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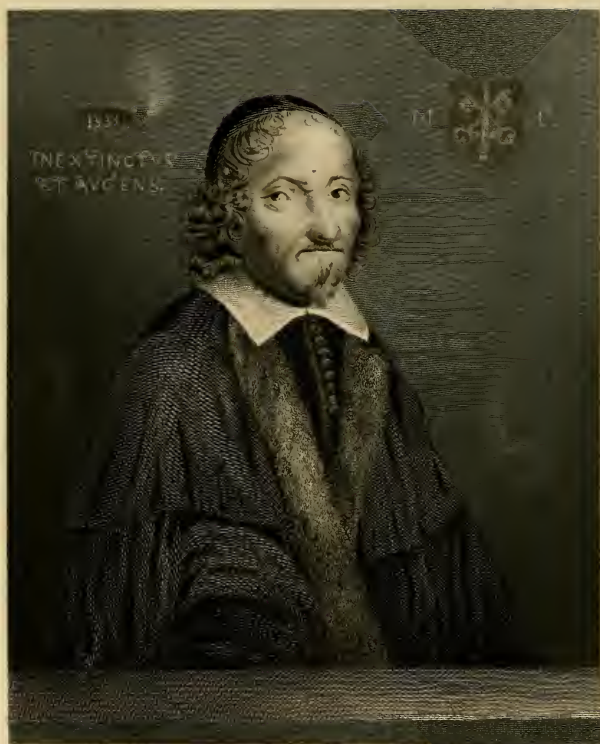














# ~ BIBLIA ~

## The Byble: that

is, the holy Scripture of the  
Olde and New Testament,  
faithfully translated in  
to Englyshe.

M. D. XXXVI.

S. Paul. II. Tessel. III.

Praye for vs, that the worde of God  
maye haue fre passage & be glorified.

S. Paul. Collof. III.

Let the worde of Chyriste dwell in you  
plenteously in all wysdome, &c.

Iohue. I.

Let not the Boke of this lawe departe  
out of thy mouth, but exerepse thyselfe  
therin daye and nyghte, & thou mayest  
kepe and do euere thyng accordenge  
to it that is wytten therin.



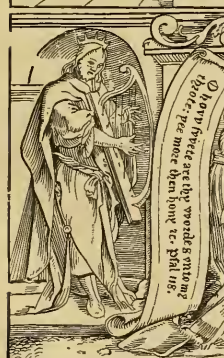
Ye youre waye in to all the  
wyelde & preach the Gospell



I am not ashamed of the Gospell  
for it is the power of God Ro. I.



These are the lawes that  
thou shalt laye before them.



O how white are thy wordes & how  
bright: for meet them home vs. psal. 118.



HONVS D. N. I. XPI





✓ Bible English. 1847. Coverdale.

17A11

THE

# HOLY SCRIPTURES

OF

THE OLDE AND NEWE TESTAMENTE;  
WITH THE APOCRIPHA :

FAITHFULLY TRANSLATED FROM THE HEBRUE AND GREKE

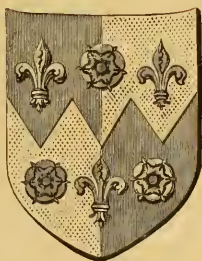
BY

Myles Coverdale,

SOMETIME LORD BISHOP OF EXETER.

M.D.XXXV.

SECOND MODERN EDITION.



London :

SAMUEL BAGSTER AND SONS, 15, PATERNOSTER ROW;

WAREHOUSE FOR BIBLES, NEW TESTAMENTS, PRAYER BOOKS, LEXICONS, GRAMMARS, CONCORDANCES, AND PSALTERS,  
IN ANCIENT AND MODERN LANGUAGES.

ΠΟΛΛΑΙ μὲν ἐντοαὶς ΓΛΩΤΤΑΙ, μὴ δ' ἀθανάτοισιν.



## P R E F A C E .

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ACCUSTOMED in the present day to the highest degree of civil and religious liberty that man perhaps can ever expect to enjoy, free to express our opinions without the terrors of the stake or the tortures of the rack, to awe us into silence, or force us into dissimulation, it is with a mixture of curiosity and indignant surprise that we cast back our glance over a space of centuries, and see our ancestors struggling in all the mazes of ignorance and the labyrinths of superstition, alike passive under the mental tyranny of their monkish rulers and the bodily servitude of their despotic lords.

But every thing in this world changes, and excessive tyranny only more effectually prepares the way for perfect freedom. The minds of men in some degree induced to reason by the measures of Henry the Eighth, were no longer to be blinded by false pretences or intimidated by impotent threats; and the commencement of the Reformation dawned steadily and beautifully through the mists of papistic craft that the mental sloth of ages had permitted to accumulate.

It is difficult for us to imagine the despotic control at that time exercised over the whole faculties, whether physical or mental, of our ancestors; and it requires some effort to picture to ourselves the revivifying effect that must have attended the spreading of the reformed doctrines. Men, who had seldom exerted their reasoning powers, were at once invited to discuss theological difficulties, and to solve the deepest mysteries of religion: and as by the reformed tenets every matter was open for discussion, there were few bounds set to inquiry; but various tenets and various opinions were as quickly spread, as eagerly adopted.

At this critical moment a translation of that Book, by all allowed to be the only proper guide of conduct, the only safe chart by whose aid man could hope to steer through the stormy seas and dangerous shoals with which his course is surrounded, was published and set forth:

and its effect in hushing controversy and silencing factious clamour, may not unaptly be compared to that of the sun, when he breaks through the fast flitting clouds, and shining forth, dispels them by his brightness; and day, beautiful day, reigns in all its splendour.

The light that thus broke through the mental darkness of the reign of Henry the Eighth, fed as it was by the Holy Word of God, burnt purely and steadily; and although adverse winds and hostile gusts shook its flame for a time during the reign of Mary, they could not extinguish it, but left it to throw its calm and heavenly rays on our own and future ages.

That translation of the Bible is now for the second time reprinted,\* and words of ours are not necessary either to point out its worth or to extol its merit, to cite it for its interest or celebrate it for its rarity—but it goes forth once again into the world as the labour of a man eminent for his piety and learning, as a faithful version of the original Scriptures, and as one of those means to which we may gratefully ascribe the establishment of our present national religion.

\* *Sc. in modern days.*

# M E M O I R

OF

## M Y L E S   C O V E R D A L E.

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THE name of our venerable translator seems to have been derived, not from his parents, but from his birthplace. Yorkshire, according to the best authorities, was his native county; and there can be no reasonable doubt that he was born in the parish of Coverham, in the district of Coverdale, in the North Riding. The year 1488 is given as the date of his birth, but the month and day cannot be ascertained. An obscurity, which no research has been sufficient to dispel, rests on his parentage and early education: we may presume that he spent his boyish days among the tranquil scenes of his native place, familiar with its sloping hills, verdant meadows, and cheerful trout streams, which, as they spread before the eyes of this active minded lad, would arouse many a beautiful thought, and inspire many a happy feeling. Coverham Abbey was situated in the neighbourhood of his birthplace, and perhaps it was by some of the brotherhood of that establishment that young Miles of Coverdale was instructed in the elements of learning.\*

At what period he left Yorkshire we are not informed, but in early life he entered the Monastery of the Augustines at Cambridge, of which he afterwards became a brother. Previous to the visit of Erasmus in the year 1511, learning appears to have been at a low ebb at Cambridge; afterwards it revived, having received an impulse from the influence of that extraordinary man: great hostility, however, was manifested by many in the university towards his efforts for the revival of literature, for when the Greek Testament, which he had edited, first appeared in Cambridge, it was absolutely forbidden by the heads of one of the colleges. "They object to us," said Erasmus, "the feigned authority of synods, and magnify the great peril of the Christian faith, and the danger of the church, which they pretend to support with their shoulders, which are much fitter to prop a waggon." Among the scholars who mainly contributed to the restoration of sound learning in the university, Dr. Robert Barnes, who entered the Augustine Monastery in 1514, and became prior and master in 1523, stands preeminent. He cultivated a taste for classic literature, devoted himself to the study of the Scriptures, and after his conversion, became a leading champion of the Reformation. Coverdale, being one of the order of the Augustine friars, was associated with this distinguished individual, and probably derived great advantage from his friendship and instructions.

The priory of the Augustines rapidly advanced in literary reputation under the presidency of Barnes. Foxe says "he caused the house shortly to flourish with good letters, and made a great part of the house learned (who before were drowned in barbarous rudeness), as Master Cambridge, Master Field, Master Coleman, Master Burley, Master Coverdale, with divers others of the university that sojourned there for learning's sake."† Divine Providence was thus preparing our translator, by

\* "He was born in the north country, and from his childhood given to learning, wherein he profited much."—*Catalogue of the Bishops of Exeter, by John Fowell, alias Hoker.*

† Foxe's Acts and Monuments, Vol. V. p. 415. Townsend's edition.

his habits of study and his distinguished attainments in scholarship, for the great work which has immortalized his name.

The principles of evangelical truth which were embraced by Barnes gradually spread, and many in the university began to rally round him and adopt his views. Drawn together by devout sympathies, they were accustomed to assemble for study, conference, and prayer; and that they might do this as much as possible unnoticed by their enemies, they chose as their place of resort, a house called "the White Horse," which had a private back entrance, convenient for the men of St. John's and King's College, who appear to have formed a considerable part of the assembly. One's imagination lingers over that old "White Horse," with its antiquated apartments, as a kind of infant school, where those babes in Christ were trained up under the care of the Great Teacher, for subsequent usefulness and honour. These meetings, however private, could not fail to attract attention; the house was contemptuously called "Germany," on account of its being thus associated with the principles of Luther; and circumstances at length required that the friends of truth should publicly declare themselves. Hence, on Christmas eve, Sunday 24th December, 1525,\* Barnes preached at St. Edmund's Church, Trinity Hall, and boldly avowed his dissent from the superstitious and despotism of Rome. He took occasion in his discourse to make an attack on Cardinal Wolsey, and, if we are to believe what was said by his accusers, to ridicule his golden shoes, his pole-axes, pillars, golden cushions, crosses and red gloves. A vein of humour, and a habit of satirical and witty allusion to the manners of the times, and the abuses in the church, were in those days regarded as by no means unseemly in the pulpit, and were frequently indulged in with great effect by the advocates of the Reformation. The playful sallies, and the hard arguments of Barnes were offensive to the friends of Popery and to the proud cardinal, and very shortly after the delivery of this famous sermon we find the preacher in trouble. He was apprehended, conveyed to London, and brought before Wolsey: convicted of heresy, the alternative was offered—to abjure or burn—poor human nature shrunk from the fiery ordeal, and in an evil moment Barnes signed his recantation.

"Master Coverdale" is mentioned by Foxe as one of the friends who accompanied the prior of the Augustines to London, stood by him in his trials, and assisted in the preparation for his defence the night before he met the cardinal. Such conduct indicates his faithful attachment to Barnes, and shows that he felt a strong sympathy with him in his religious views: but neither his master nor himself, at that time, saw the whole of the truth upon the grand points of the popish controversy. Coverdale was only feeling his way by degrees out of those paths of theological error in which he had been accustomed to walk. So far as he perceived the light, he was prepared to follow it.

Another name of a far different character here becomes connected with Coverdale's history. He was introduced to Cromwell, and the friendship of that extraordinary person led to very important consequences. The patronage of one who was then a favourite with Wolsey, and afterwards so distinguished a favourite with Henry VIII, must have greatly contributed to Coverdale's personal safety amidst the dangers that threatened the advocates of the Reformation; and, moreover, the pecuniary assistance, which there is no doubt that he received from the same quarter in his literary studies, and in his work of translation, were of great value; but though we are disposed to give Coverdale credit for honesty and courage, we admit that it is possible he was for awhile somewhat fettered by his connection with this remarkable man. There is a letter from Coverdale to Cromwell, preserved among the State Papers, without date, which evidently belongs to the commencement of their acquaintance; perhaps it was written in the year 1527, or somewhat earlier.†

\* See Foxe's Acts and Monuments. Townsend's edition, Vol. IV. Note 751. The correctness of this date is there established.

† The commissioners date it 1532, but they observe very justly, that it belongs to the commencement of Cromwell's patronage of Coverdale. Mr. Anderson, in his 'Annals of the Bible,' dates it 1531, but Cromwell's patronage had commenced much earlier, for we have a letter to him in August, 1527, from which it appears that Coverdale was then well known to Cromwell, if not in his employ. At the time this letter was written Coverdale was an Augustine Friar, but in 1528 he had thrown off the Augustine habit, and become a secular priest—a circumstance inconsistent with the late date assigned to this letter, unless as Mr. A. supposes, Coverdale afterwards resumed his friar's habit, which is a perfectly gratuitous and very improbable supposition. There seems no reason for referring the expression, "beginning to taste of Holy Scriptures," to the commencement of Coverdale's translation, but simply to his early studies of the sacred volume.



"MOST SINGULAR GOOD MASTER,

"With due humility, I beseech unto your Mastership all godly comfort, grace, and prosperous health. For so much as your goodness is so great toward me, your poor child, only through the plenteousness of your favour and benevolence, I am the bolder of your goodness, in this my rude style, if it like your favour, to revocate to your memory the godly communication which your Mastership had with me, your orator, in Master Moor's house upon Easter Eve, amongst many and divers fruitful exhortations, specially of your singular favour, and by your most comfortable words, I perceive your gracious mind towards me.

"Wherefore, most honourable Master, for the tender love of God, and for the fervent zeal that you have to virtue and godly study, (*cordis genibus provolutus*,) I humbly desire and beseech your goodness, of your gracious help. Now I begin to taste of Holy Scriptures; now, honour be to God I am set to the most sweet smell of holy letters, with the godly savour of holy and ancient doctors, unto whose knowledge I cannot attain, without diversity of books, as is not unknown to your most excellent wisdom. Nothing in the world I desire, but books as concerning my learning. They once had, I do not doubt but Almighty God shall perform that in me, which He, of his most plentiful favour and grace, hath begun. Moreover, as touching my behaviour, your Mastership's mind once known, with all lowliness I offer myself, not only to be ordered in all things as shall please your wisdom, but also as concerning the education and instruction of others, alonly to ensue your prudent counsel; for whatever there is in you of counsel, nothing is impolitic, nothing but what is divine; for whatever you do, you do nothing inconsiderately, and you never boast that you are a chief philosopher: of the dew of heaven (after the manner of Jacob) you have obtained the chief blessing. From your mighty stream I long to drink, because, in your presence, I would not speak in a common manner. Farewell, thou ornament of literature, of councils, and of all virtues!

"From the Augustine's this May-day. Your child and beedman in Jesu Christ,

"FRERE MYLES COV'DALE."\*

From this letter it appears, that Coverdale had recently been introduced to the rising favourite, and had received from him tokens of kindness which inspired his gratitude and confidence. Cromwell was favourable to the Reformation, and had devoted himself in early life to the reading of the New Testament. Coverdale wanted books to assist him in the study of the Scriptures, and the drift of the letter seems to be a delicate application for Cromwell's aid in that respect. The tone of submission and flattery adopted by Coverdale, was one of the vices of the age, in which he was too prone to indulge; and when comparing him with his great contemporary Tyndale, in this point of view, it is remarkable how superior the latter appears. The house in which the interview took place is supposed by Mr. Anderson† to have been Sir T. More's, and this connection between Coverdale and Sir Thomas, suggests another reason for the security which our translator enjoyed in those perilous times. He was still at Cambridge in the Augustine Priory, on the 25th of August of the same year, when he wrote the following letter to his patron:—

"RIGHT HONOURABLE MASTER,

"In my most lowly manner, I commend me unto you, evermore desiring to hear of the preservation of your prosperity. So it is, I was required by Mr. George Lawson to deliver this writing to your Mastership mine ownself; notwithstanding, such an impediment hath chanced, that I must desire favour on your behalf for my excusation. For Master Moor's kinsman is not all well at ease, for he labours, it is certainly thought under fever, the fever being of that species that in regard to food, he foolishly turns away from it like a lunatic, but now it is discovered that he is almost rid of it. Wherefore, I beseech you to have me excused, and if I knew that my coming to London might stand with your favour, truly the bird was never gladder of day than I would be to come. But briefly, I am ready at your commandment, for it remains with you to command as you will the abilities of your Miles.

"As for the rest, there is nothing divulged with us that is new, except the rumour among our order that one of our masters is accused of homicide, another is dilated for heresy, and a third is reported of the

\* State Papers, Cromwell Correspondence, Vol. VII. No. 62. The last few lines of the original are in Latin.

† 'Annals,' Vol. I. p. 557. It may be added here that in the 'Remains' the foregoing letter is dated 1527.

crime of theft, namely Master Stocks, junior; of which affair I will certify you afterwards, on its being made manifest. I have nothing more to say, every blessing attend you and yours. This may Christ the mighty grant, to whom be honour and dominion for ever.

"From Cambridge 27th August, 1527.

"Yours MILO COVERDALUS."\*

This letter would seem to show that Coverdale was at that time in Cromwell's employ, and it expresses a readiness to obey his commands, which would have been more to the writer's credit had it been somewhat qualified. But in Coverdale's mind the truth through "the sweet smell of holy letters" was progressing: the superstitions and errors of popery were seen with increased vividness, and the mental exercises and conflicts of our translator led, eventually, to the renunciation of the friar's cowl, and the bold and warm-hearted preaching of the reformed faith. In the blood-stained register of the Bishop of London, we find the following confession by Thomas Topley, an Augustine Friar, which throws light on the course adopted by Coverdale at this crisis in his history. "My mind," says the confessor, "was much troubled with the said book 'Wicliff's Wicket,' which did make the sacrament of Christ's body, in form of bread, but a remembrance of Christ's passion, till I heard Sir Myles Coverdale preach, and then my mind was sore withdrawn from the blessed sacrament, insomuch that I took it then for the remembrance of Christ's body. Furthermore he said and confessed, that in the Lent last past, as he was walking in the field at Bumstead, with Sir Myles Coverdale, *late* friar of the same order, going in the habit of a secular priest, who had preached the fourth Sunday in Lent at Bumstead (29th March, 1528), they did commune together of Erasmus' works, and also upon confession. This Sir Miles said, and did hold that it was sufficient for a man to be contrite for his sins betwixt God and his conscience, without confession made to a priest, which opinion this respondent thought to be true, and did affirm and hold the same at that time. Also he saith, that at the said sermon made by the said Sir Myles Coverdale at Bumstead, he heard him preach against worshipping of images in the church, saying, that men in no wise should honour or worship them, which likewise he thought to be true, because he had no learning to defend it."† Coverdale had now taken a decided step:—faithful to his convictions, he confessed his Saviour before men. Perhaps it was with a lively remembrance of the treatment he had received in the early part of his history as an avowed reformer, that he wrote the following passage in his preface to a work entitled, 'The Old Faith.' "Alas! and woe to this unthankful world, for like as a great number that be in prison of Satan, will not come forth when they are called, and the door set open, but go on still stumbling in darkness when the lantern of light is offered them; even so if any man play a wise man's part, and do as he is warned by God's word, he shall have a sort of apish people, a number of dizzards, and scornful mockers; which because the man will not dance in the devil's morrice with them, nor keep their company in the bondage of sin and vice; neither run with them into like confusion, as St. Peter calleth it, laugh him to scorn, and blear out their tongues at him, even like fools and coxcombs of the world. And like as when a poor wretch cometh out of prison, he shall have more to stand gazing and gaping upon him, than to do him good, or to help him to his fees: even so now that God of his mercy hath called us out of Satan's prison, and from the school of false doctrine, my lord's fool, with his companions, standeth staring upon us, and mocketh us because we sit not still with other prisoners. There goeth a fellow of the new learning, saith one; there is one of these new-fangled gossellers, saith another; that is one of the new brethren, saith a third, he followeth the new faith."‡

The bold step taken by Coverdale, and the confession made by Topley, belong to the year 1528; and the next year we find the former on the continent in company with the illustrious Tyndale; according to Foxe's statement, meeting there by appointment, and assisting him in preparing the translation of the Pentateuch for the press; for which his recent studies in Holy Scripture, and his well known acquaintance with the original languages, which must surely have been commenced before this period, had in a good degree qualified him. The immediate cause of his leaving

\* State Papers, Cromwell Correspondence, Vol. VII. No. 67. Some passages in the original are in Latin.

† Foxe's Acts and Monuments, Vol. V. p. 40.

‡ Works of Coverdale, Parker Society, Vol. I. p. 4.



England, does not appear; but coupling the fact of his departure early in 1529, with the decided course he was pursuing in 1528, the common supposition that it was with a view to his personal safety, seems by no means improbable.\*

In the year 1526, copies of Tyndale's version were stealthily brought over from the continent, and were scattered throughout England. The priest, the layman, the scholar, and the peasant, sought and obtained the blessed book, and many and touching are the tales related respecting its circulation and its use. Sometimes it was read in the secret chamber by the midnight lamp, or in the fields and forests far away from the haunts of men; and sometimes it was concealed from the prying search of enemies in warehouses, under heaps of flax; in cottages under the boarding of the floor; and in many other ways which pious ingenuity devised. The portion of God's word which the people now possessed, quickened their desire for the rest of the sacred volume; and the influence of Anne Boleyn, who for a time reigned supreme in the king's affection, disposed Henry to relax somewhat his severe opposition to the circulation of the Scriptures in English. Crammer, who was raised to the primacy in 1533, publicly expressed his earnest desire to see the Bible in the hands of his fellow countrymen, and in the winter of 1534, four days before Christmas, stood up in the Chapter House of Old St. Paul's, amidst a convocation of the clergy, and moved that the king should be petitioned to grant a translation of the entire Scriptures into the English language.† The year 1535 may therefore be regarded as a critical era in the religious history of our country; when the people were waiting for the word of life, and some of the obstacles in the path of its progress were melting away.

Coverdale was the first to meet the existing spiritual want of his country. Where he went after he left Tyndale cannot now be shown; there is a chasm in his history from that time to the year 1535: but his publication then of the whole Bible, shows that during the interval, Providence had been preparing him for the performance of a great work. Judging from the result of his toil given to the world, we may fairly infer that he had been spending some years in study; which, whether it had direct reference or not to such an undertaking, certainly fitted him for it, and provided him with materials for its execution. The history of the origin and progress of his translation is involved in great obscurity. Three or four points only can be satisfactorily ascertained, the rest are left to probable conjecture. He states himself, in his prologue to the edition of the Bible published in 1550, that he undertook, as he was desired in the year 1534, to set forth this special translation. And he also states in his prologue to the translation the following particulars:—"Considering how excellent knowledge and learning an interpreter of Scripture ought to have in the tongues, and pondering also mine own insufficiency therein, and how weak I am to perform the office of a translator, I was the more loath to meddle with this work. Notwithstanding, when I considered how great pity it was that we should want it so long, and called to my remembrance *that adversity of them, which were not only of ripe knowledge, but would also with all their hearts have performed that they began, if they had not had impediment; considering, I say, that by reason of their adversity it could not so soon have been brought to an end* as our most prosperous nation would fain have had it; these, and other reasonable causes considered, I was the more bold to take it in hand, and to help me herein *I have had sundry translations, not only in Latin, but also of the Dutch interpreters, whom (because of their singular gifts and special diligence in the Bible) I have been the more glad to follow for the most part according as was required. But, to say the truth before God, it was neither my labour nor desire to have this work put in my hand; nevertheless, it grieved me that other nations should be more plenteously provided for with the Scripture in their mother tongue than we; therefore, when I was instantly required, though I could not do so well as I would, I thought it yet my duty to do my best, and that with a good will.*" He also observes in his dedication, "as the Holy Ghost moved *other men to do the cost hereof*, so was I emboldened in God

\* Mr. Anderson in his 'Annals,' &c., Vol. I. p. 239, supposes that Coverdale was sent over "to sound Tyndale," to see "whether he was a practicable man," and "to induce him to return to England," suppositions which reflect greatly on Coverdale's character, and for which there is not the shadow of proof. At this time Coverdale, according to our view of his history, had begun the study of Holy Scripture, and certainly was qualified from his attainments as a scholar to help Tyndale. We see no reason to discredit altogether Foxe's statement on this subject.

† Strype's Crammer, Vol. I. p. 34.

to labour in the same." From this then it appears, that he was desired by others to perform this work; that they supplied him with the pecuniary means; that the desire was expressed to him in the year 1534; that the adversity of some better qualified for the undertaking induced him to attempt it; and that he availed himself of other translations in completing his own. It is generally conjectured, and with much probability, that his patron Cromwell was the chief person who prompted him to the undertaking, and supplied him with funds. It seems almost equally probable that the party alluded to as better qualified than himself was Tyndale, whose adversity, by which his imprisonment most likely is intended, synchronises with the date 1534, when the desire was expressed to Coverdale that he should set forth a translation. This brings down the preparation of the work for the press to a very late period, and leaves but a very short time for its completion; for it plainly appears from the colophon to the book, that it was finished 4th October, 1535. Yet, after a very attentive consideration of the matter, we cannot see how, with Coverdale's own statement before us, we can suppose that the translator previously to that period was engaged on a version with an express view to its publication. We are fully aware of the difficulty which presses on this view of the case, arising from the very limited space of time assigned to Coverdale for completing so great a work; but that difficulty is considerably diminished by the following considerations: that according to our view of his history he had been for some time engaged in the study of the Holy Scriptures in the original; that most likely for his own private purposes, or with some general view to future usefulness, he had previously made and preserved translations of some parts of the Bible, a supposition by no means inconsistent with the modest terms in which he speaks of his attainments;\* that by his own acknowledgment he availed himself of the aid afforded by existing versions; and especially that he would avail himself of Tyndale's translation in those portions of the sacred volume which that noble veteran had already published. Though we have somewhat modified our views as to the actual amount of Coverdale's labour during the space in question, since we wrote some years ago the sketch of English Translations and Translators, we are still of opinion that he accomplished a herculean task. He looked at immortal souls and felt that their welfare waited on his labours; he looked into eternity and saw that the Bible was the only star which enlightened its gloom; he looked up to God and found in Him an all-sufficient helper in the task he had undertaken.

Coverdale mentions in his prologue sundry translations in Latin and Dutch, from which he had derived assistance, and in another place he limits the number to five—what translations he referred to by this acknowledgment it is very natural to inquire, but very difficult to determine. The Vulgate of course was included; the three versions executed by Paguinus, Leo Juda, and Luther are probably to be added, but as to the fifth, whether it were the Bible of Rudelius, or the Dutch version of 1526, or the Lower Saxon one of 1533, we are at a loss to decide;† perhaps his reason for passing over in silence his large obligations to Tyndale's published versions, was that he felt any acknowledgment of assistance derived from that quarter would be prejudicial to the success of his work, as Tyndale and his translations had been denounced by the ruling powers in England. As to the place where our translator printed the volume, the question, like so many others connected with the origin of the version, can only be answered by conjecture. From a resemblance which the woodcuts bear to those found in Egenolph's books printed at Frankfort, it has been supposed by some that it was executed there; while others again, from the similarity of the type to that which is used in books printed by Froschouer at Zurich, have concluded that he was the printer. Cologne also has been mentioned. Of these Zurich seems to have the best claim to the disputed honour; and to that city it is generally conceded. Could we ascertain that there was the place both of the preparation and printing of the book, the imagination would fondly linger over that cheerful and animated city, "embosomed among vine-clad knolls, meadows and orchards, and surmounted by forests, above and beyond which appear the loftier summits of the Albis," with our translator working in some little room, through the live-long day till after the sun had set behind those alpine heights, and then rising to his task again before the same sun gilded the opposite horizon.

\* Mr. Anderson in his 'Annals of the Bible,' Vol. I. p. 553, supposes that the translation was commenced with a view to publication some time before, and that the setting forth relates to the printing of what was previously prepared. For the reasons stated above, we cannot adopt that view.

† See Anderson's 'Annals of the Bible,' Vol. I. p. 565.

The competency of Coverdale to his task has been satisfactorily proved by Mr. Whitaker in his 'Critical Enquiry.' His learning, for the age in which he lived, was very considerable—it was acknowledged by his contemporaries, it is evidenced by his works. The author of the interesting History of Richmondshire, attributes to Coverdale a very curious epitaph, written in Latin, Greek, and Hebrew, supposed to belong to the year 1538; which, if it were certainly his production, would confirm his claims to be considered a superior scholar, but most persons, it is apprehended, will feel a little sceptical about the date, on looking at the curious relic, and will be inclined to assign it to a later period.\* But while the scholarship of Coverdale is placed beyond dispute, it must be acknowledged that there are many renderings in his version so peculiar, that one is at a loss to find his authority for them; and what is still more remarkable, and deeply to be regretted, he differed from Tyndale in using the word *penance* and *amendment*, instead of *repentance*. Highly as we value the labours of Coverdale, we must greatly prefer, not only in this respect but as a whole, the version of his truly illustrious, though by the men of his generation, dishonoured contemporary. Nor can we help also deeply lamenting the style of extravagant subserviency and fulsome flattery adopted by Coverdale in his dedication to King Henry VIII; a style of address, which, though characteristic of the age, received no sanction from anything which proceeded from the pen of Tyndale. It should, however, in justice to Coverdale be added, that if his dedication be objectionable on account of its flattery, his prologue to the reader is worthy of the highest praise, and abounds in beautiful and profitable thought.

The reception which Coverdale's version met with on its arrival in England, is described by Fulke, in a report which he gives of part of a sermon which he heard the venerable father deliver in that famous old preaching place, St. Paul's Cross. The story related by Coverdale has been referred by Mr. Anderson to the history of the Bible printed in 1539 at Paris, under his superintendence: but that Bible was not Coverdale's translation, nor was it ever called by his name. It was a revision of Rogers' edition; Coverdale could not have referred to it as his own. The edition of 1535 always went by his name, and would certainly be understood to be meant by the audience who listened to his story. "I myself," says Fulke, "and so did many hundreds beside, hear that reverend father, M. Doctor Coverdale of holy and learned memory, in a sermon at Paul's Cross, upon occasion of some slanderous reports that then were raised against *his* translation, declare his faithful purpose in doing the same; which, after it was finished and presented to King Henry VIII, of famous memory, and by him committed to divers bishops of that time to peruse, of which I remember Stephen Gardiner was one: after they had kept it long in their hands, and the king was divers times sued unto for the publication thereof; at the last being called for by the king himself they redelivered the book; and being demanded by the king what was their judgment of the translation, they answered that there were many faults therein. 'Well,' said the king, 'but are there any heresies maintained thereby?' They answered 'that there was no heresies that they could find maintained thereby?' 'If there be no heresies,' said the king, 'then in God's name let it go abroad among our people.' According to this judgment of the king and the bishops, M. Coverdale defended *his* translation, confessing that he did now himself espy some faults which, if he might review it once over again, as he had done twice before, he doubted not but to amend: but for any heresy he was sure there was none maintained by his translation."†

Foxe inserts, in his 'Acts and Monuments,' certain injunctions bearing date 1536, in one of which "every parson or proprietary of any parish church" was required to provide a book of the whole Bible in Latin, and also in English, before the 1st of August, to be laid in the choir. This injunction is not found in Cranmer's 'Register,' in Wilkins' 'Concilia,' nor in Burnet's 'Collection of Records,'‡ whence it has been concluded that the clause given by Foxe is an interpolation; but it is far more probable that the clause was copied by the martyrologist from a draft of the

\* Whitaker's History of Richmondshire, Vol. I. p. 107.

† It is very astonishing that Mr. A. should misquote this in the following manner—"M. Coverdale (*who had been corrector of the press*) defended the translation." This gives countenance to Mr. A.'s theory; but the passage correctly quoted is opposed to it.

‡ The clause is not inserted in the folio edition of Burnet, but it is inserted in the 8vo. edition, which is likely to mislead the historical inquirer.



injunctions which, before they were issued and inserted in the 'Register,' underwent alteration. The clause in question, if inserted in the injunctions of 1536, must have referred to Coverdale's version, as no other version of the whole Bible was then published; and hence, according to the view just taken of the document, it would appear that the king's patronage of the book had been obtained, and that Cromwell prepared an order in favour of its circulation, but that some circumstance occurred to prevent the issue of the injunction. That circumstance probably was the death of Anne Boleyn, who perished on the scaffold in May, 1536, deplored by the friends of the English Reformation, which had been advanced by her influence, and was now checked by her removal. Lewis mentions a MS. book of devotions in the family of Francis West, Boxley, Kent, which once belonged to Anne Boleyn, containing a note in the queen's hand, referring to the "glad tidings of salvation being promulgated, published, and set at liberty by the grace poured into the heart of our prince," which note corroborates the idea of Henry having regarded Coverdale's translation with favour before the queen's death; and what more fully confirms and further explains the view we have taken of the case, is a passage contained in a contemporary writer, who informs us that "through the intercession of Queen Anne, the king at last granted that English Bibles might be printed, and placed in every church where the people might read them. Which concession of the king did not then take effect, because shortly after Queen Anne was beheaded."\* But though Coverdale's translation never enjoyed the regal patronage of which there was once the promise, it was allowed for awhile to be circulated without hindrance; and if it never attained the popularity so justly acquired by subsequent versions, it enjoyed the honour of taking the lead in the goodly procession of English Bibles which have been so long, and of late in such gloriously augmented numbers, issuing from the press. Nor can we doubt that the reading of it, in multitudes of instances, proved the means of enlightening and regenerating the human mind.

Probably Coverdale was in England in the year 1537, when two works of his were published by Nicholson a printer in Southwark. But the important undertaking to which he devoted himself at this period, and which now claims our particular attention, was the superintendence of the printing of the great Bible.

Matthew's Bible appeared in 1537; it contained the whole of the version which had been prepared by Tyndale. That great man had laboured at the work in obscurity and exile, and then sealed the truth with his blood, the victim of treachery and malice. The book was edited by his friend Rogers, who soon after followed him, through the fires of martyrdom, to the rewards of heaven. A copy of this translation was conveyed to Crammer, and filled his soul with joy: he forwarded the version to Cromwell, pronouncing it better than any other translation previously made. Cromwell recommended it to the king, who sanctioned it, authorising it "to be bought and read within this realm;" thus patronising at last, though unwittingly, the labours of that very man, the honoured Tyndale, whom he had persecuted with relentless cruelty. The Bible became extremely popular, and surpassed in the public estimation the translation by Coverdale. But the clergy were not satisfied with it; the prologue and notes were charged with the taint of heresy, and a new translation was desired. Cromwell projected a new translation, which proved in fact a revision of Tyndale's work, the prologues and notes being omitted. This was the great Bible, the preparation of which he committed to Coverdale. The place selected for the printing of this book was Paris, which was eligible on account of the superior workmen and materials to be obtained there. In June, 1538, Coverdale, and Grafton the printer, who had accompanied him to Paris, were hard at work with their men, as the following letter testifies:—

*A Letter from COVERDALE and GRAFTON to CROMWELL.*

"After most humble and hearty commendations to your good lordship. Pleaseth the same to understand, that we be entered into your work of the Bible, whereof (according to our most bounden duty) we have here sent unto your lordship two ensamples; one in parchment, wherein we intend to print one for the king's grace, and another for your lordship; and the second, in paper, whereof all the rest shall be

\* *Antiq. Eccl. Brit.* p. 385.

made; trusting, that it shall be not only to the glory of God, but a singular pleasure also to your good lordship the causer thereof, and a general edifying of the king's subjects, according to your lordship's most godly request. For we follow not only a standing text of the Hebrew, with the interpretation of the Chaldee and the Greek, but we set also, in a private table, the diversity of readings of all texts, with such annotations, in another table, as shall doubtless elucidate and clear the same, as well without any singularity of opinions, as all checkings and reproofs. The print, no doubt, shall please your good lordship; the paper is of the best sort in France. The charge certainly is great, wherein, as we most humbly require your favourable help at this present, with whatsoever it shall please your good lordship to let us have, so trust we, if need require, in our just business to be defended from the papists by your lordship's favourable letters, which we most humbly desire to have (by this bearer, William Graye), either to the bishop of Winchester, or to some other whom your lordship shall think most expedient. We be daily threatened, and look ever to be spoken withal, as this bearer can farther inform your lordship; but how they will use us, as yet we know not. Nevertheless, for our farther assurance, where through we may be the abler to perform this your lordship's work, we are so much the bolder of your good lordship; for other refuge have we none, under God and our king, whom, with noble Prince Edward, and all you, their most honourable council, God Almighty preserve now and ever. Amen.

"Written at Paris the 23rd day of June, by your lordship's assured and daily orators,

"MYLES COVERDALE.

"RICHARD GRAFTON."\*

The Bishop of Winchester was at that time ambassador in France; but he was soon succeeded by Bonner, then archdeacon of Leicester, who was directed by Cromwell, agreeably to Coverdale's request, to aid the enterprise. An application was also made by King Henry to his royal brother of France to permit the printing of the English Bible in Paris, to which consent was given, and the royal license was duly issued.

In the autumn the work was going on, as appears from the following letters:—

*A Letter from COVERDALE, GRAFTON, and GREY to CROMWELL.*

"After most humble and due salutation to your good lordship. Pleaseth the same to understand that your work going forward, we thought it our most bounden duty to send unto your lordship certain leaves thereof, specially seeing we had so good occasion, by the returning of your beloved servant Sebastian. And as they are done so will we send your lordship the residue from time to time. As touching the manner and order that we keep in the same work, pleaseth your good lordship to be advertised, that the mark ¶ in the text signifieth, that upon the same (in the latter end of the book) there is some notable annotations, which we have written without any private opinion, only after the best interpreters of the Hebrews, for the more clearness of the text. This mark Q betokeneth, that upon the same text there is diversity of reading among the Hebrews, Chaldees, and Greeks, and Latinists, as in a table at the end of the book shall be declared. This mark \* sheweth that the sentence, written in small letters, is not in the Hebrew or Chaldee, but in the Latin, and seldom in the Greek, and that we nevertheless, would not have it extinct, but highly accept it for the more explanation of the text. This token † in the Old Testament giveth to understand, that the same text which followeth it, is also alleged of Christ or of some apostle in the New Testament. This (among other, our necessary labours) is the way that we take in this work; trusting verily, that as God Almighty moved your lordship to set us unto it, so shall it be to His glory, and right welcome to all them that love to serve Him and their prince, in true faithful obedience. As is only known to the Lord of Heaven, to whom we most heartily pray for your lordship's preservation.

"At Paris, 9th day of August, 1538, by your faithful orators, †

"MYLES COVERDALE.

"RICHARD GRAFTON.

"WILLIAM GREY."

In the preparation of this edition, Coverdale was evidently influenced very much by the principle of expediency, to which he was wont to pay too great regard; and perhaps Cromwell had also

\* State Papers, Cromwell Correspondence, Vol. I. No. 107.

† *Ibid.* Vol. I. No. 108.

given him directions respecting the course he pursued, with a view to meet the prejudices of the day. Passages from the Vulgate, unauthorised by the original, were introduced into the version, with a distinguishing mark. It gives the great Bible a peculiar character, and without Coverdale's statement in the foregoing correspondence, the supplementary matter with the curious marks prefixed, is calculated to puzzle the mere English reader.

Bonner, though raised to the see of Hereford, continued in his diplomatic appointment at Paris, and to all who are acquainted with the subsequent history of this notorious persecutor, it will appear somewhat surprising, when they are informed by Foxe, that the ambassador encouraged the printing of the English Scriptures, invited the printers to his house, visited them in return, dined with them at home, and generously paid the cost of the entertainment. But the bishop was willing at this price to secure the good opinion of Cromwell, who, as the special favourite of his prince, had it in his power amply to repay the services of his friends.

The house of "Francis Regnault," some quaint looking building, in the Paris of the sixteenth century, in all probability long since fallen to decay, was the scene of the honoured toils of our translator, and the industrious printers. To this worthy we are introduced by the letter annexed, in which Coverdale and Grafton solicit a favour on his behalf, in acknowledgment of his former kindness, and in the hope of his future service.

*A Letter from COVERDALE and GRAFTON to CROMWELL.*

"After most humble and due salutations to your most honourable lordship. Pleaseth the same to understand, that we are instantly desired of our host (whose name is Francis Regnault, a Frenchman) to make supplication for him, unto your lordship. Whereas of long time he hath been an occupier into England more than forty years, he hath always provided such books for England as they most occupied; so that he hath a great number at this present, in his hands, as Primers in English, Missals, with other such like, whereof now (by the Company of the Booksellers in London) he is utterly forbidden to make sale, to the utter undoing of the man. Wherefore most humbly we beseech your lordship to be gracious and favourable unto him, that he may have licence to sell those which he hath done already; so that hereafter, he print no more in the English tongue, unless he have an English man that is learned, to be his corrector, and that is the man well contented withal. He is also contented and hath promised before my lord elect of Hereford, that if there be found any notable fault in his books, he will put the same out, and print the leaf again. Thus are we bold to write unto your lordship in his cause (as doth also my lord elect of Hereford), beseeching your lordship to pardon our boldness and to be good lord unto this honest man, whose servant shall give attendance upon your lordship's most favourable answer. If your lordship show him this benefit, we shall not fare the worse in the readiness and due expedition of this your lordship's work of the Bible, which goeth well forward, and within few months will draw to an end, by the grace of Almighty God, who preserve your good lordship, now and evermore.

"From Paris, the 12th day of September.

"MYLES COVERDALE.

"RICHARD GRAFTON."\*

The year was drawing to a close,† and with it the noble work in which Coverdale felt so deep an interest. The printers were probably engaged on the last sheet or two, and the superintendent of the press was anxious to ascertain his patron's pleasure, concerning the annotations proposed to be introduced, a circumstance, by the way, which shows how completely the preparation of this volume was under Cromwell's control; so much so, that it ought in justice to bear his name.

*A Letter from COVERDALE to CROMWELL.*

"RIGHT HONOURABLE AND MY SINGULAR GOOD LORD,

"After all due salutations I humbly beseech your lordship that by my lord elect of Hertford I may know your pleasure concerning the annotations of this Bible, whether I shall proceed therein

\* State Papers, Cromwell Correspondence, Vol I. No. 115.

† A letter to Cromwell dated 30th October, is preserved among the State Papers. It relates entirely to a charge of disloyalty against a Mr. Beckynsall, whom Coverdale knew, and whose character he vindicates. "Neither," he says, "do I understand otherwise but at this present hour all we that be here of the king's nation are even of one heart and humble mind toward God and our sovereign."

or no. Pity it were that the dark places of the text, (upon the which I have always set a hand), should so pass undeclared. As for any private opinion or contentious words, as I will utterly avoid all such, so will I offer the annotations first to my said lord of Hereford, to the intent that he shall so examine the same, afore they be put in print, if it be your lordship's good pleasure that I shall so do. As concerning the New Testaments in English and Latin, whereof your good lordship received lately a book by your servant Sebastian, the cook, I beseech your lordship to consider the greenness thereof, which (for lack of time) cannot as yet be so apt to be bound as it should be: and whereas my said lord of Hereford is so good unto us to convey this much of the Bible to your good lordship, I humbly beseech the same to be defender and keeper thereof; to the intent that if these men proceed in their cruelty against us and confiscate the rest, yet this at the least may be safe by the means of your lordship, whom God the Almighty evermore preserve to his good pleasure. Amen.

"Written somewhat hastily, at Paris the 13th day of December. Your humble and faithful servitor.

"MYLES COVERDALE."\*

The English and Latin Testaments referred to were of an edition which we shall hereafter notice; it is more to our present purpose to mark the indications which the letter gives of rising troubles. The work had proceeded smoothly—it was now to be interrupted. Clouds were gathering, dark and portentous, and soon the tempest burst. Before the letter could reach its destination, there came forth, in the name of the Inquisitor-General in Paris, an instrument, dated 17th December, 1538, prohibiting poor Francis Regnault, and all others whom it might concern, from completing the said Bible in the vulgar Britannie tongue, and from making away with or concealing the sheets already printed, unless they were seen by this same inquisitor. The Englishmen were summoned to attend before this ecclesiastical tribunal, which had thus dared to raise itself in opposition to the royal prerogatives: but stricken with terror, they made a hasty retreat, leaving behind them the unfinished sheets, which were seized by the inquisitors and doomed to the flames; but the lieutenant-general, whose horror of heresy was surpassed by his love of gain, preferred to sell a quantity of them for waste paper; and they became the property of a haberdasher, who bought them, says Foxe, "to lap caps in." But they were destined to a nobler use: Grafton providentially recovered them, and thus completed many of the copies of the Bible which had previously been sent over to England. The repurchase of the haberdasher's sheets appears, from what Foxe says, not to have been effected till the latter part of the year 1539; but we find from existing copies that the book was "fynished in April, anno 1539," whence we are to conclude that the part which was wanting to complete the work was printed in London, and that some copies were perfected before the recovery of such part of the edition as had fallen into the haberdasher's hands. It may be added, that it seems a much smaller portion of the work was destroyed than is generally supposed; inasmuch, as the recovered sheets were sufficient to fill "four great dry fats."

Cranmer's name has generally been connected with this "great Bible," but without reason. He wrote a preface for the new edition of it published in 1540,† but he does not appear to have had any thing to do with its original preparation. Cromwell and Coverdale were the persons to whom the credit and honour of the work must be assigned, the former having projected, and the latter having executed the undertaking. The volume exhibits a revision of Matthew's Bible, and though the renderings often differ very considerably from those in Coverdale's version, it is not improbable that he was the reviser.

The patron of this great work, who, with his manifold infirmities of character, evinced a deep regard for the word of God, and a warm desire for its circulation, took steps to secure that important object as soon as the great Bible was complete, by issuing injunctions to the clergy, enjoining upon them to provide the whole Bible of the largest volume in English, and set up the same in some convenient place within their churches, that their parishioners might commodiously resort to the same and read it.‡

Great was the delight diffused through the community, by this concession of a spiritual right of which they had been long iniquitously debarred. "It was wonderful," says Strype, "to see with

\* The three foregoing letters are printed in the Appendix to the Memorials of Coverdale. 1838. Bagster.

† This preface sometimes occurs in the edition of 1539, but it was no doubt afterwards inserted in some of the copies.

‡ Burnet's History of the Reformation, Vol. I. p. 178, fol.



what joy this book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all England over by the vulgar and common people, and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest to hear portions of the Holy Scriptures read." Both the eye of the poet, and the heart of the saint, must love to linger over the scene of the grey-headed sire, and the child with his curly locks, gathering round the well-spring of divine truth, and slaking their thirst at the living waters. The reading of the Bible in Old St. Paul's,\* and in the aisles of many a cathedral and parish church, in the England of the sixteenth century, is one of those beautiful associations with the history of the olden time which an English protestant must fondly cherish.

The following letter to Cromwell by our translator refers to the license which had been granted to Nicholson to sell Bibles and Testaments, and solicits a similar license for the same person to print certain sermons† which Coverdale had prepared for the press, and which had been revised by the Archbishop of Canterbury. It probably belongs to the early part of the year 1539.‡

"After due consideration to your good lordship, I heartily and in most humble wise beseech the same, that inasmuch as the king's most excellent majesty, of his singular grace (by the means of your good lordship as God's instrument in that behalf) hath granted unto this bearer, James Nycolson, his gracious license and privilege, for the sale of his Bibles and New Testaments already printed; and forasmuch as his grace is also informed, and hath seen a part of our postils, or ordinary sermons, which the lord archbishop of Canterbury hath corrected, your lordship, according to your most loving and favourable manner of old, will help and further the said James Nycolson, to the king's most gracious privilege for certain years to print the same, considering the cost and charge that he hath had, not only for drawing of the said sermons out of Scripture, but also in preparing now of his letters and print for the setting forth of the same. This I most humbly require of your lordship, whom God preserve now and ever. Amen.

"Your lordship's humble and daily orator,

MYLES COVERDALE."

Before Coverdale left London for Paris, it seems that he arranged the plan of a Diglot Testament in Latin and English, which he left his friend Nicholson to publish. He wrote the dedication, and permitted the use of his name in connection with the book. But when the volume reached him, he found it had been most carelessly edited and printed, and was "both base, insensible, and clean contrary not only to the phrase of our language, but also from the understanding of the text in Latin." He therefore repudiated the work, and prepared another edition himself, which was printed in Paris, and published with the special approval of Bishop Bonner. The book was dedicated to Cromwell, and Coverdale explains in that dedication the history of Nicholson's incorrect edition. The English printer, however, was bent on securing his own profit, and therefore published himself a new edition of the Diglot, and gave the name of "Johan Hollybushe" on the title-page.

It was probably in the year 1539§ that Coverdale was employed in Berkshire, in the service of his early friend and patron Thomas Cromwell, who had now attained to the dignity of Lord Privy Seal. The subjoined letters, while they prove Coverdale's zeal and activity in searching for popish publications, and in suppressing the worship of one of England's most popular saints, Thomas of Canterbury, also shed a very interesting light upon the character and proceedings of those times.

\* Bonner, however, did not set up the Bibles till 1541.

† Are these the "Fruitful Lessons" included in his works published by the Parker Society?

‡ This is the date to which it is assigned in the 'Remains,' p. 498.

§ These letters have been considered by Anderson and others, to belong to the year 1538; but the transactions to which Coverdale's letters refer, are described by Strype as taking place in 1539.—(Mem. l. 549,) and the first of the letters is indorsed "Ao XXX," which probably means the year of the king's reign, which would be from April 22, 1538, to April 22, 1539. That Coverdale returned to England after the interruption at Paris, and did not leave till 1540, appears from a letter just published in the volume of Coverdale's 'Remains,' dated Frankfurt, March 26th, 1548, in which he says "I am now on my return to England after an exile of eight years." Twenty-two letters written by him during this period are published in the 'Remains.' Most of these were written at Bergzabern, his stated place of residence. The correspondence is very interesting, and illustrates the piety and the zeal of this good man. They afford scarcely any particulars immediately relating to himself, but they evince much disinterested kindness towards others, and great anxiety for the promotion of religion.



"After my most humble and due salutation to your right honourable lordship, this is to advertise the same, that for lack of diligent inquisition and through overmuch sufferance there are in these countries (and so I fear me in many more) an innumerable sort of such popish books, as not only be incorrect, but are also great occasion to keep the king's subjects still in error, and to make them fall into such like inconvenience as did lately one John Cowper, whose accusation I trust your lordship hath received (or shall do) this week by the justice, in consideration of the premises I have (under your lordship's favourable correction) required the curate of Newbury to call for all such books as were either incorrect or against the king's most lawful act concerning Thomas à Becket, or the Bishop of Rome, by the means of the which request there are brought unto me in these two or three days a great number of such books; wherefore inasmuch as I perceive that this doth turn to the glory of God and to the honour of our most noble king, I humbly require your lordship to grant me authority, and to give me a charge and commandment by your letters, that wheresoever I understand any such unlawful books to be, I may correct them or cause them to be corrected. In the executing whereof I do not doubt but to win the parties, and to make them not only more fervent towards God and his word, but also to increase in due obedience towards the king's highness, whom with noble prince Edward, and you all of their most honourable council the mighty arm of God evermore preserve. From Newbury the vii day of February. Your favourable answer I most humbly require by this bearer my poor servant.

"Your lordship's humble and faithful servant,

"MYLES COVERDALE.

"To the right honourable my singular good lord, the Lord Privy Seal."

"My right humble salutation. Considering my most bounden duty in seeking the honour of the king our sovereign lord, I am constrained to write again unto your good lordship for none other cause so much as to signify unto the same, that as me thinketh (I speak under correction) a great number of the priests of this realm are run in premunire unto the king, inasmuch as they have not utterly extinct all such ecclesiastical service as is against his grace's most lawful supremacy and prerogative, for in the feast called Cathedra St. Peter a great part of their matins is plainly a maintenance of the Bishop of Rome's usurped power. This is evident in all the great matin books of the church of Newbury, and I doubt not but it is so likewise in many churches more. I found it the 7th day of this month, and I wonder at it, considering that it is so long since the act was made for the abolishing of all such usurped authority. This, my very dear and singular good lord, do I open and show only unto your lordship, neither doth any man else in the world know that I have uttered this thing, no, not this bearer, good Mr. Wynchcombe, unto whom (for his true heart towards the king's highness, and love towards your lordship) I might utter right secret things. The ever living God that never failed your good lordship guide the same in doing the thing that is to his glory, and to the honour of our most gracious king. Amen. If it be your lordship's good pleasure I shall do aught further herein, I humbly beseech you to know the same by writing, or otherwise by the mouth of Mr. Wynchcombe.

"From Newbury the viii day of February. Your lordship's humble and faithful servant,

"MYLES COVERDALE.

"To the right honourable and my very singular good lord, the Lord Privy Seal. This to be delivered, ad manus."

"In my most humble wise with like salutation to your right honourable lordship, this is to signify unto the same that, this 4th day of March, one Nicolas Hyde, and one John Gryese, of Henley-upon-Thames, came to me unto Newbury, reporting that in a glass window of our Lady Chapel, in the Church of the said Henley, the image of Thomas à Becket, with the whole feigned story of his death, is suffered to stand still: not only this, but that all the beams, irons, and candlesticks (whereupon tapers and lights were wont to be set up unto images) remain still untaken down, whereby the poor simple, unlearned people believe that they shall have liberty to set up their candles again unto images, and that the old fashion shall shortly return. Item, that one Thomas Woolley, of Henley, did forbid five of his neighbours his house for holding with the gospel, and said that he had evil will for receiving such men of the new learning. So that, in the said town of Henley, poor men are not only discouraged from the truth of God, but it appeareth also that the king's most gracious commandment is not put in execution. Now though Sir Walter Stoner,\* knight, be the king's justice of peace at Henley, yet (under your lordship's correction) I reckon great and

\* Probably an ancestor of Lord Camoys, whose family name is Stoner, and who is a Roman Catholic. His seat is near Henley.

notable negligence in the Bishop of Lincoln, who being so nigh thereby doth not weed out such faults; yea, I fear it be as evil or worse in many more places of his diocese.

"It is my duty also to signify unto your good lordship, the great oversight of the stationers of London, who for their lucre and gains are not ashamed to sell still such primers as corrupt the king's subjects. A great number of them have my neighbours brought unto me, and a great sort of other most ungracious popish books (both contrary to God and the king's highness) have I taken up within the precincts of Newbury, and will do more, if your good lordship will give me authority, or bid me do it. Whereof I humbly beseech you (my most dear and singular good lord), to have your loving answer by the mouth of this bearer, young Mr. Wynchcombe, and to know your good pleasure what I shall do with these popish books that I have already, whether I shall burn them at the Market Cross or no. Thus the everlasting God preserve your good lordship long to endure. Amen.

"From Newbury, 5th day of March. Your humble and faithful servant,

"MYLES COVERDALE.

"To the right honourable and my very singular especial good lord, the Lord Privy Seal. This to be presented, ad manus."\*

In the course of 1540, probably about the time that he lost his patron Cromwell, he went to Germany, where for some time he resided. Tübingen became the place of his abode, and from the university of that city he received a diploma conferring on him the distinction of doctor of divinity. He was now chiefly dependent for support on literary labour, and the education of the young. During the lifetime of Cromwell, his resources probably had been supplied by the bounty of that extraordinary man. When the latter fell a victim to the resentment of his capricious master, our translator lost a friend to whom he was under many temporal obligations, and a patron whose influence somewhat affected the independence of his character, and guided his proceedings to a greater extent than was desirable. Coverdale seems to have leaned too much on Cromwell, to have submitted too implicitly to his directions: to have deferred too humbly to the judgment of that politic minister. He certainly did not possess that bold independence of mind which marked the course of his distinguished contemporary, Tyndale. The latter had the self-erectness of the oak, the former, like the vine, appeared to need some outward prop. After Coverdale left Tübingen he went to reside in the dominions of the duke of Deux-ponts, and being well skilled in the German language, and a man of literary and theological reputation, he was favourably noticed by the duke, and appointed to the benefice of Bergzabern. During his stay on the continent, but at what time or place cannot be ascertained, he married a pious woman, the sister of a lady, the wife of Macchabæus Alpinus, a distinguished Scotchman, who held a high appointment under the king of Denmark. Coverdale thus took a step which thoroughly identified him with the reformers who had abjured the celibacy of the priesthood, as one of the great evils of the church of Rome. About this time, probably, he wrote and published his translation of Calvin's treatise on the Sacrament, to which he subjoined "the order that the church and congregation of Christ in Denmark doth use." At the close of which tract he remarks, "Let no man be slack in his duty; but give God that which is his, and to the king the things that belongeth unto him." "This I say to stop the mouths and the blasphemous tongues of such as will not cease to rail on men, and to slander me (yea, even to the king's majesty), as though I were a perverter of common order, or took upon me to change the laws and to make new statutes. Nay, ye ungodly hypocrites, not so, but as I am sure that there is heavy damnation laid up for all such subjects as rebel or make sedition against the prince, or disobey the least commandment of God in their sovereign, even so I am assured that there is no less damnation prepared for those rulers or heads that make unjust laws and cruel statutes, to maintain their own lusts and oppress the poor."

In 1547 he was again in England, holding the appointment of almoner to Queen Catherine. At this time he enjoyed a high reputation for his learning and piety, and was one of the persons employed in the preparation of Erasmus's paraphrase of the New Testament for the use of English readers. He wrote the dedication of the second volume to Edward VI, and prefixed Tyndale's

\* Cottonian MS. Cleopatra, C. V. 57, 58, 59, 61—63. These letters are printed in the State Papers, Cromwell Correspondence.

prologue to the epistle to the Romans, thus evincing the estimation in which he held the labours of his departed fellow exile. Probably he translated the former part of the volume as far as the end of the epistle to the Galatians.

Coverdale continued in the service of Catherine till her death, which happened in September, 1548. After the decease of Henry she married Lord Seymour, and went to reside at Sudley Castle, Gloucestershire, whither Coverdale accompanied his royal mistress. He officiated at her funeral, and carefully guarded the persons who were present against supposing that he gave his sanction to the popish ceremonies performed for the dead, some remains of which lingered in the service at these royal obsequies. The preacher requested "that none there should think, say, or spread abroad that the offering which was there done, was done any thing to profit the dead, but for the poor only: and also the lights which were carried and stood about the corpse were for the honour of the person, and for none other intent nor purpose."

After the death of the queen dowager, Coverdale was variously employed. He preached at St. Paul's Cross, on the 27th of April, 1549, when some Anabaptists did penance. In the summer of 1550, when Lord Russel went down into Devonshire, to quell the disturbances which arose from both civil and religious disaffection to the existing government, Coverdale accompanied the army, with the view of subduing the popular mind to obedience and loyalty, by the gentle influence of argument and expostulation. After the victory of Exeter, he celebrated the event in a thanksgiving sermon. For these services, according to an entry in the council book of Edward VI, 20th of June, 1550, Coverdale received the sum of forty pounds. In this year also two new editions of our translator's Testament were printed, and one of the Bible. On the 18th of January, 1551, he was put upon a commission for the seizure and trial of heretics; a commission which was the renewal of a former one, unhappily distinguished by its intolerant proceedings against the unfortunate Joan of Kent. The new commission proceeded in the footsteps of the old one, and doomed to the stake a Dutch Arian. What part Coverdale took in the proceedings of the commission, or whether he took any part in them at all, we cannot determine. For the honour of his character, we hope that no considerations induced the reformer to implicate his name in the performance of deeds which must have been revolting to his benevolent heart; yet we cannot forget that men as kind as he, were so warped by the intolerant spirit of their age that, under the influence of a stern but most mistaken sense of duty, they refused all mercy to those whom they had convicted of heretical opinions.

The next glimpse we have of Coverdale is at Westminster, where, on the 7th of March, 1550 (O.S.), we find him preaching a funeral sermon for Lord Wentworth, who had been lord chamberlain, and at whose funeral special honour was done to his memory. Coverdale was on the road to high preferment. His office in the queen dowager's household, and the services he had performed for government, recommended him no doubt to the patronage of those who were in power, while his learning, active habits, and tried zeal in the cause of the Reformation, qualified him for some distinguished post in the English church. As early as the June of the preceding year mention is made in a letter from Peter Martyr then at Cambridge, of the probable promotion of Coverdale to the see of Exeter, in the room of Vesey, who from age and infirmity was unable to perform his episcopal duties. On the 14th of August, 1551, King Edward nominated Coverdale to the bishopric, Vesey having been induced to resign. But though by this appointment he was exalted to honour, and became possessed of influence, his pecuniary advantage was of small amount, as Vesey had alienated the revenues of the see to a very large extent. Indeed, such were the straitened circumstances of Coverdale, that he felt himself compelled to petition the king to relieve him from the payment of the first-fruits. Nor was it without considerable delay that he was able to proceed to his diocese; "such," says Strype, "were at that time the urgent affairs of state, or the secret hinderers of the gospel." Through Cranmer's influence matters were at length arranged; and on the 30th of August, Coverdale was consecrated at Croydon, bishop of Exeter. In the following September he was licensed to preach; a form which seems to have been necessary even for bishops in those days: and in the same month another and very curious license was granted him, allowing him and his wife Elizabeth, and five or six guests at their table, to eat meat on fast days.\*

\* Rymer's *Federa*, Part V. Ed. VI. p. 2. No. 35.



On the 6th of October a commission was addressed to eight bishops, of whom Coverdale was one, together with eight civil and eight common lawyers, directing them to undertake a revision of the ecclesiastical laws of the realm. Strype states\* that the commissioners diligently pursued their task, and completed it; but in consequence of the king's early death the contemplated measure of reform was never carried into effect. In the discharge of the secular duties of his episcopal office Coverdale was very diligent, for it appears from the Lords' Journals, in 1552 and 1553, that he was not absent from the sittings of the House more than three times altogether. But as the whole of the two sessions did not occupy quite four months, these engagements would not detain the bishop very long from his diocese, where in the discharge of his spiritual functions he was most exemplary.

The following character of Coverdale, during his residence at Exeter, is given by Hoker his contemporary, who was chamberlain of the city. "He preached continually upon every holy day, and did read most commonly twice in the week in some one church or other within this city. He was after the rate of his livings a great keeper of hospitality, very sober in diet, godly in life, friendly to the godly, liberal to the poor, and courteous to all men, void of pride, full of humility, abhorring covetousness, and an enemy to all wickedness and wicked men, whose company he shunned, and whom he would in no wise shroud or have in his house and company. His wife, a most sober, chaste, and godly matron, his house and household another church in which was exercised all godliness and virtue. No one person being in his house which did not from time to time give an account of his faith and religion, and also did live accordingly; and as he had a care for the good success in religion, so had he also for the direction of the government in ecclesiastical causes, and because he was not skilful therein, neither would be hindered from his godly studies, and be encumbered with such worldly matters, which, nevertheless, he would have been done in all uprightness, justice, and equity; he sent to Oxford for a learned man to be his chancellor, and by the ministry of the writer hereof, he procured and obtained one Master Robert Weston, doctor of the civil law, and afterwards lord chancellor of Ireland, unto whom he committed his consistory, and the whole charge of his ecclesiastical jurisdiction, allowing unto him not only all the fees thereunto appertaining, but also lodged and found him, his wife, family, horse and man, within his own house, and gave him a yearly pension of forty pounds. And surely the bishop was no more godly and careful of his part concerning preaching, but this man also was as diligent and severe in doing of his office without reproach of being affectioned or corrupted. And notwithstanding this good man was a blameless bishop, and lived most godly and virtuous, yet the common people, those old bottles, would receive no wine, could not brook or digest him, for no other cause but because he was a preacher of the gospel, an enemy to papistry, and a married man. Many devices were accounted against him for his confusion, sometimes by false suggestions, sometimes by open railing, and false libels, sometimes by secret backbitings, and in the end practised his death by poisoning, but by the providence of God, the snares were broken, and he delivered."†

In 1550 a new edition of Coverdale's Bible was printed at Zurich, which was the last previous to the first edition in the present form published in 1835. It was reissued with a new title-page in 1533, and "set forth with the king's most gracious license." It must have been one of the last instances in which that license was given, for Edward, after a short and anxious reign, was removed to another world on the 6th of July of the same year. It proved a mournful day for the protestantism of England, and her faithful sons were soon made to feel the weight of papal intolerance.

On the 22nd August Coverdale was summoned to appear before the privy council at Richmond, and on the 1st of September he made his appearance, when he was ordered to await the council's further pleasure. On the 28th of the same month Vezey was reinstated in the see of Exeter, on the pretence that his previous resignation had been extorted from him by terror. Coverdale, however, though ejected from his bishopric, was not like the rest of the distinguished reformers committed to prison, but was suffered to remain at large, only giving sureties to appear before the council whenever summoned to do so. Yet the fear of persecution did not induce him to swerve from his steadfastness in the reformed faith, for we discover that when, after the famous public

\* Life of Cranmer, p. 271.

† Catalogue of the Bishops of Exeter, by John Vowel, *alias* Hoker. No. 43.

disputation at Oxford between the popish divines and Cranmer, Ridley, and Latimer, the other imprisoned brethren signed a declaration, stating their views of truth, and avowing their resolution, "when they cannot obey, but must disobey God, then to submit themselves with all patience and humility, to suffer as the will and pleasure of the higher powers shall adjudge," the faithful Coverdale shrunk not from signing the document in the following manner, "To these things above said, I, Myles Coverdale, late of Exon, consent and agree with these mine afflicted brethren, being prisoners, with mine own hand." The heroes of the protestant faith just named nobly perished at the stake, but Coverdale, through the mercy of Divine Providence, was permitted to escape.

On the 4th February, 1555, Rogers was led to Smithfield, the first of the illustrious band who there ascended in "chariots of fire" to heaven. Fourteen days after Rogers's execution, Mary gave her permission to Coverdale to leave the country,—a very remarkable circumstance which requires explanation. He had married a lady who was sister to the wife of Macchabæus Alpinus, at that time chaplain to Christian II, king of Denmark, and professor of theology in the university of Copenhagen. He was a man of influence, and a favourite with the Danish sovereign, and through his intercession his royal master was induced to write to Mary on behalf of Coverdale. The king wrote on the 25th of April, 1554, soliciting the reformer's liberation and pardon, to which Mary replied, that Coverdale was under restraint simply on account of certain debts which he owed to the crown. The king rejoined, in a letter dated the 24th of September, that he was glad it was only a debt that occasioned difficulty, and added that, as the bishopric had not been enjoyed long enough to afford Coverdale the means of paying any thing, his majesty hoped that he would shortly be permitted to visit Denmark, and to "make declaration concerning the benefit of his welfare." Some months passed; Mary seemed unwilling to comply, but it would not do for her to disturb the friendly understanding which existed between the English and Danish courts, and therefore she tardily granted in the following February the king's request.

Mr. Anderson, in his valuable work on the Annals of the Bible, suggests that there was another circumstance which contributed to Coverdale's escape.\* During the trial of Rogers, Gardiner, who presided over the iniquitous tribunal, on hearing the protomartyr's observation, that the queen "would have done well enough but for Gardiner's council," declared "the queen went before me, and it was her own motion;" of the truth of which we have no doubt, for it is well known that Mary afterwards stimulated Bonner to his deeds of blood.† Mr. A. remarks, that Gardiner's assertion placed the queen before the country in one of the most critical of all positions as the sole and imperative persecutor; and he adds, "there can be no doubt from what followed, had made her tremble not only for herself, but the husband on whom she at this time doated." He alludes to the well known circumstance of a Spanish divine being appointed to preach against religious persecution as a miserable artifice to lull the public mind; and then connects the permission given for Coverdale to leave the country with the examination of Rogers, as if it were intended by Mary to counteract the impression produced by Gardiner's remark. It certainly appears very inconsistent with this that the queen should, a few weeks afterwards, permit the work of persecution to be resumed, and doom more victims to the stake;‡ and, as to the sermon of the Spanish friar, it seems to have been entirely a device of Philip's to remove odium from himself, who was suspected of intending to introduce the inquisition to England. There is no evidence of Mary's interfering in any way at this time to check the persecution, and soothe the minds of her subjects; and, as to the latter object, the release of Coverdale was too inconsiderable a circumstance to be likely to aid in its accomplishment. The interference of his Danish majesty was no doubt the main, if not the only, cause of the translator's liberation.

On the 19th of February, 1555, Coverdale obtained his passport, and embarked, no doubt with great joy, for the shores of Denmark. Soon after he was gone the lurid flames of persecution blazed over his native land, and sympathy with the sufferers for the truth, many of whom were doubtless well known to him, and well beloved, must have been mingled with his devout gratitude for the interposition of the Almighty in his escape. He was kindly received by the Danish king, through whose instrumentality he had escaped the "mouth of the lion;" and it is said that his majesty offered

\* Anderson's Annals, Vol. II. pp. 287-294.

† See letter in Burnet, Vol. II. fol. ed., p 311.

‡ On the 16th of March, Tomkins was burnt at Smithfield.

him a benefice in the church of Denmark; but Coverdale, unacquainted with the Danish tongue, and anxious to be employed in preaching the gospel, preferred to cast in his lot among some English exiles at Wesel in Friesland. After remaining there a short time, he returned to the former scene of his labours; and on the 15th of September arrived at Bergzabern, at the request of his old friend, Wolfgang, duke of Deux-ponts. On the 15th of December, 1558, we find him at Geneva, where he joined in writing\* a letter to the church at Frankfort, congratulating them on the accession of Elizabeth to the English throne, and entreating them to lay aside their present dissensions respecting ceremonial matters, the continuance of which would give so much joy to their enemies. The churches of the English exiles on the continent were at the time much distracted by controversies on points of ceremony and discipline; but there is no evidence of Coverdale having had any connection with them, save in the way indicated by the letter above noticed. It was in accordance with his gentle spirit to inculcate lessons of peace, though his well known attachment to the cause of scriptural truth evinced that he regarded the wisdom which cometh from above as "*pure*," and not permitting him to sacrifice principle in order to be "peaceable."

The name of Coverdale has sometimes been associated with the Genevan New Testament, published in 1557, but it is highly improbable that he was at Geneva so soon. The Genevan Testament, as appears from the preface, was the work of one person, a fact strangely overlooked by many authors, and this person there is good reason to believe was William Whittingham.† That he had some share in assisting the preparation of the Genevan Bible is not altogether improbable, as he was there a few months while the work was going on; but the principal part of the undertaking certainly rested with others, probably Whittingham, Gilby, and Sampson.‡

The accession of Elizabeth to the throne of England was a signal for the return of the protestant exiles, and among the rest, Coverdale soon found his way to his native land. On the 12th of November, 1559, Coverdale again took his place in the old pulpit of St. Paul's Churchyard, where the friends of the Reformation now once more gladly assembled to hear the faithful and warm-hearted instructions of their favourite teachers. The next notice of our reformer is discovered in connection with Archbishop Parker's consecration, in which ceremony Coverdale, with Barlow, Scory, Bale, and the suffragans of Bedford and Thetford, took a part. From this it would appear that Coverdale was still regarded as a bishop of the church of England, his deprivation in the reign of Mary being treated as illegal. It seems probable that the intention was to restore this old veteran to his diocese at Exeter, but that his conscientious scruples in reference to certain ceremonial matters enforced in the English church under Elizabeth, prevented him from enjoying his former dignity. At the consecration of Parker he appeared in a plain black gown, while his episcopal brethren were arrayed in surplices; and to the end of his life it is well known that he retained his dislike to what he considered popish vestments. But though his conscience would not allow him fully to conform to the established order of things in the church, and he was thereby excluded from his former see, yet he does not seem to have relinquished his title to the episcopal character, for he signed himself throughout the rest of life, "*Myles Coverdale, quondam Exoniensis*."

Grindall, the bishop of London, was a friend to Coverdale. He sought to obtain for him the bishopric of Llandaff, looking upon him as a neglected man, and thinking perhaps that conformity to ecclesiastical laws about vestments might in his case be very well dispensed with. On the failure of other plans for his promotion and comfort, Grindall at length succeeded in making some provision for him by giving him the living of St. Magnus, near London-bridge. He was collated to the rectory on the 3rd of March, 1563; but poverty still clung to him, for he could not pay the first-fruits due to the queen. He wrote to Archbishop Parker the following letter on the subject.

"My duty considered in right humble and faithful wise. These are in like manner to beseech your grace, most reverend father, and my singular good lord, that as my good lord of London, tendering as well my weak and feeble age, as also my poor travail in God's husbandry within his diocese, hath most gently conferred upon me the benefice of St. Magnus in London, being in value an hundred marks or thereabouts

\* Troubles at Frankfort, p. 187.

† See Introduction to English Hexapla, p. 84.

‡ This is Mr. Anderson's view, 'Annals,' Vol. II. p. 320, but he almost entirely excludes Coverdale from a share in the work. It is most likely that while in Geneva, he would be consulted about it, and would lend his valuable assistance.



so it may please your grace to join with his lordship in suit for me to the queen's most excellent majesty, that in favourable consideration how destitute I have been of a competent living in the realm ever since my bishopric was violently taken away from me. I being compelled to resign, and how I never had pension, annuity, or stipend of it, these ten years : how unable also I am either to pay the first-fruits, or long to enjoy the said benefice, going upon my grave, as they say, and not like to live a year. Her majesty, at the contemplation of such reverend, honourable, and worthy suitors, will most graciously grant me her warrant and discharge for the first-fruits of the said benefice. And as I am bold most humbly to crave your grace's help herein, so am I fully persuaded, God willing, to show myself again as thankful, and in my vocation, during my short time, as faithful and as quiet as I can. Thus having uttered my boldness, I most humbly commit your grace and all yours to the mighty protection of God. From London, Jan. 29.

“MYL. COV. quond. Exon.”

The following letter relates to the same subject, and forms another affecting memorial of the poverty and sorrow of this eminent servant of Christ.

BISHOP COVERDALE to SIR WILLIAM CECIL.

“My duty considered in right humble wise unto your honour. These are in like manner to beseech the same, that whereas my lord of London, tendering as well mine age as my simple labours in the Lord's harvest, hath very gently offered me the pastoral office and benefice of St. Magnus in London; even so it may please your honour to be means for me to the Queen's most excellent Majesty, that in favourable consideration, not only how destitute I have been ever sith my bishopric was taken from me, and that I never had pension, annuity, or stipend of it these ten years and upward; but also how unable I am, either to pay the first-fruits, or long to enjoy the said living, I going upon my grave, not able to live over a year, her Majesty at the contemplation hereof may most graciously grant me the first-fruits of the said benefice, which her highness must needs have again anew, when I am gone.

“Heretofore (I praise God for it!) your honour hath ever been my special help and succour in all my rightful suits. If now, that poor old Myles may be provided for, it please your honour to obtain this for me, I shall think this enough to be unto me as good as a feast. Thus most humbly beseeching your honour to take my boldness in good part, I commit you, and all yours, to the gracious protection of the Almighty.

“From London, February 6th, [1564].

“MYLES COVERDALE, quond. Exon.”

Poor Coverdale! His Divine Master, for wise and gracious purposes permitted him to struggle with many trials in his old age, for in the same year in which he was so teased by poverty, he was smitten with the plague, from which, through the goodness of God, he was restored and was permitted to resume his ministerial labours. It might have been expected that the remainder of his days would be spent in the enjoyment of peace and honour. He was now settled in his rectory, beloved by his parishioners, and highly esteemed by the friends of the Reformation. The University of Cambridge, in the year 1563, had conferred on him the degree of Doctor of Divinity; and in the following year, had commissioned him as a deputy to confer a similar honour on Bishop Grindall; but despite of his piety, labours, usefulness, honour, and old age, this devoted servant of God was soon involved in difficulties again, owing to the stringent enforcement, by the ruling powers, of the ecclesiastical regulations relating to habits and ceremonies. A letter written on the 25th March, 1566, indicates that the veteran reformer was in trouble through his conscientious scruples about conformity to these regulations, and gives us some idea of his increasing infirmities.

BISHOP COVERDALE to the REV. MR. ROBINSON, CHAPLAIN to ARCHBISHOP PARKER.

“My duty considered in right humble and most hasty wise. Whereas, I am summoned to appear, with others, to-morrow afore my lord's grace, at Lambeth, I beseech your worthiness to be means for me unto his grace, that at this present I may be dispensed with; not only for that I am unwieldy, and could neither well travel by land, nor altogether safely by boat, but also for other considerations which this bearer, my dear friend, shall signify unto you by mouth. Thus being desirous of your gentle answer, I commend you and all yours to the gracious protection of God. March 25th, 1566.

“Your own in the Lord,

“MYLES COVERDALE. quond. Exon.”

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In the July of the same year he united with Humphrey and Sampson, two distinguished Puritans, in writing a letter to Farrell, Viret, Beza, and other divines on the continent, respecting the vestmentarian controversy, which, as it exhibits the opinions of Coverdale on the subject, and throws light upon his position at this time, we shall venture to insert, though it be rather long.

MYLES COVERDALE, LAURENCE HUMPHREY, and THOMAS SAMPSON, to WILLIAM FARRELL, PETER VIRET, THEODORE BEZA, and others.

"We must not only, honoured masters and brethren, appear troublesome to your reverences by so frequently addressing you by our friends and our letters, but must seem also very regardless of our duty to the church, by disturbing you, who are occupied in matters of far greater importance, with the relation of our trifles. But yet the unhappy condition of our times, and fresh troubles, compel us to have recourse to you, not only that you may be informed more fully of the state of our affairs, and our own opinions respecting them, but that we also may more fully understand your sentiments. Our affairs are not altered for the better, but alas! are sadly deteriorated. For it is now settled and determined, that an unleavened cake must be used in place of common bread; that the communion must be received by the people on their bended knees; that out of doors must be worn the square cap, bands, a long gown, and tippet; while the white surplice and cope are to be retained in divine service. And those who refuse to comply with these requirements, are deprived of their estates, dignities, and every ecclesiastical office; namely, brethren, by brethren and bishops, whose houses are at this time the prisons of some preachers; who are now raging against their own bowels; who are now imposing these burdens not only on their own persons, but also on the shoulders of others; and this too at a time when in the judgment of all learned men they ought to have been removed and abolished altogether. Thus you have the image and representation, such as it is, of our church. Now then, hear our opinion upon this state of things. We think that it must be assumed in this question, that the Jewish, Turkish, Christian, and Popish religions have each their own peculiar sacraments and signs; and that external profession ought to be the test and badge of any one's doctrine; and that we are to seek our pattern not out of the cisterns and puddles of our enemies, but from the fountain of the Scriptures, and of the churches of God; so as not to be connected by any similarity of rites with those from whose religion we are altogether abhorrent; which rule we read, was diligently observed by our forefathers in respect to the sabbath and passover of the Jews, the fastings of the Manichees, and the trine immersion of heretics. Nor, indeed, can we regard these things as altogether indifferent, when compulsion is made use of, and when too, they are branded with the mark of superstition; nor ought anything to be obtruded (on the church) by the authority of the sovereign, without its having been lawfully discussed in a Christian synod: nor ought agreement in ceremonies everywhere to be required of necessity, especially when it is in common with the enemies of the faith: nor is there any occasion in the church of Christ either for the Aaronic priesthood, or pharisaical ambition, that sacred garments should be worn now-a-days in the Christian temple, or that a dress not common, but distinct and peculiar, should be prescribed for ordinary use. But we think with Celestine, that the clergy should be distinguished from the people by their doctrine, not their garments; their conversation, not their dress; their purity of mind, not their adornment of person; lest we begin to hanker after novelties, tread under foot the order received from our forefathers, impose upon the minds and eyes of the simple, and make room for vain and unprofitable superstitions. Besides, as many of us as have cast out these things from the churches committed to our trust, cannot restore them without grievous offence and abominable impiety: and since a door would also be opened to other mysteries of iniquity, and the love of the godly be offended, and the pride and boldness of the wicked be encouraged, without even any pretence of edification; and since it is not lawful, according to St. Paul's rule respecting things indifferent, for every one to rest in his own persuasion, but that that should be regarded as lawful which is not displeasing to certain men; we considered it more for the good of the church to stand fast in our liberty with an accession of godly men on our side, than to depart from the opinion we have taken up, and the custom we have received, to the scandal of many, and the downfall of purer doctrine. This is our opinion, and also that of a most excellent personage. We now, most illustrious and very dear masters and brethren, request you by our most intimate communion in Christ, to point out the eyensore to us who are tossed about on the waves; and either to show us a better way if we are in error, or confirm us, when doubting, in our holy purpose. The question, we confess, is nice and difficult, whether it is better to yield to circumstances, or to depart; to admit the relics of the Amorites, or to desert our post? Either alternative is harsh, grievous, and productive of mischief both to ourselves and the church. Which is the better do you with your wonted wisdom declare, because we are lingering in suspense as in the last extremity. We also request of you and your brother ministers to put forth at the earliest



opportunity some treatise on the nature of things indifferent, on ceremonies, on the sacerdotal habit; by which both our church and those of Saxony may be instructed, and the zeal of our sovereigns inspirited to the demolition of all the distinctive marks of antichrist. We make it, lastly, our request, that you would admonish our bishops by letter not to persecute Joseph on account of a garment; nor to rend the church with such a schism for so slight a cause; but that even in the dissimilarity of rites they may preserve the sweetest harmony of spirit and brotherly love. For far be it from us to think of them otherwise than as becomes friends and brethren. The sum is this. We request these three things; your reply to the questions here proposed by us, and some treatise to all the churches generally; a letter to the bishops privately, and, if you please, to such of her majesty's councillors as you may be acquainted with, so that this whole controversy may issue in a christian reconciliation, and not in a cruel separation. Communicate this letter to all your brethren, that we may hear what the Lord may speak out of the mouth of two or three witnesses. May the Lord Jesus preserve his church pure and inviolate even to the day of his just judgment! Your most devoted,

"July, 1566.

"MYLES COVERDALE, formerly bishop of Exeter,

"LAURENCE HUMPHREY,

"THOMAS SAMPSON."\*

Coverdale forfeited his benefice by conscientiously refusing to obey the act of uniformity, but he still continued to preach. "Many of the people," says Strype, "ran after Father Coverdale, who took that occasion to preach the more constantly, but yet with much fear, so that he would not be known where he preached, though many came to his house to ask where he would preach the next Lord's day." He continued his labours till within a few months of his departure to a better world, which happened the 20th of May, 1567, in the 81st year of his age. He was buried in the church of St. Bartholomew, behind the Royal Exchange, and his funeral was attended by multitudes who revered his memory and bewailed his loss.

When the Church of St. Bartholomew was pulled down in 1840, careful search was made for Coverdale's remains: they were discovered in a grave within the chancel. A particular account of the exhumation was drawn up, from which it appears that the skeleton was perfect, the skull alone being decomposed. The coffin was removed to the church of St. Mary Magnus, and now the bones of the translator repose within the walls which one echoed with his voice.

\* Parker Society publications:—'Zurich Letters,' Second Series, p. 121. Accurate copies of all the letters of Coverdale which have been discovered, are given in his 'Remains,' published by the Parker Society, and the places where the originals are preserved are there referred to.



# BIBLIOGRAPHICAL DESCRIPTION

## OF

### THE ORIGINAL EDITION OF THIS BIBLE.

PRINTED IN 1535.

**W**HILE the reprint of this Bible cannot fail to be welcome to the public generally, there are many who, we feel certain, will not be dissatisfied to have some bibliographical details concerning so curious and valuable a work.

The book itself is printed in a very peculiar angular Swiss or German type. Its size is a small folio, and there is no name of place or printer in it.

The copies of this Bible known to exist, are those in the Libraries of the British Museum.—Bodleian.—Public Library, Cambridge.—King's College, Cambridge.—Sion College.—All Souls' College.—Trinity College, Dublin.—Lambeth Library.—Bapt. Mus. Bristol.—DUKE of SUSSEX.—Earl of Leicester.—Earl Jersey.—Earl Spencer.—Dr. Coombe.—The late William Coombes, Esq.—George Offor, Esq.—B. Harrison, Esq.—Rev. R. Daley.—Lea Wilson, Esq.; and Mr. Reed.\*

"Of seven copies of this edition," says Mr. Cotton, "which I have seen, that in the British Museum is the only one that has the title-page, and even that is made up from two copies. Of the others, the

Bodleian copy is by far the finest." Not only is the title-page of the one in the Museum made up from two copies, but it is even made up from two separate wood-cuts of the same design; for in the one, the texts in the scrolls are in English, in the other, in Latin.

One perfect title-page, however, is in existence, and is found in the beautiful copy of this edition in the Earl of Leicester's library at Holkham. It is as follows:—

#### " B I B L I A

#### *The Bible, that*

is, the holy Scripture of the  
Olde and New Testament, faith  
fully translated out  
of Douche and Latyn  
in to English.

M . D . X X X V .

S. Paul. 11. Tessa. 111.

Deale for us, that the worde of God maie  
haue fre passage, and be glorified &c.

S. Paul Col. 111.

Let the worde of Christ dwell in you plen  
tiously in all wysdome &c.

Josue 1.

Let not the boke of this labe departe  
out of thy mouth, but exercise thyselfe  
therin daye and night &c."

\* Two copies, besides those above enumerated, are in public libraries at Cambridge.

The mention of its being translated "out of

## Bibliographical Description.

Douche and Latyn," was no doubt a bookselling artifice of the time, to make the work circulate better, as being intimately connected with the reformed doctrines, which were then equally well known by the term of German or Dutch doctrines. Nay, we are even told that the early reformers of that day were commonly called Germans, on account of their adoption of those reformed opinions which first sprung up in Germany. That Coverdale did not follow Luther's version, it only requires a very slight comparison of texts to prove; but he no doubt availed himself, where there occurred any difficult reading, of all the different means of assistance within his power, as indeed he himself intimates in his prologue to the reader.

The wood-cuts surrounding the title are the same as in the title-page of 1536, of which a facsimile is prefixed to the present reprint.

On the reverse of the title is, "The bokes of the whole Byble, how they are named in Englysh and Latyn, how longe they are wrytten in the allegations, how many chapters euery boke hath, and in what leafe every one begynneth." It contains, however, only references to the first four parts; those to the Apocrypha and the New Testament were probably on another leaf, which is missing in this copy (the Museum one).

Then comes the dedication, "Vnto the most victorious Prynce and oure most gracyous soueraigne Lorde, kynge Henry the eyght, kynge of Englonde and of Fraunce, lorde of Irlonde, &c." signed "Youre graces humble subiecte and daylye oratour, Myles Couerdale." 5 pages. The Museum copy has "Quene Anne" in the dedication; Sion College has "Quene Jane;" Lambeth Library has a copy with each; the Bodleian has "Quene Anne;" All Souls' College

has neither; Dr. Coombe's has neither; the late Mr. Coombes's has "Quene Anne."

Then "A prologe. Myles Couerdale Unto the Christen reader." 6 pages.

Then "The bokes of the hole Byble" &c., 2 pages. This is evidently part of another edition inserted in this copy (the Museum one), or rather this set of preliminary pieces do not belong to this title-page; since a portion of the same information is to be found printed on the reverse of the title-page.

The contents of "The first boke of Moses," 1 page.

"The first boke of Moses, called Genesis." Then should come, according to Herbert, a map of the Holy land. The four other books of Moses follow, with tables of contents prefixed to each: in all, fol. i—xc. Signature a i, to p vi, in sixes. The first leaf appears not to have any signature, or else it has been rubbed out in this copy (the Museum one), the second leaf being marked a ii.

Then comes a title-page: "*The seconde parte of the olde Testament.*" with the names of the books contained underneath. This in a compartment of wood-cuts. On the reverse "The boke of Josua. What this boke conteyneth." Joshua to Hester, fol. ii—cxx (the reverse of). Tables of contents at the commencement of each book. Signature a ij, to v v vi, in sixes.

"*The boke of Job,*" table of contents. "The Psalter." "The Prouerbes of Salomon," table of contents. "Ecclesiastes," table of contents. "Salomons Ballettes." From Job to Salomons Ballettes, fol. i—lii. Signature A a, to Ji iiij, in sixes.

Then comes another title-page: "*All the Pro-*

## Bibliographical Description.

*phetes in Englishe.*" with the names of the books contained, underneath. This in a compartment of wood-cuts. On the reverse, the contents of "the Prophet Esay." The contents prefixed to each Prophet. In all, fol. ii—cii, (the reverse of). Signature A a a ij, to R r r vi, in sixes.

Another title-page: "*Apocrip̃ha* The bokes and treatises which amonge the fathers of olde are not rekened to be of like authorite with the other bokes of the byble, neither are they fōūde in the Canon of the Hebrue." Then follow the names of the books. At the bottom, "Vnto these also belongeth Baruc, whom we haue set amōge the prophetes next vnto Jeremy, because he was his serybe, and in his tyme." This in a compartment of wood-cuts. On the reverse, "The translatoure vnto the reader." containing some observations on the nature of these books. Underneath the contents of the first book. The contents are prefixed to each book, except to "Certayne chapters of Hester." "The songe of the iij children." "The story of Susanna" and "The story of Bel." In all, fol. ii—lxxxiii (the reverse of), falsely numbered lxxxi. Signature A ij to O v, in sixes, the last leaf blank.

Then the title-page: "*The new testament.*" underneath, the books named. Also in a compartment of wood-cuts. On the reverse, the contents of "The gospell of S. Mathew." The contents before each book. In all, fol. ii—cxiii (the reverse of). Signature AA ij, to TT v, in sixes.

On the reverse of the last leaf; "*Prynted in the yeare of oure LORDE M.D.XXXV. and fynished the fourth daye of October.*"

At the beginning of Genesis are six cuts in wood, describing the six days' work of the creation; and in

different parts of the work are other cuts, also in wood, some of them very spirited and well executed, representing the history therein mentioned, and most probably done, as before stated, by Sebald Behem of Nurembergh. There are also some initial letters of a very elegant character, from designs of Holbein.

This Bible, as will be seen by the above description, is divided into six parts, of which four have separate title-pages. That there should be no separate title-page to the first part is not strange, as it scarcely seemed to want one: but it is rather curious that there should be none to the third part; and that there never was any printed, and that it is not missing from the present copies, is clear, since the first leaf is numbered fol. i, which would not otherwise have been the case. The type, as before mentioned, is an angular Swiss or German. The title-page and its reverse are in the same letter as the body of the text. But the dedication, the prologue, the names of "the bokes of the whole Byble," and the contents of Genesis, are in a different character, and were most probably printed after the arrival of the volume in England. There are a few marginal references, which are in Roman letters. On fol. xli. of part I. is a large wood-cut of the Tabernacle and its contents; this is repeated on the reverse of fol. lvi. The initial letter of Genesis is a large flourished text capital. A full page contains fifty-seven lines.

Whether this edition ever had a table of the Epistles and Gospels for the Sundays, &c. at the end, is not known. No copy has yet been found, that we are aware of, containing any such table; but it seems not improbable that it had, since we find one in the reprints in quarto and in folio, by Nicholson, in 1537; and also in the edition of 1550.

It is not known how many copies of this edition

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were issued from the press, but the number must have been very great, when we consider that it was the first edition of the whole Bible in English ever offered to the public, at a time, when, excited by the writings daily put forth by the reformers, they were most eager to peruse it; and that Grafton, when he published Matthew's Bible in 1537, although of a much larger size, and consequently more expensive, ventured to print as many as 1500 copies.

This Bible was reprinted in folio and in quarto in 1537, by Nicholson, in Southwark, with a very few slight and trifling alterations. It was printed again in 1550, after which, what remained of the edition was issued in 1553, with a reprinted title-page and preliminary pieces. The edition of 1535 had a new title-page in 1536, of which, as before stated, a facsimile is prefixed to this edition.

VNTO THE MOST VICTORIOUS PRYNCE AND OURE MOST GRACIOUS SOUERAIGNE LORDE,

## KYNGE HENRY THE EYGHTE,

KYNGE OF ENGLONDE AND OF FRAUNCE, LORDE OF IRLONDE. ¶c. DEFENDOUR OF THE FAYTH, AND  
VNDER GOD THE CHEFE AND SUPPREME HEADE OF THE CHURCH OF ENGLONDE.

¶ *The ryght & iust administracyon of the lawes that God gaue vnto Moses and vnto Iosua : the testimonye of faythfulnes that God gaue of Dauid : the plenteous abundaunce of wysdome that God gaue vnto Salomon : the lucky and prosperous age with the multiplicacyon of sede whiche God gaue vnto Abraham and Sara his wyfe, be geue vnto you most gracious Prynce, with your dearest iust wyfe, and most vertuous Pryncesse, Quene Anne, Amen.*

C AIPHAS beyng bysshope of that yere, lyke a blynde prophete (not vnderstandyng what he sayd) prophecied,\* that it was better to put Christ vnto death, then that all the people shulde peryssbe : he meanyng, that Christ was an heretike, a deceauer of the people, & a destroyer of the lawe, and that it was better therefore to put Christ vnto death, thā to suffre hym for to lyue, and to deceaue the people. ¶c. where in very dede Christ was the true prophete, the true Messias, and the onely true Sauour of the worlde, sent of his heauenly father to suffre the moste cruell, most shamefull, and most necessary death for our redempcyon : accordyng to y<sup>e</sup> meanyng of the prophecie truely vnderstonde.

Euen after the same maner y<sup>e</sup> blynde bysshope of Rome, (that blynde Baalam I saye) not vnderstandyng what he dyd, gaue vnto your grace this tytyle : *Defendour of the fayth*, onely because your hyghnes suffred your bysshoppes to burne Gods worde the rote of fayth, and to persecute the louers and mynisters of y<sup>e</sup> same. where in very dede the blynde bysshope (though he knewe not what he dyd) prophecied, that by the ryghteous admynistracyon and contynuall diligence of youre grace, the fayth shulde so be defended, that Gods worde the mother of Fayth with the frutes therof, shulde haue his fre course thorowe out all Christendome, but specially in your realme.

Yf your hyghnesse now of your pryncely benigne wyll pardon me to compare these two bysshoppes (I meane bysshope Caiphas and the bysshope of Rome) & theyr prophecies together, I doute not but we shal fynde them agree lyke brethren, though the one be a Iewe and the other a counterfayte Christian. Fyrst, Caiphas prophecied that it was better to put Christ vnto death, then that the people shulde perysshe. The bysshope of Rome also, not knowyng what he prophecied, gaue youre grace this tytyle : *Defendour of the fayth*. The trueth of both these prophecies is of the holy goost (as was Baalams prophecie) though they that spake the, knewe not what they sayd. The trueth of Caiphas prophecie is, that it was necessary for mans saluacyon, that Christ by his death shulde ouercome death, and redeme vs. And the trueth of oure Baalams prophecie is, <sup>b</sup> y<sup>e</sup> your grace in very dede shulde defende the Fayth, Yee euen the true fayth of Christ, no dreames, no fables, no heresie, no papistall inuencions, but the vncorrupte fayth of Gods most holy worde, which to set forth (prayed be the goodnes of God, and increace youre gracious purpose) your hyghnes with youre most honorable counsell, applyeth all his studye and endeuoure.

These two blynde bysshopes now agree in y<sup>e</sup> vnderstandyng of theyr prophecies : for Caiphas taketh Christ for an heretike, Oure Balañ taketh the worde

\* Io. 11. e.

<sup>b</sup> Nume. 24. c.



## An Epistle

of Christ for heresie. Caiphas iudgeth it to be a good dede to put Christ vnto death, that he shulde not deceaue the people. Oure Balaam calleth defendynge of the fayth, the suppressyng, keypyng secrete, and burnyng of the worde of fayth: lest the lyght thereof shulde vtter his darknes: lest his owne Decretales & Decrees, his owne lawes and constitucions, his owne statutes and inuencions shulde come to none effecte: lest his intollerable exactions and vsurpacions shulde lose theyr strengthe: lest it shulde be known what a thefe and murderher he is in the cause of Christ, and how haynous a traytoure to God and man in defraudyng all Christen kynges & prynces of theyr due obedience: lest we youre graces subiectes shulde haue eyes in the worde of God, at the last to spye out his crafty conueyaūce and iuglynges: and lest men shulde se, how sore he and his false Apostles haue deceaued all Christendome, specially youre noble realme of Englonde.

Thus your grace seyth how brotherly the Iewysh bysshoppe and oure Balaam agree together, not onely in myter and outwarde appearaunce: but as the one persecuted the Lorde Iesus in his owne persone, so doth the other persecute his worde and resysteth his holy ordynaunce in the auctorite of his anoynted kynges. For so moche now as the worde of God is the onely trueth that dryueth away all lyes, and dis-closeth all iuglyng and disceate, therfore is oure Balaam of Rome so lothe that the scripture shulde be knowē in the mother tonge: lest yf kynges and prynces (specially aboue all other) were exercysed therin, they shulde reclame and chalenge agayne theyr due auctorite, which he falsely hath vsurped so many yeres, and so to tye hym shorter: and lest the people beyng taught by the worde of God, shulde fall from y\* false fayned obediēce of hym and his disguised Apostles, vnto the true obedience commaunded by Gods owne mouthe: as namely, to obey theyr prynce, to obey father and mother. &c. and not to steppe ouer father and mothers bely to enter in to his paynted religions, as his ypocrites teache: For he knoweth well ynough, that yf the cleare Sonne of Gods worde come ones to the heate of the daye, it shal dryue away all the foule myst of his deuelysh doctrines. Therfore

were it more to the mayntenaunce of Antichristes kyngdome, that the worlde were styll in ignorance and blyndnes, and that the scripture shulde neuer come to lyghte. For the scripture (both in the olde testament and in the new) declareth most aboutdauntly that the office, auctorite and power geuen of God vnto kynges, is in earth aboue all other powers: let them call the selues Popes, Cardynalles, or what so euer they will, <sup>a</sup> the worde of god declareth them (yee and commaundeth them vnder payne of dampnacion) to be obedient vnto the temporall swerde: As in the olde Testament all the Prophetes, Prestes and Leuites were. And in the new Testament <sup>b</sup> Christ & his Apostles both were obedient them selues, and taught obedience of all men vnto theyr prynces <sup>ad</sup> temporall rulers: which here vnto vs in the worlde present the persone of God, and are called <sup>c</sup> Goddes in the scripture, because of the excellēcy of theyr office. And though there were no mo auctorities but the same, to proue the feminance of the temporall swerde, Yet by this the scripture declareth playnly, that as there is nothyng aboue God, so is there no man aboue the kyng in his realme but that he onely vnder God is the chefe heade of all the cōgregacyon and church of the same. And in token that this is true, there hath ben of olde antiquite (and is yet vnto this daye) a louynge ceremonye vsed in your realme of Englonde, y<sup>t</sup> whā your graces subiectes reade your letters, or begynne to talke or comē of your hyghnes, they moue theyr bonettes for a signe & token of reuerence vnto your grace, as to their most soueraigne lorde & heade vnder God. which thyng no man vseth to do to eny bysshoppe. wherby (yf oure vnderstandyng were nat blynded) we myght euidently perceauē, that euen very nature teacheth vs the same, that scripture cōmaūdeth vs: and that lyke as it is agaynst Gods worde that a kyng shulde not be the chefe heade of his people, euen so (I saye) is it agaynst kynde that we shulde knowe any other heade aboue hym vnder God.

And that no prest nor bysshoppe is exempte (nor can be lawfully) from the obedience of his prynce, the scripture is full both of strayte cōmaūdemētes, & practises of the holiest men. \*Aaron was obedient vnto Moses, and called hym his lorde, though he was

<sup>a</sup> Ro. 13. a.    <sup>b</sup> Math. 17. d. Tit. 3. a.

<sup>c</sup> Exod. 22. d. Psal. 81. a.

\* Nume. 12. b.



his owne brother. <sup>a</sup> Eleasar and Phineas were vnder the obediēce of Iosua. <sup>\*</sup> Nathan the prophete fell downe to the grounde before kyng David, he had his Prynce in such reuerence (He made not the kyng for to kysse his fote as the bysshoppe of Rome maketh Emperours to do) Notwithstondyng he spared not to rebuke hym, and that ryght sharply when he fell from the worde of God to adultery & manslaughter. For he was not afraied to proue hym of his synnes, nomore than Helyas the prophete stode in feare to saye vnto kyng Achab: † It is thou and thy fathers house that trouble Israel, because ye haue forsaken y<sup>e</sup> commaundementes of the Lorde, and walke after Baal. And as Johan Baptyste durst saye vnto Kyng Herode: <sup>§</sup> It is not lawfull for the to take thy brothers wyfe. But to my purpose I passe ouer innumerable mo ensamples both of the olde Testament and of the new, for feare lest I be to tedyous vnto your grace. <sup>¶</sup> Sūma, in all godly regimentes of olde tyme the kyng and tēporall iudge was obeyed of euery man, and was alwaye vnder God the chefe and suppreme heade of the whole congregacyon, <sup>¶</sup> and deposed euen prestes when he sawe an vrgent cause, as Salomon dyd vnto Abiathar. who coulde than stonde agaynst the godly obedience of his prynce (excepte he wolde be at defyaunce with God and all his holy ordinaunces) that were well acquaynted with the holy scripture, which so earnestly cōmendeth vnto euery one of vs the auctorite and power geuen of God vnto kynges and temporall rulers? Therefore doth Moses so strately <sup>¶</sup> forbyde the Israelites to speake so moche as an euell worde agaynst the prynce of y<sup>e</sup> people, moche lesse than to disobey hym, or to withstonde hym. Doth not <sup>¶</sup> Jeremy the prophete and <sup>¶</sup> Baruc also exhorte the people in captiuite, to praye for the prosperous welfare of the kyng of Babilon, and to obeye hym, though he was an infidele? In the new Testament whā oure sauoure Christ (beyng yet fre & Lorde of al kynges & prynces) shewed his obedience in payenge the trybute to oure ensample, ‡ dyd he not a miracle there in puttyng the pece of money in the fysshes mouth (that Peter myght paye the customer therewith) and all to stablysshe the obedience due vnto

prynces? § Dyd not Ioseph and Mary the mother of our sauoure Christ departe frō Nazareth vnto Bethlēē, so farre from home, to shewe theyr obedience in payenge the taxe to the prynce? And wolde not oure Sauoure be borne in the same obedience? || Doth not Paule pronounce hym to resyste God hym selfe, that resysteth the auctorite of his prynce? And (to be shorte) the Apostle Peter <sup>¶</sup> dothe not onely stablysshe the obedience vnto prynces and temporall rulers but affirmeth playnly the kyng (and no bysshoppe) to be the chefe heade. Innumerable places mo are there in scripture, which hynde vs to the obedience of oure prynce, and declare vnto vs, that no man is nor can be lawfully excepte from the same: but that all the mynisters of Goddes worde are vnder the tēporall swerde: & Prynces onely to owe obedience vnto God & his worde.

And where as Anthichrist vnto youre graces tyme dyd thrust his heade into y<sup>e</sup> imperiall crowne of your hyghnes (as he doth yet with other noble prynces mo) that lerned he of Sathā the authour of pryde, and therein doth he both agaynst the doctryne & also agaynst y<sup>e</sup> ensample of Christe: whiche because his kyngdome was not of this worlde, medled with no temporall matters, as it is euident both by his wordes and practyse: Luc. xii. Math. xxvi. Ioh. vi. Ioh. xviii, where he y<sup>e</sup> hath eyes to se, maye se: & he y<sup>e</sup> hath eares to heare, maye heare, y<sup>e</sup> Christes admystration was nothyng tēporall, but playne spiritual, as he hym selfe affirmeth & proueth in the fourth chapter of saynt Luke out of the prophete Esay: where all bysshoppes and prestes maye se, how farre theyr byndyng and lowsyng extendeth, and where in their office consisteth, namely in preachyng the Gospell. &c.

wherefor (most gracious prynce) there is no tounge I thynke, that can fully expresse and declare the vntollerable iniuries, which haue bene done vnto God, to al prynces and to the comynalties of all christen realmes, sence they which shulde be onely the ministers of Gods worde, became lordes of the worlde, and thrust y<sup>e</sup> true and iust prynces out of their rowmes. whose herte wolde not pitie it (yee euē with lamentacyon) to remember but onely the vntollerable wronge

<sup>a</sup> Ios. 4. c. <sup>\*</sup> 3 Reg. 1. c. <sup>†</sup> 3 Reg. 18. b. <sup>¶</sup> Leuit. 18. b.  
<sup>§</sup> Math. 14. a. <sup>||</sup> 3 Reg. 2. d.

<sup>¶</sup> Exod. 22. d. <sup>¶</sup> Ierem. 29. b. <sup>¶</sup> Bar. 2. c. <sup>¶</sup> Math. 17. d.  
<sup>¶</sup> Lu. 2. a. || Ro. 13. a. <sup>¶</sup> 1 Petr. 2. b.

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done by that Antychrist of Rome vnto youre graces most noble predecessoure kynge Iohn? I passe ouer his pestilent pykynge of Peter pens out of youre realme: his stealyng away of youre money for pardons: benefices and bysshopykes: his discauynge of youre subiectes soules with his denelyshe doctrynes and sectes of his false religions: his blondsheddyng of so many of your graces people, for bokes of the scripture. whose herte wolde not be greued (yee and that out of measure) to call to remēbraūce, how obstinate and disobedient, how presumptuous & stubburne that Antychrist made the bysshoppes of youre realme agaynst your graces noble predecessours in tymes past, as it is manyfest in y<sup>e</sup> Cronicles? I trust verely there be no suche now within youre realme: Yf there be, let them remembre these wordes of scripture: "Presumptuousnes goeth before destrucciō, & after a proude stomacke there foloweth a fall.

what is now the cause of all these vntollerable and nomore to be suffred abhominacions? Truly enen the ignoraunce of the scripture of God. For how had it els ben possyble, that such blyndnes shulde haue come in to y<sup>e</sup> worlde, had not y<sup>e</sup> lyghte of Gods worde bene extyncte? How coule men (I saye) haue bene so farre from the true seruyce of God, and from the due obedience of theyr prynce, had not the lawe of God bene clene shut vp, depressed, cast asyde, and put out of remembraunce? As it was afore the tyme of that noble kynge Iosias, and as it hath bene also amonge vs vnto youre graces tyme: by whose most ryghteous admyndraciō (thorowe the mercyfull goodnes of God) it is now founde agayne, \*as it was in the dayes of that most vertuous kynge Iosias. And praysed be the father, the sonne, and the holy goost worlde without ende, which so excellently hath endewed youre Pryncely hert with such feruentnes to his honoure, and to the welth of youre louyng subiectes, that I maye ryghtously (by iust occasions in youre persone) cōpare youre hyghnes vnto that noble and gracyous kynge, y<sup>e</sup> lanterne of lyghte amonge prynces, that feruent protectour and defender of the lawes of God: which cōmaunded straitly (as youre grace doth) that the lawe of God shulde be redde and taught vnto all y<sup>e</sup> people: set the prestes to theyr office in the worde

of god: destroyed Idolatry and false ydols: put downe all euell customes and abusyons: set vp the true honoure of God: applyed all his studye and ende-nour to the ryghtuous admyndraciō of the most vncorrupte lawe of God. &c. O what felicitye was amonge y<sup>e</sup> people of Ierusalem in his dayes? And what prosperous health both of soule & body foloweth the lyke myndraciō in youre hyghnes, we begynne now (prayed be God) to haue experience. <sup>a</sup> For as false doctryne is the origenall cause of all euell plagues and destrucciō, so is y<sup>e</sup> true executyng of the lawe of God ad the preaching of the same, the mother of all godly prosperite. The onely worde of god (I saye) is the cause of all felicitye, <sup>c</sup> it bryngeth all goodnes with it, it bryngeth lernynge, it gēdreth vnderstandynge, it causeth good workes, it maketh chyldren of obedience, breuely, it teacheth all estates theyr office and duty. Seynge then that the scripture of God teacheth vs euery thyng sufficiently, both what we oughte to do, and what we oughte to leaue vndone: whome we are bounde to obey, and whome we shulde not obeye: therfore (I saye) it causeth all prosperite, and setteth euery thyng in frame: and where it is taught and known, it lyghteneth all darkeneses, cōforteth all sory hertes, leaueth no poore man vnhelped, suffreth nothyng amyse vnameded, letteth no prynce be disobeyed, permytteth no heresie to be preached: but refoormeth all thinges, amēdeth that is amyse, and setteth euery thyng in order. And why? because it is geuen by the inspiracyon of God, therfore is it ener bryngynge profyte and frute, by teachynge, by improuynge, by amēdyng and refoormyng all thē y<sup>e</sup> wyl receaue it, <sup>d</sup>to make them perfecte & mete vnto all good workes.

Considerynge now (most gracyous prynce) the inestimable treasure, frute & prosperite euerlastynge, that God geueth with his worde, and trustynge in his infynite goodnes that he wolde brynge my symple and rude laboure herin to good effecte, therfore as the holy goost moued other mē to do the cost herof, so was I boldened in God, to laboure in the same. Agayne, consyderynge youre Imperiall maiestye not onely to be my natural soneraigne liege Lorde & chefe heade of y<sup>e</sup> church of Englōde, but also the true

<sup>a</sup> Proue. 16. c.    <sup>\*</sup> 4 Re. 22. b. 2 Par. 24. c.    <sup>b</sup> Ierem. 44. d.

<sup>c</sup> Sapie. 7. b.

<sup>d</sup> 1 Tim. 3. b.

## vnto the Kynges hyghnesse.

defender and maynteyner of Gods lawes, I thought it my dutye and to belonge vnto my allegiaunce, whan I had translated this Bible, not onely to dedicate this translacyon vnto youre hyghnesse, but wholly to com- mytte it vnto the same: to the intent that yf any thyng therin be translated amysse (for in many thynges we fayle, euen whan we thynke to be sure) it may stōde in youre graces handes, to correcte it, to amende it, to improue it, yce & cleane to reiecte it, yf youre godly wysdome shall thynke it necessary. And as I do with all humblenes submitte myne vnder- stondynge and my poore translacyon vnto y<sup>e</sup> spirite of trueth in your grace, so make I this protestacyon (hauyng God to recorde in my cōscience) that I haue nether wrested nor altered so moch as one worde for the mayntenaūce of any maner of secte: but haue with a cleare conscience purely & faythfully trans- lated this out of fyue sundry interpreters, hauyng onely the manyfest trueth of the scripture before myne eyes: Trustynge in the goodnes of God, that it shalbe vnto his worshippe: quietnes and tranquillite vnto your hyghnes: a perfecte stablyshment of all Gods ordy-

naunces within youre graces domynion: a generall comforte to all Christen hertes, and a continuall thank- fulnesse both of olde and younge vnto god, and to youre grace, for beyng oure Moses, and for bringynge vs out of this olde Egypte from the cruell handes of our spirituall Pharao. For where were the Iewes (by ten thousande partes) so moch bounde vnto <sup>a</sup> Kyng David, for subduynge of greate Goliath and all theyr enemyes, as we are to your grace, for delyuerynge vs out of oure olde Babylonycall captiuite? For y<sup>e</sup> which delyueraunce and victory I beseke oure onely medyatoure Iesus Christ, to make soch meanes for vs vnto his heauenly father, y<sup>t</sup> we neuer be vnthankfull vnto him ner vnto youre grace: but that we euer increace in the feare of him, in obedience vnto your hyghnesse, in loue vnfayned vnto oure neighbours: and in all vertue that comineth of God. To whom for y<sup>e</sup> defendynge of his blessed worde (by your graces most rightfull administracyon) be honoure and thanks, glory and dominyon, worlde without ende, Amen.

<sup>a</sup> 1 Reg. 17. g.

yours graces humble subiecte and daylye oratour,  
MYLES COUERDALE.

## A P R O L O G E.

### MYLES COUERDALE VNTO THE CHRISTEN READER.

**C**ONSIDERYNGE how excellent knowlege and lernynge an interpreter of scripture oughte to haue in the tongues, and ponderynge also myne owne insufficiency therin, & how weake I am to perfourme y<sup>e</sup> office of a translature, I was the more lothe to medle with this worke. Notwithstandynge whan I cōsidered how greate pytie it was that we shulde wante it so longe, & called to my remembrance y<sup>e</sup> aduersite of them, which were not onely of rype knowlege, but wolde also with all theyr hertes haue performed y<sup>t</sup> they beganne, yf they had not had impediment: considerynge (I saye) that by reason of theyr aduersyte it coulde not so soone haue bene broughte to an ende, as oure most prosperous nacyon wolde fayne haue had it: these and other reasonable causes consydered, I was the more holde to take it in hande. And to helpe me herin, I haue had sondrye translacions, not onely in latyn, but also of the Douche interpreters: whom (because of theyr synguler gyftes & speciall diligence in the Bible) I haue ben the more glad to folowe for the most parte, accordynge as I was requyred. But to saye the trueth before God, it was nether my laboure ner desyre, to haue this worke put in my hande: neuertheles it greued me y<sup>t</sup> other nacyōs shulde be more plenteously prouyded for with y<sup>e</sup> scripture in theyr mother tongue, then we: therefore whan I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.

where as some men thinke now y<sup>e</sup> many translacions make diuysyon in y<sup>e</sup> fayth and in the people of God, y<sup>t</sup> is not so: for it was neuer better with the congregacion of god, then whan euery church allmost had y<sup>e</sup> Byble of a sondrye trāslacion. Amonge the Grekes had not Origen a speccyall translacion? Had not Vulgarius one peculyar, & lykewyse Chrysostom? Besyde the seuentye interpreters, is there not the translacion of Aquila, of Theodotio, of Symachus, and of sondrye other? Agayne amonge the Latyn men, thou findest y<sup>t</sup> euery one allmost vsed a speccyall

& sondrye translacyon: for in so moch as euery byshoppe had the knowlege of y<sup>e</sup> tongues, he gaue his diligence to haue the Byble of his awne translacion. The doctours, as Hireneus, Cyprianus, Tertullian, S. Iherom, S. Augustine, Hylarius & S. Ambrose vpon dyuerse places of the scripture, reade not y<sup>e</sup> texte all alyke.

Therefore oughte it not to be taken as euell, y<sup>t</sup> soch men as haue vnderstandynge now in oure tyme, exercyse them selues in y<sup>e</sup> tongues, & geue their diligence to translate out of one language in to another. Yee we ought rather to geue god hye thanks therefore, which thorow his sprete stereth vp mēs myndes, so to exercise them selues therin. wolde god it had neuer bene left of after y<sup>e</sup> tyme of S. Augustine, then shulde we neuer haue come in to soch blindnes & ignoraūce, in to soch erroours & delusjons. For as soone as the Byble was cast asyde, & nomore put in exercyse, then beganne euery one of his awne heade to wryte what so euer came in to his brayne and y<sup>t</sup> semed to be good in his awne eyes: and so grewe y<sup>e</sup> darknes of mēs tradiciōs. And this same is y<sup>e</sup> cause y<sup>t</sup> we haue had so many wryters, which seldome made mēcyon of y<sup>e</sup> scripture of the Byble: & though they some tyme aleged it, yet was it done so farre out of season & so wyde from y<sup>e</sup> purpose, that a mā maye well perceaue, how that they neuer sawe the oryginnall.

Seynge then y<sup>t</sup> this diligent exercise of translatinge doth so moch good & edifyeth in other languages, why shulde it do euell in oures? Doutles lyke as all nacyons in y<sup>e</sup> dyuersite of speaches maye knowe one God in the vnyte of faith, and be one in loue: euen so maye dyuerse translacions vnderstonde one another, & that in the head articles & grounde of oure most blessed faith, though they vse sondrye wordes. wherfore me thinke we haue greate occasion to geue thanks vnto God, that he hath opened vnto his church the gyfte of interpretacyon & of pryntynge, and that there are now at this tyme so many, which with soch diligēce and faithfulness interprete y<sup>e</sup> scripture to the honoure of god and edifyenge of



his people, where as (lyke as whan many are shut-  
ynge together) euery one doth his best to be nyest the  
marke. And though they can not all attayne therto,  
yet shuteth one nyer then another, and hytteth it  
better then another, yee one can do it better the  
another. who is now then so vnreasonable, so  
despytfull, or enuyous, as to abhorre him y<sup>e</sup> doth all  
his diligence to hytte y<sup>e</sup> prycke, and to shute nyest  
it, though he mysse & come not nyest the mark?  
Ought not soch one rather to be commēded, and to  
be helped forwarde, that he maye exerceyse himselfe  
the more therin?

For the which cause (acordyng as I was desyred)  
I toke the more vpon me to set forth this speciall  
translacyon, not as a checker, not as a reprobuer, or  
despyser of other mens translacyons (for amonge  
many as yet I haue founde none without occasyon of  
greate thankesgeyunge vnto god) but lowly & fayth-  
fully haue I folowed myne interpreters, & that vnder  
correccyon. And though I haue fayled eny where  
(as there is noman but he myseth in some thyng)  
loue shall constyrre all to y<sup>e</sup> best without eny peruerse  
iudgment. There is noman lyuynge y<sup>e</sup> can se all  
thynges, nether hath god geuen eny man to knowe  
euery thyng. One seyth more clearly then another,  
one hath more vnderstandyng then another, one can  
vter a thyng better then another, but noman ought  
to enuye, or dispyse another. He that can do better  
then another, shulde not set him at naught y<sup>e</sup> vnder-  
standeth lesse: Yee he that hath y<sup>e</sup> more vnderstand-  
yng, ought to remembre that the same gyfte is not  
his but Gods, and y<sup>e</sup> God hath geue it him to teach  
& enforme the ignoraunt. Yf thou hast knowlege  
therfore to iudge where eny faute is made, I doute  
not but thou wilt helpe to amende it, yf loue be  
ioyned with thy knowlege. Howbeit wherin so euer  
I can perceaue by my selfe, or by the informacyon of  
other, that I haue fayled (as it is no wonder) I shall  
now by the helpe of God ouerloke it better & amende it.

Now wil I exhorte the (who so euer thou be y<sup>e</sup>  
redest scripture) yf thou fynde oughte therein y<sup>e</sup> thou  
vnderstondest not, or that appeareth to be repugnaunt,  
geue no temerarious ner haystye iudgmēt therof: but  
ascribē it to thyne awne ignoraunce, not to the scrip-  
ture, thyne y<sup>e</sup> thou vnderstondest it not, or y<sup>e</sup> it hath  
some other meanyng, or y<sup>e</sup> it is happly ouersene of  
y<sup>e</sup> interpreters, or wronge prynted. Agayne, it shall  
greately helpe y<sup>e</sup> to vnderstonde scripture, yf thou  
marke not onely what is spoken or wrytten, but of

whom, & vnto whom, with what wordes, at what tyme,  
where, to what intent, with what circumstance, con-  
syderynge what goeth before, and what foloweth after.  
For there be some thynges which are done & wrytē,  
to the intente y<sup>e</sup> we shulde do lykewyse: as whan  
Abraham beleueth God, is obedient vnto his worde, &  
defendeth Loth his kynsman from violent wronge.  
There be some thynges also which are wrytē, to the  
intente y<sup>e</sup> we shulde eschue soch lyke. As whan Dauid  
lyeth with Vrias wyfe, & causeth him to be slayne.  
Therefore (I saye) whan thou redest scripture, be  
wyse & circumspecte: & whan thou comest to soch  
straunge maners of speakynge & darke sentences, to  
soch parables & similitudes, to soch dreames or vysions  
as are hyd from thy vnderstandyng, cōmytte them  
vnto God or to the gyfte of his holy sprete in them  
y<sup>e</sup> are better lerned then thou.

As for the commendacyon of Gods holy scripture,  
I wolde fayne magnifye it as it is worthy, but I am  
farre vnusufficiēt therto. & therfore I thoughte it  
better for me to holde my tonge, then with few wordes  
to prayse or commēde it: exhortynge y<sup>e</sup> (most deare  
reader) so to loue it, so to cleue vnto it, & so to  
folowe it in thy daylye conuersacyon, y<sup>e</sup> other men  
seyng thy good workes & the frutes of y<sup>e</sup> holy goost  
in the, maye prayse the father of heauen, & geue his  
worde a good reporte: for to lyue after the lawe of  
God, & to leade a vertuouse conuersacyon, is the great-  
est prayse y<sup>e</sup> thou canst geue vnto his doctryne.

But as touchynge the euell reporte and dispraise  
that the good worde of God hath by the corrupte and  
euell conuersacyon of some, y<sup>e</sup> daylye heare it and  
professe it outwardly with theyr mouthes, I exhorte  
y<sup>e</sup> (most deare reader) let not y<sup>e</sup> offende the ner  
withdrawe thy mynde frō the loue of y<sup>e</sup> trueth, nether  
moue y<sup>e</sup> to be partaker in lyke vnthankfulnes: but  
seyng y<sup>e</sup> lighte is come in to the worlde, loue no  
more the workes of darknes, receaue not the grace of  
god in vayne. Call to thy remembrance how lou-  
ynge & mercifull God is vnto the, how kyndly and  
fatherly he helpeth the in all trouble, teacheth thyne  
ignoraunce, healeth the in all thy sycknesse, for-  
geueth the all thy synnes, fedeth y<sup>e</sup>, geueth the  
drynke, helpeth y<sup>e</sup> out of preson, norysheth the in  
straunge countrees, careth for the, & seyeth y<sup>e</sup> thou  
wante nothyng. Call this to mynde (I saye) & that  
earnestly, and consyde how thou hast receaued of  
god all these benefites (yee and many mo then thou  
canst desyre) how thou art bounde lykewise to shewe



## A Prologe.

thy selfe vnto thy neyghboure as farre as thou canst, to teach him yf he be ignoraunt, to helpe him in all his trouble, to heale his syncknes, to forgene him his offences, and that hartely, to fede him, to cherish him, to care for him, and to se y<sup>e</sup> he wante nothyng. And on this behalfe I beseke the (thou y<sup>e</sup> hast y<sup>e</sup> ryches of this worlde, and louest God with thy harte) to lyfte vp thine eyes, and se how greate a multitude of poore people renne thorow euery towne: haue pitie on thine awne flesh, helpe them with a good harte, and do with thy counsell all that euer thou canst, that this vnshamefast beggyng maye be put downe, that these ydle folkes maye be set to labour, & that such as are not able to get theyr lyuynge, maye be prouyded for. At the leest thou y<sup>e</sup> art of counsell with such as are in auctoryte, geue them some occasyon to cast theyr heades together, and to make prouysyon for the poore. Put the in remembrance of those noble cities in other countrees, that by the auctoryte of theyr prynces haue so rychely ad well prouided for theyr poore people, to the greate shame & dishonestye of vs, yf we lykewyse receauynge y<sup>e</sup> worde of God, shewe not such lyke frutes therof. wolde God y<sup>e</sup> those men (whose office is to maynteyne y<sup>e</sup> comon welth) were as diligent in this cause as they are in other. Let vs beware by tymes, for after vnthankfulnes there foloweth euer a plague: the merciful hande of God be with vs, & defende vs that we be not partakers therof.

Go to now (most deare reader) & syt the downe at the Lordes fete and reade his wordes, & (\*as Moses teacheth the Iewes) take them in to theyr herte, & let thy talkynge & comunicacion be of them whan thou syttest in thine house, or goest by y<sup>e</sup> waye, whan thou lyst downe, & whan thou ryseth vp. And aboue all thynges fasshyon thy lyfe, & cōuersacion acordynge to the doctryne of the holy goost therein, that thou mayest be partaker of y<sup>e</sup> good promyses of god in the Byble, & be heyre of his blessinge in Christ. In whom yf thou put thy trust, & be an vnfayned reader or hearer of hys worde with thy hert, thou shalt fynde swetenesse thereyn, & spye wōderous thynges, to thy vnderstandynge, to the auoydynge of all sedicyous sectes, to the abhorrynge of thy olde synfull lyfe, & to the stablyshynge of thy godly cōuersacyon.

In the first boke of Moses (called Genesis) thou

mayest lerne to knowe the almighty power of god in creatynge all of naught, his infinite wysdome in ordryng the same, his ryghteousnes in punyshynge y<sup>e</sup> vngodly, his loue & fatherly mercy in comfortynge the righteous with his promes. &c.

In the seconde boke (called Exodus) we se the myghtye arme of god, in delyueryng his people from so greate bondage out of Egypte, and what prouysyon he maketh for them in the wildernes, how he teacheth them with his wholsome worde and how the Tabernacle was made and set vp.

In the thyrde boke (called Leuiticus) is declared what sacrifices the prestes & Leuites vsed, and what theyr office & ministracyon was.

In the fourth boke (called Numerus) is declared how the people are nombred and mustred, how the captaynes are chosen after y<sup>e</sup> trybes & kynreds, how they wēte forth to y<sup>e</sup> battayll, how they pitched theyr tentes, & how they brake vp.

The fyfth boke (called Deuteronomium) sheweth how that Moses now beyng olde, rehearseth the lawe of god vnto y<sup>e</sup> people, putteth them in remembrance agayne of all the wonders & benefites that god had shewed for them, and exhorteth them earnestly to loue y<sup>e</sup> Lorde theyr god, to cleue vnto him, to put their trust in him and to herken vnto his voyce.

After the death of Moses doth Iosue bryng the people in to the lōde of promes where God doth wonderous thynges for his people by Iosue, which distributeth y<sup>e</sup> londe vnto them, vnto euery trybe theyr possession. But in theyr wealth they forgat the goodnes of God, so that oft tymes he gaue the ouer in to the hande of theyr enemies. Neuertheles whan so euer they called faithfully vpon him, and conuerted, he delyuered them agayne, as the boke of Iudges declareth.

In the bokes of the kynges, is describyed the regimēt of good and euell prynces, and how the decaye of all nacions cometh by euell kynges. For in Ieroboam thou seyst what myschefe, what ydolatre & soch like abhominacyon foloweth, whā the kyng is a maynteyner of false doctryne, ad causeth the people to synne agaynst God, which fallinge awaye from gods worde, increased so sore amonge them, that it was the cause of all theyr sorowe and misery, & the very occasion why Israel first and then Iuda, were caryed awaye in to captiuite. Agayne, in Iosa-

<sup>a</sup> Deute. 6. a.

<sup>b</sup> 2 Par. 17. b.

phat, in Ezechias and in Iosias thou seyst the nature of a vertuous kyng. He putteth downe the houses of ydolatrie, seyth that his prestes teach nothyng but y<sup>e</sup> lawe of God, cōmaundeth his lordes to go with them, and to se that they teach the people. In these kynges (I saye) thou seyst the cōdicyon of a true defender of y<sup>e</sup> fayth, for he spareth nether cost ner labour, to manteyne the lawes of God, to seke the welth & prosperite of his people, and to rote out the wicked. And where such a prince is, thou seyst agayne, how God defendeth him and his people, though he haue neuer so many enemies. Thus wente it with thē in the olde tyme, and euen after y<sup>e</sup> same maner goeth it now with vs: God be praysed therefore, ād graunte vs of his fatherly mercy, that we be not vnthankfull: lest where he now geueth vs a Iosaphat, an Ezechias, yee a very Iosias, he sende vs a Pharaο, a Ierohoam, or an Achab.

In the two first boke of Esdras & in Hester thou seyst the delyuerance of the people, which though they were but fewe, yet is it vnto vs all a speciall cōforte, for so moch as God is not forgetfull of his promes, but bryngeth them out of captiuite, acordynge as he had tolde them before.

In the boke of Iob we lerne comforte and pacience, in that God not onely punysheth the wicked, but proueth & tryeth the iust and righteous (howbeit there is noman innocent in his sighte) by dyuerse troubles in this lyfe, declaryng therby, y<sup>e</sup> they are not his bastards, but his deare sonnes, and that he loueth them.

In the Psalmes we lerne how to resorte onely vnto God in all our troubles, to seke helpe at him, to call onely vpon him, to satle oure myndes by paciēce, & how we ought in prosperite to be thankfull vnto him.

The Prouerbes and the Preacher of Salomon teach vs wysdome, to knowe God, oure owne selues, and the worlde, and how wayne all thynges are, saue onely to cleue vnto God.

As for the doctryne of the Prophetes, what is it els, but an earnest exhortacion to eschue synne, & to turne vnto God? a faythfull promes of the mercy ād pardon of God, vnto all them y<sup>e</sup> turne vnto him, and a threatenynge of his wrath to the vngodly? sauynge that here and there they prophecie also manifestly of Christ, of y<sup>e</sup> expulsion of the Iewes, and callynge of the Heythen.

Thus moch thought I to speake of y<sup>e</sup> olde Testament, wherin almyghtie God openeth vnto vs his

myghtye power, his wysdome, his louynge mercy & righteousnesse; for the which cause it oughte of no man to be abhorred, despyed, or lyghtly regarded, as though it were an olde scripture y<sup>e</sup> nothyng belōged vnto vs, or y<sup>e</sup> now were to be refused. For it is Gods true scripture & testimony, which the Lorde Iesus cōmaundeth the Iewes to search. who so euer beleueth not the scripture, beleueth not Christ, and who so refuseth it, refuseth God also.

The New Testament or Gospell, is a manyfest and cleare testimony of Christ how God perfourmeth his oath and promes made in the olde Testament, how the New is declared and included in the Olde, and the Olde fulfilled and verified in the New.

Now where as the most famous interpreters of all geue sondry iudgmentes of the texte (so farre as it is done by y<sup>e</sup> sprete of knowlege in the holy goost) me thyinke noman shulde be offended there at, for they referre theyr doinges in mekenes to the sprete of trueth in the congregacyon of god: & sure I am, that there commeth more knowlege and vnderstandinge of the scripture by theyr sondrie translacyons, then by all the gloses of oure sophisticall doctours. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els he him selfe) more manifestly by a more playne vocable of the same meanyng in another place. Be not thou offended therfore (good Reader) though one call a scribe, that another calleth a lawyer: or elders, that another calleth father & mother: or repentaunce, that another calleth pennaunce or amendment. For yf thou be not disceaued by mens tradiciōs, thou shalt fynde no more dyuersite betwene these termes then betwene foure pens and a grote. And this maner haue I vsed in my translacyon, callyng it in some place pennaunce, that in another place I call repentaunce, and that not onely because the interpreters haue done so before me, but that the aduersaries of the trueth maye se, how that we abhorre not this worde pennaunce (as they vntuly reporte of vs) no more then the interpreters of latyn abhorre penitere, when they reade resipiscere. Onely our hertes desyre vnto God, is, that his people be not blynded in theyr vnderstandyng, lest they beleue pennaunce to be ought saue a very repētaunce, amēdment, or conuersyon vnto God, and to be an vnfayned new creature in Christ, and to lyue acordyng to his lawe. For els shall they

## A Prologe.

fal in to the olde blasphemy of Christes bloude, and beleue, that they thē selues are able to make satisfaction vnto God for theyr awne synnes, from the which erreure god of his mercy and plētous goodnes preserue all his.

Now to conclude: for so moch as all the scripture is wrytten for thy doctryne & ensample, it shalbe necessary for the, to take holde vpon it, whyle it is offred the, yee and with ten handes thankfully to receaue it. And though it be not worthely ministred vnto the in this translacyon (by reason of my rudnes) Yet yf thou be feruēt in thy prayer, God shal not onely sende it the in a better shappe, by the mynistracyon of other that beganne it afore, but shall also moue the hertes of them, which as yet medled not withall, to take it in hande, and to bestowe the gifte of theyr vnderstandyng theron, as well in oure language as other famous interpreters do in other languages. And I praye God, that thorow my poore ministracyon here in, I maye geue them that can do better, some occasyon so to do: exhortyng the (most deare reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Iudge, or ruler of y<sup>e</sup> people, that thou <sup>a</sup> let not the boke of this lawe departe out of thy mouth, but exercise thyselfe therin both daye and nyghte, and be euer readyng in it as longe as thou lyuest: that thou mayest lerne to feare the Lorde thy God, & not to turne asyde from the commaundement, nether to the right hande ner to the lefte: lest thou be a knower of personnes in iudgmēt, <sup>b</sup> and wrest the righte of the straunger, of the fatherles or of the wedowe, and so y<sup>e</sup> curse to come vpon the. But what office so euer thou hast <sup>c</sup> wayte vpon it, and execute it, to the mayntenance of peace, to the welth of thy people, defendyng the lawes of God, and the louers therof, and to the destruccyon of the wicked.

<sup>d</sup> Yf thou be a preacher, and hast the ouersight of the flocke of Christ, awake and fede Christes shepe with a good herte, & spare no labour to do them good, seke not thy selfe, & bewarre of fylthy lucre, but <sup>e</sup> be vnto y<sup>e</sup> flocke an ensample, in y<sup>e</sup> worde, in cōuersacyon, in loue, in feruentnes of y<sup>e</sup> sprete, and be euer readyng, exhortyng, & teachyng in Gods worde, that the people of God renne not vnto other doctrynes and lest thou thy selfe (whan thou shuldest teach other) be founde ignoraunt therin. And rather

then thou woldest teach the people eny other thyng then Gods worde take the boke in thyne hande, & reade the wordes euē as they stonde therin (for it is no shame so to do, it is more shame to make a lye) This I saye for soch, as are not yet experte in the scripture, for I reprove no preachyng without the boke as longe as they saye the trueth.

Yf thou be a man that hast wyfe and childrē, first <sup>f</sup> loue thy wyfe, acordyng to the ensample of the loue, wherwith Christ loued the cōgregacion, and remembre that so doynge, thou louest euen thyselfe: yf thou hate her, thou hatest thine awne flesh: yf thou cherishe her and make moch of her, thou cherisest & makest moch of thyselfe, for she is bone of thy bones, & flesh of thy flesh. And who so euer thou be that hast children, <sup>g</sup> bryng them vp in the nourtour and informacion of the Lorde. And yf thou be ignoraunt, or art otherwyse occupied lafully that thou canst not teach them thy selfe, then be euen as diligent to seke a good master for thy childrē, as thou wast to seke a mother to beare them: for there lieth as great weight in the one as in y<sup>e</sup> other. Yee better it were for thē to be vnborne, then not to feare God, or to be euel brought vp. which thyng (I meane bryngyng vp well of children) yf it be diligently loked to, it is the vpholdinge of all comon welthes: and the negligence of the same, the very decaye of all realmes.

Fynally, who so euer thou be, take these wordes of scripture in to thy herte, and be not onely an outwarde hearer, but a doer thereafter, and practyse thyselfe therin: that thou mayest fele in thine hert, the swete promyses therof for thy consolacion in all trouble, & for the sure stablyshinge of thy hope in Christ, and haue euer an eye to y<sup>e</sup> wordes of scripture, that yf thou be a teacher of other thou mayest be within the boundes of the trueth, or at the leest though thou be but an hearer or reader of another mans doynge, thou mayest yet haue knowlege to iudge all spretes, and be fre from euery erreure, to the viter destruccyon of all sedicious sectes & straunge doctrynes, that the holy scripture maye haue fre passage, and be had in reputacion, to the worshippe of the author therof, which is euen God himselfe: to whom for his most blessed worde be glory & downynion now & euer. Amen.

<sup>a</sup> Ios. 1. a. <sup>b</sup> Deute. 17. d. <sup>c</sup> Deut. 24. <sup>d</sup> Roma. 12. b. <sup>e</sup> 1 Pet. 4. b. <sup>f</sup> Actu. 20. d. <sup>g</sup> 1 Petr. 3. a. <sup>h</sup> 1 Tim. 4. b. <sup>i</sup> Ti. 2. a.

<sup>j</sup> Ephe. 5. c.

<sup>k</sup> Ephe. 6. a.

# The bokes of the hole Byble,

HOW THEY ARE NAMED IN ENGLYSHE AND LATYN, HOW LONGE THEY ARE WRITTEN IN THE ALLEGACIONS, AND HOW MANY CHAPTERS EUERY BOKE HATH.

## ¶ The bokes of the fyrst parte.

Abbreuacion.	Boke.	Chapters.
Gen.	Genesis, the fyrst boke of Moses.	i.
Exo.	Exodus, the seconde boke of Moses.	xl.
Leui.	Leuiticus, the thyrde boke of Moses.	xxvii.
Num.	Numerus, the fourthe boke of Moses.	xxxvi.
Deut.	Deuteronomion, the fyfth boke of Moses.	xxxiii.

## ¶ The bokes of the seconde parte.

Abbreuacion.	Boke.	Chapters.
Ios.	Iosue, the boke of Iosua.	xxiii.
Iud.	Iudicum, the boke of the Iudges.	xxi.
Ruth.	Ruth, the boke of Ruth.	iiii.
I. Reg.	Regum, the fyrst boke of the kynges.	xxx.
II. Reg.	Regum, the seconde boke of the kynges.	xxiii.
III. Reg.	Regum, the thyrde boke of the kynges.	xxii.
IIII. Reg.	Regum, the fourth boke of the kynges.	xxv.
I. Par.	Paralipomenon, y <sup>e</sup> I. boke of y <sup>e</sup> Cronicles.	xxx.
II. Par.	Paralipomenon, y <sup>e</sup> II. boke of y <sup>e</sup> Cronicles.	xxxvi.
I. Esd.	Esdre, the fyrst boke of Esdras.	x.
II. Esd.	Esdre, the seconde boke of Esdras.	xiii.
Hester.	Hester, the boke of Hester.	x.

## ¶ The bokes of the thyrde parte.

Abbreuacion.	Boke.	Chapters.
Iob.	Iob, the boke of Iob.	xl.
Psal.	Psalterium, the Psalter.	cl.
Pro.	Prouerbia, the prouerbes of Salomon.	xxx.
Eccle.	Ecclesiastes, the preacher of Salomon.	xii.
Cant.	Cantica Canticorū, Salomons balettes.	viii.

## ¶ The Prophetes.

Abbreuacion.	Boke.	Chapters.
Esa.	Esaias, Esay the prophete.	lxvi.
Iere.	Ieremias, Ieremy the prophete.	lii.
Tren.	Treni, the lamentacions of Ieremy.	v.
Bar.	Baruc, Baruc the prophete.	vi.
Eze.	Ezechiel, Ezechiel the prophete.	xlvi.
Dan.	Daniel, Daniel the prophete.	xii.
Ose.	Oseas, Oseas the prophete.	xiii.
Ioel.	Ioel, Ioel the prophete.	iii.
Amo.	Amos, Amos the prophete.	ix.
Abd.	Abdias, Abdy the prophete.	i.
Ion.	Ionas, Ionas the prophete.	iii.
Mich.	Micheas, Micheas the prophete.	vii.
Na.	Naum, Naum the prophete.	iii.
Aba.	Abacuc, Abacuc the prophete.	iii.
Soph.	Sophonias, Sophony the prophete.	iii.
Agg.	Aggeus, Aggeus the prophete.	ii.
Zach.	Zacharias, Zachary the prophete.	xiii.
Mal.	Malachias, Malachy the prophete.	iii.

## The Apocrypha.

Abbreuacion.	Boke.	Chapters.
III. Esdre.	Esdre, the thyrde boke of Esdras.	ix.
IIII. Esdre.	Esdre, the fourth boke of Esdras.	xvi.
Tob.	Tobias. the boke of Tobias.	xiii.
Iudith.	Iudith. the boke of Iudith.	xvi.
	Certayne Chapters of Hester.	vi.
Sap.	Sapiencia. the boke of wysdome.	xix.
Eccli.	Ecclesiasticus, Iesus Syrac.	li.
Sus.	Susanna, the storye of Susanna.	i.
Bel.	Bel, the storye of Bell.	i.
I. Mac.	Machabeorum, the fyrst boke of the Mach.	xvi.
II. Mac.	Machabeorū, the secōde boke of the Mac.	xv.

# The booke of the hole Byble.

## The new Testament.

Abbreuiation.	Boke.	Chapters.	Abbreuiation.	Boke.	Chapters.
Math.	Mathew the Euangelist.	xxviii.	I. Timo.	The fyrst Epistle vnto Timothy.	vi.
Mar.	Marke the Euangelist.	xvi.	II. Tim.	The seconde Epistle vnto Timothy.	iiii.
Luc.	Luke the Euangelist.	xxiii.	Tit.	The epistle vnto Tytus.	iii.
Ioh.	Ihon the Euangelist.	xxi.	Phile.	The epistle vnto Philemon.	i.
Act.	The Actes of the Apostles.	xxviii.	I. Pe	The fyrst epistle of S. Peter.	v.
Rom.	The Epistle to the Romaines.	xvi.	II. Pe	The seconde epistle of S. Peter.	iii.
I. Cor.	The fyrst epistle to the Corinthians.	xvi.	I. Ioh.	The fyrst epistle of S. Ihon.	v.
II. Cor.	The seconde epistle to the Corinthians.	xiii.	II. Ioh.	The seconde epistle of S. Ihon.	i.
Gal.	The epistle to the Galathians.	vi.	III. Ioh.	The thirde epistle of S. Ihon.	i.
Ephe.	The Epistle to the Ephesians.	vi.	Heb.	The epistle vnto the Hebrues.	xiii.
Phil.	The epistle to the Philippians.	iiii.	Iac.	The epistle of S. Iames.	v.
Col.	The epistle to the Collossians.	iiii.	Iud.	The epistle of S. Iude.	i.
I. Tess.	The first Epistle to the Tesselonians.	v.	Apo.	The Reuelacion of S. Ihon.	xxii.
II. Tess.	The seconde Epistle to the Tesselonians.	iii.			



# The first boke of Moses, called Genesis.

What this boke conteyneth.

## Chap. I.

The creacion of the worlde in sixe dayes, and of man.

## Chap. II.

The rest of the seuenth daye. The tre of knowledge of good & euell is forbyddē &c. Of the creation of Eua.

## Chap. III.

The serpent deceaueth the woman : they transgresse and are dryuen out of paradyse.

## Chap. IIII.

Abels offerynge pleaseth God : therefore doth his brother Cayn hate hym : murthureth hym : & is cursed. Of the chyldren of Cayn.

## Chap. V.

Of the generacion, age & death of Adā : Seth and his sonnes vnto Noe.

## Chap. VI

The occasion of the floude : and of the prepyranye of the arcke.

## Chap. VII.

Noe with his housholde is preserued in the arcke : where as all the worlde perissheth thorowe the floude.

## Chap. VIII.

The floude abateth. Noe goeth out of arcke. &c.

## Chap. IX.

God blesseth Noe and his sonnes : forbyddeth to eate the bloude of beestes, and to shed mā's bloude : maketh a conuenaunt (and geueth the raynbowe for a token of the same) that he wyll destroye the worlde no more by water. Noe is dronken. Ham vncouereth hym, and getteth his curse.

## Chap. X.

The increace of mā's generaciō by Noes three sonnes : which go abrode and begynne to buylde

## Chap. XI.

The buyldynge of the towre of Babel is hyndreth thorowe the confusyon of the tonges. The generacion of Sem vntyll Abram : whiche goeth with Loth vnto Haran.

## Chap. XII.

Abram goeth with Loth into a straunge londe at the worde of the Lord : which appeareth vnto hym in Canaan : and promiseth to geue the same londe vnto his sede : Afterwarde goeth Abram into Egypte and fayneth Saray to be his syster.

## Chap. XIII.

Abram and Loth departe agayne out of Egypte : and haue so many cattell that they can not dwell together. Abram receaueth the blessing and promes.

## The i. boke of Moses.

### Chap. XIII.

Loth is taken presoner : Abram deliuereth hym : Melchisedech fedeth Abram at his returnyng : Abram geueth hym tythes of the spoyles : and holdeth nothyng of the kyng of Sodoms goods.

### Chap. XV.

God conforteth Abram and promyseth hym sede : He beleueth and is iustified.

### Chap. XVI.

Sarai geueth Abram leue to take hyr mayde whiche beareth hym Ismaell.

### Chap. XVII.

The cōuenaunt of circumcisiyon. &c.

### Chap. XVIII.

Thre mē appeare vnto Abrahā to whom the destruction of Sodome is declared.

### Chap. XIX.

Loth receaueth the two angels : the men of Sodome go aboute to abuse them : Loth is delyuered : Sodome is destroyed : Loths wyfe is turned to a pyle of salt : and his daughters beare chyl dren vnto hym.

### Chap. XX.

Abraham departeth as a straunger in to Gerar : and fayneth Sarai to be his syster : the kyng taketh her and geueth hym her agayne.

### Chap. XXI.

The byrth of Isaac : Agar is put out with hyr sonne. Abraham and Abimelech are sworne frendes.

### Chap. XXII.

God tryeth Abraham whiche at his word wolde offre his owne sonne. The promes is confirmed vnto hym with an ooth.

### Chap. XXIII.

The death of Sara : for whom Abraham byeth a pece of londe to burye her in.

### Chap. XXIII.

Abraham wyll haue his sonne to mary in his owne kynred : the seruau nt bryngeth Rebecca : whō Isaac taketh to wyfe.

### Chap. XXV.

Abraham begetteth mo chyl dren by another wyfe : geueth his good vnto Isaac and dyeth. Isaac begynneth to growe : Esau selleth his byrth righte.

### Chap. XXVI.

Isaac goeth into Gerar : fayneth Rebecca to be his syster : increaseth in ryches : The Philistines stoppe his welles. Abimelech & he are sworne frendes.

### Chap. XXVII.

Isaac is blessed before Esau : and Esau threat- eneth hym : but he flyeth into Hara m to Laban his mothers brother.

### Chap. XXVIII.

Isaac sendeth Jacob awaye to mary amonge Labans daughters, Jacob seyth a vision, God confirmeth hym the promes made vnto Abrahā : wher vpon Jacob maketh a vowe.

### Chap. XXIX.

Jacob geueth Labans shepe to drynke : serueth seuen yea re for Rachell : Lea is geuen hym : & yet serueth he seuen yea re mo for Rachell.

### Chap. XXX.

Rachel geueth Jacob hyr mayden and so doeth Lea : they beare hym chyl dren : his reward is appoynted with a condicion : wherby he is made ryche.

### Chap. XXXI.

Jacob goeth home ward. Rachell stealeth hyr fathers ymag es. Laban ouertaketh them and fyndeth not his ymag es : they sweare together : the angell meteth Jacob.

### Chap. XXXII.

Jacob sendeth presentes vnto Esau : Putteth God in remembraunce of his promes : and wrestleth with the angell : whiche chaungeth his name and blesseth hym.

### Chap. XXXIII.

Jacob and Esau are agreed. &c

### Chap. XXXIII.

Dyna Jacobs daughter is forced by Sychem : wherof there commeth great blood sheddynge.

# The i. booke of Moses.

## Chap. XXXV

Rachell dyeth at the byrth of Benjamin. Ruben lyeth with his fathers concubine.

## Chap. XXXVI.

Of the princes that came of Esau : and how Esau departeth from his brother.

## Chap. XXXVII.

Ioseph is hated of his brethren : and solde in to Egypte.

## Chap. XXXVIII.

Iuda lyeth with his doughter in lawe which beareth hym two sonnes.

## Chap. XXXIX.

Ioseph is beloued : ⁊ because he wyll not consente to the inordinate desyre of his mastresse, he is put in pryson.

## Chap. XL.

Ioseph expōdeth the dreames of the two prisoners.

## Chap. XLI.

Ioseph declareth Pharaos dreame : and is made a Lorde of Egypte. The derth begynneth.

## Chap. XLII.

Iosephs brethren come in to Egypte to bye corne : and are troubled of hym.

## Chap. XLIII.

They come agayne for corne : brynge Ben-Iamyn with them : and are put to more trouble.

## Chap. XLIIII.

As they go home he causeth thē be brought agayne : and put to more feare.

## Chap. XLV.

Ioseph vttereth hym selfe to his brethren : and sendeth for his father.

## Chap. XLVI.

Iacob commeth in to Egypte with all his people : Ioseph receaueth hym.

## Chap. XLVII.

Pharao geueth them the londe of Gosen : the derth is great, in Egypte. ⁊c.

## Chap. XLVIII.

Iacob is sycke : ⁊ blesseth Iosephs sonnes.

## Chap. XLIX.

Iacob before his death telleth his sonnes what shall happen vnto them, and dyeth

## Chap. L.

Ioseph burieth his father : and chargeth his brethren concernynge his bones : and dyeth in Egypte.

# The first boke of Moses, called Genesis.

## The first Chapter.

**A** **I**N  $\hat{y}$  begynnynge God created heauen  $\tau$  earth: and  $\hat{y}$  earth was voyde and emptie, and darcknes was vpon the depe,  $\tau$   $\hat{y}$  sprete of God moued vpō the water.

And God sayde: let there be light,  $\tau$  there was light. And God sawe the light that it was good. Then God deuyded  $\hat{y}$  light from the darcknes, and called the light, Daye: and the darcknes, Night. Then of the euenynge and mornynge was made the first daye.

And God sayde: let there be a firmament betwee the waters, and let it deuyde  $\hat{y}$  waters a sunder. Then God made  $\hat{y}$  firmamēt, and parted the waters vnder the firmamēt, from the waters about the firmament: And so it came to passe. And God called  $\hat{y}$  firmament, Heauen. Then of the euenynge  $\tau$  mornynge was made the seconde daye.

<sup>a</sup> And God sayde: let the waters vnder heauen gather thē selues vnto one place,  $\hat{y}$  the drye londe maye appeare. And so it came to passe. And God called  $\hat{y}$  drye londe, Earth: and the gatheringe together of waters called he,  $\hat{y}$  See. And God sawe  $\hat{y}$  it was good.

**B** And God sayde: let  $\hat{y}$  earth bringe forth grene grasse and herbe, that beareth sēde:  $\tau$  frutefull trees, that maye beare frute, euery one after his kynde, hauynge their owne sēde in them selues vpon the earth. And so it came to passe. And the earth brought forth grene grasse and herbe,  $\hat{y}$  beareth sēde euery one after his kynde,  $\tau$  trees bearinge frute,  $\tau$  hauynge their owne sēde in them selues, euery one after his kynde. And God sawe that it was good. Then of the euenynge  $\tau$  mornynge was made the thirde daye.

And God sayde: let there be lightes in  $\hat{y}$  firmament of heauen, to deuyde the daye frō the night, that they maye be vnto tokēs, seasons, dayes, and yeaeres. And let them be lightes in  $\hat{y}$  firmament of heauen, to shyne vpon the earth: And so it came to passe. And God made two greate lightes: one greater light to rule the daye, and a lesse light to rule the night, and (he made) starres also. And God set them in the firmament of heauen,  $\hat{y}$  they might shyne vpō earth, and to rule the daye and the night, and to deuyde the light from darcknes. And God sawe that it was good. Then of the euenynge and mornynge was made the fourth daye.

<sup>b</sup> And God sayde: let the waters brynge **C** forth creatures that moue and haue life,  $\tau$  foules to flye about the earth vnder the firmamēt of heauen. And God created greate whalles, and all maner of creatures that lyue and moue, which the waters brought forth euery one after his kynde: and all maner of fethered foules, euery one after his kynde. And God sawe that it was good, and blessed them, sayenge: Growe, and multiplie, and fyll the waters of the sees, and let the foules multiplie vpon the earth. Then of the euenynge and mornynge was made the fifth daye.

And God sayde: let  $\hat{y}$  earth brynge forth lyuynge soules, euery one after his kynde: catell, wormes  $\tau$  what as hath life vpon earth, euery one after his kynde. And so it came to passe. And God made  $\hat{y}$  beastes of the earth euery one after his kynde, and catell after their kynde, and all maner wormes of the earth after their kynde. And God sawe that it was good.

And God sayde: let vs make man in oure **D**

similitude after oure licknesse, that he maye haue rule ouer the fysh of the see, and ouer the foules vnder  $\hat{y}$  heauen, and ouer catell, and ouer all the earth, and ouer all wormes that crepe on  $\hat{y}$  earth. <sup>a</sup> And God created man after his licknesse: after  $\hat{y}$  licknesse of God created he him, male  $\tau$  female created he them.

And God blessed them, and sayde vnto them: <sup>b</sup> Growe, and multiplie, and fyll the earth, and subdue it,  $\tau$  haue domynion ouer the fish of the see, and ouer the foules of the ayre, and ouer all the beastes that crepe vpon the earth.

<sup>c</sup> And God sayde: lo, I haue geuen you all maner herbes that beare sede vpon the whole earth, and all maner frutefull trees that beare sede, to be meate for you. And to all beastes of the earth, and to all foules vnder the heauen, and to euery worme that hath life (vpon earth) all maner grene herbes to eate. And so it came to passe. <sup>d</sup> And God behelde all  $\hat{y}$  he had made, and lo, they were exceeding good. Then of the euenyng and mornynge was made the sixte day.

#### The ij. Chapter.

**T**HUS was heauē and earth fynished with all their hoost, and thus in the seuenth daye God ended his worke, which he had made, <sup>e</sup>  $\tau$  rested in the seuenth daye from all his workes which he had made: And blessed the seuenth daye,  $\tau$  sanctified it, because  $\hat{y}$  in it he rested from all his workes, which God created and made.

These are the generacions of heauē and earth whan they were created, in the tyme whan the LORDE God made heauen and earth: before there was eny twygge vpon earth, and or euer there grew eny grene herbe vpon the felde. For the LORDE God had yet sent no rayne vpon  $\hat{y}$  earth, nether was there eny man to tylle the earth. But there arose a myst from the earth,  $\tau$  watered all the loude. And  $\hat{y}$  LORDE God shope man euē of the moulde of the earth,  $\tau$  brethred in to his face  $\hat{y}$  breth of life. <sup>f</sup> And so was man made a luyngye soule.

The LORDE God also planted a gardē of pleasure in Eden, towarde  $\hat{y}$  east, and set

man therein whom he had made. And the LORDE God caused to sprynge out of the earth all maner trees, pleasant to loke vpon, and good to eate: and the tre of life in the myddest of the garden, <sup>g</sup> and the tre of knowlege of good and euell.

And out of Eden there wente a ryuer, to water the garden, and there deuyded it selfe in to foure heade waters. The first is called Phison, which renneth aboute all the londe of Heuylā. <sup>h</sup> And there is founde golde, ( $\tau$  the golde of that countre is precious,) and there is founde Bedellion, and the precious stone <sup>i</sup> Onix. The second water is called Gihon, which runneth aboute the whole londe of  $\hat{y}$  Moriās. The thirde water is called Hydec-kell, which runneth towarde the east syde of  $\hat{y}$  Assiriās. The fourth water is Euphrates.

And the LORDE God toke man,  $\tau$  set him in the pleasaunt garden of Eden, to dresse it  $\tau$  to kepe it. And the LORDE God commaunded man, sayge: <sup>j</sup> Thou shalt eate of all maner trees in  $\hat{y}$  garden: But of  $\hat{y}$  tre of knowlege of good and euell, shalt thou not eate. For loke in what daye so euer thou eatest therof, thou shalt dye the death.

And the LORDE God sayde: It is not good  $\hat{y}$  mā shulde be alone. I wil make him an helpe, <sup>k</sup> to beare him cōpany. And whan God the LORDE had made of the earth all maner beastes of the felde,  $\tau$  all maner foules vnder the heauē, he brought them vnto man, to se what he wolde call thē: For as mā called all maner of liuinge soules, so are their names. And man gaue names vnto all maner catell,  $\tau$  vnto the foules vnder the heauē, and vnto all maner beastes of  $\hat{y}$  felde. But vnto man there was founde no helpe, to beare him company.

Then the LORDE God caused an herde slepe to fall vpon man, and he slepte. And he toke out one of his rybbes, and (in steade therof) he fylled vp  $\hat{y}$  place with flesh. And the LORDE God made a woman, <sup>l</sup> of  $\hat{y}$  rybbe that he toke out of man, and brought her vnto him. Then sayde man: This is once bone of my bones, and flesh of my flesh. She shalbe called woman, because she was takē of man. <sup>m</sup> For this cause shal a man leaue father and mother, and cleue vnto his wife,  $\tau$

<sup>a</sup> Sup. 2. d. and 10. a. Eccl. 17. a. Mar. 10. a.  
<sup>b</sup> Iere. 29. b. Sap. 9. a. Psal. 8. b. <sup>c</sup> Gene. 9. a.  
<sup>d</sup> Psal. 103. 6. <sup>e</sup> Deut. 32. a. Eccl. 59. a. <sup>f</sup> Exo. 20. b.  
Ileb. 4. a. <sup>g</sup> Sap. 10. a. Tob. 8. b. 1 Cor. 15.

<sup>h</sup> Pro. 3. b. Apo. 2. a. <sup>i</sup> Eccl. 24. a. <sup>j</sup> Some call it Schoham.  
<sup>k</sup> Eccl. 15. c. <sup>l</sup> Some reade: To stode nexte by him.  
<sup>m</sup> 1 Cor. 11. a. <sup>n</sup> Matt. 19. a.  
Mar. 10. a. Ephe. 5. c. 1 Cor. 6. c. Gen. 3. b.



they two shalbe one flesh. And they were both naked, the man and his wife and were not ashamed.

The iij. Chapter

**B**UT the serpent was sotyler then all the beastes of the felde<sup>a</sup> (which  $\S$  LORDE God had made) and sayde vnto <sup>4</sup>the woman: Yee, hath God sayde in dede: Ye shall not eate of all maner trees in the garden? Then sayde the woman vnto the serpent: We eate of the frute of the trees in the garden: But as for the frute of the tre that is in the myddes of the garden, God hath sayde: Eate not ye of it, and touch it not, lest ye dye.

Then saide the serpent vnto the woman: <sup>\*</sup>Tush, ye shall not dye the death. For God doth knowe, that in what daye so euer ye eate of it, youre eyes shalbe opened, and ye shal be as God, and knowe both good and euell. And the woman sawe that  $\S$  tre was good to eate of, and lustye vnto the eyes, and a pleasaunt tre <sup>†</sup> to make wyse, and toke of the frute of it, and ate, and gaue vnto hir husbāde also therof, and he ate. Then were the eyes of them both opened, and they perceived that they were naked,<sup>c</sup> and sowed fygge leaues together, and made them apurns.

And they herde the voyce of the LORDE God, which walked in the garden in the coole of the daye. And Adam hyd him self with his wyfe, from the presence of  $\S$  LORDE God amonge the trees of the garden. And  $\S$  LORDE God called Adam, and sayde vnto him: Where art thou? And he saide: I herde thy voyce in the garden, and was afrayed, because I am naked, and therefore I hyd my self. And he sayde: who tolde the, that thou art naked? Hast thou not eaten of the tre, wherof I commaunded the,  $\S$  thou shuldest not eate?

Then sayde Adam: The woman which thou gauest me (to beare me company) gaue me of the tre, and I ate. And the LORDE God sayde vnto the woman: wherfore hast thou done this? The woman sayde: the serpent disceaue me so, that I ate.<sup>d</sup> Then sayde the LORDE God vnto the serpent: Because thou hast done this, cursed be thou aboue all catell and aboue all beastes of the

felde. Vpon thy bely shalt thou go,  $\tau$  earth shalt thou eate all the dayes of thy life. And I wyll put enemyte betwene the and the woman, and betwene thy sede<sup>e</sup> and hir sede.<sup>f</sup> The same shal treade downe thy heade, and thou shalt treade him on the hele.

And vnto the woman he sayde: I will increase thy sorow, whan thou art with childe: with payne shalt thou beare thy childre, and  $\S$  thy lust shal pertayne vnto thy huszbande, and he shal rule the.

And vnto Adam he sayde: For so moch as thou hast herkened vnto the voyce of thy wyfe, and hast eaten of the tre, wherof I commaunded the, sayenge: thou shalt not eate of it. Cursed be  $\S$  earth for thy sake. With sorowe shalt thou eate therof, all the dayes of thy life. Thornes and thistles shalt it beare vnto the, and thou shalt eate the herbes of the felde. In the sweate of thy face shalt thou eate thy bred, tyll thou be turned agayne vnto earth, whēce thou art takē: <sup>/</sup>for earth thou art, and vnto earth shalt thou be turned agayne.

And Adam called his wyfe Heua, because she is the mother of all lyuynge. And the LORDE God made Adam  $\tau$  his wyfe garments of skynnes,  $\tau$  those he put on them. And the LORDE God sayde: lo, Adam is become as it were one of vs,  $\tau$  knoweth good  $\tau$  euell. But now lest he stretch his hande, and take also of the tre of life, and eate, and lyue for euer. Then the LORDE God put him out of the garden of Eden, to tyll  $\S$  earth, whēce he was takē. And he cast Adam out. And before the garden of Eden he set Cherubes, and a naked fyrie swerde, to kepe  $\S$  waye vnto the tre of life.

The iiij. Chapter.

**M**OROUER Adam laye with Heua his wyfe, which cōceaued  $\tau$  bare Cain, and sayde, I haue opteyned  $\S$  man of the LORDE. And she proceeded forth,  $\tau$  bare his brother Abell. And Abell became a shepherde, but Cain became an huszbande man.

And it fortunēd after certayne daies, that Cain brought of the frute of the earth, an offrynge vnto  $\S$  LORDE. And Abell brought

<sup>a</sup> Eccli. 25. d. <sup>b</sup> 2 Cor. 11. a. <sup>c</sup> Iere. 14. b. and 23. c.

<sup>†</sup> Some reade: whyle it made wyse. <sup>e</sup> Gene. 2. d.

<sup>d</sup> Apo. 12. c. <sup>e</sup> Matt. 4. a. <sup>f</sup> Col. 2. b.  $\S$  Some

reade: Thou shalt bowe downe thy self before thy husbāde. <sup>/</sup> Eccl. 40. b. Iob 34. b.

also of the firstlinges of his shepe, and of  $\frac{1}{2}$  fat of them. \*And the LORDE had respecte vnto Abell and to his offerynge: but vnto Cain and his offerynge he looked not. Then was Cain exceeding wroth, and his countenance chaunged. And the LORDE sayde vnto Cain: Why art thou angrie? and why doth thy countenance chaunge? Is it not so? that yf thou do well, thou shalt receaue it: but and yf thou do euell, thy synne lyeth open in the dore? \*Shal he then be subdued vnto the? and wilt thou rule him? And Cain talked with Abell his brother.

**B** And it happened, that when they were in the felde, Cain arose agaynst Abell his brother, and slew him. Then sayde the LORDE vnto Cain: Where is Abell thy brother? He sayde: I can not tell. \*Am I my brothers keeper? And he sayde: What hast thou done? \*The voyce of thy brothers bloude crieth vnto me out of the earth. And now shalt thou be cursed vpon the earth, which hath opened hir mouth, and receaued thy brothers bloude of thine hande. Whan thou tyllest  $\frac{1}{2}$  ground, she shall hensforth not geue hir power vnto the. \*A vagabunde and a rennagate shalt thou be vpon  $\frac{1}{2}$  earth. And Cain sayde vnto  $\frac{1}{2}$  LORDE: \*my synne is greater, then that it may be forgeuen me. Beholde, thou castest me out this daye from out of  $\frac{1}{2}$  londe, and from thy sight must I hyde my self, and must be a vagabunde and a rennagate vpon  $\frac{1}{2}$  earth. And thus shal it go with me: that who so fyndeth me, shal slaye me.

**C** But the LORDE sayde thus vnto him:  $\frac{1}{2}$  Who so euer slayeth Cain, it shalbe auenged seuenfolde. And the LORDE put a marck vpon Cain, that no man which founde him, shulde kyll him. So Cain wente out from  $\frac{1}{2}$  face of the LORDE, and dwelt in the lande Nod, vpon the east syde of Eden.

And Cain laye with his wyfe, which conceaued and bare Henocho. And he buylded a cite, and called it after the name of his sonne Henocho. And Henocho begat Irad, Irad begat Mahuial. Mahuial begat Mathusael. Mathusael begat Lamech.

And Lamech toke him two wyues:  $\frac{1}{2}$  one was called Ada,  $\frac{1}{2}$  the other Zilla. And Ada bare Iabel, of whom came they that dwelt in tentes and had catell. And his brothers name

was Iubal: Of him came they that occupied harpes  $\frac{1}{2}$  pypes. And Zilla she also bare Tubalcain, a worker in all connyng poyntes of metall  $\frac{1}{2}$  yron. And Tubalcains sister was called Naema.

And Lamech sayde vnto his wyues Ada and Zilla: Heare my voyce (ye wyues of Lamech) and herken vnto my wordes: for I haue slayne a man, and wounded my selfe: and (haue kyllled) a yonge man, and gottē my self strypes. Cain shalbe auēged seuē tymes: but Lamech seuen and seuentie tymes.

Adam laye yet with his wyfe agayne,  $\frac{1}{2}$  she bare a sonne, and called him Seth. For God (sayde she) hath apoynted me another sede, for Abell, whom Cain slew. And Seth begat a sonne also, and called him Enos. At the same tyme beganne men to call vpon the name of the LORDE.

### The v. Chapter.

**T**HIS is the boke of the generation of **A** man, in the tyme whan God created man, and made him after the symilitude of God. Male and female made he them, and blessed thē,  $\frac{1}{2}$  called their names Man, in the tyme whan they were created. \*And Adam was an hundreth and thirtie yeare olde, and begat a sonne, which was like his owne ymage, and called his name Seth:  $\frac{1}{2}$  lyued thereafter eight hūdreth yeare, and begat sonnes and daughters. And his whole age was nyne hundreth and thirtie yeares, and so he dyed.

Seth was an hundreth and fyue yeare olde, and begat Enos:  $\frac{1}{2}$  lyued thereafter eight hundreth and seuen yeare, and begat sonnes and daughters. And his whole age was nyne hūdreth and twolue yeares, and so he dyed.

Enos was nyentie yeare olde, and begat **B** Kenan: and lyued thereafter eight hundreth  $\frac{1}{2}$  fyfene yeare, and begat sonnes  $\frac{1}{2}$  daughters. And his whole age was nyne hūdreth and fyue yeares, and so he dyed.

Kenan was seueētie yeare olde, and begat Mahalaliel: and lyued thereafter eight hundreth and fourtie yeare, and begat sonnes  $\frac{1}{2}$  daughters. And his whole age was nyne hundreth and ten yeares, and so he dyed.

Mahalaliel was thre score yeare olde  $\frac{1}{2}$  fyue, and begat Iared: and lyued thereafter eight

\* Heb. 11. a. \* Some reade: Let it be subdued vnto the, and rule thou it.  $\frac{1}{2}$  Sap. 10. a.  $\frac{1}{2}$  Ioh. 3. b.

$\frac{1}{2}$  Heb. 12. d.  $\frac{1}{2}$  Pro. 23. c.  $\frac{1}{2}$  Iob 15. c.  $\frac{1}{2}$  Gen. 4. d.  $\frac{1}{2}$  1 Par. 1. a.

hundredth and thirtie yeare, and begat sonnes and daughters. And his whole age was eight hundredth, nyentie and fyue yeares, and so he dyed.

**E** Iared was an hundredth and two  $\tau$  sixtie yeare olde, and begat Henoeh:  $\tau$  lyued thereafter eight hūdreth yeare, and begat sonnes  $\tau$  daughters. And his whole age was nyene hundredth and two and sixtie yeare, and so he dyed.

<sup>a</sup> Henoeh was fyue and thre score yeare olde, and begat Mathusalah: and led a godly conuersation thre hundredth yeares thereafter, and begat sonnes  $\tau$  daughters. And his whole age was thre hundredth and fyue and thre score yeares. <sup>\*</sup> And for so much as he lyued a godly life, God toke him awaye,  $\tau$  he was nomore sene.

Mathusalah was an hūdreth  $\tau$  seuē and foure score yeare olde,  $\tau$  begat Lamech: and lyued thereafter seuē hundredth and two and foure score yeare, and begat sonnes  $\tau$  daughters. And his whole age was nyene hundredth and nyene and tre score yeares, and so he dyed.

Lamech was an hundredth and two and foure score yeare olde, and begat a sonne,  $\tau$  called him Noe, and sayde: This same shall cōforte vs in oure workes, and in the sorowe of oure hondes vpon the earth, <sup>b</sup> which the LORDE hath cursed. After this he lyued fyue hūdreth and fyue  $\tau$  nyentie yeare, and begat sonnes and daughters. And his whole age was seuē hundredth seuē and seuentie yeares, and so he dyed.

Noe was fyue hundredth yeare olde, and begat Sem, Ham and Iaphet.

### The vi. Chapter.

**A** <sup>S</sup>O whan men beganne to multiplie vpon the earth, and had begot them daughters, the children of God sawe the daughters of men, that they were fayre, and toke vnto thē wyues such as they liked. Then sayde  $\gamma$  LORDE: My sprete shal not allwaye stryue with man, for he is but flesh also. <sup>c</sup> I wil yet geue him respyte an hundredth and twēty yeares. There were giauntes also in the worlde at that tyme. For whan the children of God had lyen with the daughters of men, and begotten them children,  $\gamma$  same (children)

were mightie in the worlde, and men of renowe.

But whan the LORDE sawe  $\gamma$  the wickednes of man was increased vpon  $\gamma$  earth, and that all  $\gamma$  thought and imagination of their hert was but onely euell continually, <sup>d</sup> it repented him, that he had made man vpon the earth, and he sorowed in his hert, and sayde: I wyll destroye man kynde which I haue made, from the earth: both man, beast, worme, and foule vnder the heauen: for it repenteth me, that I haue made them. <sup>e</sup> Neuertheles Noe founde grace in the sight of the LORDE.

This is  $\gamma$  generacion of Noe. Noe was a righteous and perfecte mā, <sup>f</sup> and led a godly life in his tyme, and begat thre sonnes: Sem, Ham and Iaphet. Notwithstandinge  $\gamma$  earth was corrupte in  $\gamma$  sight of God, and full of myschefe. Then God lokyd vpon  $\gamma$  earth: and lo, it was corrupte (for all flesh had corrupte his waye vpon the earth.)

Then sayde God vnto Noe: The ende of <sup>g</sup> all flesh is come before me, for the earth is full of myschefe before them. And lo, I wyll destroye them with the earth. Make the an Arcke of Pyne tre, and make chambers in it, and pitch it within and without with pitch and make it after this fashion: The length shal be thre hundredth cubites, the bredth fiftie cubites, and the heygth thirtie cubites. A wyndow shalt thou make aboue of a cubyte greate: but the dore shalt thou set in the myddest in the syde of it: And the Arke shalt thou make with thre loftes one aboue another. For lo, I wyll bringe a floude of water vpon the earth, to destroye all flesh (wherin the breth of life is) vnder the heauē: All that is vpon earth, shal perishe.

But with the wyll I make a couenant, <sup>h</sup> and thou shalt go in to the Arcke with thy sonnes, with thy wyfe, and with thy sonnes wyues. And of all creatures what so euer flesh it be, thou shalt bringe in to the Arcke, euen a payre: the male and the female, that they maye lyue with the: Of foules after their kynde, of beastes after their kynde, and of all maner wormes of the earth after their kinde. Of euery one of these shal there a payre go in vnto the, that they maye lyue. And thou shalt take vnto the all maner of

<sup>a</sup> Eccli. 44. <sup>b</sup> Heb. 11. a. <sup>c</sup> Sap. 4. b. <sup>d</sup> Re. 2. a. <sup>e</sup> Gen. 3. d. <sup>f</sup> 1 Pet. 3. c.

<sup>d</sup> 1 Re. 15. c. <sup>e</sup> Esa. 42. c. <sup>f</sup> Eccli. 44. b.

meate that maye be eaten, and shalt laye it vp in stoare by the, that it maye be meate for the and them. And Noe dyd acordinge to all that God commaunded him.

The viij. Chapter.

**A**ND  $\text{f}$  LORDE sayde vnto Noe: Go in to the Arcke thou  $\tau$  thy whole house:  $\text{a}$  for the haue I sene righteous before me at this tyme.  $\text{b}$  Of all cleane beastes take vnto the seuen and seuen, the male and his female. And of vncleane beastes a payre, the male and his female. Like wyse of the foules vnder the heauen, seuen and seuen, the male and his female, that there maye be sede left a lyue vpon the whole earth.

For yet after seuen dayes, I wil sende raine vpon the earth fourtie dayes and fourtie nightes, and wyll destroye all maner of thynges that I haue made, from of the face of the earth.

**B** And Noe dyd all that the LORDE commaunded him. Sixe hūdreth yeaere olde was he, whan the water floude came vpon earth.  $\text{c}$  And he wente in to the Arcke, with his sonnes, his wyfe, and his sonnes wyues, for the waters of the floude. Of cleane beastes and of vncleane, of all fethered foules,  $\tau$  of all that crepeth vpon earth, wente in vnto him to the Arcke by pares, a male and a female, as  $\text{f}$  LORDE cōmaunded him. And whan the seuen dayes were past, the water floude came vpon the earth.

In the sixe hundreth yeaere of Noes age, vpon the seuentene daye of the seconde moneth, that same daye were all  $\text{f}$  fountaynes of the greate depe broken vp, and the wyndowes of heauen were opened, and there came a rayne vpon  $\text{f}$  earth fourtie dayes and fourtie nightes.

**C** Vpon the selfe same daye wēte Noe in to the Arcke, with Sem, Ham and Iaphet his sonnes, and with his wyfe, and the thre wyues of his sonnes, and all maner of beastes after their kynde, all maner of catell after their kynde, all maner of crepyng things (that crepe vpō the earth) after their kynde, and all maner of foules (what so euer coude flye  $\tau$  what so euer had fethers) after their kynde: These wente all vnto Noe in to the Arcke by cooples, of all flesh in whom was the breth of

life. And these were the male  $\tau$  the female of all maner of flesh, and wente in, acordinge as God commaūded him. And the LORDE shut (the dore) vpon him.

$\text{d}$  Then came the water floude fourtie dayes vpon the earth, and the water increased, and bare vp the Arcke, and lift it vp ouer  $\text{f}$  earth. Thus the water preuayled, and increased sore vpon the earth, so that the Arcke wente vpon the waters. Yee the waters preuayled and increased so sore vpon earth, that all the hye mountaynes vnder the whole heauen were couered. Fyftene cubytes hye preuayled  $\text{f}$  waters ouer the mountaynes, which were couered.

Then all flesh that crepte vpon earth, perished, both foules, catell, beastes, and all  $\text{f}$  moued vpon earth, and all men. What so euer had the breth of life vpon the drye londe, dyed.

$\text{e}$  Thus was destroyed all that was vpon the earth, both man and beast, both wormes and foules vnder  $\text{f}$  heauē: all these were destroyed from the earth, Saue Noe onely remainyd, and they that were with him in the Arcke. And the waters preuayled vpon the earth, an hundreth and fiftie dayes.

The viij. Chapter.

**T**HEN God remembred Noe and all the **A** beastes, and all the catell that were with him in the Arcke, and caused a wynde to come vpon the earth: and  $\text{f}$  waters ceased, and the fountaynes of the depe and the wyndowes of heauen were stopte, and the rayne of heauē was forbydden, and the waters ranne styll awaye from  $\text{f}$  earth, and decreased after an hundreth and fiftie dayes.

Vpon the seuentene daye of the seuenth moneth rested the Arcke vpon the mountaynes of Ararat. And the waters wēte awaye and decreased vntyll the tenth moneth: for the first daye of the tenth moneth, the toppes of the mountaynes appeared.

After fourtie dayes Noe opened  $\text{f}$  wyndow of the Arcke which he had made,  $\tau$  sent forth a rauē, which flew out, and  $\text{f}$  came agayne, vntyll the waters were dried vp vpō the earth.

**B** Then sent he forth a doue from him, to wete, whether the waters were fallē vpon the earth. But when  $\text{f}$  doue coude fynde no

$\text{a}$  2 Pet. 2. b.  $\text{b}$  Leuit. 11. a.  $\text{c}$  Mat. 24. d. Luc. 17. c.

$\text{d}$  Eccli. 39. d.

$\text{e}$  Sap. 10. a.

$\text{f}$  Some reade: came not agayne.



restynge place for hir fete, she came agayne vnto him in to the Arcke, for the waters were yet vpon the face of all the earth. And he put out his hande, and toke her to him in to the Arke.

Then he abode yet seuen dayes mo, & sent out the doue agayne out of the Arke: & she returned vnto him aboute the euen tyde: and beholde, she had broken of a leaf of an olyue tre, & bare it in hir nebb. Then Noe perceaued, that the waters were abated vpon the earth. Neuertheles he taried yet seuen other dayes, and sent forth the doue, which came nomore to him agayne.

In the sixte hundredth and one yeare of Noes age, vpon the first daye of y<sup>e</sup> first moneth, the waters were dried vp vpon the earth. Then Noe toke of the hatches of the Arke, and sawe y<sup>e</sup> face of the earth was drye. So vpon the seuen and twente daye of the seconde moneth the whole earth was drye.

Then spake God vnto Noe, and sayde: Go out of the Arke, thou and thy wyfe, and thy sonnes, and thy sonnes wyues with the. As for all the beastes that are with the, what so euer flesh it be (both foule & catell and all maner of wormes that crepe vpon the earth) let them go out with the, and be ye occupied vpon the earth, <sup>a</sup>growe and multiplye vpon the earth.

So Noe wente out, with his sonnes, and with his wife, and with his sonnes wyues. All the beastes also and all the wormes, and all the foules, and all that crepte vpon the earth, wente out of the Arke, euery one vnto his like.

And Noe buylde an altare vnto y<sup>e</sup> LORDE, <sup>b</sup>and toke of all maner of cleane beastes & of all maner of cleane foules, and offred brēt sacrifices vpon y<sup>e</sup> altare. And y<sup>e</sup> LORDE smelled the swete sauoure, & sayde in his hert: I wyl hence forth curse the earth nomore for mās sake, for the ymaginacion of mans hert is euell, euen from the very youth of him. Therefore from hēce forth I wil nomore smyte all that lyueth, as I haue done. Nether shall sowynge tyme and haruest, colde and heate Sommer and wynter, daye and night cease so longe as the earth endureth.

#### The ix. Chapter.

AND God blessed Noe and his sonnes, and sayde vnto them: increace & mul-

tiplie, and fyll the earth. The feare also and drede of you be vpon all beastes of the earth, vpon all foules vnder the heauen, and vpon all that crepeth on the earth, and all fyshes of the see be geuen in to youre hādes. All that moueth and hath life, be youre meate. <sup>c</sup>Euen as the grene herbe, so haue I geuē you all. <sup>d</sup>Onely eate not the flesh with the bloude, wherein the soule is: For the bloude of you wherein youre soule is, wyl I requyre of the hande of all beastes: and the soule of mā wyl I requyre of mans hande, <sup>e</sup>yee euery mans soule of anothers hande.

<sup>f</sup>He that sheddeth mās bloude, his bloude shal be shed by man agayne, for God made man after his owne liknesse. As for you, be ye frutefull, and increase, <sup>g</sup>and be occupied vpon the earth, that ye maye multiplye therin.

Furthermore, God sayde vnto Noe and to his sonnes with him: <sup>h</sup>Beholde, I make my couenaunt with you, and with youre sede after you, and with euery lyuynge creature that is with you, both foule, catell, and all beastes vpon the earth with you, of all that is gone out of the Arke, what so euer beast of the earth it be: <sup>i</sup>And thus I make my couenaunt with you, that hence forth all flesh shal not be destroyed with the waters of eny floude, and from hence forth there shall come no floude to destroye the earth.

And God sayde: This is the token of my couenaunt which I haue made betwene me and you, and all lyuynge creatures amonge you for euermore: My bowe will I set in the cloudes, and it shal be the token of my couenaunt betwene me and y<sup>e</sup> earth: so that whā I brynge cloudes vpon the earth, the bowe shal appeare in the cloudes. And then wyl I thynke vpon my couenaunt betwixte me and you and all lyuynge creatures in all maner of flesh: so that from hence forth there shall nomore come eny floude of water to destroye all flesh. Therefore shall my bowe be in the cloudes, that I maye lōke vpon it, and remembre the euerlastynge couenaunt, betwixte God and all lyuynge creatures in all flesh that is vpon earth. God sayde also vnto Noe: This is the tokē of the couenaunt, which I haue made betwene me and all flesh vpon earth.

The sonnes of Noe which wente out of the Arke, are these: Sem, Ham and Iaphet.

<sup>a</sup> Gene. 1. d.  
7. c. and 17. d.

<sup>b</sup> Leui. 11. a.  
<sup>c</sup> Exo. 21. c.

<sup>d</sup> Gen. 1. d.  
<sup>e</sup> Treu. 4. b. Mat.

<sup>f</sup> Leui.

<sup>g</sup> 26. e. Apo. 13. b.

<sup>h</sup> Gen. 1. d.

<sup>i</sup> Ecclesiastici 44. b.

<sup>k</sup> Esa. 54. a.



As for Ham, he is the father of Canaā. These are Noes thre sonnes, of whom all londes were ouerspred.

**D** Noe beganne to take hede vnto *ſ* tyllinge of the grounde, & planted a vyniarde. And dranke of the wyne, and was dronken, and laye vncouered in his tente. Now when Hā the father of Canaan sawe his fathers preuities, he tolde his two brethren without. Thē toke Sem and Iaphet a mantell and put it vpo both their shulders, and wente backwarde, and couered their fathers secretēs: & their faces were turned asyde, *ſ* they shulde not se their fathers preuities.

So whan Noe awaked from his wyne, and perceaued what his yonger sonne had done vnto him, he sayde: Cursed be Canaan, and a seruauent of seruauentes be he vnto his brethren. He sayde morouer: Praysed be the LORDE God of Sem, and Canaan be his seruauent. God increase Iaphet, and let him dwell in the tentes of Sem, and Canaan be his seruauent.

And Noe lyued after the floude thre hundredeth & fyftie yeare, so *ſ* his whole age was ix. hūdreth and fyftie yeare, and so he dyed.

#### The i. Chapter.

**A** **T**HIS is the generacion of the childrē of Noe, Sem, Ham, and Iaphet, & they begat children after the floude.

<sup>b</sup> The children of Iaphet are these: Gomer, Magog, Madai, Iauan, Tubal, Mesech, and Thyras. The childrē of Gomer are these: Ascenas, Riphath and Togarma. The children of Iauan are these: Elisa, Tharsis, Cithim and Dodanim: Of these are deuided the Iles of *ſ* Heithen in their countrees, euery one after his speech, kynred and people.

The childrē of Ham are these: Chus, Misraim, Phut and Canaan. The children of Chus are these: Seba, Heuila Sabtha, Reyma and Sabthecha.

**B** The children of Reyma are these: Sheba and Dedā. Chus also begat Nemrod, which beganne to be mightie in the earth, and was a mightie hunter in the sight of the LORDE. Therof commeth the prouerbe: This is a mightie hunter before the LORDE like as Nemrod. And the originall of his kyngdome was <sup>c</sup> Babel, Erech, Acad & Chalne in *ſ* londe of Synear. Out of that lode came Assur,

and buylded Ninieue, and *ſ* stretes of *ſ* cite, and Calah, and Resen betwene Ninvue & Calah: This is a greate cite.<sup>d</sup> Mizraim begat Ludim, Enamin, Leabim, Naphtuhim, Pathrusim & Casluhim, from whence came the Philistynes and Capthorims. Canaā also begat Zidon his eldest sonne, & Heth, Iebusi, Emori, Girgosi, Hiui, Arki, Sini, Aruadi, Zemari & Hamati: frō whence *ſ* kynreds of *ſ* Cananites are dispersed abroad. And *ſ* Coastes of *ſ* Cananites were frō Sidō forth thorow Gerar vnto Gasa, tyll thou cōmest vnto Sodoma, Gomorra, Adama, Zeboim, & vnto Lasa. These are the children of Ham in their kynreds, tungen, londes & people. And Sem which is *ſ* father of all the children of Eber, & the elder brother of Iaphet, begat childrē also. And these are his children: Elā, Assur, Arphachad, Lud & Aran. The childrē of Aran are these: Vz, Hul, Gether & Mas.

**D** And Arphachad begat Sala, and Sala begat Eber. Eber begat two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyded, and his brothers name was Iaketan, And Iaketan begat Almodad, Saleph, Hazarmaphet, Iarah, Hadoran, Vsal, Dikela, Obal, Abimael, Seba, Ophir, Heuila & Iobab: All these are *ſ* childrē of Iaketan. And their dwellynge was from Mesa, tyll thou come vnto Sephar a mountayne of *ſ* east. These are *ſ* children of Sem in their generacions, tungen, londes and people.

This is now *ſ* generacion of *ſ* children of Noe in their kynredes & people. Of these were *ſ* people vpon earth spred a brode after *ſ* floude.

#### The ii. Chapter.

**A** **M**OROUER all the worlde had one <sup>a</sup> tonge & language. Now as they wente <sup>e</sup> toward the East, they founde a playne in *ſ* londe of Synear, & there they dwelt, & saide one to another: Come on, let vs make bryck & burne it. And they toke bryck for stone, & slymie for morter, And sayde: Come, let vs buylde a cite & a tower, whose toppe maye reach vnto heauē, *ſ* we maye make vs a name, afore we be scatred abroad in all londes. Then came *ſ* LORDE downe, to se *ſ* cite & tower, *ſ* *ſ* childrē of mē had buylded. And *ſ* LORDE saide: Beholde, the people is one,

<sup>a</sup> Esa. 5. a. Matt. 21. a. <sup>b</sup> 1 Par. 1. a. <sup>c</sup> Gen. 11. b.

<sup>d</sup> Iona: 1. a.

<sup>e</sup> Some reade: frō the east.

¶ haue one maner of language amōge thē all, ¶ this haue they begonne to do, ¶ wil not leaue of from all ſ̄ they haue purposed to do.  
**B** Come on, let vs go downe, ¶ cōfōunde their tonge euē there, ſ̄ one vnderstonde not what another saith. ¶ Thus ſ̄ LORDE scatred thē frō thēce in all lōdes, so ſ̄ they left of to buylde the cite. Therefore is it called Babell, because the LORDE cōfōunded it the language of all the worlde, and from thēce scatred them abrode in to all londes.

These are ſ̄ generacions of Sem. Sem was an hundreth yeare olde, and begat Arphachsad two yeare after the floude, and lyued thereafter fyue hūdreth yeare, and begat sonnes and daughters.

Arphachsad was fyue ¶ thirtie yeare olde, and begat Salah, and lyued thereafter foure hundreth and thre yeare, and begat sonnes ¶ daughters.

**C** Salah was thirtie yeare olde, and begat Eber, ¶ lyued thereafter foure hūdreth ¶ thre yeare, ¶ begat sonnes and daughters.

Eber was foure and thirtie yeare olde, ¶ begat Peleg, and lyued thereafter foure hundreth and thirtie yeare, and begat sonnes ¶ daughters.

Peleg was thirtie yeare olde, and begat Regu, and lyued thereafter two hūdreth and nyene yeare, and begat sonnes ¶ daughters.

Regu was two and thirtie yeare olde, and begat Serug, and lyued thereafter two hundreth and seuen yeare, and begat sonnes and daughters.

Serug was thirtie yeare olde, and begat Nahor, and lyued thereafter two hundreth yeare, and begat sonnes ¶ daughters.

Nahor was nyene and twentye yeare olde, and begat Terah, and lyued thereafter an hundreth and nyentene yeare, and begat sonnes and daughters.

**D** Terah was seuentie yeare olde, and begat Abram, Nahor and Haran.

These are the generacions of Terah: Terah begat Abram, Nahor and Haran. ¶ And Haran begat Lot, but Harā dyed before Terah his father in ſ̄ londe where he was borne, at Vr in Chaldea.

Then Abram and Nahor toke them wyues. Abrams wife was called Sarai, ¶ Nahors wyfe

Milca the daughter of Haran, which was father of Milca and Iisca. But Sarai was barren, and had no childe.

¶ Then toke Terah Abrā his sonne, ¶ Lot his sonne Harans sonne, ¶ Sarai his daughter in lawe, his sonne Abrams wife, ¶ caried them with him from Vr in Chaldea, to go in to the lande of Canaan. And they came to Haran, ¶ dwelt there. And Terah was two hundreth ¶ fyue yeare olde, and dyed in Haran.

### The xij. Chapter.

**A**ND ſ̄ LORDE sayde vnto Abram: ¶ Get the out of thy cōuntre, and from thy kynred, and out of thy fathers house, in to a londe which I wil shew the. And I wil make of the a mightie people, and wyll blesse the, and make the a greate name, yee thou shalt be a very blessing. ¶ I wil blesse them that blesse the, and curse them that curse the: and in the shal all the generacions of the earth be blessed.

Then wente Abram out, as the LORDE commaunded him, and Lot wente with him. Fyue ¶ seuentie yeare olde was Abrā, whan he wente out of Haran. So Abram toke Sarai his wife, and Lot his brothers sonne, with all their goodes which they had gotten, and soules which they begat in Harā, and departed to go in to ſ̄ londe of Canaan. ¶ And whē they were come in to the same londe, he wente thorow, tyll he came vnto the place of Sichem, and vnto the Okegroue of More: ¶ for ſ̄ Cananites dwelt in ſ̄ lōde at ſ̄ same time.

Then the LORDE appeared vnto Abrā, ¶ sayde: ¶ This londe wil I geue vnto thy sede. And there he buylded an aulter vnto ſ̄ LORDE, which appeared vnto him. Thē brake he vp frō thēce, vnto a mountayne ſ̄ laye on ſ̄ east syde of the cite of Bethel, ¶ pitched his tent: so ſ̄ he had Bethel on the west side, and Ay on ſ̄ east syde: ¶ there buylded he an altare also vnto the LORDE, ¶ called vpon the name of the LORDE. Afterwarde departed Abram farther, ¶ toke his iourneye southwarde. But there came a derth in the londe.

Then wente Abram downe in to Egipte ¶ kepe himself there as a straunger, for the derth was sore in the londe. And whan he

<sup>a</sup> Deu. 32. a. <sup>b</sup> Iosu. 24. a. 1 Par. 1. b. <sup>c</sup> Gen. 20. c. Gen. 22. d. <sup>d</sup> Iosu. 24. a. 2 Esd. 9. b. Iudit. 5. b. <sup>e</sup> Acto. 7. a. <sup>f</sup> Gen. 27. d. Gene. 18. c. Gen. 22. c.

Acto. 3. d. <sup>e</sup> Gen. 14. c. <sup>b</sup> Gen. 10. d. and 13. a. <sup>a</sup> Gen. 17. a.

was come nye for to entre in to Egipte, he sayde vnto Sarai his wife: Beholde, I knowe <sup>ŷ</sup> thou art a fayre woman to loke vpon. Now when the Egiptians se the,<sup>a</sup> they wil saye: She is his wife, and so shal they slaye me, and saue the alyue. Therefore (I pray <sup>ŷ</sup>) saye thou art my sister, that I maye fare the better by reason of the, and that my soule maye lyue for thy sake.

**B** Now whan he came in to Egipte, <sup>ŷ</sup> Egiptians sawe <sup>ŷ</sup> woman, <sup>ŷ</sup> she was very faire: <sup>¶</sup> Pharaos prynces sawe her also, <sup>¶</sup> and prayed her before him. Then was she brought in to Pharaos house, and Abram was well intreated for hir sake: and he had shepe, oxē, and he Asses, seruantes, maydes, she Asses and Camels.

<sup>a</sup>But <sup>ŷ</sup> LORDE played Pharao <sup>¶</sup> his house with greate plages, because of Sarai Abrās wife. Then Pharao called Abrā vnto him, and sayde: Why hast thou dealt thus with me? Wherefore toldest thou not me at the first, <sup>ŷ</sup> she was thy wife? Why saydest thou then, that she was thy sister? Wherefore I toke her to my wife. And now lo, there is thy wife, take her, and go thy waye. He gaue his officers also a charge ouer him, to conueye him out, and his wife, and all that he had.

#### The xiiij. Chapter.

**A** <sup>¶</sup> SO Abrā departed out of Egipte, with his wife, <sup>¶</sup> and with all <sup>ŷ</sup> he had, <sup>¶</sup> and Lot with him also, towarde <sup>ŷ</sup> south. Abram was very rich in catell, siluer <sup>¶</sup> and golde. And he wente on forth from the south vnto Bethel, vnto the place where his tent was at <sup>ŷ</sup> first, betwene <sup>¶</sup> Bethel and Ay: euen vnto <sup>ŷ</sup> place where he had made the altare before, <sup>¶</sup> and where he called vpon the name of the LORDE. Lot also which wente with him, had shepe, greate catell <sup>¶</sup> and tentes: so <sup>ŷ</sup> the londe was not able to receaue them, that they might dwell together: for <sup>a</sup>the substauce of their riches was so greate, that they coude not dwell together. And there fell a strife betwene the hirdmen of Abrams catell, and the hirdmen of Lots catell. The Cananites also and the Pheresites dwelt at that tyme in the londe.

**B** Then sayde Abram vnto Lot: O let there be no strife betwene me and the, and betwene my hyrdmen and thine, for we are brethrē. <sup>¶</sup> Is not all the whole londe open before the?

Departed fro me, I praye the. Yf thou wilt go to the left hande, I wil take the right: Or yf thou wilt go to the right hande, I wil take the left. Then Lot lift vp his eyes, and behelde all the countre rounde aboute Iordā, that it was a plenteous countre of water. For before the LORDE destroyed Sodoma and Gomorra, it was rounde aboute Zoar, euen as the pleasant garden of the LORDE, and as the londe of Egipte.

Then Lot chose all the coastes of Iordā, and toke his iourney towarde <sup>ŷ</sup> East. <sup>a</sup>And so the one brother departed from the other. Abram dwelt in the lande of Canaan, and Lot in the cities of the same coastes, and pitched his tent towarde Sodome. But <sup>ŷ</sup> men of Sodome were wicked, and <sup>b</sup>synned exceedingly agaynst the LORDE.

Now whan Lot was departed from Abram, the LORDE saide vnto Abram: Lift vp thine eyes, and loke from the place where thou dwellest, northwarde, southwarde, eastwarde, and westwarde: for all the londe that thou seist, wyl I geue vnto the <sup>¶</sup> and to thy sede for euer, and wyl make thy sede as the dust of the earth: so that yf a man can nombre the dust of the earth, he shall nombre thy sede also. Arise, and go thorow the londe, in the length and bredth, for I wyl geue it vnto the.

So Abram remoued his tent, and <sup>c</sup>wente and dwelt in <sup>ŷ</sup> Okegroue of Mamre, which is in Ebron, and buylded there an altare vnto the LORDE.

#### The xiiij. Chapter.

**A**ND it chaunsed in the tyme of Amraphel the kynge of Synear, Arioch the kynge of Ellasar, Kedorlaomer the kinge of Elam, <sup>¶</sup> and Thydeal the kynge of <sup>ŷ</sup> Heithen, That they made warre with Bera <sup>ŷ</sup> kynge of Sodome, and with Birsā the kynge of Gomorra, <sup>¶</sup> and with Sineab the kynge of Adama, <sup>¶</sup> and with Semeaber the kynge of Zeboim, and with the kynge of Bela, which is called Zoar. These came all together in to the brode valley, where now the salt see is: for twolue yeares were they subiectes vnto kinge Kedorlaomer, <sup>¶</sup> and in the thirtieth yeare they fell from him. Therefore in the fourteenth yeare came Kedorlaomer, and the kynges <sup>ŷ</sup> were with him, <sup>¶</sup> and smote the Giauntes in Astaroth Karnaim, <sup>¶</sup>

<sup>a</sup> Gen. 20. a. and 26. a. <sup>b</sup> Esa. 43. a. <sup>c</sup> Gen. 12. b.  
<sup>d</sup> Gen. 36. a. <sup>e</sup> Gen. 12. b. <sup>f</sup> Eccli. 25. a. <sup>g</sup> Iere. 40. a.

<sup>h</sup> Deut. 2. b.

<sup>i</sup> Eze. 16. e.

<sup>j</sup> Acto. 7. a.

<sup>k</sup> Gen. 14. e.

Susim at Ham, ⁊ Emim in the felde of Kiriathaim, and ⁊ Horites in their owne mount Seir vnto the playne of Pharan, which bordreth vpō the wildernes. And then they turned, ⁊ came to the well of iudgment (which is Cades) ⁊ smote all the countre of the Amalechites, and also the Amorites, that dwelt in Hazezon Thamar.

13 Then wente out the kynge of Sodome, ⁊ the kynge of Gomorra, ⁊ the kynge of Adama, and the kynge of Zeboim, and the kynge of Bela (called Zoar) ⁊ prepared them selues to fight in the brode valley with Kedorlaomer the kynge of Elam, ⁊ with Thideal ⁊ kynge of the Heithen, ⁊ with Amraphel ⁊ kynge of Synear, ⁊ with Arioch the kynge of Ellasar: foure kynges with fyue. And ⁊ brode valley had many slyme pyttes. But the kynge of Sodoma and Gomorra were put to flight, ⁊ fell there, ⁊ the residue fled vnto ⁊ mountaynes. Then toke they all the goodes at Sodoma and Gomorra, ⁊ all their vytales, ⁊ wente their waye. They toke Lot also Abrams brothers sonne, ⁊ his good (for he dwelt at Sodome) and departed.

C Then came one that had escaped, and tolde Abram the Aleaut, which dwelt in the Oke-groue of Mamre the Amoryte, which was the brother of Escol ⁊ Aner: for these were confederate with Abram.

Now whan Abram herde ⁊ his brother was taken, he harnessed his bonde seruauentes borne in his owne house, thre hundred ⁊ eightene, ⁊ folowed after them vntill Dan, ⁊ deuyded thē, ⁊ fell vpō them by night with his seruauentes, and smote thē, and chased them awaye vnto Hoba, which lieth on ⁊ left hande of the cite of Damascos, and brought agayne all the goodes, and also his brother Lot, and his goodes, ⁊ women also and the people. And as he came agayne from the slaughter of Kedorlaomer ⁊ of the kynges that were with him, the kynge of Sodome wente to mete him in to the playne felde, which is called kynges dale.

D But Melchisedech the kynge of Salem brought forth bred and wyne. And he beyng the prest of the most hye God, blessed him and sayde: Blessed be thou Abram vnto the most hye God possessor of heauen and earth.

And praysed be God the Hiest, which hath delyuered thine enemies in to thy handes. And Abram gaue him tythes of all.

Then sayde the kynge of Sodome vnto Abram: Geue me the soules, and take ⁊ goodes vnto thy self. But Abram sayde vnto the kynge of Sodome: I lift vp my honde vnto the LORDE the most hye God, possessor of heauen and earth, that I wyll not take of all that is thyne, so moch as a threde or a shue lachet, lest thou shuldest saye: I haue made Abram ryche: Saue onely that which the yonge men haue spent, and the men Aner Escol and Mamre, that wente with me, let them take their parte.

### The xv. Chapter.

IT happened after these actes, ⁊ the worde A of ⁊ LORDE came vnto Abra in a vysion, and sayde: Feare not Abram, I am thy shyld and thy exceedinge greate rewarde. But Abram sayde: LORDE LORDE, what wilt thou geue me? I go childles, and the seruauent of my house (this Eleasar of Damascos) hath a sonne. And Abram sayde morouer: Beholde, vnto me hast thou geuen no sede: and lo, the sonne of my housholde shal be myne heyre. And beholde, the worde of the LORDE spake vnto him, and saide: He shal not be thine heyre, but one that shal come out of thine owne body, he shal be thine heyre. And he bad him go forth, and sayde: Loke vp vnto heauen, and tell ⁊ starres: Canst thou nombre them? And he sayde vnto him: \* Euen so shal thy sede be.

B Abram beleued the LORDE, and ⁊ was counted vnto him for righteousnes. And he sayde vnto him: I am ⁊ LORDE, ⁊ ⁊ brought the from Vr out of Chaldea, to geue ⁊ this londe to possesse it. But Abram sayde: LORDE LORDE, Wherby shall I knowe, that I shall possesse it? And he sayde vnto him: Take a cow of thre yeare olde, and a she goate of thre yeare olde, and a ramme of thre yeare olde, and a turtill doue, and a yonge pigeon. And he toke all these, and deuyded them in the myddes, and layde the one parte ouer agaynst the other, but the foules deuyded he not. And the foules fell vpō the flesh, but Abram droue them awaye.

\* Gen. 13. d.    † Iosa. 10. b.    ‡ 1 Re. 30. b.    § Iere. 41. c.  
 † Iob 39. b.    ‡ Num. 31. b.    § Hebr. 7. a.    † Deu.  
 10. d.    Esa. 49. d.    Iere. 33. d.    \* Ro. 4. d.    † Psal.

105. d.    Rom. 4. a.    Gala. 3. a.    Iaco. 2. c.    † Gen. 11. d.  
 † Iere. 34. d.



Now whan the Sonne beganne to go downe, there fell an heuy slepe vpon Abram. And lo, feare and greate darcknes fell vpon him. And he sayde vnto Abram: knowe this of a suertye, that "thy sede shalbe a straüger, in a londe that is not theirs. And they shall make bonde men of them, and intreate them euell foure hundredth yeaes. But the people whō they shal serue, wyl I iudge. Afterwarde shall they "go forth with greate substance: and thou shalt departe vnto thy fathers in peace," and shalt be buried in a good age.

And after the fourth generacion<sup>d</sup> they shall come hither agayne, for the wickednes of y<sup>e</sup> Amorites is not yet full.

So whan the Sonne was downe, and it was waxed darcke: Beholde, there smoked a fornice, and a fyre brande wente betwene y<sup>e</sup> partes. "The same daye made the LORDE a couenant with Abram, and sayde: Vnto thy sede wil I geue this lōde, from the water of Egipte, vnto the greate water Euphrates: the Kenytes, the Kenizites, the Kydmonites, the Hethites, the Pherezites, the Giauntes, the Amorites, the Cananites, the Gergesites, and the Iebusites.

## The xvi. Chapter.

SARAI Abrams wife bare him no children: but she had an handmaye an Egipcian, whose name was Agar, and sayde vnto Abram: "Beholde, the LORDE hath closed me, that I can not beare. "Go in (I praye the) vnto my mayde: peraduenture I shalbe multiplied by her, more then by myself. And Abram herkened vnto the voyce of Sarai. Than Sarai Abrams wife toke Agar hir mayde y<sup>e</sup> Egipcian (after they had dwelt ten yeaere in the londe of Canaan) and gaue her vnto hir huszbande Abra, to be his wife. And he wente in vnto Agar, and she conceaued. Now whan she sawe y<sup>e</sup> she had conceyued, she despyed hir mastresse.

Then sayde Sarai vnto Abram: I must suffre wronge for thy sake. I layde my mayde by the: but now because she seyth, that she hath conceaued, I must be despyed in hir sight: the LORDE be iudge betwene me and the. And Abram sayde vnto Sarai: Be-

holde, thy mayde is vnder thine auctorite, do with her, as it pleaseth the.

Now whan Sarai dealt hardly with her, she fled from her. But the angell of the LORDE founde her besyde a well of water in the wilderness (euen by the well in the waye to Sur) and sayde vnto her: Agar Sarais maide, whence comest thou? & whyther wylt thou go? She sayde: I fle fro my mastresse Sarai. And the angel of the LORDE sayde vnto her: Returne to thy mastresse agayne, and submitte thyself vnder hir hande.

And the angel of the LORDE sayde vnto her: Beholde, I wil so encrease thy sede, that it shall not be nombred for multitude. And the angel of the LORDE sayde further vnto her: Beholde, thou art with childe,<sup>a</sup> & shalt bringe forth a sonne, and shalt call his name Ismael, because the LORDE hath herde thy trouble. He shal be a wylde man. His hande agaynst euery man, and euery mans hande agaynst him: and he shal dwel ouer agaynst all his brethren.

And she called the name of the LORDE y<sup>e</sup> spake vnto her: Thou art the God that seist me. For she sayde: Of a suertye I haue sene the back partes of him that saue me. Therefore called she the well: The well of the liuinge that saue me. Which (well) is betwene Cades and Bared.

And Agar bare Abram a sonne, "and Abram called his sonnes name which Agar bare him, Ismael. And Abram was foure score yeaere olde and sixe, whan Agar bare him Ismael.

## The xviij. Chapter.

NOW whan Abram was nyentye yeaere olde and nyene, the LORDE appeared vnto him, & sayde vnto him: "I am the almighty God, walke before me, & be vncorrupte. And I wyl make my couenant betwene me & the, and wyl multiplye the exceedyngly. Then fell Abram vpon his face.

And God talked furthur with him, and sayde: Beholde, It is I, and haue my couenant with the, and thou shalt be a father of many people. Therefore shalt thou nomore be called Abram, but thy name shal be Abraham: "For I haue made the a father of many nacions, & I wil multiplye the exceed-

<sup>a</sup> Act. 7. a. Exod. 12. f. Iudit. 5. b. Gala. 3. c. <sup>b</sup> Exo. 12. e. <sup>c</sup> Gene. 25. a. <sup>d</sup> Deut. 20. c. <sup>e</sup> Gen. 24. a. 3 Re. 4. b. <sup>f</sup> Esa. 66. b. <sup>g</sup> Gen. 30. a.

<sup>a</sup> Gen. 17. c. Iudi. 13. b. <sup>b</sup> Gal. 4. c. \* Some reade I am the God Schadai (that is: plenteous in power, abundaunt, sufficiēt, and full of all good.) <sup>c</sup> Rom. 4. c.



ingly, and wil make people of ſ, \* yee and kynges also ſhal come out of the. Morouer I wil make my couenaunt betwene me and the, ⁊ to thy ſede after the thorow out their poſterities, that it maye be an euerlaſtinge couenaunt, ſo that I wyll be the God of the, and of thy ſede after the. And vnto the and to thy ſede after the, will I geue the lande, wherein thou art a ſtraunger: euen all the lande of Canaan for an euerlaſtinge poſſeſſion, and will be their God.

**B** And God ſayde morouer vnto Abraham: Kepe my couenaunt then, thou and thy ſede after the. This is my couenaunt which ye ſhal kepe betwene me and you, and thy ſede after ſ thorow out their poſterities. Euery manchild that is amonge you, ſhalbe circumcyded: and ye ſhall circumcyde the fore ſkynne of youre fleſh. This ſame ſhalbe a token of the couenaunt betwene me and you. Euery manchild whan it is eight dayes olde, ſhalbe circūcyded thorow out youre poſterities: In like maner all houſholde folkes borne at home, or bought, or eny other alſo that is a ſtraūger and not of thy ſede. Thus ſhall my couenaunt be in youre fleſh for an euerlaſtinge couenaunt. And yf there ſhalbe any manchild vncircūcided in the fore ſkinne of his fleſh, his ſoule ſhalbe roted out from his people, becauſe he hath broken my couenaunt.

**C** And God ſayde vnto Abraham: Sarai thy wyfe ſhall nomore be called Sarai, but Sara ſhalbe hir name: for I will bleſſe her, and geue the a ſonne of her. <sup>a</sup> I wil bleſſe her, and people ſhall come of her, yee and kynges of many people. Then fell Abrahā vpō his face, and laughed, and ſayde in his hert: Shal a child be borne vnto me that am an hundreth yeare olde? And ſhall Sara ſ nyentie yeare olde, beare? And Abrahā ſayde vnto God: O that Iſmael might lye in thy ſight. Then ſayde God: Yee euen Sara thy wyfe ſhall beare the a ſonne, and thou ſhalt call his name Isaac: for with him wil I make my euerlaſtinge couenaunt, and with his ſede after him. And as concernynge Iſmael alſo, I haue herde thy request: Beholde, I haue bleſſed him, and will increaſe him, and multiplye him exceedingly. <sup>a</sup> Twolue

prynces ſhal he beget, and I wyll make a greate nation of him.

But my couenaunt wyll I make with Isaac, **D** whom Sara ſhal beare vnto the, eue this tyme twolue moneth. And he left of talkynge with him, and God wente vp from Abraham. Than toke Abraham his ſonne Iſmael, and all the ſeruauntes borne in his houſe, and all that were bought, (as many as were men children in his houſe,) and circumcyded the foreskynne of their fleſh, euen the ſame daye, as God had ſayde vnto him. And Abraham was nyentie yeare olde and nyne, whan he cut of the foreskynne of his fleſh. As for Iſmael, he was thirtene yeare olde, whan the foreskynne of his fleſh was circumcyded. Euen vpon one daye were they all circumcyded: Abraham, and Iſmael his ſonne, and all the men in his houſe, (whether they were borne at home, bought, or eny other ſtraunger :) they were all circumcyded with him.

### The xviij. Chapter.

**A**ND the LORDE apared vnto him in the <sup>a</sup> Okegroue of Mamre, as he ſat in his tent dore in the heate of ſ daie. And as he liſt vp his eyes, and looked, beholde, there ſtoode thre men ouer agaynſt him. And whan he ſawe them, he ranne to mete them from his tent dore, and bowed him ſelf downe vpon the grounde, and ſayde: LORDE, yf I haue founde fauoure in thy ſight, go not by thy ſeruaūt. There ſhalbe brought you a little water, ⁊ ye ſhall waſh youre fete, ⁊ reſt youre ſelues vnder the tre. <sup>a</sup> And I wyll fet you a morſell of bred, to comforte youre hertes withall, and then ſhall ye go youre wayes, for therfore are ye come to youre ſeruaunt. They ſayde: do euen ſo as thou haſt ſpoken.

Abraham wente a pace in to the tent to Sara, and ſayde: <sup>a</sup> Make haist, ⁊ mangle thre peckes of fyne meele, kneade it, and bake cakes. And he ranne to the beaſtes, ⁊ fet a calf that was tender and good, and gaue it vnto a yonge man, which made it ready at once. And he toke butter and mylke and of the calf that he had prepared, and ſet it before thē, <sup>a</sup> ſtoode him ſelf by them vnder the tre, ⁊ they ate. Then ſaide they vnto him: where is Sara thy wyfe? He answered:

\* Mat. 1. a. <sup>a</sup> Leui. 12. a. Gen. 21. a. <sup>b</sup> Matt. 1. a.  
<sup>c</sup> Gen. 16. c. Iudi. 13. b. <sup>d</sup> Re. 13. a. Luc. 1. c. <sup>e</sup> Gen.  
 25. b. <sup>f</sup> Gen. 19. a. <sup>g</sup> 1 Re. 28. c. <sup>h</sup> Iudi. 19. b.

Pſal. 103. b. <sup>a</sup> Matt. 13. e. Luc. 13. b. <sup>c</sup> Tob.  
 12. b. Iud. 13. c.

**B** within in  $\text{y}$  tent. Then sayde he: aboute this tyme twelue moneth, <sup>\*</sup>(yf I lyue) I will come to the agayne, and Sara thy wyfe shal haue a sonne. And Sara herde that out of the tent dore, which was behynde his backe. And Abraham and Sara were both olde, & well stryken in age: so that it wente nomore with Sara after  $\text{y}$  maner of women: therfore laughed she with in hir self, and sayde: Now that I am olde & my  $\text{LORDE}$  olde also, shal I yet geue my self to lust?

Then sayde  $\text{y}$   $\text{LORDE}$  vnto Abraham: Wherefore doth Sara laugh, and saye: Is this true in dede, that I shal beare, and yet am olde? Shulde eny soch thinge be to harde for the  $\text{LORDE}$ ? <sup>a</sup>Aboute this tyme (yf I lyue) I wil come to the agayne, & Sara shal haue a sonne. Then Sara denyed it, and sayde: I laughed not, for she was afraied. But he sayde: It is not so, thou dydest laughe. Then the men stode vp from thence, and turned them toward Sodome: and Abraham wente with them, to brynge them on their waye.

**C** Then sayde the  $\text{LORDE}$ : How can I hyde from Abraham,  $\text{y}$  thinge that I wil do? seyng he shal be a greate and mightie people, and all  $\text{y}$  people vpō earth shalbe blessed in him? For I knowe him that he wil cōmaunde his children and his housholde after him, to kepe the waye of  $\text{y}$   $\text{LORDE}$ , and to do after right and conscience, that the  $\text{LORDE}$  maye bringe vpō Abraham what he hath promised him. And the  $\text{LORDE}$  sayde: There is a crie at Sodome and Gomorra, which is greate, <sup>b</sup>& their synnes are exceedinge greuous: therfore will I go downe & se, whether they haue done all together, accordinge to that crye, <sup>c</sup>which is come before me, or not, that I maye knowe. And the men turned their face, and wete toward Sodome. But Abraham stode still before  $\text{y}$   $\text{LORDE}$ , and stepte vnto him, and sayde:

Wilt thou then destroye the righteous with the vngodly? Peraduētūre there maye be fiftie righteous within  $\text{y}$  cite: wilt thou destroye those, and not spare the place, for fiftie righteous sake that are therin? That be farre fro the,  $\text{y}$  thou shuldest do this, and to slaye the righteous with the vngodly, and that the righteous shulde be as the vngodly. That be farre from the. Shulde not the iudge of all

the worlde do accordinge to right? And the  $\text{LORDE}$  sayde: Yf I fynde fiftie righteous at Sodome in the cite, I wil spare all the place for their sakes.

Abraham answered, and sayde: O se, I haue taken vpon me to speake vnto the  $\text{LORDE}$ , howbeit I am but <sup>d</sup>dust and aszhes. Peraduētūre there maye be fyue lesse then fiftie righteous therin: Wilt thou then destroye the whole cite because of those fyue? He sayde: yf I fynde fyue and fourtie therin, I will not destroye them.

And he proceded further to speake vnto him, and sayde: Peraduētūre there might be fourtie founde therin. And he sayde: I wil do nothings vnto them for those fortyes sake. Abraham sayde: Oh let not my  $\text{LORDE}$  be angrie, that I speake yet more. Peraduētūre there might be thirtie founde therin. And he sayde: Yf I fynde thirtie therin, I will do nothings vnto them. And he sayde: O se, I haue taken vpon me to speake vnto my  $\text{LORDE}$ .

Peraduētūre there might be twētie founde therin. He answered: I wyll not destroye them for those twētyes sake. And he sayde: O let not my  $\text{LORDE}$  be angrie, that I speake yet once more. Peraduētūre there might be ten founde therin. He saide: I wil not destroye them for those ten sake.

And the  $\text{LORDE}$  wente his waye, whan he had left talkyng with Abraham. And Abraham returned vnto his place.

### The xij. Chapter.

**I**N the euenyng came the two angels vnto **A** Sodome. And Lot sat vnder the gate of the cite. And whē he sawe them, he rose vp for to mete them, and bowed him self downe to the ground vpon his face, & sayde: Se lordes, turne in (I praye you) in to youre seruantes house, and tarye all night: let youre fete be waszhen, so maye ye ryse to-morrow by tymes, and go youre waye. Neuertheles they sayde: Nay, but we wyll byde in the stretes all night. <sup>e</sup>Then compelled he them sore: and they turned in vnto him, and came in to his house. And he made them a feast, and baked swete cakes, and <sup>f</sup>they ate.

But before they wente to rest, the men of the cite of Sodome came and compassed the

<sup>\*</sup> Some reade: As soone as the frute cā lyue. <sup>†</sup> 1 Pet. 3. a. Eccli. 25. a. <sup>a</sup> 4 Re. 4. b. Ro. 9. a.

<sup>b</sup> Eze. 16. e. <sup>c</sup> Ion. 1. a. <sup>d</sup> Gen. 2. b. <sup>e</sup> Luc. 14. c. and 24. c. <sup>f</sup> Tob. 12. d.

house rounde aboute, yonge and olde, all the people from all quarters, and called Lot, and sayde vnto him: Where are the mē that came vnto the to night? Bringē them out here vnto vs, \* that we maye knowe them.

**B** And Lot wente out at the dore vnto thē, and shut the dore after him, and sayde: "O brethren, do not so wickedly. Beholde, I haue two daughters, which yet haue knowen no man: them will I brynge out vnto you, do with them as it liketh you. Onely do nothinge vnto these men of God, for therfore are they come vnder the shadowe of my rofe. But they sayde: Come thou hither. Then sayde they: Camest not thou onely herin as a stranger, and wilt thou now be a iudge? Wel, we will deale worse with the thē with them.

**C** And they pressed sore vpon f man Lot. And whan they ranne to, and wolde haue broken vp the dore, the men put out their hondes, and pulled Lot vnto them in to the house, and shut to the dore. And the men at f dore of the house were smytē with blyndnesse both small and greate, so that they coude not fynde the dore.

And f men saide vnto Lot: Hast thou yet here eny sonne in lawe, or sonnes or daughters? Who so euer belongeth vnto the in the cite, bring him out of this place: for we must destroye this place, because the crye of them is greate before the LORDE, which hath sent vs to destroye them. Then wente Lot forth, and spake to his sonnes in lawe, which shulde haue married his daughters, and sayde: O stonde vp, and get you out of this place, for the LORDE wyll destroye this cite. Neuertheles they toke it but for a sporte.

**D** Now whan the mornynge arose, the angels caused Lot to spede him, and sayde: "Stonde vp, take thy wife & thy two daughters which are at hande, that thou also perishe not in the synne of this cite. But whyle he prolonged the tyme, the men caught him and his wife, and his two daughters by the hande (because the LORDE was mercifull vnto him,) and brought him forth, & set him without the cite.

And whē they had brought him out, they sayde: Saue thy soule, and loke not behynde the, nether stonde thou in all this countre: Saue thy self vpon the mountayne, that thou

perish not. Then sayde Lot vnto thē: Oh no my LORDE, beholde, in as moch as thy seruauit hath founde grace in thy sight, now make thy mercy greate, which thou hast shewed vnto me, in that thou sauest my soule alyue. I can not saue my self vpon the mountayne. There might some mysfortune fall vpon me, that I shulde dye. Beholde, here is a cite by, that I maye flye vnto, and it is a litle one: let me saue myself there in. Is it not a litle one, that my soule maye lyue?

Then sayde he vnto him: Beholde, I haue **E** looked vpon the in this poynte also, that I will not ouerthrowe the cite, wherof thou hast spoken. Haist the, and saue thy self there: for I can do nothinge tyll thou be come thither. Therefore is the cite called Zoar. And the Sonne was vp vpon the earth, whan Lot came in to Zoar.

"Then the LORDE caused brymstone and fyre to rayne downe from the LORDE out of heauen vpon Sodoma and Gomorra, and ouerthrew those cities, the whole region, and all that dwelt in the cities, and that that grew vpon the earth. f And his wife looked behynde her, and was turned in to a pillar of salt.

Abraham rose vp early in the mornynge, and gat him vnto the place, where he had stonde before the LORDE, and turned his face towarde Sodoma and Gomorra, and all f londe of that countre, and looked. **F** And beholde, there rose vp a smoke from f countre, as it had bene f smoke of a fornace. For whan God destroyed f cities of the region, he thought vpon Abraham, and conueyed Lot out of the cities which he ouerthrew, wherin Lot dwelt.

And Lot departed out of Zoar, and dwelt in the mountaynes with both his daughters (for he was afraied to tary at Zoar) and so remayned he in a caue with both his daughters.

Then sayde f elder vnto the yonger: Oure father is olde, and there is not a man more vpon earth, that can come in vnto vs after the maner of all the worlde. Come therfore, let vs geue oure father wyne to drynke, and lye with him, that we maye saue sede of oure father. So they gaue their father wyne to drynke that same night. And the elder daughter wente in, **G** and laye with hir father:

\* Leui. 18. c.

\* Iudic. 19. b.

b 2 Pet. 2. c.

c 4 Re. 6. d.

d Sap. 10. b.

e Esa. 13. d. Iere. 50. g.

Ose. 11. b. Amos 4. c.

f Gen. 18. c.

f Lu. 17. d. Sap. 10. b.

h Leui. 18. a.

and he perceaued it not, nether when she laye downe, ner when she rose vp.

On the morow the elder sayde vnto the yonger: Beholde, yesternight laye I with my father: let vs geue him wyne to drynke this night also: that thou mayest go in and lye with him, that we maye saue sede of oure father. So they gaue their father wyne to drynke that night also: And the yonger arose like wyse, and laye with him: ⁊ he perceaued it not, nether when she laye downe, ner when she rose vp.

Thus were both the daughters of Lot with childe by their father. And the elder bare a sonne, and called him Moab, of whom come ⁊ Moabites vnto this daye. And ⁊ yonger bare a sonne also, and called him the sonne Ammi, of whom come the children of Ammon vnto this daye.

### The xx. Chapter.

**A**S for Abraham, he departed thence, in to the south countre, and dwelt betwixte Cades and Sur, and was a straunger at Gerar, and sayde of Sara his wife: "She is my sister. Then Abimelech the kinge of Gerar sent for her, and caused her be fett awaye.

But God came to Abimelech by night in a dreame, ⁊ sayde vnto him: Beholde, thou art but a deed man, for the womans sake which thou hast taken, for she is a mans wife. Neuertheles Abimelech had not yet touched her, and sayde: LORDE, wilt thou sleie a righteous people? Sayde not he vnto me: she is my sister? Yee and sayde not she her self also: he is my brother? With a pure hert ⁊ with innocent handes haue I done this.

**B** And God sayde vnto him in a dreame: I knowe that thou dydest it with a pure hert, and therefore I kepte the, that thou shuldest not synne agaynst me, nether haue I suffred thee to touch her. Now therfore delyuer the man his wife ageyne, for he is a prophet: and let him pray for ⁊, and thou shalt lyue. But and yf thou delyuer her not ageyne, be sure, that thou shalt dye the death, and all that is thine.

Then Abimelech rose vp by tymes in the mornynge, and called all his seruantes, and tolde all these thinges in their eares, and the men were sore afraied, and Abimelech called

Abraham, and sayde vnto him: Wherefore hast thou done this vnto vs? And what haue I offended ⁊, that thou shuldest brynge on me and on my kyngdome so greate a synne? Thou hast not dealt with vs, as a man shulde deale. And Abimelech saide morouer vnto Abraham: What sawest thou, ⁊ thou hast done this thinge?

Abraham sayde: I thought: Peradventure there is no feare of God in this place, ⁊ they shall sleie me for my wifes sake, And of a trueth she is my sister, for she is my fathers doughter, but not my mothers doughter, and is become my wife. So whan God charged me to wādre out of my fathers house, I sayde vnto her: Shew this kyndnes vpon me, that, where so euer we come, thou saye of me, ⁊ that I am thy brother.

Then toke Abimelech shepe and oxen, seruantes and maydens, and gaue them vnto Abraham, and delyuered him Sara his wife ageyne, and sayde: Beholde, my londe stondeth open before the, dwell where it liketh the. And vnto Sara he sayde: Beholde, I haue geuen thy brother a thousande syluer pens: lo, he shalbe vnto the a couerynge of the eyes, for all that are with the, and euery where, and a sure excuse.

As for Abraham, he prayed vnto God: Then God healed Abimelech, and his wyfe, and his maydens, so that they bare childre. For afore the LORDE had closed all the matrices of Abimelechs house, because of Sara Abrahams wife.

### The xxi. Chapter.

**T**HE LORDE also vysited Sara, acord-  
inge \*as he had promysed: ⁊ dealt with her, euen as he had sayde. And Sara was with childe, and bare Abraham a sonne in his olde age, euen in the tyme appoynted, like as God had spoken vnto him afore. And Abraham called his sonne which was borne vnto him (whō Sara bare him) Isaac, and circuncided him the eight daye, †like as God commaunded him. An hundreth yere olde was Abrahā, whan his sonne Isaac was borne vnto him.

And Sara sayde: God hath prepared a ioye for me, for who so euer heareth of it, wyll reioyse with me. She sayde morouer: Who wolde haue saide vnto Abraham, that

\* Gen. 12. c. and 26. a.    † Gen. 12. c.    \* Gen. 18. b.

† Heb. 11. c.    † Mat. 1. a.    Iosu. 24. a.    † Gen. 17. b.



Sara shulde geue children sucke, and beare him a sonne in his olde age? And the childe grew, and was weened. And Abraham made a greate feast, in  $\text{y}$  daye whan Isaac was weened.

33 And Sara sawe the sonne of Agar the Egipcian (whom she had borne vnto Abraham) that he was a mocker, and sayde vnto Abraham: "Cast out this bonde mayden and hir sonne, for this bonde maydes sonne shall not be heyre with my sonne Isaac. This worde displeased Abraham sore, because of his sonne.

Neuertheles God sayde vnto him: let it not displease the because of the childe and the hand mayde: What so euer Sara hath sayde vnto the, folowe it,  $\text{y}$ for in Isaac shall the sede be called vnto the.  $\text{c}$ As for the bonde maydens sonne, I wyll make a people of him also, because he is of thy sede.

Then Abraham rose vp early in the mornynge, and toke bred and a botell with water, and put it vpon Agars shulders, and gaue her the childe, and sent her awaye. Then departed she, and wandered out of the waye in  $\text{y}$  wyldernes beside Berseba. Now whan the water in the botell was out, she layed the childe vnder a bush, and wente, and sat hir downe ouer on  $\text{y}$  other syde, a bowe shote of. For she sayde: I can not se the childe dye. And she sat hir downe ouer on  $\text{y}$  other syde, and lifte vp hir voyce, and wepte.

C Then God herde the voyce of the childe, and the angell of God called vnto Agar out of heauen, and sayde vnto her: What ayleth the, Agar? Feare not, for God hath herde  $\text{y}$  voyce of the childe, where he lyeth. Aryse and take the childe, and holde him by the hande,  $\text{d}$ for I wyll make a greate people of him.  $\text{e}$ And God opened hir eyes, that she sawe a well of water.

Then wente she and fylled  $\text{y}$  botell with water, and gaue  $\text{y}$  childe drynke. And God was with the childe, which grew vp, and dwelt in  $\text{y}$  wildernes, and became a connyng archer, and dwelt in  $\text{y}$  wildernes of Pharan, and his mother toke him a wyfe out of the londe of Egipte.

$\text{f}$ At the same tyme talked Abimelech and Phicol his chefe captayne with Abraham, and sayde: God is with the in all that thou doest.

Therefore sweare now vnto me by God, that thou wilt not hurt me, ner my children, ner my childers children: but that thou shalt shewe vnto me (and to the londe wherin thou art a straunger)  $\text{g}$ the same kyndnesse that I haue done vnto the.

Then sayde Abraham: I wyll sweare. And Abraham rebuked Abimelech for the well of water,  $\text{h}$ which Abimelechs seruauantes had taken awaye by violence. Then answered Abimelech: I knewe not who dyd it, nether dyddest thou tell me, and I haue not herde of it but this daye.

D The toke Abraham shepe and oxen, and gaue them vnto Abimelech, and they both made a bonde together. And Abraham set seuen lambes by them selues. Then sayde Abimelech vnto Abraham: What meane those seuen lambes, which thou hast set by them selues? He answered: seuē lambes shalt thou take of my hande, that they maye be wytnes vnto me, that I haue dygged this well. Therefore is the place called Berseba, because they sware there both together. And so they made the bonde at Berseba.

Then rose Abimelech and Phicol his chefe captayne, and departed agayne in to the londe of  $\text{y}$  Philistynes. And Abraham planted trees at Berseba, and called vpon the name of the LORDE  $\text{y}$  euerlastinge God, and was a straunger in  $\text{y}$  londe of the Philistynes a longe season.

### The xxiij. Chapter.

AFTER these actes God tempted Abraham,  $\text{i}$ and sayde vnto him: Abraham. And he answered: I am here. And he sayde: Take thy sonne, this onely sonne of thine, euē Isaac whom thou louest, and go thy waye in to the londe of Moria,  $\text{a}$ offre him there for a burntofferynge, vpon a mountayne that I shal shew the. Then Abraham stode vp by tymes in the mornynge, and saddled his Asse, and toke with him two yonge men, and his sonne Isaac, and cloue wodd for the brent offerynge, gat him vp, and wente on vnto the place, wherof the LORDE had sayde vnto him.

Vpon the thirde daye Abraham lift vp his eyes, and sawe the place a farre of, and sayde vnto his yonge mē: Tary ye here with the

$\text{a}$  Iudic. 11. a. Galat. 4. c.  $\text{b}$  Rom. 9. a.  $\text{c}$  Gen. 17. c.  $\text{d}$  Gen. 17. c.  $\text{e}$  Esa. 41. c.  $\text{f}$  Gen. 26. d.

$\text{g}$  Gen. 20. d.  $\text{h}$  Gen. 26. b.  $\text{i}$  Iudit. 8. d. Eccl. 44. c. Heb. 11. d.



Asse: as for me and the childe, we wyl go yonder: and whan we haue worshipped, we wyl come to you againe. And Abrahā toke the wodd to the brentofferynge, and layed it **B** vpon Isaac his sonne. As for him self, he toke the fyre and a knyfe in his hande, and wente on both together.

Then sayde Isaac vnto his father Abraham: My father. Abraham answered: here I am, my sonne. And he sayde: lo, here is fyre and wodd, but where is the shepe for the brentofferynge? Abraham answered: My sonne, God shall prouyde him a shepe for the brentofferynge. And they wente both together.

And whan they came to the place which God shewed him, Abraham buylded there an altare, and layed the wodd vpon it, and bande his sonne Isaac, layed him on the altare, aboue vpō the wodd, and stretched out his hande, and toke the knyfe, to haue slayne his sonne.

**C** Then the angell of the LORDE called from heauen vnto him, and sayde: Abraham Abraham. He answered: Here am I. He sayde: Laye not thy handes vpon the childe, ⁊ do nothinge vnto him: "for now I knowe that thou fearest God, and hast not \*spared thine onely sonne for my sake. Then Abraham lift vp his eyes, and sawe behynde him a ramme, holdē fast by the hornes in the breres, and wente, and toke the ramme, and offred him for a brent sacrifice, in steade of his sonne. And Abraham called the place: The LORDE shall prouyde. Therefore it is a comon sayenge yet this daye: Vpon the mountayne shal the LORDE prouyde.

And the angell of the LORDE cryed vnto Abraham from heauen the seconde tyme, and sayde: <sup>b</sup>I haue sworn by myne owne self (sayeth the LORDE) that for so moch as thou hast done this, and hast not spared thine onely sonne, I wyl prospere and multiplie thy sede as the starrs of heauen, and as the sonde vpon the see shore. <sup>c</sup>And thy sede shall possesse the gates of his enemies: and <sup>d</sup>in thy sede shal all the nacions of the earth be blessed, because thou hast herkened vnto my voyce.

**D** So Abraham turned ageyne to the yonge men, and they gat vp, and wente together vnto Berseba, and dwelt there.

After these actes it fortunē, that it was tolde Abraham: Beholde, Milca hath borne children also vnto thy brother Nahor: namely, <sup>e</sup>Hus <sup>f</sup>⁊ eldest, and <sup>g</sup>Bus his brother, and Kennel, of whom came the Syrians: and Cesed, and Haso, and Pildas, and Iedlaph and Bethuel. And Bethuel begat Rebecca. These eight dyd Milca beare vnto Nahor Abrahams brother. And his concubyne called Rehuma, bare also: namely, Theba, Sahan, Thahas, and Maacha.

### The xxiij. Chapter.

**S**ARA was an hundreth and seuē and **A** twentye yeare olde: so longe lyued she, and dyed in the head cite which is called Hebron, in the lande of Canaan. <sup>a</sup>Then wente Abraham, to mourne and wepe for her. Afterwarde he stode vp from his coarse, and talked with the Hethites, ⁊ sayde: I am a straiger and an indweller amonge you, geue me a possession to bury in with you, that I maye bury <sup>b</sup>my coarse by me.

Then the Hethites answered Abraham, and sayde vnto him: O heare lorde, thou art a prynce of God amonge vs: bury thy dead in the best of oure sepulcres, there shall none of vs forbyd <sup>c</sup>⁊, that thou shuldest not bury thy deed in his sepulcre. Then Abraham stode vp, and thanked the people of <sup>d</sup>⁊ londe: namely the Hethites.

And he talked with them, and sayde: Yf **B** it be youre wyll that I burye my coarse by me, heare me thē, ⁊ speake for me to Ephron the sonne of Zoar, that he maye geue me the dubble caue, which he hath in <sup>e</sup>⁊ ende of his felde. For a reasonable money let him geue it me, for a possession to burye in amōge you. For Ephron dwelt amonge the Hethites.

Then answered Ephron the Hethite vnto Abraham, that the Hethites might heare, before all that wente out and in at the gates of his cite, and sayde: No my lorde, but heare me: As for the felde, and the cane also that is therin, I geue it the: and in the sight of my people I geue it the, to burye thy deed in.

Then Abraham thanked the people of the londe, and talked with Ephron, that the people of the londe might heare, and sayde: Heare me then, Receaue of me the money that I

<sup>a</sup> 1 Mac. 2. f. <sup>b</sup> Ro. 8. d. <sup>c</sup> Heb. 6. b. Ecclesiastici 44. c. <sup>d</sup> Gen. 24. g. <sup>e</sup> Gen. 12. a. Galat. 3. b.

Act. 3. d. <sup>f</sup> Job 1. a. <sup>g</sup> Job 32. a. <sup>d</sup> Act. 8. a.   
 || Some reade: my coarse that lyeth before me.

geue the for the felde, and so wyll I burye my deed there.

**C** Ephron answered Abraham, and sayde vnto him: Heare me my lord: The felde is worth foure hundredth Sycles of syluer: but what is that betwixte me and the? Burye thy deed. Abraham herkened vnto Ephron, and weyed him the money which he had sayde, that the Hethites might heare: namely foure hundredth syluer sycles of currant money amonge marchauntes.

Thus Ephrons felde (where in the dubble caue is) which lyeth ouer before Mamre, euen the felde and the caue, was made sure for Abrahams owne good, with all the trees of the felde also rounde aboute, in the sight of the Hethites, and of all that go out and in at the gates of his cite. Then Abraham buried Sara his wife in the dubble caue of the felde, that lyeth ouer before Mamre (that is, Hebron) in the londe of Canaan. So the felde and the caue therin was made sure of the Hethites vnto Abraham, for a possession to bury in.

The xxiij. Chapter.

**A** **B**RAHAM was olde and well stricken in age, and the LORDE had blessed him in all thinges. And he sayde vnto his eldest seruaunt of his house, which had the rule of all his goodes: "Laye thine hāde vnder my thye, that I maye make the sweare by <sup>ŷ</sup> LORDE the God of heauen and earth, that thou <sup>b</sup>take no wife vnto my sonne amonge <sup>ŷ</sup> daughters of <sup>ŷ</sup> Cananites, (amonge whom I dwell) but that thou go in to my countre, and \* to myne owne kynred, and brynge my sonne Isaac a wife.

The seruaunt sayde: What and the woman wyl not folowe me in to this countre? shal I then cary thy sonne agayne in to yonder londe, where thou camest out of? Abraham sayde vnto him: Beware of that, that thou brynge not my sonne thither agayne. The LORDE, the God of heauen, which toke me fro my fathers house and from the londe of my kynred, and that talked with me, and sware also vnto me, and sayde: 'Vnto thy sede wyll I geue this londe: Euen he shall sende his angell before the, that thou maiest brynge my sonne a wife from thence. But yf the woman wyll not folowe the, thou art discharged of this ooth: onely brynge not my

sonne thither agayne. Then <sup>ŷ</sup> seruaunt layed his hāde vnder his master Abrahams thye, and sware the same vnto him.

So the seruaunt toke ten Camels of the Camels of his master and departed, and had with him of all maner of goodes of his master, and gat him vp, and departed vnto Mesopotamia, to the cite of Nahor. Then let he the Camels lye downe without before the cite besyde a well of water in the euenynge, aboute the tyme that the women vsed to go forth, and to drawe water. And he sayde:

O LORDE, thou God of my master Abraham, mete me to daye, and shew mercy vnto my master Abraham. Lo, I stonde here besyde the well of water, <sup>†</sup> the mens daughters of this cite wyll come forth to drawe water: Now yf there come a damsell, to whom I saye: bowe downe thy pytcher, <sup>†</sup> let me drynke, and yf she saye: drynke, and I wyll geue thy Camels drynke also: That <sup>ŷ</sup> same be she, whom thou hast prouyded for thy seruaunt Isaac: <sup>†</sup> that I maye knowe by <sup>ŷ</sup> same that thou hast shewed mercy vpon my master.

And or euer he had left of speakynge, beholde, Rebecca the daughter of Bethuel (which was the sonne of Milca, that was the wyfe of Nahor Abrahams brother) came forth, and bare a pytcher vpon hir shulder, and she was a very fayre damsell of face, and yet a virgin, and vnknowne of eny man: She wente downe to the well, and fylled hir pitcher, and came vp agayne. Then ranne the seruaunt to mete her, and sayde: Let me drynke a litle water out of thy pitcher. And she sayde: drynke syr.

And haistely let she downe the pitcher in hir hande, and gaue him drynke. And whan she had geuen him drynke, she sayde: I wyll drawe for thy Camels also, tyll they haue dronke ynough. And she made haist, and poured out hir pitcher in to the trough, and ranne agayne to the well to drawe, and drew for all his Camels. The mā marueyled at her, and helde his tonge, tyll he knewe whether the LORDE had prospered his iourney or not.

Now whan the Camels had all dronken, he toke a goldē earynge of half a Sycle weight, and two bracelettes for hir handes, weynge ten Sycles of golde, and sayde: Doughter, whose art thou? tell me. Is there rowme for

<sup>a</sup> Gen. 47. g. <sup>b</sup> Gen. 28. a. Deut. 7. a. <sup>\*</sup> Gen. 11. d.

<sup>†</sup> Gen. 15. d.

vs in thy fathers house to lodge in? She sayde vnto him: I am the daughter of Bethuel, the sonne of Mylca, "whom she bare vnto Nahor. And sayde morouer vnto him: We haue plentye of litter and prouender, and rowme ynough to lodge in.

**D** Then the man bowed himself, and thanked the LORDE, and sayde: Praise be the LORDE the God of my master Abraham, which hath not withdrawn his mercy and his trueth fro my master, for the LORDE hath brought me the waye to my masters brothers house. And the damsell ranne and tolde all this in hir mothers house. And Rebecca had a brother called Laban.

And Laban ranne to the man without by the well syde: and that came by the reason that he sawe the earynges, and the bracelettes vpon his sisters handes, and herde the wordes of Rebecca his syster, that she sayde: thus spake the man vnto me.

And whan he came to the man, beholde, he stode by the Camels at the well syde. And he sayde: Come in \* thou blessed of the LORDE, wherfore stondest thou without? I haue dressed the house, and made rowme for † Camels. So he brought the man in to † house, and vnbridled the Camels, and gaue them litter and prouender, and water to wash his fete, and the mens that were with him, and set meate before him.

**E** Neuertheles he sayde: I wil not eate, tyll I haue fyrst tolde myne earāde.<sup>b</sup> They answered: Tell on. He sayde: I am Abrahams seruaunt, and the LORDE hath prospered my master richely, so † he is become greate: and he hath geuen him shepe and oxē, syluer and golde, seruauntes and maidens, Camels and Asses: yee and † Sara my masters wife hath borne my master a sonne in hir olde age: vnto him hath he geuen all that he hath.

And my master hath taken an oath of me and saide: Thou shalt not take a wife for my sonne amonge the daughters of the Cananites, in whose lande I dwell, but go thy waye to my fathers house and to myne owne kynred, and there take a wyfe for my sonne. But I sayde vnto my master: What and the woman wyl not folowe me? Then sayde he vnto me: The LORDE (before whom I walke) shall sende his angell with the, and prospere thy iourney, that thou mayest take a wife for my

sonne of myne owne kynred, and of my fathers house. And so whan thou comest to my kynred, yf they geue her not vnto †, thou shalt be discharged of myne ooth.

So I came this daye vnto the well of water, and sayde: O LORDE thou God of my master Abraham, Yf thou hast prospered my iourney that I go: Beholde, I stonde here by the well of water: Now yf there come forth a virgin to draw water, and I saye vnto her: geue me a litle water to drinke out of thy pitcher, and she saye vnto me: Drynke thou, and I wyl drawe water for thy Camels also: that the same be the womā, which the LORDE hath prouyded for my masters sonne. Now or euer I had spoken out these wordes in my hert, beholde, Rebecca commeth forth with a pitcher vpon hir shulder, and goeth downe to the well, and draweth.

Then sayde I: geue me a drynke. And immediatly she toke downe the pitcher frō hir shulder, and sayde: drynke, and I wyl geue thy Camels drynke also. So I dranke, and she gaue the Camels also to drynke. And I axed her, and sayde: Doughter, whose art thou? She answered: I am † daughter of Bethuel the sonne of Nahor, whom Milca bare vnto him. Then layed I the earynge vpon hir face, and the bracelettes vpon hir handes, and bowed myself, and thanked the LORDE, and prayed the God of my master Abraham, which had brought me † right waye, to take my masters brothers daughter vnto his sonne.

Yf ye be they then that shew mercy and faithfulness vnto my master, tell me: Yf not, yet tell me, that I maye turne me to † right hande or to the left.

Then answered Laban and Bethuel, and sayde: This is come of the LORDE, therefore can we saye nothinge agaynst the, nether euell ner good. There is Rebecca before the, take her, and go thy waye, that she maye be thy masters sonnes wife, as the LORDE hath sayde. When Abrahams seruaunt herde these wordes, he bowed him self vnto the LORDE flat vpon the earth, and toke forth Iewels of syluer and golde, and rayment, and gaue them vnto Rebecca. But vnto hir brethren and the mother, he gaue spyces. Then he ate and dronke, and the men also that were with him, and taried there all night.

<sup>a</sup> Gen. 22. d.      <sup>\*</sup> Some reade thou beloued.

<sup>b</sup> 1 Re. 16. c.      <sup>c</sup> Gen. 21. a.

But in the mornynge he arose, and sayde: Let me departe vnto my master. Neuerthelesse hir brother and hir mother sayde: Let the damsell tary with vs at the leest ten dayes, and then shall she go. Then sayde he vnto them: holde me not, for the LORDE hath prospered my journey: let me go, that I maye departe vnto my master. Then sayde they: let vs call the damsell, and axe her, what she sayeth therto. And they called Rebecca, and sayde vnto her: Wilt thou go with this man?

And she answered: Yee I wyll go with him. So they let Rebecca their syster go with hir norse and Abrahams seruauant, and his men. And they blessed Rebecca, and sayde vnto her: Thou art oure syster, growe in to many thousande tymes thousandes, and thy sede possesse the gates of his enemies.

So Rebecca gat hir vp with hir damsels, and satt them vpon the Camels, and wente their waye after the man. And the seruauant toke Rebecca, and departed.

As for Isaac, he was comynge from \* the well of y luyngge & seynge, for he dwelt in the south cowntre, and was gone forth to his meditacions in the felde aboute the euen tyde. And he lift vp his eyes, and sawe, that there were Camels comynge. And Rebecca lift vp hir eyes, and sawe Isaac. Then lighted she of the Camell, and sayde vnto y seruauant: What man is this, that commeth agaynst vs in the felde? The seruauant sayde: The same is my master.

Then toke she hir cloke, and put it aboute her. And the seruauant tolde Isaac all the earande that he had done. Then Isaac brought her in to his mother Saras tent, and toke Rebecca, and she became his wife, and he loued her. So Isaac was comforted ouer his mother.

#### The xvj. Chapter.

**A**BRAM took another wife called Ketura, which bare him Simram & Iaksan, Medan & Midian, Ieszbak and Suah. Iaksan begat Seba and Dedan. The children of Dedan were Assurim, Latusim, and Leumim. The children of Midian were Ephraim, Ephraim, Hanoch, Abida and Eldaa. All these are the children of Ketura. And Abraham gaue all his goodes vnto Isaac: As for the

children that he had of the concubynes, he gaue them giftes, and (whyhe he yet lyued) he sent the awaye from his sonne Isaac, eastwarde in to the east cowntre.

This is the age of Abraham which he lyued: euen an hundreth and fyue and seuentye yeare, and fell sicke and dyed in a good age, whan he was olde, <sup>b</sup> & had lyued ynough and was gathered vnto his people. And his sonnes Isaac and Ismael buried him in the dubble caue in the felde of Ephron the sonne of Zoar the Hethite, which lyeth ouer before Mamre, <sup>c</sup> in the felde that Abraham bought of the Hethites. There was Abraham buried with Sara his wife. And after the death of Abraham God blessed his sonne Isaac. And he dwelt by the well of the luyngge and seynge.

This is the generacion of Ismael Abrahams sonne, whom Agar Saras mayde the Egipcian bare vnto him. And these are the names of Ismaels children, of whom their kynredes are named. The eldest sonne of Ismael, Nebaioth, Cedar, Abdeel, Mibsan, Misma, Duma, Masa, Hadar, Thema, Iethur, Naphis, and Kedma. These are the childre of Ismael with their names in their courtes and cities <sup>d</sup> twolue londeprynces. And this is the age of Ismael, euen an hundreth and seven and thirtie yeare, and he fell sicke and dyed, and was gathered vnto his people. He dwelt from Heula vnto Sur towarde Egipte, as men go to the Assirians. And he dyed in the presence of all his brethren.

This is the generacion of Isaac the sonne of Abraham. Abraham begat Isaac. Isaac was fourtye yeare olde, whan he toke to wyfe Rebecca the daughter of Bethuel y Syrian of Mesopotamia, & Sister of Laban the Syrian.

Isaac besought the LORDE for his wyfe (because she was baren) and the LORDE was intreated, and Rebecca his wyfe conceaued. And the children stroue together in hir wombe. Then sayde she: Yf it shulde go so with me, why am I then with childe? And she wente for to axe the LORDE. And the LORDE sayde vnto her: Two maner of folke are in thy wombe, and two maner of people shall be deuyded out of thy body, and the one nacion shall ouercome the other, <sup>e</sup> and the greater shall serue the lesse.

\* Gen. 24. c.

\* Gen. 10. a.

<sup>b</sup> Gen. 13. c.

<sup>c</sup> Gen. 32. c.

<sup>d</sup> Gen. 17. c.

<sup>e</sup> 2 Re. 8. c. Rom. 9. b.



Now whan the tyme came that she shulde be deluyered, <sup>a</sup> beholde, there were two twyns in hir wombe. The first that came forth, was reed, all rough as an hyde, and they called him Esau. Anone thereafter came his brother forth, which helde the hele of Esau with his hāde,<sup>b</sup> and they called him Iacob. Three score yere olde was Isaac, whan they were borne. And whan the boies were growne vp, Esau became an hunter, <sup>c</sup> an huszbande man. As for Iacob, he was a symple man, and dwelt in the tentes. And Isaac loued Esau, because he ate of his venison. But Rebecca loued Iacob.

And Iacob dight a meace of meate. Thē came Esau from the felde, and was weery, and sayde vnto Iacob: Let me proue of <sup>d</sup> y reed meace of meate, for I am fayntie (therfore is he called Edom.) But Iacob sayde: Sell me this daye thy byrthright. Esau answered: Lo, I must dye neuertheless, what good then shall my byrthright do me? Iacob sayde: Then swere vnto me euen this same daye. And he sware vnto him, and so he solde his byrthright vnto Iacob.<sup>e</sup> Then Iacob gaue him bred and that meace of ryse. And he ate and dronke, and stode vp, and wente his waye. And so Esau regarded not his byrthright.

### The xxi. Chaptr.

**T**HERE came a derth in the londe, pasinge the other <sup>f</sup> that was in Abrahams tyme. And Isaac wente to Gerar, vnto Abimelech the kyng of <sup>g</sup> Philistynes. Then the LORDE appeared vnto him, and sayde: <sup>h</sup> Go not downe in to Egipte, but tary in the lande that I shall saye vnto the. Be thou a straūger in this lande, and I wil be with the and blesse the. For vnto the and thy sede wyll I geue all this londe, and wyll perfourme myne ooth that I sware to thy father Abraham. And I wyll multiplie thy sede as the starres of heauen,<sup>i</sup> and vnto thy sede wyll I geue all this londe, and thorow thy sede shall all nacions be blessed, because Abraham was obedient vnto my voyce, and kepte myne ordinaunces, my cōmaundementes, my statutes, and my lawes.

So Isaac dwelt at Gerar. And whan the men of the same place axed him of his wife,

he sayde: she is my sister. <sup>j</sup> For he was afraied to saye: she is my wife, (thinkinge thus:) they might slaye me for Rebeccas sake, for she was beutifull to loke vnto. Now whan he had bene there a longe season, Abimelech the kyng of the Philistynes loked out at a wyndow, and sawe Isaac sportinge with Rebecca his wife.

Then Abimelech called Isaac, and sayde: <sup>k</sup> Beholde, she is thy wyfe, why saydest thou then: She is my sister? Isaac answered him: I thought, I might peradventure haue died because of her. Abimelech sayde: Why hast thou then done this vnto vs? It coude lightly haue come to passe, that some of the people might haue lyen with thy wyfe, and so haddest thou broughte synne vpō vs. Thē Abimelech commaunded all the people, and sayde: Who so toucheth this man or his wyfe, shal dye the death.

And Isaac sowed in that londe, and fōūde the same yere an hundreth buszshels, for the LORDE blessed him. And he became a greate man, wente forth, and grew, tyll he was exceedinge greate, so that he had moch good in shepe and greate catell, and a greate housholde. Therfore had the Philistynes envye at him,<sup>l</sup> and stoppedd all the welles, that his fathers seruantes had dygged in the tyme of Abraham his father, and fylled them with earth. In so moch that Abimelech also himself sayde vnto him: Departe from vs, for thou art farre mightier then we.

Then departed Isaac from thence, and pitched his tent in the valley of Gerar, and dwelt there. And whan he was satled, he caused to dygge vp the welles agayne, that they had dygged vp in his father Abrahā's tyme, which the Philistynes had stoppe after the death of Abraham, and he called thē after <sup>m</sup> y same names that his father had named them withall.

Isaacs seruantes also dygged in the valley, and there they founde a well of luyng water. <sup>n</sup> But the hyrdmen of Gerar stroue with Isaacs hyrdmen, and sayde: The water is oures. Then called he the well Eseek, because they had done him wronge.

Then dygged they another well, and stroue for that also: therfore called he it Sytena. So he gatt him from thence, and dygged

<sup>a</sup> Iosu. 24. a. <sup>b</sup> Ose. 12. a. <sup>c</sup> Heb. 12. c. <sup>d</sup> Gen. 12. c. <sup>e</sup> Ecclesiastici 44. d. <sup>f</sup> Gen. 15. c. and 22. c.

<sup>g</sup> Gen. 12. c. and 20. a. <sup>h</sup> Gen. 21. c. <sup>i</sup> Gen. 13. a.



another well, for the which they stroue not: therfore he called it Rehoboth, and sayde: Now hath the LORDE made vs rowme, and letten vs growe in the londe. Afterwarde he departed thence vnto Berseba.

**D** And the LORDE appeared vnto him the same night, and sayde: I am the God of thy father Abraham, feare thou not, for I am with the, and wyll blesse the, and multiplye thy sede for my seruauant Abrahams sake. Then buylded he an altare there, and called vpon the name of the LORDE, and pitched his tent there, and there his seruauantes dygged a well.<sup>a</sup>

And Abinnelech wente vnto him from Gerar, and Ahusath his frende, and Phicol his chefe captayne. But Isaac sayde vnto them: Wherefore come ye to me? seyng ye hate me, and haue put me awaye from you? They sayde: We se with open eyes, that the LORDE is with the, therfore we deuysted that there shulde be an ooth betwixte vs and the, and that we wolde make a bonde with the, that thou do vs no harme, like as we haue not hurte the, and as we haue done nothinge vnto the, but all good, and let the departe in peace.

As for the, thou art *ȝ* blessed of the LORDE. Then Isaac made them a feast, and they ate and dronke. And on the morow they arose, and sware one to the other. And Isaac let them go, and they departed from him in peace.

The same daye came Isaacs seruauantes, and tolde him of the well that they had digged, and sayde vnto him: We haue founde water. And he called it Saba. Therefore is *ȝ* cite called Bersaba vnto this daye.

The xxvij. Chapter.

**A** **W**HAN Esau was fortye yeare olde, he toke wyues: Iudith the daughter of Beri the Hethite, and Basmath the daughter of Elon the Hethite: both these were disobedient vnto the sprete of Isaac and Rebecca.

And it came to passe when Isaac was olde, his eyes waxed dymme of sight, and he called Esau his greater sonne, and sayde vnto him: My sonne. He answered him: Here am I. And he sayde: Beholde, I am olde, and knowe not whan I shal dye. Now therfore take thy geer, thy quyer and thy bowe, and get the forth to the felde, and take me some

venyson, and make me meate (such as I loue) and bryng it me herein, that I may eate, *ȝ* my soule maye blesse the, before I dye.

But Rebecca herde these wordes, that Isaac sayde vnto his sonne. And Esau wente his waye in to the felde, to hunte venyson, and to bryng it home. Then sayde Rebecca vnto Iacob hir sonne: beholde, I haue herde thy father talkinge with Esau thy brother, and sayenge: Bryng me venyson, and make me meate, that I maye eate, and blesse the before *ȝ* LORDE, yer I dye. Now therfore my sonne, heare my voyce, what I commaunde the: Go thy waye to the flocke, and fetch me two good kyddes, that I maye make meate of them for thy father, such as he loueth: this shalt thou bryng in vnto thy father, that he maye eate, that he maye blesse the before his death.

Neuertheles Iacob sayde vnto Rebecca his mother: Beholde, my brother Esau is rough, and I am smooth: then might my father per-adventure fele me, and I shulde seme vnto him as though I begyled him, and so bryng a curse vpon me and not a blessinge. Then sayde his mother vnto him: That curse be vpon me my sonne, folowe thou my voyce: go thy waye and fetch it me. So he wente his waye, and fetched it, and brought it vnto his mother.

Then his mother made meate, acordinge as his father loued, and toke Esaus hir elder sonnes costly rayment (which she had with her in *ȝ* house) and put them vpon Iacob hir yonger sonne. But the kyddes skynnes put she aboute his handes, and where he was smooth aboute the neck: and so she put the meate with bred (as she had made it) in hir sonne Iacobs hande.

And he brought it in vnto his father, and sayde: My father. He answered: here am I, who art thou my sonne? Iacob sayde: I am Esau thy firstborne sonne, I haue done as thou saydest vnto me: aryse, syt vp, and eate of my venyson, that thy soule maye blesse me. But Isaac sayde vnto his sonne: My sonne, how hast thou founde it so soone? He answered: The LORDE thy God brought it to my hande.

Thē sayde Isaac vnto Iacob: Come neare my sonne, that I maye fele the, whether thou be my sonne Esau or not. So Iacob wētē

<sup>a</sup> Gen. 21. c.

<sup>b</sup> Iudic. 11. a.

vnto Isaac his father. And when he had felt him, he sayde: The voyce is Iacobs voyce, but the handes are the handes of Esau. And he knew him not, for his handes were rough like as *ſ* handes of his brother Esau. And he blessed him.

**D** And he sayde vnto him: art thou my sonne Esau? He answered: Yee I am. Then sayde he: Bringe me here then to eate of thy venyson my sonne,\* that my soule maye blesse the. Then he brought it him, and he ate: and he brought him wyne also, and he dranke. And Isaac his father sayde vnto him: Come nye, and kysse me my sonne. So he came nye, and he kyssed him.

Then smelled he the sauoure of his clothes, and blessed him, and sayde: Beholde, the smell of my sonne is as *ſ* smell of the felde, which *ſ* LORDE hath blessed.\* God geue the of the dew of heauen, and of the fatnesse of the earth, and plenteousnes of corne and wyne. Nations be thy seruantes, and people fall downe at thy fote. Be thou lorde ouer thy brethren, and thy mothers children fall downe at thy fote. <sup>b</sup> Cursed be he, that curseth the: and blessed be he, that blesseth the.

**E** Now whan Isaac had made an ende of blessinge, and Iacob was seace gone out from his father Isaac, his brother Esau came from his huntinge, and made meate also, and brought it vnto his father, and sayde vnto him: Aryse my father, and eate of thy sonnes venyson, that thy soule maye blesse me. Then answered him Isaac his father: Who art thou? He sayde: I am Esau thy firstborne sonne. Then was Isaac exceedingly amased aboue measure, and saide: Who? Where is then the hunter that brought me, and I haue eaten of all afore thou camest, and haue blessed him? And he shall be blessed still.

Whan Esau herde these wordes of his father, he cried loude, and was excedyngue sory, and sayde vnto his father: O blesse me also my father. But he sayde: Thy brother came with sotylytie, and hath taken thy blessinge awaye. Then sayde he: He maye well be called Iacob, for he hath vndermined me now two tymes. My byrth right hath he awaye, and beholde, now taketh he awaye my blessinge also.

**F** And he sayde: Hast thou not kepte one

blessyng for me? Isaac answered, and sayde vnto him: I haue made him lorde ouer *ſ*, and all his brethren haue I made his seruantes. With corne & wine haue I prouyded him. What shal I do vnto the now my sonne? Esau sayde vnto his father? Hast thou not one blessinge more my father? O blesse me also my father.

And he lift vp his voyce, & wepte.<sup>c</sup> Then Isaac his father answered and sayde vnto him: <sup>d</sup> Beholde, thou shalt haue a fat dwellinge vpon earth, & of *ſ* dew of heauen from aboue: with thy swerde shalt thou get thy lyuynge, and shalt serue thy brother. And it shall come to passe, *ſ* thou shalt put of his yock,<sup>e</sup> and plucke it from thy neck.

And Esau bare euell wyll vnto Iacob, because of the blessinge that his father had blessed him withall,<sup>f</sup> and sayde in his herte: The tyme wyll come shortly, that my father shal mourne, for I wil slaye my brother Iacob. Thē was it tolde Rebecca of these wordes of hir elder sonne, and she sent, and bad call for Iacob hir yonger sonne, and saide vnto him: Beholde, thy brother Esau threateneth the, that he wil slaye the. And now my sonne heare my voyce: Get the vp, and flye vnto my brother Laban in Haran, and tary there with him a while, <sup>g</sup> tyll the furiousnes of thy brother be swaged, and till his wrath agaynst *ſ* be turned from the, and he forget what thou hast done vnto him. So wyll I then sende for the, and cause the be fetched from thēce. Why shulde I be robbed of you both in one daye?

And Rebecca sayde vnto Isaac: I am weery of my life, because of the daughters of Heth: Yf Iacob take a wife of the daughters of Heth, *ſ* which are as the daughters of this londe, what shall this life then profit me?

### The xxiiij. Chapter.

**T**HEN called Isaac his sonne Iacob and **A** <sup>h</sup> blessed him, and charged him, & sayde vnto him: Take not a wife of the daughters of Canaan, but get the vp, and go in to Mesopotamia vnto the house of Bethuel thy mothers father, and take *ſ* there a wife of *ſ* daughters of Laban thy mothers brother. And the Allmightie God blesse the, and make the frutefull, and multiplie the, (that thou mayest be a multitude of people) and geue the the

\* that my hert maye wyshe the good. <sup>a</sup> Heb. 11. d. Eccli. 3. b. <sup>b</sup> Gen. 12. a. <sup>c</sup> Heb. 12. c. <sup>d</sup> Heb. 11. d.

<sup>e</sup> 4 Re. 8. c. <sup>f</sup> Abd. 1. a. <sup>g</sup> Gen. 33. a. <sup>h</sup> Gen. 10. c.   
 || Some reade: talked lougly with him.

blesynge of Abraham vnto  $\text{f}$   $\text{a}$  thy sede with the, that thou mayest possesse the lande, wherein thou art a stranger,\* which God gaue vnto Abraham. So Isaac let Iacob departe, that he might go in to Mesopotamia vnto Laban the sonne of Bethuel of Siria,  $\text{f}$  brother of Rebecca, his and Esaus mother.

**B** Now when Esau sawe that Isaac had blessed Iacob, and let him departe in to Mesopotamia, that he might take a wife there: and  $\text{y}$ , as he blessed him, he charged him,  $\text{a}$  sayde: Thou shalt not take a wife of the daughters of Canaan, and that Iacob obeyed his father and his mother, and was gone vnto Mesopotamia: seynge also that Isaac his father loked not gladly vpon the daughters of Canaan, he wente his waye vnto Ismael, and besyde the wyues that he had afore, he toke Mahaloth the daughter of Ismael (Abrahams sonne) the sister of Nebaioth, to wife.

**C** As for Iacob, he departed from Bersaba, and wente vnto Haran and came to a place, where he taried all night: for the Sonne was downe. And he toke a stone of  $\text{f}$  place,  $\text{a}$  put it vnder his heade, and layed him downe in  $\text{f}$  same place to slepe. And he dreamed, and beholde, there stode vpon  $\text{f}$  earth, a ladder, whose toppes reached vnto the heauen. And beholde, the angels of God  $\text{a}$  wente vp and downe vpon it, and the LORDE stode vpon it, and sayde:

'I am the LORDE God of thy father Abraham, and the God of Isaac: The londe  $\text{y}$  thou lyst vpon, wyl I geue vnto the, $\text{d}$  and to thy sede: and thy sede shal be as  $\text{f}$  dust of  $\text{f}$  earth. And thou shalt sprede forth towarde the west, east, north, and south: and thorow the and thy sede shall all the kynreds vpon earth be blessed. And beholde, I am with  $\text{f}$ , and wyl kepe the where so euer thou goest,  $\text{a}$  wyl brynge the hither agayne in to this lande: for I wil not leaue the, tyll I haue made good, all that I haue promysed the.

**D** Now whan Iacob awaked from his slepe, he saide: Surely the LORDE is in this place, and I knew not. And he was afraied, and sayde: How fearfull is this place? here is no thinge els but an house of God,  $\text{a}$  a gate vnto heaue. And Iacob arose early in the mornynge, and toke the stone $\text{f}$  that he had layed vnder his heade, and set it vp, and poured oyle

vpon it. And he called the place Bethel, but afore the cite was called Lus. And Iacob made a vowe, and sayde: \*Yf God wyl be with me, and kepe me in this iourney  $\text{y}$  I go  $\text{a}$  geue me bred to eate, and clothinge to put on, and brynge me peaceably home agayne vnto my father: The shall the LORDE be my God, and this stone that I haue set vp, shal be an house of God: and all that thou geuest me, I wyl geue the the tenth therof.

### The xxix. Chapter.

**T**HEN Iacob gat him vp vpon his fete: **A** and wente in to the east countre,  $\text{a}$  loked aboute him, and beholde, there was a well in the felde, and  $\text{f}$  flockes of shepe therby, for the flockes dranke of the well. And there laye a greate stone at the welles mouth, and thither they vsed to brynge the flockes, and to roule the stone from  $\text{f}$  mouth of the well, and to geue the shepe drynke,  $\text{a}$  so they put the stone agayne vpon the welles mouth in to his place.

And Iacob sayde vnto them: Brethren, whēce be ye? They answered: we are of Haran. He sayde vnto them: Knowe ye Laban the sonne of Nahor? They answered: We knowe him well. He sayde:  $\text{a}$  Is he in good health? They answered: he is in good health. And lo, there cometh his daughter Rachel with the shepe. He sayde: It is yet hye daye,  $\text{a}$  is not yet tyme to dryue in the catell: geue the shepe to drynke,  $\text{a}$  go youre waye,  $\text{a}$  fede them. They answered: We can not, tyll all the flockes be brought together, and tyll we roule the stone from the welles mouth,  $\text{a}$  so geue the shepe drynke.

**B** Whyle he yet talked with them, Rachel came with hir fathers shepe, for she kepte  $\text{f}$  shepe. Whan Iacob sawe Rachel  $\text{f}$  daughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he wēte,  $\text{a}$  rouled the stone from the welles mouth, and gaue his mothers brother shepe to drynke, and kyssed Rachel, lift vp his voyce, and wepte, and tolde her,  $\text{y}$  he was hir fathers brother, and  $\text{f}$  sonne of Rebecca. Then ranne she, and tolde her father.

Whā Laban herde of Iacob his sisters sonne, he ranne to mete him, and embraced him, and kyssed him, and brought him in to his house.

\* Gen. 15. d. and 24. a.

$\text{a}$  Gen. 36.

$\text{b}$  Ioh. 1. c.

$\text{c}$  Eccli. 44.

$\text{d}$  1 Par. 17. c.

$\text{e}$  Gen. 12. a.

$\text{f}$  Gen. 31. b.

$\text{g}$  1 Par. 4. b.

$\text{h}$  Gen. 43. e.

And so he tolde him all this matter. Thē sayde Laban vnto him: Wel, thou art my bone and my flesh. Abyde with me a moneth longe. But after that saide he vnto Iacob: Because thou art my brother, shalt thou therefore serue me for nought? Tell me, what shall thy wages be. Laban had two daughters, the eldest was called Lea, & the yongest Rachel. And Lea was tender eyed, but Rachel was beutyfull & well fauoured of face, and Iacob loued her well, and sayde: I will serue the seuen yeare, for Rachel thy yongest daughter. Laban answered: It is better that I geue her the, then vnto another: tary thou with me.

So Iacob serued seuen yeare for Rachel, and they semed vnto him but few dayes, he loued her so well. And Iacob saide vnto Laban: geue me my wyfe, for the tyme is come that I shulde lye with her. Thē Laban bad all the people of that place, and made a mariage. But at euē he toke his daughter Lea, and brought her in vnto him, and he laye with her. And Laban gaue Zilpa his mayde vnto his daughter Lea to be hir mayde.

But on the morow, beholde, it was Lea. And he sayde vnto Laban: Why hast thou done this vnto me? Haue not I serued ŷ for Rachel? Why hast thou then begyled me? Laban answered: It is not the maner in oure countre, to mary the yongest before the eldest. Holde out this weke, & I will geue the this also, for the seruyce ŷ thou shalt do me yet seuen yeares more. Iacob dyd so, & helde out ŷ weke. Then gaue he him Rachel his daughter to wyfe. And Laban gaue Bilha his mayden vnto Rachel his daughter to be hir mayden. So he laye with Rachel also, & loued Rachel more thē Lea, and serued him yet seuen yeares more.

But when the LORDE sawe, that Lea was nothinge regarded, he made her frutefull, and Rachel baren. And Lea cōceaued, and bare a sonne, whom she called Ruben, and sayde: "The LORDE hath loked vpon my aduersite. Now wyll my huszbande loue me. And she conceaued agayne, and bare a sonne, and sayde: The LORDE hath herde that I am despyed, and hath geuē me this also, and she called him Symeon. She cōceaued yet agayne, and bare a sonne, and sayde: Now wyll my huszbande kepe me company agayne,

for I haue borne him thre sonnes, therefore called she his name Leui. She conceaued ŷ fourth tyme, and bare a sonne, and sayde: Now wyll I geue thanks vnto the LORDE, therefore called she him Iuda, and left bearynge.

### The xxx. Chapter.

WHEN Rachel sawe that she bare no children vnto Iacob, she had enuye at hir sister, & saide vnto Iacob: Geue me childrē also, or els I am but deed. But Iacob was very wroth at Rachel, & sayde: Am I then in Gods steade, which kepeth ŷ frute of thy wombe from ŷ? Neuertheles she sayde: Beholde, there is Bilha my mayden, lye with her, ŷ she maye beare vpon my lappe, & that I maye be increased by her. And so she gaue him Bilha hir mayden to wyfe.

And Iacob laye with her. So Bilha conceived, and bare Iacob a sonne. Then sayde Rachel: God hath geuen sentence on my syde, and herde my voyce, and geuē me a sonne, therefore called she him Dan. Bilha Rachels mayde cōceaued agayne, and bare another sonne vnto Iacob. Then sayde Rachel: God hath turned it with me, and my sister, and I haue gottē the vpper hande. And she called him Nephthali.

Now whan Lea sawe that she had left bearynge, she toke Silpa hir mayde, and gaue her vnto Iacob to wyfe. So Silpa Leas mayde bare Iacob a sonne. Then saide Lea: This is good lucke, & she called him Gad. After this Silpa Leas mayde bare Iacob another sonne. Then sayde Lea: Well is me, for the daughters will call me blessed, and she called him Asser.

Ruben wente out in the tyme of ŷ wheate haruest, and founde Mandragoras in the felde, and brought them home vnto his mother Lea. Then sayde Rachel vnto Lea: Geue me some of thy sonnes Mādragoras. She answered: Hast thou not ynough that thou hast taken awaye my huszbande, but wilt take awaye my sonnes Mandragoras also? Rachel saide: Wel, let him lye with the this night for thy sonnes Mandragoras. Now whan Iacob came home at euen from the felde, Lea wente forth to mete him, and sayde: Thou shalt lye with me, for I haue bought the for my sonnes Mandragoras.

And he slepte with her that night. And God herde Lea, and she conceived, and bare



Iacob the fifth sonne, & sayde: God hath rewarded me, because I gaue my mayden vnto my huszbande, and she called him Isachar. Lea conceaued yet agayne, and bare Iacob the sixte sonne, and sayde: God hath endewed me with a good dowry. Now wyll my huszbande dwell with me agayne, for I haue borne him sixe sonnes, & she called him Zabulon. After that she bare a doughter, whom she called \* Dina.

**D** Neuertheles God thought vpō Rachel, and herde her, and made her frutefull. Then she conceaued, and bare a sonne, and sayde: God hath taken awaye my rebuke, and she called him Ioseph,<sup>a</sup> and sayde: God gene me yet another sonne.

Now whan Rachel had borne Ioseph, Iacob sayde vnto Laban: <sup>b</sup> Let me go, & departe in to my place and vnto myne owne lande: geue me my wyues and my children, (for the which I haue serued the) & I maye go: for thou knowest, what seruyce I haue done the. Laban sayde vnto him: Can I not fynde fauoure in thy sight? I perceauē, that God hath blessed me for thy sake. Appoynte thou the rewarde, & I shal geue the. But he saide vnto him: Thou knowest how I haue serued the, and what maner of catell thou hast vnder me. Thou haddest but litle afore I came hither, but now is it growne in to a multitude, and the LORDE hath blessed & for my sake. And now whan shall I loke to myne owne house also? He saide: What shal I then geue the?

**I**acob sayde: Thou shalt geue me nothinge at all, but yf thou wilt do this for me & I saye, then wyll I fede and kepe thy shepe agayne. I wyll go thorow all thy flockes to daye, and separate thou from amonge them all the shepe that be spotted and partye coloured, and all blacke shepe amonge the lambes. Now loke what shalbe partie coloured and spotted amonge the kyddes, the same shal be my rewarde: so shal my righteousnes testifie with me to daye or tomorrow, whan it cometh vnto my rewarde before the, so that, what so euer is not spotted and partye coloured amonge the kyddes, and blacke amonge the lambes, let that be theft with me.

**J** Then sayde Laban: Beholde, let it be so as thou hast sayde. And that same daye he sundered out the speckled and partye coloured

goates, and all the spotted and partye coloured kyddes (where there was eny whyte vpon them) and all that was blacke amonge the lambes, and put them vnder the hande of his children, and made rowme of thre dayes journey wyde betwixte him and Iacob. So Iacob keppe the residue of Labans flocke.

But Iacob toke stauēs of grene wyllies, hasell and of chestnottrees, and pyllled whyte strekes in them, and layed the stauēs that he had pyllled, in the drynkinge troughes before the flocke, which came there to drynke, that they shulde conceaue, whan they came to drynke. So the flockes conceaued ouer & stauēs, and brought forth speckelde, spotted and partye coloured.

Then Iacob parted & lambes, and put them to the flocke vnto the spotted: and all that was blacke in Labans flocke, that put he vnto the spotted. And he made him a flocke of his owne, which he put not vnto Labans flocke. Neuertheles in the first buckynge tyme of the flockes, he layed the stauēs in the drynkinge troughes before the eyes of the flockes, that they shulde conceaue ouer the stauēs. But in the latter buckynge tyme he layed them not in. So the later were Labans, but the firstlings were Iacobs. Thus the man became excedinge riche, so that he had many shepe, maydens & seruantes, Camels and Asses.

### The iiii. Chapter.

**H**E herde also of & wordes of Labans children, that they sayde: Iacob hath brought all oure fathers good vnto him self, & of oure fathers good hath he gotten these riches. And Iacob behelde Labans countenance, & beholde, it was not towarde him as yesterdaye and yeryesterdaye.

And the LORDE sayde vnto him: <sup>c</sup> Departe agayne to thy fatherlāde, and to thy kynred, I wyll be with the. Then sent Iacob and bad call Rachel and Lea in to the felde to his flockes, and sayde vnto them: I se youre fathers countenance, that it is not towarde me like as yesterdaye and yeryesterdaye: but the God of my father hath bene with me. And ye knowe, that I haue serued youre father with all my power.

And he hath disceaued me, and chaunged my wages now ten tymes. But God hath not

<sup>a</sup> Ge. 34. a.

<sup>b</sup> 1 Par. 2. a.

<sup>c</sup> 3 Re. 11. d.

<sup>e</sup> Gen. 39. a.

<sup>f</sup> Gen. 32. b.



suffred him, to do me harme. Yf he sayde: The partye coloured shalbe thy rewarde, then the whole flocke bare partye coloured. Yf he sayde: The speckelde shalbe thy rewarde, the whole flocke bare speckelde. Thus hath God withdrawen youre fathers goodes from him, and geuen them vnto me. For whan the buckyngne tyme came, I lift vp myne eyes and sawe in a dreame, and beholde, the rammes leapte vpon the flocke that was speckelde, spotted, & partye coloured.

And the angel of God sayde vnto me in a dreame: Iacob. And I answered: here am I. He sayde: lift vp thine eyes, and beholde, the rammes leape vpon the speckelde, spotted, and partie coloured flocke: for I haue sene all y<sup>e</sup> Laban doth vnto the. I am y<sup>e</sup> God at \* Bethel, where thou dydest anoynte the stone, & maydest a vowe there vnto me. Get the vp now, & departe out of this londe, & go agayne in to the londe of thy kynred.

Then answered Rachel and Lea, and sayde vnto him: As for vs, we haue no porcion ner inheritaunce more in oure fathers house, & he hath couēted vs as straungers, for he hath solde vs, & spent vp oure wages. Therefore hath God withdrawē oure fathers riches from him vnto vs & oure children. What so euer now God hath sayde vnto the, that do.

So Iacob gat vp, and set his children and wyues vpon Camels, and caried awaye all his cattell and all his substaunce, that he had gotten at Mesopotamia, y<sup>e</sup> he might come vnto Isaac his father in the lande of Canaan. Labā was gone to clyppe his flocke,\* and Rachel stole hir fathers ymages. Thus dyd Iacob steale awaie y<sup>e</sup> hert of Laban y<sup>e</sup> Syrian, in y<sup>e</sup> he tolde him not that he fled. So he fled, & all that was his, gat vp, and passed ouer the water, & wente straight towarde the mount Gilead.

Vpon the thirde daye it was tolde Laban, that Iacob fled. And he toke his brethrē vnto him, and folowed after him seuen dayes journey, and ouertoke him vpon the mount Gilead. But God came vnto Laban the Syrian in a dreame by night, & sayde vnto him: Bewarre, that thou speake nothinge to Iacob but good. And Labā drew nye vnto Iacob. As for Iacob, he had pyched his tente vpon the mount. And Laban with his brethrē pyched his tent also vpon the same mount Gilead.

Then sayde Laban vnto Iacob: What hast thou done, that thou hast stollen awaie my hert, and caried awaye my daughters, as though they had bene taken captiue with y<sup>e</sup> swerde? Wherefore kepest thou that secrete, that thou woldest flye, and hast stollen awaye fro me, and toldest me not, that I might haue brought the on the waye with myrth, with synnginge, with tabrettes and harpes? and hast not suffred me to kysse my children and daughters? Thou hast done foolishly, and so moch might I haue made, that I coude haue done you euell: but youre fathers God saide yesterdaye vnto me: Bewarre, that thou speake nothinge vnto Iacob but good. And for so moch then as thou woldest nedes departe, and longest sore after thy fathers house, why hast thou stollen away my goddes?

Iacob answered and sayde vnto Laban: I was afraied, that thou shuldest haue taken away thy daughters from me: but loke by whom thou fyndest thy goddes, let the same dye here before oure brethren. Seke that thine is by me, and take it awaye. (But he knew not, that Rachel had stollen them.) Then wente Laban in to Iacobs tent and in to Leas tent, and in to both the maydens tētes, and founde nothinge: and out of Leas tente he wente in to Rachels tent. Then toke Rachel the ymages, and layed them vnder the Camels strawe, and sat downe vpon them. But Laban searched the whole tent, and founde nothinge. Then sayde she vnto hir father: Be not angrie my lorde, that I can not ryse vp vnto the: for it goeth with me after the maner of women. So he sought, and founde not the ymages.

And Iacob was wroth, and chode with Laban, answered & sayde vnto him: What haue I trespassed or offended, y<sup>e</sup> thou art so whote vpon me? Thou hast searched all my housholde stuff, & what hast thou founde of thy housholde stuff? Laye it here before my brethren & thyne, y<sup>e</sup> they maye iudge betwene vs both. Twentye yeare haue I bene with the: thy shepe & goates haue not bene vnfrutefull, the rammes of thy flocke haue I not eaten: Loke what was torne of beastes, I brought it not vnto y<sup>e</sup>, I was fayne to paie it my self: thou requyrest it of my hande, whether it were stollen from me by daye or by night. On the daye tyme the heate cōsumed

\* Gen. 28. d.    \* Gen. 38. b.    2 Re. 13. e.    † Gen. 35. a.

‡ Ex. 22. b.

me, and the frost on the night, and my slepe departed fro myne eyes.

**f** Thus haue I serued twentye yere in thy house, fourtene yeaues for thy daughters, ⁊ sixe for thy flocke, and ten tymes hast thou chaunged my rewarde: ⁊ yf the God of my father the God of Abraham, and the feare of Isaac had not bene on my syde, thou haddest latten me go awaye emptye. But God hath loked vpon myne aduersite and laboure, and rebuked the yesterdaye.

Laban answered and sayde: The daughters are my daughters, ⁊ the children are my childrē, and the flockes are my flockes, ⁊ all that thou seist is myne. What can I do this daye vnto these my daughters, or to their children whom they haue borne? Now therefore come on, let vs make a couenaunt (I ⁊ thou) which maye be a wytnesse betwene me and the. Then toke Iacob a stone, ⁊ set it vp (for a piler or markstone) and sayde vnto his brethren: Gather stones. And they toke the stones, and made an heape, ⁊ ate vpon the same heape. And Labā called it legar Sahadutha, but Iacob called it Gilead: (either of them after the properte of his language.)

**c** Then sayde Laban: \* This heape be wytnesse betwene me and the this daye (therefore is it called Gilead) and a testimony, for he sayde: The LORDE loke betwene me and yf whan we are departed ȳ one from ȳ other: ȳ, thou vexe my daughters, or take other wyues vnto them. There is no mā with vs, but lo, God is the wytnesse betwene me and the. And Laban sayde morouer vnto Iacob: Beholde, this is the heape, and this is the markstone that I haue set vp betwixte me and the: the same heape be wytnesse, and the same markstone also be wytnesse, yf I passe ouer vnto the, or yf thou passe ouer this heape ⁊ markstone vnto me, to do eny harme. The God of Abraham, and the God of Nahor, and the God of their fathers, be iudge betwene vs.

And Iacob sware vnto him by the feare of his father Isaac. And Iacob offred an offerynge vpon the mount, and called his brethrē to eate bred. And whan they had eaten, they taried vpon the mount all night. But vpon the morow Laban rose vp early, kyssed his childrē ⁊ daughters, ⁊ blessed thē, ⁊ departed, and came agayne vnto his place. As for Iacob, he wente on his iourney, ⁊ the angels

of God met him. And whan he sawe them, he sayde: It is Gods hoost, ⁊ called the same place Mahanaim.

### The rrrij. Chapter.

**I**ACOB sent messaungers before him to his brother Esau 'in to the lande of Seir, of the felde of Edom, ⁊ commaunded thē, ⁊ sayde: Saye thus vnto my lorde Esau: Thy sernaunt Iacob sendeth ȳ this worde: I haue bene out with Laban, ⁊ haue bene hither to amonge straungers, ⁊ haue oxen ⁊ Asses, shepe, seruauntes ⁊ maydēs, and haue sent forth to shewe it the my lorde, ȳ I might fynde fauoure in thy sight.

The messaungers came agayne vnto Iacob, and sayde: We came vnto thy brother Esau, ⁊ he commeth forth also agaynst the with foure hundred men. Then was Iacob sore afrayed, and wyst not what waye to turne him self, ⁊ deuyded the people that was with him, and the shepe, and the oxen, ⁊ the Camels in to two droues, ⁊ sayde: Yf Esau come vpon the one droue, and smyte it, the other shal escape.

**b** Iacob sayde morouer: O God of my father Abraham, God of my father Isaac, LORDE thou that saydest vnto me: †Depart agayne to thine owne londe and to thy kynred, and I wyl do the good: I am to litle for all the mercies and all the trueth that thou hast shewed vnto thy sernaunt (for I had nomore but this staff whan I wente ouer this Iordan, and now am I become two droues) delyuer me from ȳ hande of my brother, frō the hāde of Esau, for I am afrayed of him, lest he come and smyte me the mother with the children. Thou saydest: I wyl do the good, and wyl make thy sede as the sonde of ȳ see, which can not be nombred for multitude.

**c** And there he taried that night, and toke of soch as came to hande, \* a present vnto his brother Esau, two hūdreth she goates, twentye he goates, two hundred shepe, twentye rammes and thirtie mylek camels with their foales, fourtye kyne, ten bullockes, twentye she Asses with ten foales, and put them in the handes of his sernauntes, euery flock by them selues, ⁊ sayde vnto them: Go ye forth before me, ⁊ put a space betwixte one flocke after the other, and commaunded the first and sayde:

When my brother Esau meteth the, and

\* Iosu. 22. f. & 24. f. † Iosu. 24. a.

† Gen. 31. b. \* 1 Re. 25. c.

axeth the: Whose art thou? ⁊ whyther goest thou? and whose are these that thou drynest before the? Thou shalt saye: They be thy seruauit Iacobs, which sendeth a present vnto his lorde Esau, and commeth behynde vs him self.

Thus commaunded he the seconde also, and the thirde, and all them that folowed the flockes, and sayde: Like as I haue tolde you, so speake ye vnto Esau, whan ye mete him, and saye vnto him also: Beholde, thy seruauit Iacob is behynde vs. For he thought: I wyll reconcyle him with the present that goeth before me, after warde wyll I se him my self, peradventure he shall receaue me to grace.

So the present wente before him, but he taried in the tente the same night, and rose vp in y night, and toke his two wyues and the two maydens and his eleuen sonnes, and wente vnto the foorde of Iacob, toke them and caried them ouer the water, so that all that he had came ouer, and taried him self alone on this syde.

Then wrestled there a man with him vntyll the breake of y daye. And whan he sawe y he might not ouercome him, he touched the senowe of his thy, and y senowe of his thy shrancke in wrestlinge with him. And he sayde: Let me go, for y daye breaketh on. But he answered: I will not let y go, excepte thou blesse me. He sayde: What is thy name? He answered: Iacob. He sayde: Thou shalt nomore be called Iacob, but Israel, for thou hast stryuen with God and with men, and hast preuayled. And Iacob axed him, ⁊ sayde: Tell me, what is thy name? But he sayde: Why axest thou what my name is? And he blessed him there. And Iacob called the place Peniel, for I haue sene God face to face, ⁊ my soule is recouered. And as he came ouer frō Peniel, y Sonne rose vpō him, ⁊ he halted vpon his thy. Therefore eate the children of Israel no vane vpon the senow of y thy vnto this daye, because y vane vpon the senow of Iacobs thy was touched.

### The xxxij. Chapter.

IACOB lift vp his eyes, ⁊ sawe his brother Esau cōmynge with foure hundreth men: and he deuyded his children vnto Lea vnto Rachel, and to both the maydēs, and set the

maydens with their children before, and Lea with hir childrē after, and Rachel with Ioseph hynder most. And he wente before them, and bowed him self to the grounde seuen tymes, tyll he came to his brother. \* But Esau ranne to mete him, and embraced him, and fell aboute his neck, ⁊ kyssed him, and wepte, and lift vp his eyes, and sawe the wyues with the children, and sayde: What are these with the? He answered: They are the children, which God hath geuen vnto thy seruauit. And the maydens came forth with their children, and dyd their obeysaunce vnto him.

Lea came forth also with hir childrē, and kneled vnto him. Afterwarde came Ioseph and Rachel forth, and kneled vnto him likewise. And he sayde: What meanest thou with all the droue that I met? He answered: that I might fynde grace in the sight of my lorde. Esau sayde: I haue ynough my brother, kepe that thou hast. Iacob answered: Oh nay, but yf I haue founde grace in thy sight, receaue my present of my hande (for I sawe thy face, <sup>d</sup>as though I had sene the face of God) and be at one with me. Take this present in good worth, that I haue brought y, for God hath geuen it me, ⁊ I haue ynough of all thinges. So he compelled him to take it.

And he sayde: Let vs go on and take oure iourney, I wyll go in thy company. But he sayde vnto him: My lorde, thou knowest that I haue tender children by me, and small and greate catell also, which are yet but yonge: yf they shulde be dryuē ouer in one daye, the whole flocke wolde dye. Let my lorde go on before his seruauit. I wyll dryue after fayre and softly, (there after as the catell ⁊ the children can go,) tyll I come to my lorde in Seir. Esau sayde: Yet wil I leaue some of my people with the. He answered: What nede is it? Let me but onely fynde grace in the sight of my lorde.

So Esau departed againe the same daye toward Seir, and Iacob toke his iourney toward Seir, and buylded him an house, and made tētes for his catell. Therefore is the place called Sucoth.

Afterwarde came Iacob peaceably vnto the cite of Sichem, which lyeth in y lande of Canaan, after that he was come agayne out of Mesopotamia, and pitched before the cite,

<sup>a</sup> Ose. 12. a. <sup>b</sup> Gen. 35. b. <sup>c</sup> Re. 18. d. <sup>e</sup> Iudic. 13. c.

<sup>f</sup> Ge. 27. g. <sup>g</sup> 2 Re. 19. e. Hest. 15. b. <sup>h</sup> Gen. 28. d.

"and bought a pece of londe of the children of Hemor y<sup>e</sup> father of Sichem for \*an hundreth pens. There pitched he his tent, and there he set vp an altare, and called vpon the name of the mightie God of Israel.

The xxiij. Chapter.

**D**INA y<sup>e</sup> daughter of Lea, which she bare vnto Iacob, wente out to beholde the daughters of the londe. Whan Sichem the sonne of Hemor the Heuite (which was lorde of the löde) sawe her, he toke her, and laye with her, and forced her, and his hert hanged vpon her, and he loued y<sup>e</sup> damsell, and talked lougly with her, and spake to his father Hemor: Get me this mayden to wife.

And Iacob vnderstode, that Dina his daughter was defyled, and his sonnes were with the catell in the felde, and Iacob helde his tonge tyll they came. Then Hemor the father of Sichem wente forth vnto Iacob to comen with him. In the meane season came Iacobs sonnes from y<sup>e</sup> felde. And whan they herde it, it greued the men, and they were very wroth, that he had wrought foly in Israel, and lyen with Iacobs daughter: for so was not the vse to do.

**B** Then comened Hemor with thē, and sayde: My sonne Sichems hert longeth for youre daughter, O geue hir him to wife: make frendshipe with vs, geue vs youre daughters, and take ye oure daughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possessions therin. And Sichem sayde vnto hir father and brethren: Let me fynde grace with you: loke what ye appoynte me, I will geue it: requyre the dowrye and gift of me hardely, I wyll geue it acordinge as ye wyll axe, onely geue me the damsell to wife.

Then Iacobs sonnes answered Sichem and Hemor his father (and spake disceatfully, because their sister Dina was defyled) ⁊ sayde vnto them: That can we not do, to geue oure sister to an vncircumcided man: for that were a shame vnto vs.

**C** Neuertheles we wyll consente vnto you, yf ye wylbe like vnto vs, and be circumcided as many as are males amonge you: then will we geue you oure daughters, and take youre daughters vnto vs, and dwell with you, and be one people. But yf ye wyll not herken vnto

vs, to be circumcided, then wyl we take oure daughter, and go oure waye.

These wordes pleased Hemor and his sonne wel, and the yonge man deferde not to do the same, for he had lust to Iacobs daughter: and he was holden in honoure aboue all in his fathers house. Then came Hemor and Sichem his sonne vnder y<sup>e</sup> gate of cite, and comened with the citisens of the cite, and saide: These men are peaceable with vs, and will dwell in the lande and occupye: now is the londe brode of both the sydes, we wyl take their daughters vnto vs, and geue them oure daughters.

But then wyll they consent vnto vs, to dwell by vs, and to be one people with vs, yf we circumcise all the men children amonge vs, like as they are circumcysed: their catell and goodes, and all that they haue, shal be ours, yf we consent vnto them, that they maye dwel with vs.

And they herkened vnto Hemor and Sichem his sonne, as many as wente out and in at y<sup>e</sup> gate of his cite, and circumcided all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was panefull to them) <sup>ⁱ</sup>the two sonnes of Iacob Simeon and Leui Dinas brethren, toke euery man his swerde, and wente boldly in to the cite, <sup>ⁱ</sup>and slew all the males, and slew Hemor also and Sichem his sonne with the edge of the swerde, and toke their sister Dina out of Sichems house, and wente their waye.

Then came Iacobs sonnes ouer the slayne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asses, and what so euer was in the cite and in the londe, and all maner of goodes: All their children and wyues toke they captyue, and spoyled all y<sup>e</sup> was in the houses.

And Iacob sayde vnto Symeon and Leui: Ye haue brought it so to passe, y<sup>e</sup> I stynke before the inhabitants of this lande, y<sup>e</sup> Cananites and Pheresites, ⁊ I am but a small nombre: Yf they gather them selues now together against me, they shal slaye me, so shal I be destroyed with my house. But they answered: Shulde they thē deale with oure sister as with an whoore?

The xxiij. Chapter.

**A**ND God sayde vnto Iacob: Get the vp, and go vnto Bethel, ⁊ dwell there, and

\* Iosu. 24. f.

\* Some reade: an hūdreth lābes.

ⁱ Iudith 9. a.

† Ge. 49. a.



make there an altare vnto the God, that appared vnto the, \*whan thou fleddest from thy brother Esau. Then sayde Iacob vnto his housholde and to all ȳ were with him: Put away from you ȳ straunge †goddess, that are amonge you, and clense youre selues, and change youre clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God, <sup>a</sup>which herde me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

Then gaue they him all the straunge goddess that were vnder their handes, and their earynges, and he buried them vnder an Oke that stode besyde Sichem, † departed. And there came a feare of God vpon the cities that laye roide aboute, so that they folowed not after ȳ sonnes of Iacob. So came Iacob vnto Lus in ȳ lande of Canaan (which is called Bethel) and all the people that were with him, and there he buylded an altare, and called ȳ place Bethel, because the LORDE appeared vnto him there, whan he fled from his brother. Then dyed † Debora Rebeccas nurse, and was buried beneth Bethel vnder the Oke, and it was called the Oke of lamentacion.

<sup>a</sup>And God appeared agayne vnto Iacob, after that he was come out of Mesopotamia, and blessed him, † saide vnto him: <sup>c</sup>Thou art called Iacob, neuertheles thou shalt nomore be called Iacob, but Israel shal be thy name. And so was he called Israel.

And God sayde vnto him: <sup>§</sup>I am the All mightie God, be frutefull and multiplie: people and a multitude of people shal come of the, and † kynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, wyl I geue vnto the, † wyl gene it vnto thy sede after the. So God departed from him, from ȳ place where he talked with him. And Iacob set vp a piler of stone, in the place where he talked with him, † poured drynk-offerynges thereon, and poured oyle vpon it. And Iacob called ȳ place where God talked with him, Bethel.

And he departed from Bethel: and whan he was yet a felde brode from Ephrath, Rachel traueyled, † the byrth came harde vpon hir. But whan she had soch payne in traueylinge, ȳ myd wife sayde vnto her: <sup>d</sup>feare not, for thou

shalt haue this sonne also. But as hir soule was departynge, ȳ she must dye, she called him Ben Oni: neuertheles his father called hi Bē Iamin. <sup>e</sup>So Rachel died, † was buried in the waye towarde Ephrath, which now is called Bethlehē. And Iacob set vp a pillar vpon hir graue, there is Rachels grauestone vnto this daye. And Israel departed, and pitched his tent beyonde the tower of † Eder.

And it chaunced, that when Israel dwelt in that londe, Ruben wente <sup>\*\*</sup>and laye with Bilha his fathers concubyne, and that came to Israels eares.

And Iacob had twolue sonnes. The sonnes of Lea were these: Ruben Iacobs first borne sonne, Simeon, Leui, Iuda, Isachar, † Zabulō. The sonnes of Rachel, were Ioseph and Ben Iamin. The sonnes of Bilha Rachels mayde: Dan, and Nephthali. The sonnes of Silpa Leas mayde: Gad and Aser. These are ȳ sonnes of Iacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head cite which is called Hebron, where in Abrahā † Isaac were straungers. And Isaac was an hundreth † foure score yeare olde, † fell sicke, and dyed, † was gathered vnto his people, whan he was olde, † had lyued ynough: and his sonnes Esau † Iacob buried him.

#### The xxxvi. Chapter.

THIS is the generaciō of Esau, which is called Edom. Esau toke wyues of the daughters of Canaan. <sup>††</sup>Ada the daughter of Elō the Hethite: † Ahalibama the daughter of Ana, the childes childe of Zibeon the Heuyte: And Basmath <sup>††</sup>Ismaels daughter, the sister of Nebaioth. And Ada bare Eliphaz vnto Esau. Basmath bare Reguel. Ahalibama bare Ieus, Iaelam, † Korah. These are the childrē of Esau, ȳ were borne vnto him in the lande of Canaan.

And Esau toke his wiues sonnes † daughters, and all the soules of his house, his substaunce, and all the catell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye frō his brother Iacob: for their substaunce was so greate, that they coude not dwell together: and the londe wherin they were straungers, might not

\* Ge. 28. b. † Ge. 31. e. <sup>a</sup> Ge. 28. d. † Gen. 24. g. <sup>b</sup> Ose 12. a. <sup>c</sup> Gen. 32. e. 3 Re. 18. d. <sup>§</sup> Ge. 17. a. † Mat. 1. a. <sup>d</sup> 1 Re. 4. d. <sup>e</sup> Gen.

48. b. † Mich. 4. b. <sup>\*\*</sup> Ge. 49. a. †† Ge. 27. a. <sup>††</sup> Ge. 28. b.



holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

**B** This is y generaciō of Esau, of whō are come y Edomites vpon y mount Seir. And these are y names of the childrē of Esau: Eliphas y sonne of Ada Esaus wife: Reguel y sonne of Basmath Esaus wife: The sonnes of Eliphas were these: Theman, Omar, Zepho, Gaetham ⁊ Kenas. And \*Thimna was a concubine of Elyphas y sonne of Esau, and bare him Amaleck. These are y children of Ada Esau wyfe.

The children of Reguel are these: Nahath, Serah, Samma, Misa. These are the children of Basmath Esau wyfe.

The children of Ahalibama Esau wyfe, the daughter of Ana, that was the childes childe of Zibeon (which she bare vnto Esau) are these: Ieus, Iaelam and Korah.

**C** These are the prynces amōge the childrē of Esau. The children of Eliphas the first sonne of Esau, were these: The prynce Theman, y prynce Omar, the prynce Zepho, the prynce Kenas, the prynce Korah, the prynce Gaethan, the prynce Amaleck. These are the prynces of Eliphas in the lāde of Edō, and are the children of Ada.

And these are the children of Reguel Esau sonne: y prynce Nahath, y prynce Serah, y prynce Sāna, y prynce Misa. These are y prynces of Reguel in y londe of y Edomites, ⁊ they are y children of Basmath Esau wyfe. These are the children of Ahalibama Esau wyfe: The prynce Ieus, y prynce Iaelam, the prynce Korah. These are the prynces of Ahalibama, y daughter of Ana Esau wyfe.

**D** These are y childrē of Esau and their prynces. He is Edom. The children of Seir y Horite y dwelt in the londe, are these: Lothan, Sobal, Zibeon, Ana, Disan, Ezer ⁊ Disan. These are the prynces of the Horites, all children of Seir in the londe of Idumea. But y childrē of Lothan were these: Hori, ⁊ Hemā, ⁊ Lothās sister was called \*Thimna.

The children of Sobal were these: Aluā, Manahat, Ebal, Sepho ⁊ Onā. The childrē of Zibeō were: Aia ⁊ Ana. This is the same Ana y foude ⁊ Mules in y wyldernes, whā he kepte his fathers Zibeons Asses. The children of Ana were: Disan: ⁊ Ahalibama, y is y daughter of Ana. The childrē of Disan were: Hemdan, Eszban, Iethrā ⁊ Charan. The

children of Ezer were: Bilhan, Seauā, ⁊ Ackan. The children of Disan were: Vz ⁊ Aran.

These are y prices of y Horites: The prince Lothan, y prynce Sobal, y prynce Zibeō, y prynce Ana, y prynce Disan, y prince Ezer, y prynce Disan. These are the prynces of the Horites, which ruled in y londe of Seir.

**E** "The kynges that reigned in the londe of Edumea (before the childrē of Israel had eny kynge) are these: Bela y sonne of Beor was kynge in Edumea, ⁊ y name of his cite was Dinhaba. And whā Bela died, Iobab y sonne of Serah of Bosra was kinge in his steade. When Iobab dyed, Husam out of y lōde of the Themanites was kynge in his steade. Whan Husam dyed, Hadad y sonne of Bedad (which slewe y Madianites in y Moabites felde) was kinge in his steade, ⁊ the name of his cite was Auth. Whan Hadad dyed, Samla of Masreck was kinge in his steade. Whā Samla died, Saul of Rehoboth by y water syde, was kinge in his steade. Whan Saul dyed, Baal Hanā the sonne of Achbor was kynge in his steade. Whā Baal Hanā the sonne of Achbor dyed, Hadad was kinge in his steade, ⁊ the name of his cite was Pagu, ⁊ his wifes name was Mehet Abeel, the daughter of Matred, the daughter of Mesahab. Thus are the prynces of Esau called in their kyndreds, places ⁊ names: The prynce Thymna, y prynce Alua, y prynce Ietheth, the prynce Ahalibama, the prynce Ela, the prynce Pynon, the prynce Kenas, y prynce Theman, y prynce Mibzar, the prince Magdiel, y prynce Irā. These are the prynces in Edumea, like as they dwelt in y lāde of their possessions. And Esau is y father of y Edomites.

### The xxxviij. Chapter.

**I** ACOB dwelt in y lande, wherein his father was a straunger, namely in the lāde of Canaā. And these are y generaciōs of Iacob. Ioseph was seutene yeare olde, whā he became a keper of the catell with his brethren, ⁊ the lad was with the children of Bilha ⁊ Silpa his fathers wyues, and tolde their father of y euell reporte y was of thē. Israel loued Ioseph more thē all his childrē because he had begottē him in his olde age, and he made him a cote of many coloures.

Now whā his brethrē sawe, y his father loued him more thē all his brethrē, they had

\* Ge. 36. d. † Ge. 36. b.

‡ Leu. 19. e. \* 1 Par. 1. d.

euell wyll at him, & coude not speake a frēdly worde vnto hi. \* Ioseph also had once a dreame, and tolde his brethrē therof. Thē hated they him ſ̄ more, for he sayde: Heare I praye you what I dreamed. Me thought we were byndinge sheeues vpō ſ̄ felde, & my shefe arose, and stode vp, and youre sheeues rounde aboute made obeysaunce vnto my shefe.

Then sayde his brethrē vnto him: Shalt thou be oure kinge, and haue domyniō ouer vs? And they hated him yet ſ̄ more, because of his dreame, & his wordes. And he had yet another dreame, which he tolde his brethrē, & saide: Beholde, I had yet another dreame: Me thought ſ̄ Sonne & ſ̄ Moone & eleuen starres made obeisaunce to me. And whā this was tolde his father and his brethrē, his father reproveth him, & sayde vnto him: What maner of dreame is this, ſ̄ thou hast dreamed? Shall I & thy mother, & thy brethren come & fall before ſ̄ vpon the grounde? And his brethrē had envie at him. But his father marked this sayenge.

Now whā his brethren were gone forth to kepe their fathers catell in Sichē, Israel sayde vnto Ioseph: Do not thy brethren kepe the catell in Sichem? Come, I wil sende the vnto thē. He answered: † Here am I. And he sayde: Go thy waye, and loke whether it be well with thy brethren and with ſ̄ catell, and brynge me worde agayne how it is. And he sent him out of the valley of Hebron, to go vnto Sichem.

Then a certayne man founde him, wandringe out of his waye in the felde, which axed him, and sayde: Whom sekest thou? He answered: I seke my brethren: tell me I pray the where they kepe. The man sayde: They are gone from hence, for I herde them saye: let vs go vnto Dothan. Then folowed Ioseph after his brethren, and founde them at Dothan.

Now whan they sawe him a farre of, afore he came at thē, they denyed to sleye him, and sayde one to another: Lo, there cōmeth the dreamer, † come on, and let vs sley him, & cast him in a pytt, and saye: a wicked beast hath deuoured him: thē shal it be sene, what his dreames are.

When Ruben herde that, he wolde haue delyuered him out of their handes, & sayde: ſ̄ O let vs not sley a soule. Ruben sayde

morouer vnto him: Shed no bloude, but cast him in to this pytt ſ̄ is in the wyldernes, & laye ye no hādes vpon him. (He wolde haue delyuered him out of their hādes, ſ̄ he might haue brought him agayne vnto his father.)

Whan Ioseph now came to his brethrē, they stryped him out of his cote, that partye coloured cote which he had vpon him, & toke him and cast him in to a pytt. But the same pytt was emptye, and no water in it, & they sat them downe to eate. In the meane season they lift vp their eyes, and sawe a cōpany of Ismaelites cōmyng from Gilead, with their camels, which bare spyes, balme, and myrrre, and were goinge downe in to Egipte.

Then saide Iuda vnto his brethrē: what helpeth it vs, that we sleye onre brother, and hyde his bloude? Come, let vs sell him vnto the Ismaelites, that oure handes be not defyled vpon him, for he is oure brother, oure flesh and bloude. And they herkened vnto him.

And as the Madianites marchaunt men wente by, they drew Ioseph out of the pytt, and solde him vnto the Ismaelites (for twētye syluer pens) which brought him in to Egipte.

Now whan Ruben came agayne vnto the pytt, & founde not Ioseph therein, he rent his clothes, and came agayne to his brethrē and sayde: The lad is not yonder, whyther shal I go? Then toke they Iosephs cote & slewe a goate, and dypped the cote in ſ̄ bloude, and sent awaye that partie coloured cote, and caused it be brought vnto their father and sayde: This haue we founde, loke, whether it be thy sonnes coate, or no.

But he knewe it, and sayde: It is my sonnes coate, † a wicked beast hath deuoured him, a rauysshinge beast hath rauyshed Ioseph. And Iacob rēte his clothes, and put a sack cloth aboute his loynes, & mourned for his sonne a longe season. And all his sonnes & daughters came vnto him to cōforte him. But he wolde not be cōforted, & saide: With sorowe wil I go downe in to the graue vnto my sonne. And his father wepte for him. But the Madianites † solde him in Egipte vnto Potiphar Pharaos chefe Marshall.

### The xxxviiij. Chapter.

IT fortunēd at the same time, ſ̄ Iuda wente downe frō his brethren, & gat him to a man

\* Gen. 42. a. † 1 Reg. 3. d. ‡ Matt. 21. d. Mar. 12. a. Luc. 20. b. § Gen. 42. c. ° Act. 7. b.

|| Ge. 44. d. † Psa. 104. c.

called Hyra at Odollam. And there Iuda sawe a mā of Canaās daughter called Sua, and toke her. And whē he had lyen with her, she conceaued and bare a sonne, whom she called Er.

And she conceaued agayne, & bare a sonne whō she called Onā. She proceeded yet further, & bare a sonne, whō she called Sela. And whā she had borne him, she left of bearinge.

And Iuda gaue his first sonne Er a wife, whose name was Thamar. But he was wicked before the LORDE, therefore the LORDE slew him. Then sayde Iuda vnto his sonne Onan: Go lie with thy brothers wife, and marye thyself with her, that thou mayest rayse  
B vp sede vnto thy brother. But when Onan knewe that the sede<sup>a</sup> shulde not be his owne, when he laye with his brothers wife, he let it fall vpon the earth and destroyed it, & he shulde not geue sede vnto his brother. This thinge that he dyd displeased the LORDE sore, and he slewe him also.

Then sayde Iudas vnto Thamar his sonnes wyfe. Remayne a wyddow in thy fathers house, tyll my sonne Sela be growne: for he thought: peradventure he might dye also like as his brethren. So Thamar wente hir waye, and remained in hir fathers house. Now whā many dayes were past, & daughter of Sua Iudas wife dyed. And whan Iuda had left mournynge, he wente vp vnto Thimnath<sup>\*</sup> to clyppe his shepe with his shepherde Hyra of Odollam.

C Then was it tolde Thamar: beholde, thy father in lawe goeth vp vnto Thimnath, to clyppe his shepe. Then put she of & wyddowes garments that she had vpon her, couered and dysgyssed hir self, & sat hir downe without the porte by the waye syde towarde Thymnath. For she sawe that Sela was growne, and she was not geuen vnto him to wife.

Now whan Iuda sawe her, he thought it had bene an whoore, for she had couered hir face: and he gat him to her in the waye, and saide: I praye the let me lye with the, for he knewe not that it was his daughter in lawe. She answered: What wilt thou geue me, that thou mayest lic with me? He sayde: I wil sende the a kydd from the flocke. She answered: Geue me a pledge then, tyll thou

sende it me. He sayde: What pledge wilt thou that I geue the?

D She answered: Thy signet, and thy bracelet, and thy staff that thou hast in thy hāde. Then he gaue it her, and laye with her, and she was with childe of him. And she gat hir vp, and wente hir waye, and layed of hir cloke, and put on hir wyddowes garmētes agayne.

Iuda sent the kydd by his shepherde of Odolla, to fetch the pledge agayne from the woman, and he founde her not. Then axed he the men of the same place, & sayde: Where is the whoore & sat without in the waye? They answered: There hath no whoore bene here. And he came agayne vnto Iuda, and saide: I haue not founde her, morouer & men of the same place saide: that there hath no whoore bene there. Iuda sayde: Let her take it vnto her, lest we hāpyly be shamed, for I haue sent the kydd, and thou hast not founde her.

E After three monethes it was tolde Iuda: Thamar thy daughter in lawe hath plaied the whoore: and beholde, by whordome is she gotten with childe. Iuda sayde: brynge her forth, that she maye be brent. And whan she was brought forth, she sent vnto hir father in lawe, and sayde: By the man & oweth these, am I with childe. And she sayde: Knowest thou whose is this signet, this bracelet & this staff? Iuda knewe thē, & sayde: She is more righteous thē I, for I gaue hir not my sonne Sela: But he laye nomore with her.

Whan the tyme came that she shulde be delyuered, there were two twyns founde in hir wombe. And as she was now in trauelynge, the one put out his hande. Then the mydwife toke and boūde a reed threde aboute it, and saide: This shal come out first. But whan he plucked in his hande agayne, his brother came forth. And she sayde: Wherefore is there a rent mayde for thy sake? And he was called<sup>†</sup> Phares. Afterwarde came his brother forth, which had & reed threde aboute his hande, and he was called Zarah.

#### The rrrir. Chapter.

I JOSEPH was brought downe in to Egipte, & Potiphar an Egipcīā<sup>†</sup> Pharaos chiefe marshall bought him of & Ismaelites, & brought him downe. And & LORDE was with Ioseph, in so moch & he became a luckye mā, & was

<sup>a</sup> Deut. 25. a.    <sup>\*</sup> Ge. 31. c.    2 Re. 13. e.

<sup>†</sup> 1 Para. 2. a.    Matt. 1. a.    <sup>†</sup> Gen. 37. f.



in his master & Egipcians house. And his master sawe  $\hat{y}$  the LORDE was with him: for what so euer he dyd, the LORDE made it to prospere in his hāde: so  $\hat{y}$  he founde fauoure in his masters sight, & was his seruauant. He made him ruler of his house, and put all that he had, vnder his hande. And from the tyme forth that he had made him ruler of his house and all his goodes,  $\hat{y}$  LORDE blessed the Egipcians house for Iosephs sake: and there was nothyng but the very blessinge of the LORDE in all  $\hat{y}$  he had in  $\hat{y}$  house & in the felde, therefore left he all  $\hat{y}$  he had, in Iosephs hande. And medled with nothinge himself, saue onely the bred that he ate. And Ioseph was fayre of bewtye, and well fauoured of face.

**B** And it fortunated after these actes, that his masters wife cast hir eyes vpon Ioseph, and sayde: Slepe with me. But he denyed, and sayde vnto her: Beholde, my master knoweth not what is in  $\hat{y}$  house, and all that he hath, that hath he put vnder my hande. And there is no man so greate in the house as I, and he hath kepte nothinge from me, excepte the: for thou art his wife. How shulde I then do so greate euell, and synne agaynst God? But she spake soch wordes vnto Ioseph daylie. Neuertheles he herkened not vnto her, to slepe by her, or to be in her company.

**C** It fortunated vpon a tyme, that Ioseph wente in to the house to do his busynesse, and there was none of  $\hat{y}$  folkes of the house thereby. And she caught him by his garment, & sayde: Slepe with me. But he left the garment in hir hande, and fled, and gat him out of the house.

Now whā she sawe that he had left his garmēt in hir hande, and fled out, she called the folkes in the house, and sayde vnto thē: Lo, he hath brought vs in the Hebrue, to do vs shame. He came in here vnto me, to slepe by me: but I cried with loudē voyce. And whan he herde that I made a noyse & cried, he left his garmēt here by me, and fled, and ranne out.

**D** And she layed vp his garmēt by her, tyll his master came home, and tolde him euen the same wordes, and sayde: The Hebrue seruauant whom thou broughtest here vnto vs, came in here to me, for to do me shame. But whan I made a noyse and cried, he left

his garment here by me, and fled out. Whan his master herde the wordes of his wyfe which she tolde him, and sayde: Thus hath the Hebrue seruauant done vnto me, he was very wroth.

Then his master toke him, and put him in the preson, <sup>35</sup> wherin the kinges presoners laie. And there he laye in preson. But the LORDE was with him, and had mercy vpon him, & caused him to fynde fauoure in the sight of the officer of  $\hat{y}$  preson, so that he committed all the presoners of the preson vnto his hādes: that what so euer were done, might be done by him. For the officer of the preson sawe,  $\hat{y}$  the LORDE was with him in all  $\hat{y}$  was vnder his handes, and that what so euer he dyd, the LORDE made it to come prosperously to passe.

### The xl. Chapter.

**A**ND it fortunated after this, that  $\hat{y}$  kynge <sup>a</sup> of Egyp̄tes chefe butlar and  $\hat{y}$  chefe baker offended their lorde the kynge of Egyp̄te. And Pharaō was angrie with them, & caused them be put in preson in  $\hat{y}$  chefe marshalls house, where Ioseph laye presoner. And the chefe marshall put Ioseph vnto them,  $\hat{y}$  he might serue them. And so they were in preson for a season.

And they dreamed, both the butlar & the baker in one night, euery mā his owne dreame, and euery dreame had his interpretaciō. Now in the mornyng whan Ioseph came in vnto them, and sawe that they loked sadly, he axed them and sayde: Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Ioseph sayde: Interpretinge belongeth vnto God, but tell it me yet.

Then the chefe butlar tolde Ioseph his dreame, and sayde vnto him: I dreamed that there was a vyne before me, which had thre braunches, and it budded, grewe and bare blossoms, and the grapes therof were rype. And I had Pharaos cuppe in my hande, & toke (the grapes) and wronge thē in to  $\hat{y}$  cuppe, and gaue Pharaō the cuppe in his hāde. <sup>35</sup>

Ioseph sayde: This is the interpretaciō: The thre braunches are thre dayes, and ouer thre dayes shall Pharaō take the, and putt the in thine office agayne, that thou mayest geue him the cuppe in his hande after the olde maner, whā thou wast his butlar. But



whan thou art in thy prosperite, thynke vpon me, and shewe me kyndnesse, that thou mayest certifie Pharaο of me, *¶* he maie bringe me out of this house: for I was preuely caried out of the lande of the Hebrues, and here also haue I done nothinge, that they shulde haue put me in this dongeon.

**C** Whan the chefe baker sawe, that the interpretation was good, he sayde vnto Ioseph: I dreamed, that I bare thre wyker baskettes vpon my heade, and in *¶* vppermost baszket all maner of bakē meates vnto Pharaο, and the foules ate out of the baszket vpon my heade.

Ioseph answered, and sayde: This is the interpretation: The thre baszkettes are thre dayes, and after thre dayes shall Pharaο take the, and hange the vpon the galowe, and the foules shal eate thy flesh from of *¶*.

And vpon the thirde daye it came to passe, that Pharaο helde his \* byrth daye, and made a feast vnto all his seruantes, and toke the chefe butlar and the chefe baker before all his seruantes, and restored the chefe butlar to his butlarshipe agayne, so that he reached the cuppe in to Pharaοs hande. As for the chefe baker, he caused him be hanged like as Ioseph had interpreted vnto him. Neuerthesse the chefe butlar thought not on Ioseph, but forgot him.

### The xli. Chapter.

**A**ND after two yeares Pharaο had a dreame, how that he stode by a water syde: and beholde, out of the water there came seuen goodly kyne, and fatted, and wente fedinge in the medowe. After these he sawe other seuen kyne come out of the water, which were euell faoured and leane fleshed, and wente by the kyne vpon *¶* water syde: and the euell faoured leane kyne ate vp the seuen goodly and fatt kyne. Then Pharaο awaked.

And he slepte agayne, and dreamed the seconde tyme. And he sawe that seuen eares of corne grewe vpon one stalke, full and good. Afterwarde he sawe seuē thynne and blasted eares come vp, and the seuen thynne eares deuoured the seuen greate and full eares. Then Pharaο awaked, and sawe that it was a dreame. And whan it was daye, his sprete was troubled, and he sente out, *¶* caused to

call all the soithsayers in Egipte *¶* all the wyse men, and tolde them his dreame. But there was none, that coude tell Pharaο the interpretation of it.

Then spake the chefe butlar vnto Pharaο, **B** and saide: This daye do I remembre my lawte. Whan Pharaο was angrie with his seruantes, and put me in preson with *¶* chefe baker in *¶* chefe marshals house, we dreamed both in one night euery mā his dreame, hauinge his owne interpretation. Then was there with vs a younge man an Hebrue, the chefe marshals seruaut, vnto whom we tolde it, and he declared oure dreames vnto vs, vnto euery mā acordinge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then Pharaο sent and called for Ioseph and they let him out of the dongeon. And he let himself be shauen, and chaunged his clothes, and came in vnto Pharaο. Then saide Pharaο vnto him: I haue dreamed a dreame, and there is no man that can interpret it: but I haue herde tell of the, that whā thou hearest a dreame, thou declarest it. Ioseph answered Pharaο, and sayde: God shall geue Pharaο a prosperous answer, yee well without me.

Pharaο sayde vnto Ioseph: I dreamed that **C** I stode by a water syde, and beholde, out of the water there came seuen kyne, fatted and goodly, and wente fedinge in *¶* medowe. And after them I sawe other seuē kyne come out, thynne, euell faoured, and leenfleshed. So euell faoured sawe I neuer in all the lande of Egipte. And the seuen leane and euell faoured kyne, ate vp the seuen first fat kyne. And whan they had eatē them vp, a man coude not perceaue that they had eaten them, *¶* were as euell faoured as they were afore. Then I awaked.

And I sawe agayne in my dreame seuen eares of corne, growinge vpō one stalke, full and good. Afterwarde there spronge vp seuen wythred eares, thynne and blasted, and the seuen thynne eares deuoured the seuen good eares. And I haue shewed it vnto my soithsayers, but they can tell me nothinge therof.

Ioseph answered Pharaο: **B** Both Pharaοs dreames are one. God sheweth Pharaο what he wil do. The seuen good kyne are seuen yeares, and the seuen good eares are seuen

yeares also. It is one dreame. The seven leene and euell fauoured kyne, that came vp after them, are seven yeares. And the seven thyne and blasted eares, shalbe seven yeares of derth. This is now the thinge which I tolde Pharaο, that God sheweth Pharaο, what he will do.

Beholde, there shal come seven yeares with greate plenteousnes in y whole lande of Egipte, and after the same there shall come seven yeares of derth, so that all this plenteousnes shalbe forgotten in y lande of Egipte: and the derth shall consume the lande, so that the plenteousnes shal not be perceaued in the lande, because of the derth that commeth thereafter, for it shall be very greate. Where as Pharaο dreamed the seconde tyme, it signifieth that this thinge is surely prepared of God, and that God wil shortly brynge the same to passe.

Let Pharaο now proude for a man of vnderstandinge & wysdome, whom he maye set ouer the lande of Egipte, and se that he ordene officers in the londe, and take y fifth (parte) of the lande of Egipte in the seven plenteous yeares, and gather all y foode y shal come of the plenteous yeares, that they maye laye vp corne vnder Pharaοs power for sustenance in the cities, and kepe it, y there maye be foode founde prepared for the lande in the seven deare yeares, which shall come vpon the lande of Egipte, that the lande be not destroyed of hunger. The sayenge pleased Pharaο well and all his seruantes. And Pharaο sayde vnto his seruantes: How might we fynde soch a man, in whom is the sprete of God? And sayde vnto Ioseph: For so much as God hath shewed y all this, there is none of soch vnderstandinge & wysdome as thou.

Thou shalt be ouer my house, and acordinge vnto thy worde<sup>a</sup> shall all my people obeye: onely in the kynges seate will I be more then thou. And he sayde: Beholde, I haue set the ouer the whole lande of Egipte. And he toke of his ringe from his hāde, and gaue it Ioseph in his hāde, and clothed him with whyte sylke, and honge a cheyne of golde aboute his neck, and made him ryde vpō the seconde charet: and caused it be proclaimed before him, that men shulde bowe their knees

vnto him, as to him whō Pharaο had set ouer the whole lande of Egipte.

And Pharaο sayde vnto Ioseph: I am Pharaο: without thy wyll shall no man moue his hande or his fote in all the lāde Egipte. And he called him \* Zaphnath Paena, & gaue him a wife, euen Asnath the daughter of Potiphar the prest of On. So Ioseph wente out, for to vyset the lande of Egipte. (And he was thirtie yeare olde, whan he stode before Pharaο.) And he departed from Pharaο, and wente throw all the lande of Egipte.

And the londe dyd so those seven plenteous yeares, and they gathered all the foode of the seven yeares that were in the lande of Egipte, & layed it in the cities. Loke what foode grewe in the felde rounde aboute euery cite, they put it therin. So Ioseph layed vp the corne in stoare, and that moch aboue measure, as the sonde of the see: in so moch y he left of nombrynge of it, for it coude not be nombred.

<sup>a</sup> And vnto Ioseph there were borne two sonnes (before y derth came) whom Asnath the daughter of Potiphar prest of On bare vnto him. And the first called he Manasses: for God (sayde he) hath caused me to forget all my labour, and all my fathers house. The seconde called he Ephraim: for God (sayde he) hath caused me to growe in y lande of my trouble.

Now whan y seven plenteous yeares were ended in Egipte, then beganne the seven deare yeares to come, wherof Ioseph had sayde. And there was derth in all landes, but in all the lāde of Egipte there was foode. Now whan the lande of Egipte beganne to suffre hunger also, the people cryed vnto Pharaο for bred. But Pharaο sayde vnto all y Egipcians: Go vnto Ioseph, what he sayeth vnto you, y doo. So whan there was derth in all y lāde, Ioseph opened all y was by him, & solde vnto the Egipcians. Thus y derth preuayled in the lande, & all countrees came to Egipte to bye at Ioseph: for the derth was mightie in all landes.

#### The xliij. Chapter.

WHAN Iacob sawe that there was moch corne in Egipte, he sayde vnto his sonnes: Why gape ye? Beholde, I heare that

<sup>a</sup> Psal. 104. c. Act. 7. b. \* Zaphnath Paena, that is to saye: An expōder of secrete thinges, or a man to whō

secrete thiges are opened. <sup>b</sup> Gen. 46. c. <sup>c</sup> Act. 7. b.

there is moch corne in Egipte, go downe & bye vs corne, & we maie lyue, & not dye. So Ioseph ten brethrē wente downe to bye corne in Egipte. As for Ben Iamyn Iosephs brother, Iacob wolde not let him go with his brethrē, for he sayde: Some mysfortune might happen vnto him. So & childrē of Israel came to bye corne, amonge other & came with them: for there was derth also in & lande of Canaan. But Ioseph was gouernoure in the lande, and solde corne vnto all the people in the lande.

Now whā his brethrē came to him, they fell downe to the grounde before him vpon their faces. And he sawe them, & knewe thē, and helde him self straunge towarde them, and talked roughly with them, and saide vnto them: Whence come ye? They sayde: Out of the lande of Canaan to bye vytayle. Neuertheles though he knewe them, yet knewe they not him. And Ioseph thought vpon & dreames that he had dreamed of them,\* and saide vnto them: Ye are spyes, and are come to se where the lande is open.

33 They answered him: No my lorde, thy seruauantes are come to bye vytayle: we are all one mans sonnes, we are vnfayned, and thy seruauantes were neuer spyes. He sayde vnto thē: No, but ye are come to se where the lande is open. They answered him: We thy seruauantes are twolue brethren, the sonnes of one man in the lāde of Canaan, and the yongest is with oure father: as for one, he is awaye.

Ioseph sayde vnto them: This is it that I sayde vnto you: spyes are ye. Here by wyll I proue you: By the life of Pharao ye shall not get hence, excepte youre yongest brother come hither. Sende awaye one of you to fetch youre brother, but ye shalbe in preson. Thus wyll I trye out youre wordes, whether ye go aboute with trueth or not: for els, by the life of Pharao ye are spyes. And he put thē together in warde thre dayes longe.

6 Vpon the thirde daye he sayde vnto thē: Yf ye wil lyue, thē do thus, for I feare God: Yf ye be vnfayned, let one of youre brethren lye bounde in youre preson: but go ye youre waye, and cary home the necessary foode, & brynge me youre yongest brother, so wyll I beleue youre wordes, that ye shall not dye. And so they dyd.

\* Gen. 37. a.

And they sayde one to another: This haue we deserved against oure brother, in that we sawe the anguysh of his soule, whan he besought vs, and we wolde not heare him: therfore cometh now this trouble vpon vs. Ruben answered them, and saide: Tolde not I you & same, whan I sayde: \* O synne not agaynst & lad, but ye wolde not heare. Now is his bloude required. But they knew not that Ioseph vnderstode it, for he spake vnto thē by an interpreter. And he turned him from them, and wepte. Now whan he had turned him to them agayne, and talked with them, he toke Symon from amonge them, & bounde him before their eyes, and commaunded to fyll their sakes with corne, and to put euery mans money in his sack, and to geue euery one his expenses by the waye. And so was it done vnto them.

And they laded their corne vpon their Asses, and departed thence. But whan one opened his sacke to geue his Asse prouender in the Inne, he spied his money in his sack mouth, and sayde vnto his brethren: My money is restored me agayne: lo, it is in my sack. Then their hertes fayled them, and they were afraied amonge them selues, and sayde: Wherefore hath God done this vnto vs?

Now whan they came home to Iacob their father in the lāde of Canaan, they tolde him all that had happened vnto them, & sayde: The man that is lorde of the londe, spake roughly to vs, and toke vs for spyes of the countre. And whan we answered: we are vnfayned, & were neuer spyes, but are twolue brethren the sonnes of oure father: one is awaye, and the yongest is yet this daye with oure father in the lande of Canaan, He sayde: Hereby wyll I marke, that ye are vnfayned: Leane one of youre brethren with me, & take foode necessary for youre houses, & go youre waye, and brynge youre yongest brother vnto me: so shal I knowe that ye are no spyes, but vnfayned: thē shal I deliuer you youre brother also, and ye maye occupie in the lande.

And whan they opened their sackes, euery man founde his boundell of money in his sacke. And whā they and their father sawe, that it was the bundels of their money, they were afraied.

Then sayde Iacob their father: Ye haue robbed me of my children. Ioseph is awaye,

\* Ge. 37. d.

Simeon is awaye, and ye will take Ben Iamin awaye: It goeth all ouer me. Ruben answered his father & sayde: Yf I brynge him not to the againe, then slaye my two sonnes: delyuer him but in to my hande, I wyl brynge him agayne vnto the. He sayde: my sonne shal not go downe with you: for his brother is deed, and he is left alone. Yf eny mysfortune shulde happen vnto him by the waye y<sup>e</sup> ye go, ye shulde bringe my graye hayre with sorowe downe vnto the graue.

The xliij. Chapter.

**B**UT the dert<sup>h</sup> oppressed y<sup>e</sup> lande. And whan all the vytales that they had brought out of Egipte were spent, Iacob their father sayde vnto them: Go agayne, and bye vs a little foode.

Thē Iuda answered him, and sayde: The man sware vnto vs, and sayde: ye shal not se my face, excepte youre brother be with you. Yf so be now that thou wilt sende oure brother with vs, we wil go downe, and bye the foode. But yf thou wilt not sende him, we wyl not go downe. For the man sayde vnto vs: Ye shal not se my face, excepte youre brother be with you.

**I**srael sayde: Wherefore haue ye done this euell vnto me, to tell y<sup>e</sup> man, that ye had yet a brother? They answered: The man enquired so strately of vs and of oure kynrede, & sayde: Is youre father yet a lyue? Haue ye yet a brother? Then tolde we him, as he axed vs. How coulede we knowe, that he wolde saye: brynge youre brother downe with you? Then sayde Iuda vnto Israel his father: Let the lad go with me, that we maye get vs vp and take oure iourney, and lyue, and not dye, both we and thou, and oure childrē. \* I wyl be suertye for him, of my handes shalt thou requyre him. Yf I brynge him not vnto the agayne, & set him before thine eyes, I wil beare y<sup>e</sup> blame my life longe. For yf we had not made this tarienge, we had now bene come agayne twyse.

Then sayde Israel their father vnto thē: Yf it must nedes be so, then do this: take of the best frutes of the lande in youre sakes, and brynge the man a present: a curtesy balme, and hony, and spyes, and myrre, and dates, and almondes. Take other money with you also, and the money that was brought

agayne in your sacke mouthes, cary it agayne with you: peradventure it was an ouersight. And take youre brother, get you vp, & go agayne vnto the man. The Allmightie God geue you mercy in the sight of y<sup>e</sup> man, that he maye let you haue youre other brother, and Ben Iamin. As for me, I must be as one, that is robbed of his children.

Then they toke the present, and other money with them, and Ben Iamin, gat thē vp, and wente in to Egipte, and stode before Ioseph. Then Ioseph behelde them with Ben Iamin, and sayde vnto the ruler of his house: Bring these men in, and sley, & make ready, for they shal dyne with me at noone. And the man dyd as Ioseph bad him, & brought the men in to Iosephs house.

Whan they were brought in to Iosephs house, they were afayed, and sayde: We are brought hither because of the money, that came agayne in oure sakes at the first, to pyke a quarell with vs, and to laye somethinge to oure charge, and to take vs for bonde seruantes with oure Asses.

Therefore came they to y<sup>e</sup> man, that was ruler of Iosephs house, and talked with him at the doore, and sayde: Syr, † we came downe at the first to bye foode, and whan we came in the Inne, and opened oure sakes, beholde, euery mans money was in his sack mouth with full weight: therefore haue we brought it with vs agayne, & haue brought other money with vs also, to bye foode: but we can not tell, who put oure money in oure sakes.

He sayde: Be content, feare you not, youre God euen y<sup>e</sup> God of youre fathers hath geuē you y<sup>e</sup> treasure in youre sakes, I had youre money. And he brought forth Simeon vnto them, and led them in to Iosephs house, and gaue them water to wash their fete, & gaue their Asses prouender.

And they made ready y<sup>e</sup> present, ageynst Ioseph came at noone: for they herde, y<sup>e</sup> they shulde dyne there. Now whan Ioseph wente in to the house, they brought him home y<sup>e</sup> present that they had, and fell downe to the grounde before him. But he welcomed them curteously, and sayde: Is youre father (that olde man which ye tolde me of,) in good health? Is he yet alyue? They answered: Thy seruau<sup>t</sup> oure father is in good health,

\* Gen. 44. e.

† Gen. 42. e.



and is yet alyue. And they bowed them selues, and fell downe before him.

And he lift vp his eyes, and sawe his brother Ben Iamin his mothers sonne, and saide: \* Is this youre yongest brother, that ye tolde me of? And he sayde morouer: God be mercifull vnto the my sonne. And Ioseph made haist (for \*the grounde of his hert was kyndled towarde his brother) and sought how he might wepe, & wente in to his chamber, and wepte there.

f And whan he had washed his face, he wente out, and refrayned him self, and sayde: set bred (on the table.) And they brought vnto him by him self, and vnto them by the selues, and to the Egipcians also that ate with them, by them selues. (For the Egipcians darre not eate bred with the Ebrues, that is an abhominacion vnto them.) And they were set ouer agaynst him, the first borne acordinge to his first byrth, and the yongest after his youth. They marueled at it amonge them selues, and there were brought them sundrye meates from his table. But Ben Iamins parte was fyue tymes more then the other. And they dronke, and were mery with him.

#### The xliij. Chapter.

a AND Ioseph commaunded the ruler of his house, and sayde: Fyll the mens sakes with foode, as moch as they maye carye, and put euery mans money in his sacke mouth, & put my syluer cuppe in the sacke mouth of the yongest with the money for fy vytales. He dyd as Ioseph had sayde. And on the morow whan it was daye, they let fy men go with their Asses.

But whan they were out of the cite, and not come farre, Ioseph sayde to the ruler of his house: Vp, and folowe after the me, and whan thou ouertake them, saie vnto them: Wherefore haue ye rewarded euell for good? Is not that it, that my lorde drynketh out of? and that he prophecieth withall? It is euell done of you, that ye haue done.

b And whan he had ouertaken them, he sayde the same wordes vnto them. They answered him: Wherefore saieth my lorde soch wordes? God forbyd, that thy seruantes shulde do eny soch thinge? Beholde, the money that we foude in oure sakes mouthes, that brought

we vnto the agayne, out of the lande of Canaan: how shulde we then haue stollen either syluer or golde out of thy lordes house? Loke by whom it shall be founde amonge thy seruantes, let him dye: yee and we also wyll be my lordes bondmen. He sayde: let it so be, as ye haue spoken. Loke by whom it shall be founde, let him be my seruaut, but ye shalbe harmlesse.

And they made haist, and toke downe euery man his sack to the grounde, and euery man opened his sack: And he searched & beganne at the greatest vnto the yongest, and the cuppe was founde in Ben Iamins sacke. Then rente they their clothes, and euery man lade the burthen vpon his Asse, & wente agayne vnto the cite. And Iuda wente with his brethren vnto Iosephs house (for he was there yet) and they fell before him on the groude. Ioseph sayde vnto them: What maner of dede is this, that ye haue done? Knewe ye not, that such a man as I am, can prophecy?

c Iuda sayde: What shall we saye vnto my lorde? or how shal we speake? and what excuse shal we make? God hath founde out fy wickednesse of thy seruantes. Beholde, we and he, by whom the cuppe is founde, are my lordes seruantes. But he sayde: God forbyd that I shulde do so. The man by whom the cuppe is founde, shall be my seruaut, but go ye vp in peace vnto youre father.

The stepte Iuda vnto him, and sayde: My lorde, let thy seruaut speake one worde in thine eares my lorde, be not displeased at thy seruaut also, for thou art euē as Pharao. My lorde axed his seruantes, and sayde: Haue ye yet a father or brother? Then answered we: We haue a father, which is olde, and a yonge lad begotten in his age, and his brother is deed, & he is left alone of his mother, and his father loueth him.

d Then saydest thou: Brynge him downe vnto me, and I wil se him. But we answered my lorde: The lad can not come from his father, yf he shulde come from him, he were but a deed man. Then saydest thou vnto thy seruantes: \* Yf youre yongest brother come not hither with you, ye shall se my face no more. Then wente we vp vnto thy seruaut my father, and tolde him my lordes wordes. Then sayde oure father: Go youre waye agayne, and bye vs a litle foode. But we

\* Gen. 42. b.

\* 3 Re. 3. d.

\* Gen. 43. a.

sayde: We can not go downe, excepte oure yongest brother be with vs, then wyl we go downe: for we darre not loke the man in the face, yf oure yongest brother be not with vs. Then sayde thy seruauant my father vnto vs: Ye knowe that my wife bare me two sonnes, one wente out fro me, and I sayde: he is torne in peces. "Yf ye take this fro me also, and eny mysfortune happē him, then shal ye brynge my gray heer with sorowe downe vnto the graue.

¶ Yf I now come home vnto my father, & the lad be not with me (seyng his soule hangeth by the soule of this) then shall it come to passe, that yf he se not the lad there, he shal dye. So shal we thy seruantes brynge the gray heer of thy seruauant oure father with sorowe downe to the graue. For I thy seruauant became suertye for the lad vnto my father, and sayde: yf I brynge him not agayne, I will beare the blame all my lyfe longe. Therefore let thy seruauant byde here in steade of y lad, to be my lordes bonde man, and let the lad go vp with his brethren. For how can I go vp vnto my father, yf the lad be not with me? Then shulde I se the mysery that shulde happen vnto my father.

#### The xlv. Chapter.

¶ THEN coude not Ioseph refrayne him self before all them that stode aboute him: and he cōmaunded euery man to go out from him, and there stode no man by him, whan Ioseph vttered him self vnto his brethren. And he wepte loude, so that y Egipcians and Pharaos housholde herde it. "And he sayde vnto his brethren: I am Ioseph, is my father yet alyue? And his brethren coude not answere him, they were so abashed before his face. But he sayde: Come nye vnto me. And they came nye. And he sayde: I am Ioseph youre brother, \*whom ye solde in to Egipte. And now vexe not youre selues, & thinke not y there is eny wrath, because ye solde me hither. +For God sent me hither before you, for youre lyues sake. For these are now two yeares, that y derth hath bene in the lande, and there are yet fyue yeares behynde, wherin there shalbe no plowing ner haruest.

¶ But God sent me hither before you, y he might let you remayne vpon earth, and to

saue youre lyues by a greate delyueraunce. And now, it was not ye then that sent me hither, but God which hath made me a father vnto Pharao, & lorde ouer all his house, and a pryncie in the whole lande of Egipte. Haist you therefore, and go vp vnto my father, and saye vnto him: Thy sonne Ioseph sendeth the this worde: God hath made me lorde in all Egipte, come downe vnto me, tarye not, thou shalt dwel in the lande of Gosen, and be with me: thou and thy children, and thy childers childrē, thy small and greate catell, and all that thou hast. There wyl I make prouysion for the (for there are yet fyue yeares of derth) that thou perishe not with thine house, and all that is thine. Beholde, youre eyes and the eyes of my brother Ben Iamin se, that I myne owne self speake vnto you by mouth. Shewe my father all my worshipe in Egipte, and all that ye haue sene: haist you, and come downe hither with my father.

And he fell aboute his brother Ben Iamyns neck, and wepte, and Ben Iamin wepte vpon his neck also. And he kyssed all his brethren, and wepte vpon them. And afterwarde talked his brethren with him. And this tydinges came in to Pharaos house: Iosephs brethren are come, which pleased Pharao well, and all his seruantes.

And Pharao spake vnto Ioseph: Saye vnto thy brethren: Do thus, lade youre beastes, go youre waye, and whan ye come in to the lande of Canaan, take youre father and youre houtholdes, and come vnto me, I wyl geue you of the goodes in the lāde of Egipte, so that ye shall eate the fatt in the lande. And he commaunded them, Do thus, Take you charettes out of y lande of Egipte for youre children and wyues, and brynge youre father, and come, and regarde not youre houtholde stuff: for the goodes of all the lāde of Egipte shalbe yours.

The children of Israel dyd so, and Ioseph gaue the chī charettes acordynge to Pharaos commaundement, and expenses by the waye, and gaue them all, vnto euery one a change of rayment: but vnto Ben Iamin he gaue three hundreth syluer pens, and fyue change of rayment. As for his father, he sent him ten Asses laden with goodes out of Egipte, and ten Asses with corne and bred, and vytayles for his father by y waye. So he sent awaye

<sup>a</sup> Gen. 37. f.

<sup>b</sup> Gen. 42. e.

<sup>c</sup> Gen. 43. b.

<sup>d</sup> Act. 7. b.

<sup>e</sup> Gen. 37. e.

<sup>f</sup> Gen. 50. c.

his brethren, and sayde vnto them: Stryue not by the waye.

Thus they departed out of Egipte, and came to the lande of Canaan vnto Iacob their father, and tolde him, and sayde: Thy sonne Ioseph is yet alyue, and is a lorde in all the lande of Egipte. But his hert wauered, for he beleued them not. Thē tolde they him all the wordes of Ioseph, which he had sayde vnto them. And whan he sawe y<sup>e</sup> charettes that Ioseph had sent to fetch him, his sprete reuyued, & he sayde: I haue ynough, that my sonne Ioseph is yet a liue I wil go, and se him, before I dye.

### The xlvj. Chapter.

ISRAEL toke his journey with all that he had. And whan he came to Berseba, he offred offerynges vnto y<sup>e</sup> God of his father Isaac. And God spake vnto him in a vision by night: Iacob Iacob. He sayde: here am I. And he saide: I am y<sup>e</sup> mightie God of thy father, be not afraied to go in to Egipte, for there wyl I make a greate people of the. I wyl go downe with the, & wil brynge the vp also. And Ioseph shal laye his hande vpon thine eyes.

Then Iacob gat him vp from Berseba, and y<sup>e</sup> children of Israel caried Iacob their father with their children and wyues vpon the charettes that Pharaο had sent to cary him. And they toke their catell & substaunce which they had gotten in the lande of Canaan, and so came in to Egipte: \* Iacob & all his sede with him, his children & his childers children with him, his daughters, and the daughters of his children, & all his sede.

These are y<sup>e</sup> names of the children of Israel, which came in to Egipte, Iacob & his sonnes. † The first borne sonne of Iacob: Ruben. The children of Ruben: Hanoch, Pallu, Hezron and Charmi. † The children of Simeon: Iemuel, Iamin, Ohad, Iachim, Zohar and Saul the sonne of the Cananish woman. The childrē of Leui: Gerson, Cahath & Merari. The childrē of Iuda: Er, Onan, Sela, Phares & Serah. But Er and Onan dyed in the lande of Canaan. The childrē of Phares: Hesron and Hamul. The children of Isachar: Thola, Phua, Iob & Semron. The children of Zabulon: Sered,

Elon and Iahleel. These are the childrē of Lea, which she bare vnto Iacob in Mesopotamia with his daughter Dina. These all together with sonnes & daughters make thre & thirtie soules.

The childrē of Gad: Zipheon, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The children of Asser: Iemna, Iesua, Iesui, Bria & Sera their sister. The children of Bria: Heber and Malchiel. These are the children of Silpa, † whom Laban gaue vnto Lea his daughter, and she bare vnto Iacob these sixtene soules.

The childrē of Rachel Iacobs wife: Ioseph and Ben Iamin. And vnto Ioseph in y<sup>e</sup> lande of Egipte † were borne Manasses and Ephraim, whom Asnath the daughter of Potiphar prest of On bare vnto him. The children of Ben Iamin: Bela, Becher, Asber, Gera, Naamā, Ehi, Ros, Mupim, Hupim and Ard. These are the children of Rachel, which were borne vnto Iacob, fourtene soules altogether.

The children of Dan: Husim. The childrē of Nephtali: Iahzeel, Guni, Iezer, Sillem. These are the children of Bilha, whom Laban gaue vnto his daughter Rachel, & she bare Iacob these seuen soules. All the soules y<sup>e</sup> came with Iacob in to Egipte, † which proceeded out of his loynes (besyde the wyues of his childrē) are altogether sixe & sixtie soules. And Iosephs childrē which were borne vnto him in Egipte, were two soules: so that all the soules of the house of Iacob which came in to Egipte, were seuentye.

And he sent Iuda before him vnto Ioseph, to shew him the waye to Gosen, & they came in to the lande of Gosen. Then Ioseph bended his charett fast, and wente vp to mete Israel his father vnto Gosen. And whan he sawe him, he fell aboute his neck, & wepte sore vpon his neck. Then sayde Israel vnto Ioseph: Now am I content to dye, for so moch as I haue sene thy face, that thou art yet alyue.

Ioseph sayde vnto his brethren, & to his fathers house: I will go vp, & tell Pharaο, & saye vnto him: My brethrē and my fathers house are come vnto me out of the lande of Canaan, and are keepers of catell (for they are men that deale with catell:) their small & greate catell, and all that they haue, haue they brought with them. Now yf Pharaο call

\* Iosu. 24. a. Act. 7. b. \* Esa. 52. a. † Nu. 26. a.

† 1 Par. 5. a. † 1 Par. 8. a.

† Ge. 29. d.

† Ge. 41. g.

† Deut. 10. d.

you, and saye: what is youre occupacio? then ye shal saye: Thy seruantes are men y<sup>e</sup> haue dealt with catell from oure youth vp hytherto, both we & oure fathers, that ye maye dwell in the lande of Gosen: for the Egipcians abhorre all keepers of catell.

## The xliij. Chapter.

**T**HEN came Ioseph, and tolde Pharaο & sayde: My father and my brethren, their small & greate catell, & all y<sup>e</sup> they haue, are come out of y<sup>e</sup> lande of Canaan: & beholde, they are in the lande of Gosen. And he toke fyeue of his brethren, & presented them vnto Pharaο. Then sayde Pharaο vnto his brethren: What is youre occupacion? They answered: Thy seruantes are keepers of catell, we and oure fathers also. And they sayde morouer vnto Pharaο: We are come to dwell with you in the lande, for thy seruantes haue no pasture for their catell, so sore doth the dertth oppresse the lande of Canaan. Now therefore let thy seruantes dwell in the lande of Gosen.

**B** Pharaο sayde vnto Ioseph: Thy father and thy brethren are come vnto the: the lande of Egipte is open before the, let them dwell in the best place of the lande, & se y<sup>e</sup> they dwell euen in the lande of Gosen. And yf thou knowest that there be men of actiuyte amōge thē, make thē rulers of my catell.

Ioseph brought in Iacob his father also, & set him before Pharaο. And Iacob thanked Pharaο. But Pharaο axed Iacob: How olde art thou? Iacob sayde: The tyme of my \*pylgremage is an hūdreth and thirtie yeares: litle and euell is the tyme of my pilgremage, and attayneth not vnto the tyme of my fathers in their pylgremages. And Iacob thanked Pharaο, and wēte out from him.

**C** So Ioseph prepared dwellings for his father and his brethren, & gaue them a possession in the lande of Egipte, euen in the best place of the lande, namely, in the lande of Raemeses, as Pharaο cōmaunded. And he made prouision for his father and his brethren, and all his fathers house with bred, euen as yonge children.

There was no bred in all the londe, for the dertth was very sore: so y<sup>e</sup> the lande of Egipte & the lande of Canaan were famished by y<sup>e</sup> reason of the dertth. And Ioseph brought

together all the money that was founde in Egipte and Canaan, for y<sup>e</sup> corne that they bought. And he layed vp all the money in Pharaοs house.

Now whan money fayled in the lande of Egipte and Canaan, all the Egipcians came vnto Ioseph, & saide: Geue vs bred. Why suffrest thou vs to dye before y<sup>e</sup>, because we are without money? Ioseph saide: Brynge hither youre catell, so wil I geue you for youre catell, seynge ye are without money. Then brought they their catell vnto Ioseph. And he gaue thē bred for their horses, shepe, oxen and Asses. So he fed them with bred y<sup>e</sup> yeare, for all their catell.

Whan y<sup>e</sup> yeare was ended, they came vnto him the next yeare, & sayde vnto him: We wil not hyde it from oure lorde, y<sup>e</sup> not onely the money, but all the catell also is spent vnto oure lorde: & there is nothinge left more for oure lorde, but onely oure body & oure lande. Wherefore suffrest thou both vs to dye, and oure londe? Take vs and oure lāde for bred, that we and oure lande maye be bonde vnto Pharaο: geue vs sede, that we maye lyue and not dye, & y<sup>e</sup> the lande become not a wilderness.

So Ioseph toke all the lande of Egipte in for Pharaο: for the Egipcians solde euery man his lande, because y<sup>e</sup> dertth was so mightie vpon them: and so the lōde became Pharaοs, with the people that wente out and in at his cities, from one syde of Egipte vnto the other, excepte the prestes londe, that toke he not in: For it was ordered of Pharaο for the prestes, that they shulde eate that which was appoynted them, which he gaue them, therefore they neded not to sell their londes.

**F** Then sayde Ioseph vnto the people: Beholde, I haue taken possession of you and youre lande this daye for Pharaο, Beholde, there haue ye sede, sowe the londe, and of the corne ye shall geue the fifth parte vnto Pharaο: foure partes shalbe youre, to sowe the londe for youre sustenance, and for youre houses and children.

They sayde: Let vs but lyue, & fynde grace before the oure lorde, we wyl gladly be Pharaοs seruantes: So Ioseph made thē a lawe vnto this daye ouer the Egipcians londe, to geue Pharaο the fifth parte, excepte the prestes londe, which was not bonde vnto Pharaο.



So Israel dwelt in Egipte in the londe of Gosen, and had it in possession, and grew and multiplied exceedingly. And Iacob lyued seuentene yeare in the lande of Egipte, so that his whole age was an hūdreth and seuen and fourty yeares.

Now when the tyme came that Israel shulde dye, he called Ioseph his sonne, and sayde vnto him: Yf I haue founde grace in thy sight, \* then laye thine honde vnder my thye, y thou shalt shewe mercy and faithfulness vpon me, and not burye me in Egipte, but I will lye by my fathers, and thou shalt carye me out of Egipte, ¶ burye me in their buryall. He sayde: I wil do as thou hast sayde. But he sayde: † Then sweare vnto me. And he sware vnto him. Thē Israel bowed himself towardē the bed heade.

### The xliiij. Chapter.

**A**FTER this it was tolde Ioseph: Beholde, thy father is sicke. And he toke with him his two sonnes Manasses and Ephraim. Then was it tolde Iacob: beholde, thy sonne Ioseph cōmeth vnto y. And Israel toke a corage vnto him, ¶ sat vp vpō y bed, ¶ sayde vnto Ioseph: The Allmyghty God appeared vnto me: at Lus in y lāde of Canaan, ¶ blessed me, ¶ saide vnto me: Beholde, I wil cause y to growe ¶ increase ¶ wyll make a multitude of people of y, ¶ wil geue this lāde vnto thy sēde after y for an euerlastinge possession. Therefore shal now thy two sonnes<sup>a</sup> Manasses ¶ Ephraim (which were borne vnto the in Egipte, before I came hither vnto the) be myne, like as Ruben ¶ Simeon. As for those that thou begettest after thē, they shal be thine owne. But these shalbe named with the names of their brethren in their inheritaunce.

And whā I came out of Mesopotamia, Rachel dyed by me in the<sup>b</sup> lande of Canaan, by the waye, whan there was yet but a felde brede vnto Ephrath: and I buried her in the waye towardē Ephrath, which now is called Bethlehem.

And Israel loked vpon Iosephs sonnes, ¶ sayde: What are these? Ioseph answered: They are my sonnes, which God hath geuen me here. He sayde: Brynge thē hither to me, y I maye blesse thē. (For Israels eyes were heuy for age, ¶ he coude not well se.)

And he brought thē vnto him. So he kyssed them, ¶ embraced thē, ¶ saide vnto Ioseph: Beholde, I haue sene thy face, which I thought not: ¶ lo, God hath caused me to se thy sēde also. And Ioseph toke them from his lappe, and they fell downe to the grounde vpon their face.

Then Ioseph toke them both, Ephraim in his right hande towardē Israels left hāde, and Manasses in his left hande towardē Israels right hāde, ¶ brought thē vnto him. But Israel stretched out his right hande, ¶ layed it vpō y heade of Ephraim y yōgest ¶ his left hande vpō Manasses heade, ¶ did so wyttyngly with his handes, for<sup>c</sup> Manasses was y firstborne. And<sup>d</sup> he blessed Ioseph, ¶ saide: The God before whō my fathers Abrahā ¶ Isaac haue walked: y God y hath fed me my lyfe longe vnto this daye: the angell which hath delyuered me frō all euell, blesse these laddes, y they maye be called after my name, ¶ after y name of my fathers Abrahā ¶ Isaac, y they maye growe ¶ multiplie vpon earth. But whā Ioseph sawe y his father layed y right hāde vpō Ephraims heade, it displeased him, ¶ he lift vp his fathers hande, to remoue it frō Ephraims heade vnto y heade of Manasses, ¶ sayde vnto him: Not so my father, this is y firstborne, laye thy right hāde vpō his heade. Neuertheles his father wolde not, ¶ saide: I knowe it well my sonne, I knowe it well, this shall be a people also, ¶ shal be greate: but his yonger brother shal be greater thē he, ¶ his sēde shal be full of people. So he blessed them the same daye ¶ saide: In y shal Israel blesse, so y it shal be sayde: God set the as Ephraim ¶ Manasses. And so he set Ephraim aboue Manasses.

And Israel saide vnto Ioseph: Beholde, I dye, ¶ God shall be with you, ¶ brynge you agayne in to y lande of youre fathers. ¶ I haue geuen the a pece of londe, without thy brethren, which I gat with my swerde and my bowe out of the hande of the Amorites.

### The xliij. Chapter.

**A**ND Iacob called his sonnes, ¶ sayde: Gather you, y I maie tell you, what shal happen vnto you in y last times: Come together, and heare ye childrē of Iacob: Herken vnto Israel youre father.

<sup>a</sup> Ge. 24. a.    <sup>†</sup> Ge. 25. d.    <sup>‡</sup> Ge. 28. c.    <sup>a</sup> Gen. 41. g.    <sup>b</sup> Gen. 25. d.    <sup>c</sup> Iosu. 17. a.    <sup>§</sup> Heb. 11. d.

<sup>d</sup> Iere. 31. b.    ¶ Iob. 4. a.

Rubē my first sonne, \*thou art my power and the begynnyng of my strength, chefe †in gouernance, ⁊ chefe in auctorite. Thou passest forth swiftly as ‡ water. Thou shalt not be the chefest: For †thou hast clymmed vp vpon thy fathers bed, enen than defyledest thou my couch with goynge vp.

Symeon and Levi brethren, their deedly weapens are perious instrumentes. In to their secretes come not my soule, and my worshipe be not ioyned with their congregacion: §for in their wrath they slew a man, and in their self wyll they houghed an ox. Cursed be their wrath, because it is so fearece: and their indignacion, because it is so rigorous. I wil deuyde them in Iacob, and scatter them in Israel.

33 ¶ Iuda, thou art he. Thy brethren shall prayse the: for thy hāde shal be in thine enemies neck: thy fathers children shall stoupe vnto the. ¶ Iuda is a yonge lyon, thou art come vp hye my sonne, frō the spoyle. \*\* He kneled downe and couched himself as a lyon ⁊ as a lionesse: who wil rayse him vp? The cepter shal not be removed frō Iuda, ner a master frō his fete, tyll the Worthye come, and vnto him shal the people fall. He shall bynde his foale vnto the vyne, and his Asses colte to ‡ noble braunch. He shal wash his garment in wyne, and his mantell in the bloude of grapes. His eyes are roudier then wyne, and his teth whyter then mylck.

¶ Zabulon shal dwell in the hauen of the see, and in the porte of shippes, and shal border vpon Sydon.

Isachar shal be a stronge Asse, ⁊ laye him downe betwixte ‡ borders. And he saw rest, that it was good, and the lande, that it was pleasaunt. And bowed downe his shulder to beare, and became a seruauēt vnto trybute.

¶ Dan shal be iudge in his people, as well as a trybe in Israel. Dan shalbe a serpent in the waye, and an edder in the path, and bite the horse in the heles, that his ryder maye fall backwarde. LORDE I loke for thy saluacion.

As for Gad, a wapened hoost of men shal fall violently vpon him, but he shall hurte them in the helme.

Of Asser cometh his fat bred, and he shal geue delicates vnto kynge.

\*Nepthali is a swift hynde, and geneth goodly wordes.

The frutefull sonne Ioseph, that florishinge sonne to loke vpon, the daughters go vpō the wall. And though the shoters angered him, stroue with him, and hated him, yet his bowe bode fast, and the armes of his hādes were made stroge by the handes of ‡ Mightie in Iacob. Of him are come herdynen ⁊ stones in Israel. Of thy fathers God art thou helped, ⁊ of the Allmightie art thou blessed, with blessinges of heauen from aboue, with blessinges of ‡ depe ‡ lyeth vnder, with blessinges of brestes ⁊ wombes. The blessinges promised vnto thy father and my fore elders go mightly, after the desyre of the hyst in the worlde: these shal light on Iosephs heade, and on the toppe of his heade, that was separate from his brethren.

Ben Iamin, a rauyschinge wolfe. In the mornynge shal he deuoure the praye, but in the euenynge he shal deuyde the spoyle.

All these are the twolue trybes of Israel: and this is it that their father spake vnto them, whan he blessed them, euery one with a sundrye blessinge.

And he commaunded them, and sayde vnto them: I shal be gathered vnto my people, †burye me with my fathers in ‡ caue which is in the felde of Ephron the Hethite, in the dubble caue that lyeth ouer against Mamre in ‡ lande of Canaā, which Abrahā bought with the felde, of Ephron the Hethite for a possession to burye in. ¶ There buried they Abrahā ⁊ Sara his wife, there buried they Isaac also ⁊ Rebecca his wife: ⁊ there buried I Lea, in the good of the felde ⁊ of the caue therin, which was bought of the Hethites.

And whan Iacob had ended this commaundement vnto his children, he pluckte his fete together vpon the bed, and died, and was gathered vnto his people. Thē fell Ioseph vpon his fathers face, and wepte, and kyssed him.

### The I. Chapter.

AND Ioseph comaūded his seruauētes ‡ Plisiās, to embawme his father. And the Phisicians embawmed Israel, tyll fourtye dayes were ended (for so longe endured the dayes of embawminge) ⁊ the Egipcians bewayled him seuentye dayes.

\* Gen. 29. f. † Deu. 21. c. ‡ Gen. 35. c. 1 Par. 6. a. § Gen. 34. d. ¶ 1 Pa. 6. a. ¶ Mich. 5. b. \*\* Nu.

23. d. † Ios. 19. a. ‡ Iud. 13. 14. 15. 16. 17. 18. § Iud. 4. 5. ¶ Gen. 23. c. ¶ Gen. 25. c. ¶ Act. 7. b.

Now when the mournynge dayes were ended, Ioseph spake vnto Pharaos housholde, ⁊ sayde: Yf I haue founde fauoure in youre sight, thē speake vnto Pharao and saie: My father hath taken an ooth of me, ⁊ sayde: Beholde, I dye, \*burie me in myne owne graue, which I dygged for myself in the lāde of Canaan. Therfore wyl I now go vp, and burye my father, and come agayne. Pharao saide: Go thy waye vp, and burye thy father, acordinge as thou hast sworne vnto him.

33 So Ioseph wēte vp, to burye his father. And there wēte with him all Pharaos seruātes † were the elders of his courte, and all † elders of the lande of Egipte, ⁊ all Iosephs housholde, and his brethren, and his fathers housholde. Onely their children, shepe ⁊ oxen left they in † lāde of Gosen, ⁊ toke their iourney vp with him, vpō charettes and horses, and the company was exceedinge greate.

Now when these came to the playne of Atad † lyeth beyonde Iordane, they made there a very greate and bytter lamentacion, ⁊ \* he mourned for his father seuē dayes. And whā the people in the lande (the Cananites) sawe the mournynge in the playne of Atad, they sayde: The Egipcians make there greate lamētacion. Therfore is the place called: The lamentacion of the Egipcians, which lyeth beyonde Iordane.

And his children dyd as he had cōmaunded them, † and caried him to † lande of Canaan, and buried him in † dubble caue, that Abraham † bought with the felde for a possession to bury in, of Ephron † Hethite ouer ageynst Mamre. So Ioseph toke his iourney agayne in to Egipte with his brethren, and with all those that wente vp with him to burye his father, when they had buried him.

But Iosephs brethrē were afrayed, whā their father was deed, and sayde: Ioseph might happily haue indignacion at vs, and recompense vs all the euell that we dyd vnto him, † therefore let they saye vnto him: Thy father commaunded before his death, and sayde: Thus shal ye saye vnto Ioseph: O forgene thy brethren the offence and their synne, that they dyd so euell vnto the. O forgeue now this trespass of vs the seruāntes of thy fathers God. But Ioseph wepte, when they spake so vnto him.

And his brethren wente, and fell downe before him, and sayde: Beholde, here are we thy seruāntes. Ioseph sayde vnto thē: Feare ye not, for I am vnder God. Ye thought euell ouer me, but God hath turned it vnto good, to do as it is come to passe this daye, for the sauynge of moch people. Therfore be not ye now afrayed, I wyl care for you and youre children. And he comforted them, and spake louyngly vnto them.

Thus dwelt Ioseph in Egipte with his fathers house, and lyued an hūdreth and ten yeare, † and sawe Ephrayms children, vnto † thirde generacion: In like maner the children of Machir the sonne of Manasses, begat children also vpon Iosephs lappe. 34

And Ioseph sayde vnto his brethren: † I dye, and God wyl vyset you, and brynge you out of this lande, to the lande that he sware vnto Abraham, Isaac and Iacob. Therfore toke he an ooth of the childrē of Israel, and sayde: Whan God shal vyset you, † thē cary my bones frō hence. So Ioseph dyed, whā he was an hūdreth and ten yeare olde, and they embawmed him, ⁊ layed him in a chest in Egipte.

\* Gen. 47. g. \* Ecclī. 22. b. † Gen. 49. e. Act. 7. b. † Gen. 23. c. † Gen. 37. d. † Tob. 14. a.

Iob 42. c. Psal. 127. a. † Hebr. 11. d. † Exo. 13. d. Iosu. 24. f.

The ende of the first boke of Moses, called Genesis.

# The seconde boke of Moses, called, Exodus.

What this boke conteyneth.

## Chap. I.

The childrē of Israel increase in Egipte. The kyngē commaundeth to slaye thē, and to drowne them.

## Chap. II.

The byrth of Moses, which is layed vpō the water. Pharaos doughter taketh him and bringeth him vp. He slayeth one of the Egipcians, and flyeth his waye in to Madian, where he marieth. The childrē of Israel crye vnto the LORDE.

## Chap. III.

God appeareth vnto Moses in the bush, and sendeth him vnto the kyngē and the people.

## Chap. IIII.

Moses is loth to go, & excuseth himself. But the LORDE enfourmeth him, maketh him stronge, and comforteth him. Moses taketh leue of his father in lawe, to go vnto his people.

## Chap. V.

Moses and Aaron go vnto the kyngē, which oppresseth the people the more.

## Chap. VI.

God geueth Moses more instructiō and sendeth him vnto the people. The trybes are nombred.

## Chap. VII.

Moses and Aaron go vnto the kyngē, and shewe tokens before him : but the kyngē waxeth hard harted.

## Chap. VIII.

After many tokens Pharaos graunteth to let the people go : but assone as the plage ceaseth, he is as vngodly as afore.

## Chap. IX.

There commeth a death amōge all the catell : thē commeth the sores, blaynes, and the hayle.

## Chap. X.

The greshoppers and darcknes in Egipte. Pharaos forbyddeth Moses to come eny more in his sight.

## Chap. XI.

The LORDE promisetht to brynge yet another plage vpon Egipte, and cōmaundeth the Israelites to borowe Iewels of syluer and golde of the Egipcians.

## Chap. XII.

The vse of the Easterlambe. God slayeth all the firstborne. Pharaos dryueth all the people out of the lande.

## Chap. XIII.

God commaundeth to sanctifie all the firstborne vnto him, and carieth them towarde the lande of promyse, not the next waye but thorow the wyldernes, by a cloude in the daye tyme, and a pyler of fyre in the night.

## Chap. XIII.

Pharaos foloweth vpō the people of God, which delyuereth his owne, carieth them thorow the reed see, & drowneth the enemies therin.



## The ij. boke of Moses.

### Chap. XV.

Moses and the people synge a songe of thankes-geuyng vnto the LORDE, and come to Marath, where the bytter water is made swete.

### Chap. XVI.

The LORDE sendeth quayles and the Manna to the vnpacient people.

### Chap. XVII.

Water cometh out of the stonye rocke. They fight agaynst Amaleck.

### Chap. XVIII.

Iethro bryngeth Moses his wife and children. and geueth him a good counsell.

### Chap. XIX.

The LORDE appeareth vnto Moses vpon mount Sinai. Moses sheweth the people.

### Chap. XX.

The LORDE geueth Moses the two tables of the commaundementes vnto the people.

### Chap. XXI.

Lawes and statutes concernynge bodely thynges. Of murthur, theft and other mo.

### Chap. XXII.

Of theft. Of hurte that is done with wyll or vnawarres. Of thynges geue to kepe. Of borowyng and pledges.

### Chap. XXIII.

Many dyuerse lawes & statutes.

### Chap. XXIII.

Of the boke and bloude of the couenaunt.

### Chap. XXV. XXVI.

The LORDE comaundeth Moses to make the Sanctuary, and the thynges belonging therto.

### Chap. XXVII.

Of the altare and the apparell therof. Of the courte of the habitacio. Of the oyle and lampes.

### Chap. XXVIII.

How the prestes were arayed and consecrated.

### Chap. XXIX.

The consecratinge of Aaron, of his sonnes, and of the altare.

### Chap. XXX.

Of the altare of incense, and the brasen lauer, the anoyntinge oyle and incense.

### Chap. XXXI.

The workmen are called. The keepynge of the Sabbath. The two tables of wytnes are geuen Moses.

### Chap. XXXII.

They make the golden calf, Moses in his displeasure breaketh the tables, and punysheth the transgressours

### Chap. XXXIII.

The people mourne. Moses pitcheth the tabernacle, and the LORDE talketh with him.

### Chap. XXXIII.

Moses receaueth other tables of the LORDE with certaine lawes. The people are afayed at the brightnes of his face.

### Chap. XXXV.

Certaine statutes cöcerninge the Tabernacle. The workemen are appoynted.

### Chap. XXXVI.

What the thynges be that they made.

### Chap. XXXVII.

The tabernacle of witnesse with the staues, Cherubins, the table, candelsticke.

### Chap. XXXVIII.

The altare of brêtofferiges with the thynges belonging therto.

### Chap. XXXIX.

Of the prestes garmentes.

### Chap. XL.

The LORDE comaundeth Moses to set vp the tabernacle, & to order the apparell therof.

## The first Chapter.

**A** THESE are y names of the "childrē of Israel, that came with Iacob in to Egipte: euery one came in with his house, Ruben, Simeon, Leui, Iuda, Isachar, Zabulō, Ben Iamin, Dan, Nephtali, Gad and Aser. And of all the soules that came out of the loynes of Iacob, there were seuentie.

As for Ioseph, he was in Egipte all ready. Now whā Ioseph was deed, and all his brethren, and all they that lyued at that tyme, the children of Israel grewe,<sup>a</sup> and increased, and multiplied, and became exceedinge mightie, so y the lande was full of them.

**B** The came there a new kynge ouer Egipte, which knewe nothinge of Ioseph, and sayde vnto his people: Beholde, the people of the children of Israel are many, & mightier then we: Vp, let vs deale wysely with them, y there be not so many of them. For yf there shulde ryse vp eny warre agaynst vs, they might ioyne them selues also vnto oure enemies, and ouercome vs, & so get them out of the lande.

And he set worke masters ouer them, to kepe them vnder with burthens. (For they buylded the cities Phiton and Raemeses, for treasuries vnto Pharaο.) But the more they vexed them, the more they multiplied and grew.

**C** Therefore had they indignaciō on the children of Israel, and the Egiptians compelled the children of Israel without mercy to do serunyce, and made their lyues bytter vnto them with greuous labour in claye and brycke, and with allmaner of bondage in y fælde, and with allmaner of labour, which they layed vpon them without mercy.

And the kynge of Egipte sayde vnto the mydwuyes of the Hebrueswomen. (Of the which one was called Siphra, and the other Pua:) Whan ye helpe the women of the Hebrues, and se vpon the stole, that it is a sonne, then slaye him: but yf it be a daughter, let her lyue. Neuertheles the mydwuyes feared God, & dyd not as the kinge of Egipte commaunded them, but let the children lyue.

**D** Then the kynge of Egipte called the mydwuyes, and sayde vnto them: Wherefore do ye this, that ye let the children lyue? The mydwuyes answered Pharaο: The women of the Hebrues are not as the women of Egipte,

for they are sturdy wemen: or euer the mydwuyes come at them, they are deluyered.

Therefore God dealt well with the mydwuyes. And the people multiplied, and became exceedinge mightie. And for so moch as the mydwuyes feared God, \* he made them houses. Then Pharaο commaunded all his people and sayde: All the sonnes that are borne, cast in to the water, but let all the daughters lyue.

## The ij. Chapter.

**A** ND there wente forth a man of the house of Leui,<sup>c</sup> and toke a daughter of Leui. † And the wife conceived and bare a sonne. And whan she sawe y it was a proper childe, she hyd him thre monethes. And whan she coude hyde him no longer, she toke an Arke of redes, and dawbed it ouer with slyme and pitch, and layed the childe therein, and set it amonge the redes by the waters brynke. But his sister stode a farre of, to wete what wolde come of him.

And Pharaοs daughter came downe, to wash herself in the water: And hir maydens walked by the water syde: and whan she sawe the Arke amonge the redes, she sent one of hir maydens, and caused it to be fett. And whan she opened it, she sawe y childe: and beholde the babe wepte. Then had she pytie vpon it, and sayde: It is one of the Hebrues children.

**B** Then sayde his syster vnto Pharaοs daughter: Shal I go, and call the a nurse of the Hebrues wemen, to nurse y the childe? Pharaοs daughter sayde vnto her: Go thy waye. The mayde wente, and called the childes mother. Then sayde Pharaοs daughter vnto her: Take this childe, and nurse it for me, I wyll geue y thy rewarde. The woman toke the childe, and nursed it.

And whan the childe was growne, she brought it vnto Pharaοs daughter, and it became hir sonne, and she called him Moses. For she sayde: I toke him out of the water.

Vpon a tyme whan Moses was greate, he wente forth vnto his brethren, and loked vpon their burthens, and sawe, that an Egiptia smote one of his brethren y Hebrues. And he loked rounde aboute him: and whan he sawe that there was no man, he slew the Egiptian, and buried him in the sonde.

<sup>a</sup> Gen. 46. b.<sup>b</sup> Psal. 104. c. Act. 7. c.<sup>c</sup> Psalm

126. a.

<sup>c</sup> Exod. 6. c.

† Act. 7. c. Heb. 11. d.

The next daye he wente forth also, and sawe two men of the Hebrues stryunge together, and sayde to the vngodly: Wherefore smyttest thou thy neyghboure? But he sayde: \* Who made the a ruler or iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egipcian? Thē was Moses afraied, and sayde: How is this knowne? And Pharaο herde of it, and sought for Moses, to slaye him. But Moses fled from Pharaο, and kepte him in the lande of Madian, and sat him downe by a wells syde.

The prest Madian had seuen daughters, which came to drawe water, and fylled the troughe, to geue their fathers shepe to drinke. Then came the shepherdes, and droue thē awaye. But Moses gat him vp, and helped them, and gaue their shepe to drynke. And when they came to Reguel their father, he sayde: How came ye so soone to daie? They sayde: A man of Egipte deliuered vs from y shepherdes, and drew vnto vs, and gaue the shepe to drynke. He sayde vnto his daughters: Where is he? Wherefore let ye the man go, that ye called him not to eate with vs?

And Moses was content to dwell with the man. And he gaue Moses his daughter Zipora, which bare him a sonne, and he t called him Gerson, for he sayde: I am become a straunger in a straunge lande. And she bare him yet a sonne, whom he called Elieser, and sayde: The God of my father is my helper, and hath deliuered me from Pharaοs hāde.

But after this in processe of tyme, the kynge of Egipte dyed. And the childrē of Israel sighed ouer their laboure, and cried. And their crye ouer their laboure, came before God. And God herde their cōplaynte, t remebred his couenaunt t with Abraham Isaac and Iacob. And God lokēd vpon the childrē of Israel, and God knew it.

### The iij. Chapter.

**M**OSSES kepte the shepe of Iethro his father in lawe prest of Madian, t droue the shepe on the backsyde of the wyldernes, and came to the mountayne of God, Horeb. <sup>a</sup>And the angell of y LORDE appeared vnto him in a flāme of fyre out of the bush. And he sawe that y bush brent with fyre, and yet

was not consumed, and saide: I wil go hence, and se this greate sight, why y bush is not brent.

Whan the LORDE sawe, that he wente his waye to se, God called vnto him out of the bush, and sayde: Moses, Moses. He answered: Here am I. He sayde: Come not hither, put thy shues of thy fete, b for the place where vpon thou stondest, is an wholly groude. And he sayde morouer: I am the God of thy father, the God of Abraham, y God of Isaac, and the God of Iacob. And Moses couered his face, for he was afraied to loke vpon God.

And the LORDE sayde: I haue sene the trouble of my people in Egipte c t haue herde their crye ouer those that oppresse them. I knowe their sorowe, and am come downe to deliuer them from the power of the Egipcians, and to carye them out of that lōde, in to a good and wyde londe, euen in to a londe that floweth with mylke and hony: namely, vnto the place of the Cananites, Hethites, Amorites, Pheresites, Heuytes t Iebusites. For so moch now as the complaynte of the children of Israel is come before me, t I haue sene their oppression wherwith the Egipcians oppresse them: Go now thy waye therfore, d I wil sende the vnto Pharaο, that thou mayest brynge my people the children of Israel out of Egipte. Moses sayde vnto God: Who am I, e y I shulde go vnto Pharaο, and brynge the children of Israel out of Egipte?

He sayde: I wyll be with the: t this shall be the token, y I haue sent the. Whan thou hast brought my people out of Egipte, ye shal serue God vpon this mountayne. Moses sayde vnto God: Beholde, whan I come to the childrē of Israel, and saye vnto them: The God of youre fathers hath sent me vnto you, t they saye vnto me: What is his name? what shal I saye vnto them? God saide vnto Moses: I wyl be what I wyll be. And he sayde: Thus shalt thou saye vnto y children of Israel: f I wyl be hath sent me vnto you. And God sayde morouer vnto Moses: g Thus shalt thou saye vnto the children of Israel: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, y God of Iacob hath sent me vnto you, this is my name

\* Ge. 19. b. Mat. 21. c. Act. 7. c. t Nu. 12. a.  
Exo. 18. a. t Iudic. 2. c. Gen. 15. c. a 4 Es. 14. a.  
Act. 7. d. b Iosu. 5. d. c Matt. 22. d. Mar. 12. c.

Luc. 20. c. § Exo. 22. c. Eccli. 21. a. d Act. 7. e.  
c Iudi. 6. c. || Iob. 8. c. e Heb. 11. c.

**D** for euer, and my memoriall from childe to childes childe. Go thy waye therfore, and gather the elders of Israel together, and saye vnto them: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, the God of Iacob hath appeared vnto me, and sayde: I haue vysited you, and sene what is done vnto you in Egipte, and haue sayde: I wil bringe you out of the trouble of Egipte, in to y<sup>e</sup> lande of y<sup>e</sup> Cananites, Hethites, Amorites, Pheresites, Heuites & Iebusites: in to a lōde y<sup>e</sup> floweth with mylke and hony. And yf they heare thy voyce, then shalt thou and the elders of Israel go in to the kynge of Egipte, and saye vnto him: <sup>a</sup> The LORDE God of y<sup>e</sup> Hebrues hath called vs. <sup>b</sup> Let vs go now therfore thre dayes iourney in the wyl-dernes, y<sup>e</sup> we maye do sacrifice vnto the LORDE oure God.

**E** But I knowe, that the kynge of Egipte wil not let you go, but thorow a mightie hāde. For I will stretch out myne hande, & smyte Egipte with all maner of wonders which I will do therin: after y<sup>e</sup> shal he let you go. <sup>c</sup> And I wil gene this people fauoure in the sight of the Egiptians: so that whan ye go forth, ye shal not go forth emptie: but euery wife shall borowe of hir neyghboursse & of her that sojourneth in hir house, Iewels of syluer and golde and rayment: those shal ye put vpon youre sonnes and daughters, and spoyle the Egiptians.

The iiii. Chapter.

**A** **M**OSSES answered, & sayde: Beholde, they shall not beleue me, ner heare my voyce, but shal saye: The LORDE hath not appeared vnto the. The LORDE sayde vnto him: What is y<sup>e</sup>, that thou hast in thine hande? He saide a staff. He sayde: Cast it from the vpon the grounde. And he cast it frō him: then was it turned to a serpent. And Moses fled frō it. But y<sup>e</sup> LORDE saide vnto him: Stretch forth thine hande, & take it by the taylor. Then stretched he forth his hande, and toke it, and it became a staff agayne in his hande. Therefore shal they beleue that y<sup>e</sup> LORDE God of their fathers, the God of Abraham, the God of Isaac y<sup>e</sup> God of Iacob hath appeared vnto the.

**B** And the LORDE sayde furthermore vnto him: Thrust thine hāde in to thy bosome.

And he thrust it in to his bosome, & toke it out: beholde, thē was it leper like snowe. And he saide: Put it in to thy bosome agayne. And he put it agayne in to his bosome, & toke it out: beholde, thē was it turned agayne as his flesh. Yf they wil not beleue the, ner heare y<sup>e</sup> voyce of the first token, yet shal they beleue the voyce of the seconde token. But yf they wil not beleue these two tokens ner heare thy voyce, then take of the water of the ryuer, and poure it vpon the drye londe: so shall the same water y<sup>e</sup> thou hast takē out of y<sup>e</sup> ryuer, be turned vnto bloude vpō y<sup>e</sup> drye londe.

But Moses sayde vnto the LORDE: <sup>c</sup> Oh my LORDE, I am a man that is not eloquēt, from yesterdaye & yesterdaye, & sence the tyme y<sup>e</sup> thou hast spoken vnto thy seruauit: for I haue a slowe speach, & a slowe tunge. The LORDE sayde vnto him: Who hath made the mouth of man? Or who hath made the domme, or the deaf, or the seynge or y<sup>e</sup> blynde? Haue not I the LORDE done it? Go now thy waye therfore, I wil be with thy mouth, & teach the what thou shalt saye.

But Moses sayde: My LORDE, sende whom thou wilt sende. Then was the LORDE very angry at Moses, and saide: Do not I knowe then, y<sup>e</sup> thy brother Aaron the Leuite is well spoken? And beholde, he shal go forth to mete y<sup>e</sup>: & whan he seyth the, he shal reioyse from his hert. Thou shalt speake vnto him, & put the wordes in his mouth: & I wil be with thy mouth & his, and teach you what ye shall doo: & he shall speake vnto the people for the. He shal be thy mouth, & thou shalt be his God. And take in thine hande this staff, wherewith thou shalt do tokens.

**D** Moses wēte, and came agayne vnto Iethro his father in lawe, and sayde vnto him: Let me go (I praye the) that I maye turne agayne vnto my brethrē, which are in Egipte, and se whether they be yet alyue. Iethro sayde vnto him: Go thy waye in peace. The LORDE sayde also vnto him in Madian: Go thy waye, turne agayne in to Egipte, for y<sup>e</sup> mē are deed, that sought after thy life. So Moses toke his wife, and his sonnes, and caried them vpon an Asse, & wente agayne in to the lande of Egipte, & toke the staff of God in his hande. And the LORDE saide vnto Moses: When thou comest agayne in to Egipte, se y<sup>e</sup> thou do

<sup>a</sup> Exo. 5. a.

<sup>b</sup> Exo. 8. f.

<sup>c</sup> Exo. 11. a. and 12. e.

<sup>d</sup> Iere. 1. a. Acto. 8. b.

<sup>e</sup> Exod. 4. e.



all the wonders (before Pharaο) which I haue put in thy hāde. <sup>a</sup>But I wil hardē his hert, <sup>y</sup> he shal not let the people go. And thou shalt saie vnto Pharaο: Thus sayeth <sup>y</sup> LORDE: Israel is my firstborne sonne, <sup>α</sup> I saye vnto the: Let my sonne go, <sup>y</sup> he maye serue me: Yf thou wilt not let him go, <sup>b</sup> then wil I slaye thy firstborne sonne.

<sup>32</sup> And as he was by the waye in the Inne, the LORDE met him, and wolde haue slayne him. Then toke Zipora <sup>a</sup>a stone, and circumeiēd the foreskynne of hir sonne, and touched his fete, and sayde: A bloody brydegrome art thou vnto me. <sup>T</sup>hē let he him go. But she sayde: A bloody brydegrome, because of the circumcision.

And the LORDE sayde vnto Aaron: Go mete Moses in the wildernes. And he wēte, <sup>α</sup> met him on the mount of God, and kyssed him. And Moses tolde Aaron all the wordes of the LORDE, which had sent him: <sup>α</sup> all the tokens <sup>y</sup> he had charged him withall. And they wēte, <sup>α</sup> gathered all the elders of the childrē of Israel. And Aaron tolde all <sup>y</sup> wordes, <sup>y</sup> the LORDE had spokē vnto Moses: <sup>α</sup> dyd the tokens before the people, <sup>α</sup> the people beleued. And whan they herde <sup>y</sup> the LORDE vysited the children of Israel, and loked vpon their trouble, they bowed them selues, and worshipped.

#### The b. Chapter.

<sup>33</sup> **A**FTERWARDE wente Moses <sup>α</sup> Aaron, <sup>α</sup> spake vnto Pharaο: Thus sayeth the LORDE the God of Israel: let my people go, <sup>y</sup> they maye kepe holy daye vnto me in the wildernes. Pharaο answered: <sup>†</sup>What felowe is the LORDE, that I must heare his voyce, and let Israel go? I knowe not the LORDE, neither wil I let Israel go.

They sayde: The God of the Hebrues hath called vs. Let vs go now therfore three dayes iourney in the wildernes, <sup>α</sup> do sacrifice vnto the LORDE oure God, <sup>y</sup> there happen not vnto vs pestilēce or swerde. <sup>T</sup>hē sayde <sup>y</sup> kynge of Egipte vnto thē: Why make ye <sup>y</sup> people (thou Moses <sup>α</sup> Aaron) to laue their worke? Get you hēce to youre labour. Pharaο saide morouer: Beholde, <sup>y</sup> people are to many in <sup>y</sup> lande, and yet wil ye byd them ceasse from their labour.

<sup>33</sup> The same daye therfore dyd Pharaο

cōmaunde the workmasters of the people, and their officers, and sayde: Ye shal not gather and geue the people eny more strawe, to burne bryck, as yesterdaye and yeryesterdaye. Let them go, and gather them strawe them selues. And the nombre of the brycke which they made yesterdaye <sup>α</sup> yeryesterdaye, shall ye laye vpon them neuertheles, and mynish nothinge therof: for they are ydle. Therfore crye they and saye: We wil go, and do sacrifice vnto oure God. Let the men be kepte downe with labour, <sup>y</sup> they maye haue to do, <sup>α</sup> not to turne them selues to false wordes.

Then wente the workmasters of the people <sup>α</sup> their officers out, <sup>α</sup> spake vnto the people: Thus sayeth Pharaο: There shall no strawe be geuen you, go youre waye youre selues, and get you strawe, where ye can fynde it. But of youre labour there shall nothinge be mynished. Then were the people scaured in all <sup>y</sup> lande of Egipte, to gather stubble, that they might haue strawe.

And the workmasters haisted them forwarde, <sup>α</sup> sayde: Fulfill youre daye worke, like as whan ye had strawe. And the officers of <sup>y</sup> children of Israel, whom Pharaοs workmasters had set ouer them, were beaten, <sup>α</sup> it was saide vnto them: Wherefore haue ye not fulfilled youre appoynted daye worke to daye and yesterdaye, like as in tymes past?

Than wente the officers of the children of Israel, <sup>α</sup> cōplayned vnto Pharaο: Wherefore wilt thou deale thus with thy seruantes? Thy seruantes haue no strawe geuen thē, <sup>α</sup> yet must we make the brycke that are appoynted vs. And beholde, thy seruantes are beaten, <sup>α</sup> thy people are euell intreated. Pharaο sayde: Ye are ydle, ydle are ye, therfore saye ye: we wil go, and do sacrifice vnto the LORDE. Go now youre waye therfore, <sup>α</sup> worke: there shall no strawe be geuen you, but the nombre of brycke shal ye delyuer.

<sup>33</sup> Then sawe the officers of the children of Israel, <sup>y</sup> it was not amended, for it was sayde: ye shal mynish nothinge of the daye worke of the brycke. And whan Moses <sup>α</sup> Aaron wente from Pharaο, they came forth to mete them, <sup>α</sup> sayde vnto them: The LORDE loke vpon you, <sup>α</sup> iudge it, for ye haue made the sauoure of vs to stynke before Pharaο and his seruantes, and haue geuen them a swerde in their handes, to slaye vs.

<sup>a</sup> Exod. 7. a.

<sup>b</sup> Exod. 12. e.

<sup>a</sup> Iosu. 5. a.

<sup>†</sup> Iob 21. b.

But Moses came agayne vnto the LORDE, and sayde: LORDE, wherfore dealest thou so euell with this people? Wherfore hast thou sent me? For sence the tyme that I wente in vnto Pharaο, to speake vnto him in thy name, he hath dealt euell with this people, and thou hast not delyuered thy people. The LORDE sayde vnto Moses: Now shalt thou se, what I will do vnto Pharaο, for thorow a mightie hande must he let them go, thorow a mightie hande must he dryue them from him out of his londe.

## The bi. Chapter.

**A**ND God spake vnto Moses, & sayde vnto him: I am *ſ* LORDE, & I appeared vnto Abraham, Isaac & Jacob, an Allmightie God: but \*my name, LORDE, haue I not shewed vnto them: My couenaunt also haue I made with them, <sup>b</sup> that I wil geue them the londe of Canaan, the londe of their pilgrimage, wherin they haue bene straungers. Morouer I haue herde the complaynte of the children of Israel, whom *ſ* Egipcians oppresse with labour, and haue remembred my couenaunt.

Therefore saye vnto the childrē of Israel: I am the LORDE, & wil brynge you out from youre burthens in Egipte, & wil rydd you from youre labour, and wil delyuer you thorow a stretched out arme & greate iudgmētes, and will receaue you for my people, & will be youre God: so that ye shal knowe, that I the LORDE am youre God, which brynge you out from the burthen of Egipte, and will brynge you in to the lande, ouer the which I haue lift vp my hande, to geue it vnto Abraham, Isaac and Jacob, *ſ* same will I geue vnto you for a possession. I the LORDE.

**B** Moses tolde this vnto the childrē of Israel. But they herkened not vnto him, for very anguysh of sprete, & for sore labour. Thē spake the LORDE vnto Moses, & sayde: Go thy waye, & speake vnto Pharaο the kyng of Egipte, *ſ* he let the childrē of Israel go out of his lande. But Moses spake before *ſ* LORDE, & saide: Beholde, *ſ* childrē of Israel herke not vnto me, how shulde Pharaο thē heare me? <sup>c</sup> And I am also of vncircumcised lyppes.

So the LORDE spake vnto Moses & Aaron, & gaue thē a commaundemēt vnto the childrē of Israel, & vnto Pharaο the kyng of Egipte, *ſ* they shulde brynge the childrē of Israel out of Egipte.

<sup>d</sup> These are *ſ* heades of the house of their fathers. The children of Ruben the first sonne of Israel, are these: Hanoch, Pallu, Hezron, Charmi: These are the generacions of Ruben.

The children of Simeon are these: Iemuel, Iamin, Ohad, Iachin, Zophar, and Saul the sonne of the Cananitish woman: These are the generacions of Symeon.

These are the names of the childrē of Leui **C** in their generaciōs: <sup>e</sup> Gerson, Kahath and Merari: Leui was an hundreth and seuen & thirtie yeare olde. The children of Gerson are these: Libni and Semei in their generacions. The childrē of Kahath are these: Amram, Iezear, Hebron, Vsiel. <sup>f</sup> Kahath was an hundreth & thre & thirtie yeare olde. The children of Merari are these: Maheli and Musi. These are *ſ* generacions of Leui in their kynreds.

And Amram toke <sup>g</sup> his vnclēs doughter <sup>h</sup> Iochebed to wife, which bare him Aaron & Moses. Amram was an C. & vij. & thirtie yeare olde. The childrē of Iezear are these: Korah, Nepheg, Sichri. The children of Vsiel are these: Misael, Elzaphan, Sithri.

Aaron toke Elizaba *ſ* doughter of Aminadab Nahassons sister to wife, which bare him Nadab, Abihu, Eleasar, Ithamar.

The childrē of Korah are these: Assir, **D** Elkana, & Abiassaph. These are *ſ* generaciōs of *ſ* Korahites. Eleasar Aarons sonne toke one of the daughters of Putiel to wife, which bare him Phineas. These are the heades amonge the fathers of the generacions of the Leuites.

This is *ſ* Aaron & Moses, vnto whom *ſ* LORDE sayde: Bringe *ſ* childrē of Israel out of the lande of Egipte with their armies. It is they (namely Moses & Aaron) *ſ* spake vnto Pharaο the kyng of Egipte, *ſ* they might brynge the children of Israel out of Egipte. The same daie spake *ſ* LORDE vnto Moses in *ſ* lande of Egipte, & sayde: I am *ſ* LORDE, speake thou vnto Pharaο *ſ* kyng of Egipte, all *ſ* I saye vnto *ſ*. And

<sup>a</sup> Exo. 14. b. <sup>b</sup> Ge. 32. e. <sup>c</sup> Gen. 17. a. <sup>d</sup> Exo. 4. c.  
<sup>e</sup> Ge. 46. b. Nu. 26. a. <sup>f</sup> Par. 6. a. <sup>g</sup> Num. 3. c.

<sup>h</sup> 1 Par. 24. b. <sup>i</sup> Exod. 2. a. <sup>j</sup> Nu. 26. g.

he answered before ſ̄ LORDE: Beholde, I am of vncircumcised lippes,\* how shall Pharao thē heare me?

The viij. Chapter.

**A** **T**HE LORDE sayde vnto Moses: Beholde, I haue made the a God ouer Pharao, ⁊ Aarō thy brother shal be thy prophet. Thou shalt speake all ſ̄ I cōmaūde ſ̄: but Aaron thy brother shal speake vnto Pharao, ſ̄ he maye let the childrē of Israel go out of his lande. <sup>b</sup>Neuertheles I wil harden Pharaos hert, ſ̄ I maye multiplie my tokens ⁊ wonders in the londe of Egipte. And Pharao shal not heare you, ſ̄ I maye shewe my hande in Egipte, ⁊ brynge myne armyes, euen my people the childrē of Israel out of ſ̄ lande of Egipte, by greate iudgmētes. And ſ̄ Egipcians shal knowe, ſ̄ I am the LORDE, whan I shal stretch out my hande vpon Egipte, and brynge the children of Israel out from amonge them.

**B** Moses and Aaron dyd as the LORDE cōmaūded them. And Moses was foure score yeare olde, ⁊ Aaron thre ⁊ foure score yeare olde, whan they spake vnto Pharao. And ſ̄ LORDE sayde vnto Moses ⁊ Aaron: Whan Pharao sayeth vnto you: Shew youre wonders, then shalt thou saye vnto Aaron: Take thy staff, and cast it before Pharao, ⁊ it shal turne to a serpent.

Then wēte Moses ⁊ Aaron in vnto Pharao, ⁊ dyd as the LORDE cōmaūded them. And Aaron cast his staff before Pharao ⁊ before his seruantes, ⁊ it turned to a serpēt. Then Pharao called for ſ̄ wyse men ⁊ Sorcerers. And the Sorcerers of Egipte also dyd like wyse with their Sorceries, and euery one cast his staff before him, ⁊ they turned vnto serpentes. But Aarons staff deuoured their staues. So Pharaos hert was hardened, and he herkened not vnto them, euen as the LORDE had sayde.

**C** And the LORDE sayde vnto Moses: The hert of Pharao is hardened, he refuseth to let ſ̄ people go. Get ſ̄ vnto Pharao in the mornyng, beholde, he shal come vnto ſ̄ water, mete thou him vpō the waters brynke, ⁊ take ſ̄ staff which turned to a serpēt, in thine hande, ⁊ saye vnto him: The LORDE God of the Hebrues hath sent me vnto the, ⁊ sendeth ſ̄ worde: <sup>c</sup>Let my people go, that they maye

serue me in the wyldernes: but hither to thou woldest not heare.

Therefore thus sayeth the LORDE: Hereby shalt thou knowe, ſ̄ I am ſ̄ LORDE. Beholde, with the staff ſ̄ I haue in my hande, wil I smyte the water which is in ſ̄ ryuer, ⁊ it shal be turned in to bloude: so that the fishes in the ryuer shall dye, ⁊ the ryuer shall stynke: ⁊ it shal greue the Egipcians to drynke of ſ̄ water of the ryuer.

And ſ̄ LORDE spake vnto Moses: Saye **B** vnto Aaron: Take thy staff, ⁊ stretch out thine hāde ouer ſ̄ waters of Egipte, ouer their ryuers ⁊ brokes ⁊ pondes, ⁊ ouer all water poles, ſ̄ they maye be turned to bloude, ⁊ that there maye be bloude in all ſ̄ lande of Egipte, both in vessels of wodd and stone.

<sup>d</sup>Moses ⁊ Aaron dyd as ſ̄ LORDE cōmaūded them, ⁊ lift vp the staff, ⁊ smote the water ſ̄ was in the ryuer, before Pharao ⁊ his seruantes, ⁊ all the water in the ryuer was turned in to bloude, ⁊ the fysh in the ryuer dyed, ⁊ the ryuer stanke, so ſ̄ the Egipcians coulde not drynke of the water of ſ̄ ryuer, ⁊ there was bloude in all the lande of Egipte. And the Sorcerers also of Egipte, dyd likewise with their Sorceries. But Pharaos hert was hardened, ⁊ he herkened not vnto thē, like as the LORDE had sayde. And Pharao turned him self, ⁊ wente home, ⁊ set not his hert there on. All the Egipcians dygged rōūde aboute ſ̄ ryuer, for water to drinke: for they coulde not drynke of ſ̄ water out of the ryuer. And this endured seuen dayes longe, that the LORDE smote the ryuer.

The viij. Chapter.

**A** **T**HE LORDE sayde vnto Moses: Go thy waye to Pharao, ⁊ speake vnto him: Thus saith the LORDE: Let my people go, ſ̄ they maye serue me: Yf thou wilt not let thē go, beholde, I wil smyte all ſ̄ borders of thy lōde with frogges, so ſ̄ the ryuer shal scraule with frogges: these shal clymme vp, ⁊ come in to thine house, in to thy chamber, where thou slepest, vpon thy bed, and in to the houses of thy seruantes, amonge thy people, in to thine ouens, and vpon thy dowe: and the frogges shall come vp vpon the, and vpon thy people, and vpon all thy seruantes.

<sup>e</sup>And the LORDE spake vnto Moses: Saie **B** vnto Aaron: Stretch forth thine hande with

\* Exod. 6. b. <sup>b</sup> Exo. 4. d. <sup>c</sup> Exod. 8. a. <sup>d</sup> Psal. 77. c.

<sup>e</sup> Psal. 77. c. and 104. d.



thy staff ouer the streames, ⁊ ryuers, ⁊ pondes, and let frogges come vpon the londe of Egipte. And Aaron stretched his hāde ouer the waters in Egipte, ⁊ there came vp frogges, so ⁊ the londe of Egipte was couered.

The Sorcerers also dyd likewise, with their Sorcerirs, ⁊ caused frogges to come vpō ⁊ lōde of Egipte. Thē called Pharao for Moses ⁊ Aaron, ⁊ sayde: \* Praye the LORDE for me, ⁊ he maye take awaye the frogges fro me ⁊ fro my people, ⁊ I will let ⁊ people go, ⁊ they maye do sacrifice vnto the LORDE.

Ⓒ Moses sayde: Hauē thou the honoure before me, ⁊ appoynte me, whā I shal praye for ⁊, for thy seruantes and for thy people: ⁊ the frogges maye be dryuen awaye frō the ⁊ frō thy house, ⁊ remayne onely in the ryuer. He sayde: Tomorow. He sayde: Euen as thou hast sayde, ⁊ thou mayest knowe, ⁊ there is none like vnto the LORDE oure God: And the frogges shal be takē from the, ⁊ from thy house, from thy seruantes, ⁊ from thy people, ⁊ remayne onely in the ryuer.

So Moses ⁊ Aaron wēte from Pharao, ⁊ Moses cried vnto the LORDE for the appoyntment ouer the frogges, which he had promysed vnto Pharao. And ⁊ LORDE dyd as Moses sayde. And the frogges dyed in ⁊ houses, in ⁊ courtes, ⁊ vpon ⁊ felde: ⁊ they gathered the together, here an heape, ⁊ there an heape, ⁊ the lande stanke of them. But whan Pharao sawe ⁊ he had gotten breth, his hert was hardened, and he herkened not vnto thē, euen as the LORDE had sayde.

Ⓓ And the LORDE spake vnto Moses: Saie vnto Aaron: Stretch out thy staff, ⁊ smyte the dust vpon the earth, ⁊ there maye be lyse in the whole lōde of Egipte. They dyd so. And Aaron stretched out his hande with his staff, ⁊ smote the dust vpon the earth, ⁊ there were lyse vpon men and vpon catell: All the dust of the lande was turned vnto lyse in all the lande of Egipte.

The Sorcerers also assayde likewise with their Sorcerirs ⁊ they might brynge forth lyse, but they coude not. And ⁊ lyse were vpon men ⁊ catell. Then sayde ⁊ Sorcerers vnto Pharao: It is the fynger of God. But Pharaos hert was hardened, ⁊ he herkened not vnto thē, euen as the LORDE had sayde.

Ⓔ And ⁊ LORDE saide vnto Moses: Get ⁊ vp tomorow by tymes, ⁊ stonde before Pharao:

beholde, he wil go vnto the water, ⁊ speake thou vnto him: Thus saith ⁊ LORDE: let my people go, ⁊ they maye serue me: yf not, beholde, I wil cause cruell wormes (or flyes) to come vpon the, thy seruantes, thy people, ⁊ thy house, so ⁊ all the Egipcians houses, ⁊ the felde, and what theron is shall be full of cruell wormes: ⁊ the same daye wil I separate the londe of ⁊ Gosen, wherin my people are, so ⁊ no cruell worme shalbe there, that thou mayest knowe, that I am ⁊ LORDE in the myddest of the earth. And I wil set a deluyeraunce betwene my people and thynne. Tomorow shal this token come to passe.

And the LORDE dyd so. And there came perulous cruell wormes in to Pharaos house, in to his seruantes houses, ⁊ vpon all the londe of Egipte: and the londe was marred with noysome wormes.

Ⓕ Thē called Pharao for Moses ⁊ Aaron, ⁊ sayde: Go youre waye, ⁊ do sacrifice vnto youre God in ⁊ londe. Moses sayde: It is not mete, ⁊ we shulde so do, so shulde we offer ⁊ abhominacion of ⁊ Egipcians vnto the LORDE oure God. Beholde, yf we shulde offer the abhominacion of ⁊ Egipcians before their eyes, shulde they not stone vs? Thre dayes iourney will we go in the wyldernes, and do sacrifice vnto the LORDE oure God ⁊ like as he hath sayde vnto vs.

Pharao sayde: I wil let you go, ⁊ ye maie do sacrifice vnto the LORDE youre God in the wyldernes (ouely ⁊ ye go no farther) ⁊ praye for me. Moses sayde: Beholde, whan I am come forth from ⁊, I wil praye vnto ⁊ LORDE, ⁊ the cruell wormes maye be taken from Pharao, ⁊ from his seruantes, ⁊ frō his people, euen tomorow: onely disceauē me nomore, that thou woldest not let the people go to do sacrifice vnto the LORDE.

And Moses wēte out from Pharao, and prayed vnto the LORDE. And the LORDE dyd as Moses sayde, ⁊ toke awaye the cruell wormes from Pharao, from his seruantes, and from his people, so ⁊ there remayned not one. But Pharao hardened his hert euē then also, and let not ⁊ people go.

### The ix. Chapter.

Ⓖ THE LORDE saide vnto Moses: Go in to Pharao, and speake vnto him: Thus saith the LORDE God of ⁊ Hebrues:

\* 3 Re. 13. b. Exod. 9. f. and 10. c. Acto. 8. c.

† Ge. 47. g. ‡ Exod. 3. c.



let my people go, y they maye serue me. Yf thou wilt not, but holde them longer, beholde, the hande of the LORDE shal be vpon thy catell in the felde, vpon horses, vpon Asses, vpon Camels, vpon oxen, vpon shepe with a very sore pestilence. And y LORDE shal make a diuysion betwene the catell of the Israelites & the Egipcians, so y there shal nothinge dye of all that the children of Israel haue. And y LORDE appoynted a tyme, and sayde: Tomorrow shal the LORDE do this vpon earth.

35 And the LORDE dyd the same on the morow. And there dyed of all maner of catell of the Egipcians: but of y catell of y childre of Israel there dyed not one. And Pharaos sent thither, & beholde, there was not one of the catell of Israel deed. But Pharaos hert was hardened, so y he let not y people go. Then sayde y LORDE vnto Moses & Aaron: Take youre handes full of aszshes out of the furnace, & let Moses sprenkle it towarde heauen before Pharaos, that it maye be dust in all the lande of Egipte, & that there maye be sores & blaynes vpon men & vpon catell in all the lande of Egipte.

And they toke aszshes out of y furnace, & stode before Pharaos, & Moses sprenkled it towarde heauē. Then were there sores and blaynes vpon men & vpon catell, so that the Sorcerers might not stōde before Moses by reason of the sores. For there were sores vpon the Sorcerers as well as vpon all the Egipcians. But the LORDE hardened Pharaos hert, so that he hekened not vnto them, euē as the LORDE had sayde vnto Moses.

Then sayde the LORDE vnto Moses: Get the vp tomorrow by tynes, & stonde before Pharaos, & speake vnto him: Thus sayeth y LORDE God of the Hebrues: let my people go, y they maye serue me, els wyll I at this tyme sende all my places in to thine hert, & vpon thy seruantes & vpon thy people: that thou mayest knowe, y there is none like me in all londes. For I will now stretch out my haude, & smyte the & thy people with pestilence, so y thou shalt be roted out from the earth. Yet haue I \*stered y vp for this cause, euen to shew my power vpon y, and that my name might be declared in all londes.

D Thou holdest my people yet, & wilt not let them go, beholde, tomorrow aboute this tyme

\* Some reade: I haue holden the vp.

wyll I cause a mightie greate hayle to rayne, soch as hath not bene in the londe of Egipte, sence the tyme that it was grouēd, hither to. And now sende thou, & saue thy catell, & all y thou hast in the felde: for all men & catell that shalbe founde in the felde, & not brought in to the houses, yf the hayle fall vpon them, they shall dye. Now who so feared the worde of the LORDE amonge Pharaos seruantes, caused his seruantes & catell to flye in to the houses: but loke whose hertes regarded not the worde of y LORDE, left their seruantes and catell in the felde.

Then sayde the LORDE vnto Moses: 35 Stretch out thy hande towarde heauē, that it maye hayle vpon all the lande of Egipte, vpon men, vpon catell, & vpon all herbes of the felde in the lande of Egipte. "So Moses stretched out his staff towarde heauen, and the LORDE caused it to thunder & hayle, so y the fyre ranne alonge vpon the earth. Thus the LORDE hayled & rayned vpon the londe of Egipte, so that the hayle & fyre wente so horribly together, as neuer was in all the lade of Egipte, sence the tyme that there were people therein. And the hayle smote the whole 36 land of Egipte, all that was vpon y felde, both men & catell, & smote all the herbes vpon the felde, & brake all the trees vpon y felde, saue onely in the lande of Gosen, where the childre of Israel were, there it hayled not. Then sent Pharaos & called for Moses & Aaron, & sayde vnto them: Now haue I synned, y LORDE is righteous, but I & my people are vngodly. Yet praye ye vnto the LORDE, that the thonder & hayle of God inaye cease, then wyl I let you go, that ye shal tary here no longer. Moses sayde vnto him: Whan I am come out of the cite, I wyll stretch out myne handes vnto the LORDE, so shal the thonder cease, & there shal be nomore hayle: that thou mayest knowe, that the earth is the LORDES. But I knowe, y both thou & thy seruantes feare not yet the LORDE God. 37 Thus the flax and the barlye were smytten: for the barlye was shot vp, & y flax was boulded: but the wheate and y rye were not smytten, for they were late sown.

So Moses wente from Pharaos out of y cite, & stretched out his hādes vnto y LORDE. And y thōder & the hayle ceased, & the rayne dropped not vpon the earth. But whā Pharaos

\* Psal. 77. e. and 104. d.

sawe  $\hat{y}$  the rayne  $\tau$  thonder  $\tau$  hayle ceased, he synned agayne, and hardened his hert, he  $\tau$  his seruauentes. So Pharaos hert was hardened,  $\hat{y}$  he let not the childrē of Israel go, euē as the LORDE had sayde by Moses.

The x. Chapter.

**A**ND the LORDE saide vnto Moses: Go in vnto Pharao, for I haue hardened his hert  $\tau$  the hertes of his seruauētes,  $\hat{y}$  I might do these my tokēs amonge thē,  $\tau$  that thou mightest shewe it in the eares of thy children  $\tau$  of thy childers children, what I haue done in Egipte, and how I haue shewed my tokens amōge thē, that ye maye knowe, how that I am the LORDE.

So Moses  $\tau$  Aaron wente in vnto Pharao,  $\tau$  spake vnto him: Thus sayeth  $\hat{y}$  LORDE God of the Hebrues: How longe refuseth thou to submyt thy self vnto me, to let my people go,  $\hat{y}$  they maye serue me? Yf thou wilt not let my people go, beholde, to morrow wil I cause greshoppers to come vpon all places,  $\hat{y}$  they maye couer the lande, so  $\hat{y}$  the lande can not be sene,  $\tau$  they shal eate vp  $\hat{y}$  is left you  $\tau$  was deliuered frō the hayle:  $\tau$  **B** shal eate vp all youre grene trees vpon the felde,  $\tau$  shal fyll thy house, all thy seruauētes houses,  $\tau$  all the Egiptians houses: soch as thy fathers  $\tau$  thy fathers fathers haue not sene, sens the tyme  $\hat{y}$  they were vpon earth vnto this daye. And he turned him,  $\tau$  wente out from Pharao. Then saide Pharaos seruauentes vnto him: How longe shall we be snared after this maner? Let the men go, that they may serue  $\hat{y}$  LORDE their God. **C** Knowest thou not yet,  $\hat{y}$  Egipte is destroyed? Moses  $\tau$  Aaron were brought agayne to Pharao, which saide vnto them: Go youre waye,  $\tau$  serue  $\hat{y}$  LORDE youre God. But who are they  $\hat{y}$  shall go? Moses sayde: We wil go with yonge  $\tau$  olde, with sonnes and daughters, with shepe and oxē: for we haue a feast of the LORDE. He sayde vnto thē: Let it be so, the LORDE be with you: Shulde I let you go  $\tau$  youre childrē also? loke that ye haue not some myschefe in hāde. Not so, but go ye that are men, and serue the LORDE, for that was youre desyre. And they thrust them out from Pharao.

**D** Thē saide  $\hat{y}$  LORDE vnto Moses: Stretch out thine hande ouer  $\hat{y}$  londe of Egipte, for

the \*greshoppers,  $\hat{y}$  they maye come vpō  $\hat{y}$  londe of Egipte,  $\tau$  eate vp all the herbes in the londe, with all  $\hat{y}$  escaped the hayle. Moses stretched out his staff ouer  $\hat{y}$  lande of Egipte,  $\tau$  the LORDE brought an east wynde in to the londe all  $\hat{y}$  daye  $\tau$  all  $\hat{y}$  night,  $\tau$  in the mornynge, the east wynde brought the greshoppers. And they came ouer the whole lande of Egipte, and lighted in all places of Egipte, so excedeinge many, that before tyme there were neuer soch, nether shalbe here after: for they couered the londe, and made it darcke. And they ate vp all the herbes in  $\hat{y}$  londe,  $\tau$  all the frutes vpon the trees which remayned from  $\hat{y}$  hayle,  $\tau$  left no grene thinge behinde in the trees  $\tau$  herbes vpon the felde in all the lande of Egipte.

Then Pharao called for Moses  $\tau$  Aaron in all  $\hat{y}$  haist,  $\tau$  saide: I haue synned against the LORDE youre God,  $\tau$  agaynst you: forgeue me my synne this once also,  $\tau$  pray the LORDE youre God,  $\hat{y}$  he maye take awaye fro me this death onely. And he wēte out from Pharao,  $\tau$  prayed vnto the LORDE. Thē the LORDE turned a maruelous strōge west wynde, and toke vp the greshoppers,  $\tau$  cast them in to the reed see, so that there was not one left in all the quarters of Egipte. But the LORDE hardened Pharaos hert, that he let not the childrē of Israel go. The LORDE sayde vnto Moses: Stretch out thine hāde toward heauen, that it be so darcke in the londe of Egipte,  $\hat{y}$  it maye be felt. And Moses stretched out his hāde toward heauen, thē was there a thicke darcknesse <sup>a</sup> in all the londe of Egipte thre dayes, so  $\hat{y}$  in thre dayes no mā sawe another, nor rose vp from  $\hat{y}$  place where he was. But with the childrē of Israel there was light in their dwellings. Then Pharao called for Moses,  $\tau$  sayde: Go youre waye  $\tau$  serue the LORDE: onely leaue youre shepe  $\tau$  youre oxen here: let youre childrē go with you also. Moses sayde: Thou must geue vs offringes and brent offeringes, that we maye do sacrifice vnto the LORDE oure God. Oure catell shal go with vs, and there shal not one hooffe be left behynde: for we must take therof for the seruyce of the LORDE oure God. Morouer we knowe not wherewithall we shal serue  $\hat{y}$  LORDE, tyll we come thither. But the LORDE hardened Pharaos hert,  $\hat{y}$  he wolde

\* Psal. 104. d. Sap. 16. b. Joel 1. a. Apo. 9. a.

<sup>a</sup> Sap. 17. a.

not let them go. And Pharaoy sayde vnto him: Get the hence fro me, & bewarre, that thou come nomore in my sight: For loke what daie so euer thou comest in my sight, thou shalt dye. Moses answered: Euē as thou hast sayde, I wil come no more in thy sight.

The xi. Chapter.

**A**ND the LORDE sayde vnto Moses: I wil yet brynge a plague vpon Pharaoy and Egipte: after y<sup>e</sup> shal he let you go from hence, & shal not onely let all go, but also dryue you hence. Therefore saye now vnto the people, y<sup>e</sup> euery man borowe of his neighbour, & euery woman of hir neighbour, Jewels of syluer & golde: "for the LORDE shal geue the people fauoure in the sight of y<sup>e</sup> Egipcians." And Moses was a very greate man in the lande of Egipte, in y<sup>e</sup> sight of Pharaos seruautes, & in the sight of the people.

**B** And Mossesayde: Thus sayeth the LORDE: At mydnight wil I go out in the lande of Egipte, & all y<sup>e</sup> first borne in the lande of Egipte shall dye: from Pharaos first sonne (y<sup>e</sup> sytteth vpon his seate) vnto the first sonne of the mayde seruaunte which is behynde y<sup>e</sup> myll: & all the first borne amonge the catell: & there shalbe a greate crie in all the lande of Egipte, soch as neuer was, ner shalbe. But amonge all the childrē of Israel there shall not a dogg quatch with his tonge, fro men vnto catell, y<sup>e</sup> ye maye knowe, how y<sup>e</sup> the LORDE hath put a differēce betwixte Egipte & Israel. Thē shal all these thy seruautes come downe vnto me, & fal at my fote, & saye: Get the out, thou & all the people that are vnder the. After that wyl I departe. And he wēte frō Pharaoy with a wroth full displeasure. The LORDE saide vnto Moses: Pharaoy herkeneth not vnto you, y<sup>e</sup> many wōders maye be done in y<sup>e</sup> lāde of Egipte. And Moses & Aaron dyd all these wōders before Pharaoy: but y<sup>e</sup> LORDE hardened his hert, y<sup>e</sup> he wolde not let y<sup>e</sup> childrē of Israel go out of his londe.

The xij. Chapter.

**A**THE LORDE sayde vnto Moses & Aaron in the londe of Egipte: This moneth shal be with you y<sup>e</sup> first moneth & at it ye shall begynne the monethes of the yere. Speake

ye vnto all the congregacion of Israel, & saye: Vpon y<sup>e</sup> tenth daye of this moneth let euery one take a \* lābe (or a kydd) where a housholder is, to euery house a lābe. But yf the housholde be to few for a lambe, thē let him & his neighbour y<sup>e</sup> is next vnto his house, take it accordinge to the nombre of y<sup>e</sup> soules, and counte to the lambe, what euery man maye eate. But it shal be a lambe without blemish, a male, & of a yere olde. From amonge the lambes & goates shal ye take it.

And ye shal kepe it vnto y<sup>e</sup> fourtene daye of the moneth. And euery man of the congregacion of Israel shal slaye it aboute the eueninge. And they shal take of his bloude, and stryke it on both the syde postes of the dore, and on the vpperdore post of the house, that they eate it in. And so shal they eate flesh y<sup>e</sup> same night, roasted at the fyre, & vleuended bred, and shal eate it with sowre sawse. Ye shal not eate it rawe, ner sodden with water, but onely roasted at the fyre, his heade with his fete and pertenance. And ye shal leaue nothyng of it ouer vntyll the mornynge: but yf eny thinge be left ouer vntyll the mornynge, ye shal burne it with fyre.

Of this maner shal ye eate it: Ye shal be gyrded aboute youre loynes, and haue youre shues vpon youre fete, and stauies in youre handes, and ye shal eate it with haist: for it is y<sup>e</sup> LORDES Passeouer. † For in the same night wil I go thorow the londe of Egipte, & smyte all the firstborne in the lande of Egipte, from men vnto catell, & vpon all the goddes of Egipte wyl I do execucion. Euen I the LORDE. And the bloude shal be youre token, vpon the houses wherin ye are: y<sup>e</sup> when I se the bloude, I maye passe ouer, and that the plage happen not vnto you, to destroye you, when I smyte the londe of Egipte.

And this daye shall ye haue for a remembrance, and ye shal kepe it holy for a feast vnto the LORDE, ye & all youre posterities, for a perpetuall custome. † Seuen dayes shal ye eate vleuended bred: namely, vpon the first daie shal ye leaue of with leuended bred in youre houses. Who so euer eateth leuended bred from the first daye vnto y<sup>e</sup> senenth that soule shall be roted out from Israel. The first daye shall be called holy amonge you, and the senenth also. No maner of worke

\* Exo. 3. e. and 12. e.

† Eccli. 45. a.

\* Ioh. 1. d.

† Eze. 9. a.

† Psa. 135. a.

† Heb. 11. e.

\* Exo. 23. b. and 34. c.



shall ye do therin, saue what belongeth to the meate for all maner of soules, that onely maye ye do for you. And kepe you to leuended bred.

For euen vpon that same daye wil I brynge youre armies out of the londe of Egipte, therefore shall ye and all youre posterities kepe this daye for a perpetuall custome. Vpon the fourtene daye of the first moneth, at euen, shall ye eate vleuended bred, vnto the one and twente daye of the moneth, at euen: so that there be no leuended bred founde in youre houses seuen dayes. For who so euer eateth leuended bred, that soule shall be roted out from the congregacion of Israel, whether it be a straunger or borne in the londe. Therefore eate no leuended bred, but onely vleuended bred in all youre dwellynges.

And Moses called all the Elders of Israel, and sayde vnto them: Chose out, and take to euery housholde a shepe, and kyll Passeouer vnto the LORDE; and take a bunch of ysopo, and dyppe it in the bloude in the basen, and stryke it vpon the vpperposte and vpon the two syde postes, and none of you go out at the dore of his house vntyll y mornyng, for the LORDE wyll go aboute and plage the Egipcians. And whan he seyth the bloude vpon the vpperposte, and vpon the two syde postes, he wyl passe ouer by the dore, and not suffre the destroyer to come in to youre houses to plage. Therefore kepe this custome for the and thy children for euer.

And whan ye be come in to y londe that the LORDE shal geue you, (as he hath sayde) then kepe this seruyce.\* And whan youre children saye vnto you: What seruyce is this, that ye haue? Ye shal saye: It is the sacrifice of the LORDES Passeouer, which passed ouer by the children of Israel in Egipte, whan he played the Egipcians, and saued oure houses. Then the people bowed them selues, and worshipped. And the children of Israel wente and dyd, as the LORDE had commaunded Moses and Aaron.

And at mydnight the LORDE smote all the firstborne in the lande of Egipte: from Pharaos first sonne (which sat vpon his seate) vntyll the first sonne of the presoner that was in the preson, and all the firstborne of the catell. Then Pharaos arose y same night, and all his seruantes, and all the Egipcians, &

there was a greate crye in Egipte: for there was no house wherin there was not one deed.

And he called for Moses and Aaron in y night, and sayde: Get you vp, and departe out fro my people, ye and the children of Israel: go youre waye, and serue the LORDE, as ye haue sayde: and take youre shepe and youre oxen with you, as ye haue sayde, and departe, and lesse me also. And the Egipcians were feare vpon the people, to dryue them haistely out of the londe, for they saide: we are all but deed.

And the people toke the rawe dowe, before it was leuended (for their foode) bounde in their clothes vpon their shulders. And the children of Israel had done as Moses sayde, and borrowed Jewels of syluer and golde, and clothes of the Egipcians: the LORDE also had geuen the people fauoure in the sight of the Egipcians, that they lent them, and so they spoyled the Egipcians.

Thus y children of Israel toke their journey from Raemes to Suchoth, sixe hundreth thousand men of fote, besyde childre. There wente with them also moch comō people, and shepe, and oxen, and exceedinge many catell.

And of the rawe dowe that they brought out of Egipte, they baked vleuended cakes: for it was not leuended, in so moch as they were thrust out of Egipte, and coude not tary: nether had they prepared them eny other meate.

The tyme y the children of Israel dwelt in Egipte, is foure hondreth and thirtie yeares. Whan the same were ended, the whole hoost of the LORDE wente out of the londe of Egipte in one daye. Therefore shall this night be kepte vnto the LORDE, because he brought them out of the londe of Egipte: And the children of Israel shall kepe it vnto the LORDE, they and their posterities.

And the LORDE sayde vnto Moses and Aaron: This is the maner of the keypyng of Passeouer: There shal no straunger eate of it. But who so is a bought seruaunt let him be circumcysed, & then eate therof. A straunger and an hyred seruaunt shal not eate of it. In one house shal it be eatē. Ye shal cary none of his flesh out of the house, and y ye shal not breake a bone of him. The whole congregacion of Israel shal do it.

\* Leui. 23. a. Nu. 28. c. \* Ios. 4. d. \* Exo. 11. b. Psal. 77. e. and 134. c. Sap. 18. c. \* 1 Reg. 6. b.

† Exo. 10. f. † Exo. 3. e. and 11. a. \* Num. 33. a. Hebr. 11. e. § Nu. 11. e. || Nu. 9. b. Iob. 19. d.



But yf there dwell a straunger with the, ⁊ wil holde Passeouer vnto the LORDE, let him circumeysse euery one that is male, and then let him first come, and do it, and be as one that is borne in the londe: for there shal no vncircumeysed eate therof. One maner of lawe be vnto him ⁊ is borne in the londe, ⁊ vnto the straüger ⁊ dwelleth amöge you. And all the childrē of Israel dyd as the LORDE commaunded Moses ⁊ Aaron. So vpō one daye the LORDE brought the childrē of Israel out of the löde of Egipte with their armyes.

The liij. Chapter.

**A**ND the LORDE spake vnto Moses, ⁊ saide: "Sanctifie vnto me euery firstborne, ⁊ breaketh all maner of Matrices amonge the childrē of Israel, both of men ⁊ catell: for they are myne. Then saide Moses vnto ⁊ people: Thinke vpō this daye, in the which ye are gone out of Egipte from the house of bödage, how ⁊ ⁊ LORDE brought you out frō thence with a mightie häde. Therefore shall ye eate no sowre dowe. This daye are ye gone out, euē in ⁊ moneth of Abib.

Now whā ⁊ LORDE hath brought ⁊ in to ⁊ lande of ⁊ Cananites, Hethites, Amorites, Henites ⁊ Iebusites, which \*he sware vnto thy fathers to gene ⁊ (euen a londe that floweth with mylke ⁊ hony) then shalt thou kepe this seruyce in this moneth. Seuē dayes shalt thou eate vlnuendred bred, ⁊ vpon the seuenth daye is the LORDES feast: therefore shalt thou eate vlnuendred bred seuē dayes, that there be no sowre dowe, ner sowred bred sene in all thy quarters.

**33** And thou shalt tell thy sonne at the same tyme, ⁊ saye: Because of that, which ⁊ LORDE dyd for me, when I departed out of Egipte. Therefore shalt it be a signe vnto ⁊ in thine hande, and a token of remembraunce before thine eyes, that the lawe of ⁊ LORDE maye be in thy mouth, how that ⁊ LORDE brought the out of Egipte with a mightie hande: Therefore kepe this maner yearly in his tyme.

When the LORDE now hath brought ⁊ in to ⁊ lande of the Cananites (as he hath sworne vnto the and thy fathers) and hath geuen it the, then shalt thou sunder out vnto the LORDE all that breaketh the Matrice, and firstborne amonge thy catell, such as is male.

The firstborne of the Asse shalt thou bye out with a shepe: but yf thou redeme it not, then breake his neck. All the firstborne of men amonge thy children shalt thou redeme.

And whan thy childe axeth the to daie or tomorow: What is this? Thou shalt saye vnto him: The LORDE brought vs out of Egipte from the house of bondage with a mightie hande: for when Pharaο was loth to let vs go, the LORDE slew all the firstborne in the lande of Egipte, from the firstborne of men vnto ⁊ firstborne of the catell: therefore offer I vnto the LORDE all that breaketh ⁊ Matrice, beyng a male, and ⁊ firstborne of my children I redeme. And this shal be a signe vnto the in thine hande, and a token to thinke vpon before thine eyes, how that the LORDE brought vs out of Egipte with a mightie hande.

Now whan Pharaο had let ⁊ people go, **D** God led them not the waye thorow the löde of the Philistynes, which was ⁊ nexte: for he thoughte: The people might repēt, whā they se warre, and so turne in agayne in to Egipte. Therefore led he the people aboute, euen the waye thorow the wyldernes by ⁊ reed see. And the childrē of Israel wente harnesssed out of the londe of Egipte. And Moses toke Iosephs bones with him, †for he toke an oath of the children of Israel, and sayde: God wyll surely vyset you, therefore cary awaye my bones with you from hence.

So they toke their iourney frō Suchoth, ⁊ pitched their tētes in Ethā in ⁊ edge of the wilderness. And ⁊ LORDE wēte before thē by daye in a piler of a cloude, to lede thē ⁊ right waye: and by night in a piler of fyre, that he might shewe thē light to walke both by daie and night. The piler of the cloude departed neuer from the people by daye, and the pyler of fyre departed not from thē by night.

The liij. Chapter.

**A**ND the LORDE spake vnto Moses, **34** and sayde: Speake vnto the children of Israel, and byd them that they turne aboute, ⁊ pitch their tentes before the valley of Hyroth, betwixte Migdol ⁊ the see towarde Baal Zephō, and there pitch ⁊ tentes right ouer by the see. For Pharaο shall saye of

<sup>a</sup> Exo. 22. d. and 34. c. Num. 8. c. 1 Re. 1. d. Luc. 2. d. <sup>b</sup> Exo. 23. c. 32. g. 33. a. \* Ge. 15. d. Exod.

3. d. <sup>c</sup> Gen. 15. d. † Ge. 50. d. Iosu. 24. f. <sup>d</sup> Nu. 14. b. Neem. 9. c. 1 Cor. 10. a. Esaie 4. b. <sup>e</sup> Num. 33. b.

the children of Israel: They can not tell how to get out of the londe, the wyldernesse hath shut them in. And I wyll harden his hert, <sup>3</sup> he shal folowe after them, <sup>4</sup> I wil get me honoure vpon Pharaos shal, and vpon all his power. And <sup>5</sup> Egipcias shal knowe, <sup>6</sup> I am the LORDE. And they dyd so.

<sup>7</sup> And whan it was tolde <sup>8</sup> kinge of Egipte, <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> 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see, and the water was vnto them as a wall vpon their right hande and vpon their left.

“Thus the LORDE delyuered Israel in y daye from the hande of the Egipcians. And they sawe the Egipcians deed vpon y see syde, and the greate hande y the LORDE had shewed vpon the Egipcians. And y people feared y LORDE, and beleued him, and his seruauent Moses.

The xv. Chapter.

**T**HEN sange Moses and the childrē of Israel this songe vnto the LORDE, and sayde:

I will syng vnto y LORDE, for he hath done gloriously, horse & charet hath he ouer throwne in the see.

“The LORDE is my strength, and my songe, and is become my saluacion.

This is my God, I wil magnifie him: He is my fathers God, I wil exalte him.

The LORDE is the right man of warre, LORDE is his name. The charettes of Pharaō & his power, hath he cast in to the see.

His chosen captaynes are drowned in the reed see, y depe hath couered them: they fell to the grounde as a stone.

Thy right hande (O LORDE) is glorious in power: thy right hāde (O LORDE) hath smytten the enemies.

And with thy greate glory thou hast destroyed thine aduersaries: thou sentest out thy wrath, & it cōsumed them, euen as stobble.

In the breth of thy wrath the waters fell together, the floudes wente vpon a heape: The depes plomped together in y myddest of the see.

**B** The enemie thought: I wil folowe vpon them, and ouertake them, and deuyde y spoyle, and coole my mynde vpon them.

I wil drawe out my swerde, and my hande shal destroye them.

Thou blewest with thy wynde, the see couered them, and they sancke downe as leed in the mightie waters.

LORDE, who is like vnto the amonge y goddes? Who is so glorious in holynes, fear full, laudable, and doinge wonders?

Whan thou stretchedest out thy right hande, the earth swallowed them vp.

Thou of thy very mercy hast led this people,

whom thou hast delyuered, and with thy strength thou hast brought them vnto the dwellynge of thy Sanctuary.

Whan y nacions herde this, they raged, sorowe came vpon the Philistynes.

Then were y prynces of Edom afrayed, tremblyng came vpō y mightie of Moab, all the indwellers of Canaan waxed faynte harted.

Let feare and drede fall vpon them thorow thy greate arme, that they maye be as styll as a stone, tyll thy people (O LORDE) be gone thorow, tyll thy people whom thou hast gotten, be gone thorow.

Bryng them in, and plante them vpon the mountayne of thy enheritaunce, vnto y place that thou hast made for thyne owne dwellynge: euen to thy tēple (O LORDE) which thy handes haue prepared.

The LORDE shal be kynge for euer & euer. For Pharaō wente in to the see with horses, and charettes, and horsmen, and the LORDE made the see fall agayne vpon them.

But the children of Israel wēte drye thorow the myddest of the see.

And Miriam the prophetisse, Aarons sister, toke a tymbrell in hir hande, and all the women folowed out after her with tymbrells in a daunse. And Miriam sange before thē: O let vs syng vnto the LORDE, for he hath done gloriously, man and horse hath he ouer throwne in the see.

“Moses caused the children of Israel to departe out from the reed see, vnto the wyldernes of Sur, & they wente thre dayes in y wildernes, y they founde no water. Then came they to Marath, but they coude not drinke y water for bytternes, for it was very bytter. Therefore was it called Marah, (y is bytternes.) Then y people murmured against Moses, & sayde: What shal we drynke? And Moses cried vnto y LORDE, which shewed him a tre: this he put in y water, thē was it swete.

There he made thē a statute, and a lawe, and tempted them, and sayde: Yf thou wylt herken vnto the voyce of y LORDE thy God, & do that which is right in his sighte, and geue eare vnto his commaundementes, & kepe all his statutes, then wyl I laye vpon y none of the sicknesses, that I layed vpon Egipte, for I am the LORDE thy surgione.

<sup>a</sup> 1 Ma. 4. a. <sup>b</sup> Exod. 15. c. <sup>c</sup> Psal. 117. b.  
Esa. 12. a. <sup>d</sup> Exo. 15. a. <sup>e</sup> Num. 33. b.

<sup>f</sup> Iudith 5. d. Eccli. 38. a. <sup>g</sup> 4 Re. 4. f. <sup>h</sup> Deut. 28. f.

## The xvi. Chapter.

**A**ND they came vnto Elim, where there were twolue welles of water, and seuentie palme trees, and there they pitched by  $\text{f}$  water syde. From Elim they toke their journey, and the whole congregacion of the children of Israel came in to the wyldernesse of Sin (which lyeth betwene Elim and Sinai) vpon the fyftene daye of the seconde moneth, after that they were departed out of the londe of Egipte. And  $\text{f}$  whole multitude of the children of Israel \* murmured agaynst Moses and Aaron in  $\text{f}$  wildernes, and saide vnto them: Wolde God we had dyed in the londe of Egipte by the hande of the LORDE, when we sat by  $\text{f}$  flesh pottes, and had bred ynough to eate: for ye haue brought vs out in to this wyldernes, to cause this whole multitude dye of hunger.

The sayde  $\text{f}$  LORDE vnto Moses: beholde I wyl rayne you bred from heauen, and let the people go out, and gather daylie, what they nede, that I maye proue whether they walke in my lawe or not. But vpon the sixte daye they shal prepare thē selues, that they maye brynge in twyse as moch as they gather daylie.

**M**oses and Aaron saide vnto all the children of Israel: At euen ye shall knowe, that the LORDE hath brought you out of the lode of Egipte, and in the mornynge shall ye se the glory of the LORDE: for he hath herde youre grudginges agaynst the LORDE. For what are we, that ye grudge agaynst vs?

\* Moses sayde morouer: At euen shall the LORDE geue you flesh to eate, and in the mornynge bred ynough: because  $\text{f}$  LORDE hath herde youre grudginges, that ye haue grudged agaynst him. For what are we? Your murmuringe is not agaynst vs, but against the LORDE. And Moses sayde vnto Aaron: Speake vnto the whole multitude of  $\text{f}$  children of Israel: Come forth before the LORDE, for he hath herde youre murmuringes.

**C** And whyle Aaron spake thus vnto the whole congregacion of the childrē of Israel, they turned them towarde the wyldernes: and beholde, the glory of the LORDE appeared in a cloude, and the LORDE sayde vnto Moses: I haue herde the murmuringe

of  $\text{f}$  children of Israel. Tell them: At euen shall ye haue flesh to eate, and in the mornynge shal ye be fylled with bred,  $\alpha$  ye shall knowe, that I am the LORDE youre God.

And at euen the quayles came vp, and couered the tentes: and in the mornynge the dewe laye rounde aboute the tentes. And whan the dew was fallē, beholde, there laye a thinge in the wildernes, thynne and small, as the horefrost vpon the grounde.

And whan the children of Israel sawe it, they saide one to another:† This is Mā. For they wyst not what it was. But Moses sayde vnto them: It is the bred that  $\text{f}$  LORDE hath geuē you to eate. This is it that  $\text{f}$  LORDE hath commaūded: Euery one gather for himself as moch as he eateth, and take a Gomor for euery heade, acordinge to the nombre of the soules in his tente.

And the children of Israel dyd so, and gathered some more, some lesse. But whan it was measured out with  $\text{f}$  Gomor, <sup>b</sup> be that gathered moch, had not the more: and he  $\text{f}$  gathered litle, wanted nothinge, but euery one gathered for himself, as moch as he ate. And Moses sayde vnto them: Let no mā leaue ought therof vntyll the mornynge. But they harkened not vnto Moses. And some left of it vntill the mornynge. Then waxed it full of wormes and stanke. And Moses was angrie at them.

And euery mornynge they gathered for them selues, as moch as euery one ate: but as soone as it was whote of the Sonne, it melted awaye. And vpon the sixte daye they gathered twyse as moch of bred, two Gomors for one. And all the rulers of the congregaciō came in, and tolde Moses. And he sayde vnto them: This is it, that the LORDE hath sayde: Tomorrow is the Sabbath of the holy rest of the LORDE: loke what ye wil bake, that bake: and what ye wyl seeth, that seeth and that remayneth ouer, let it remayne,  $\text{f}$  it maye be kepte vntyll the mornynge. And they let it remayne tyll the morow, as Moses commaūded. Then stanke it not, nether was there eny worne therein. Thē sayde Moses: Eate that to daye, for to daye is  $\text{f}$  Sabbath of the LORDE, to daye shal ye fynde none in the felde. Sixe dayes shal ye gather it, but the seuenth daye is the Sabbath, wherein there shal be none.

\* Nu. 11. a.

\* Num. 11. d.

† Some reade: What is this?

<sup>b</sup> 2 Cor. 8. b.



But vpon the seuenth daye there wente out some of the people to gather, and founde nothinge. Then sayde  $\hat{y}$  LORDE vnto Moses: "How longe refuse ye to kepe my commaundementes and lawes? Beholde,  $\hat{y}$  LORDE hath geuen you the Sabbath, therefore vpon the sixte daye he geueth you bred for two dayes: therefore let euery man now byde at home, and noman go forth of his place vpon the seuenth daye.

$\hat{J}$  So the people rested  $\hat{v}\hat{p}\hat{o}$   $\hat{y}$  seuenth daye. And the house of Israel called it Man, and it was like Coriander sede, and whyte,  $\tau$  had a taist like symnels with hony.

And Moses sayde: This is it that  $\hat{y}$  LORDE hath commaunded: Fill a Gomor therof to be kepte for youre posterities,  $\hat{y}$  they maye se the bred, wherwith I fed you, whan I brought you out of  $\hat{y}$  lande of Egipte. And Moses sayde vnto Aaron: Take a cruse, and put a Gomor full of Man therin,  $\tau$  laye it vp before the LORDE, to be kepte for youre posterities, as the LORDE commaunded Moses. So Aaron layed it vp there for a testimony to be kepte.

$\hat{d}$  And the children of Israel ate man fourtye yeaes, tyll they came vnto a lande, where people dwelt: euen vntyll they came to  $\hat{y}$  borders of the lande of Canaan ate they Man. A Gomor is the tenth parte of an Ephā.

#### The xviij. Chapter.

$\hat{A}$  ND the whole multitude of the children of Israel wete on their iourneys out of the wyldernes of Sin (as the LORDE cōmaunded thē)  $\tau$  pitched in Raphidim. "Then had the people no water to drynke. And they chode with Moses,  $\tau$  sayde: Geue vs water,  $\hat{y}$  we maye drynke. Moses sayde vnto thē: Why chydye ye with me? Wherefore tēpte ye  $\hat{y}$  LORDE? But whan the people thyrsted there for water, they murinured agaynst Moses,  $\tau$  sayde:  $\hat{J}$  Wherefore hast thou caused vs to come out of Egipte? to let vs, oure children, and oure catell dye of honger?

$\hat{J}$  Moses cried vnto the LORDE, and sayde: What shal I do with this people? They are had sent backe to stone me. The LORDE saide vnto him: Go before the people,  $\tau$  take some of the elders of Israel with  $\hat{y}$ , and take

in thine hande thy staff, wherwith thou smotest the water, and go thy waye: Beholde,  $\hat{I}$  wyl stonde there before the vpon a rock in Horeb, there shalt thou smyte the rocke, so shall there water runne out, that the people maye drynke. Moses dyd so before the elders of Israel. "Then was that place called Massa Meriba, because of the chydyinge of the children of Israel, and because they tempted  $\hat{y}$  LORDE, and sayde: Is the LORDE amonge vs, or not?

Then came Ameleck,  $\tau$  fought agaynst Israel in Raphidim. And Moses sayde vnto Iosua: Chose vs out men, go out,  $\tau$  fight against Amaleck, tomorow wil I stōde  $\hat{v}\hat{p}\hat{o}$  the toppe of the hyll,  $\tau$  haue  $\hat{y}$  staff of God in my hande. And Iosua dyd as Moses bade him,  $\tau$  fought agaynst Amalek. Moses  $\tau$  Aaron  $\tau$  Hur wente vp to  $\hat{y}$  toppe of the hyll. And whā Moses helde vp his hāde, Israel had the victory: "but whan he let downe his hande, Amalek had the victory.

But Moses hādes were heuy, therefore toke they a stone,  $\tau$  layed it vnder him, that he might syt vpon it. And Aaron  $\tau$  Hur stayed vp his hādes, the one vpon the one syde, and the other vpon  $\hat{y}$  other syde. So his handes were stedfast vnto  $\hat{y}$  Sonne wente downe. And Iosua discomfited Amalek,  $\tau$  his people thorow the edge of the swerde.

And  $\hat{y}$  LORDE sayde vnto Moses: Wryte this for a remēbraunce in a boke,  $\tau$  cōmytte it vnto  $\hat{y}$  eares of Iosua: "for I wyll rote out Amalek from vnder heauen, so that he shall nomore be remembered. And Moses buylded an altare vnto the LORDE, and called it: "The LORDE Nissi, for he sayde: The battayll of the LORDE shalbe agaynst Amalek thorow an hande vnder the defence of God from childe to chilles childe.

#### The xviij. Chapter.

$\hat{A}$  ND whan Iethro  $\hat{y}$  prest in Madian had done with Moses  $\tau$  his people of Israel, how  $\hat{y}$  the LORDE had brought Israel out of Egipte, he toke Zipora Moses wife, whom he had sent backe, with her two sonnes. The one was called Gerson, for he saide: "I am become a straunger in a straunge londe.

$\hat{a}$  Eze. 20. h.  $\hat{b}$  Num. 11. b.  $\hat{c}$  Heb. 9. a.  $\hat{d}$  Iudit. 5. d. Neem. 9. d. Iosu. 5. c.  $\hat{e}$  Nu. 33. b.  $\hat{f}$  Nu. 20. a. Iudit. 7. d.  $\hat{g}$  Psal. 77. b. 1 Cor. 10. a.  $\hat{h}$  Nu. 20. b.

Deu. 9. d.  $\hat{i}$  Iudit. 4. c.  $\hat{j}$  Nu. 24. d. 1 Re. 15. a.  $\hat{k}$  That is: The LORDE is he that lifeth me vp.  $\hat{l}$  Exod. 2. d.

And the other was called Eliaser, for he sayde: The God of my fathers hath bene my helpe, and hath delyuered me from Pharaos swerde.

Now whā Iethro Moses father in lawe, and his sonnes and his wife came vnto him in the wyldernes by the mount of God, where he had pitched his tent, he sent worde vnto Moses: I Iethro thy father in lawe am come vnto the, and thy wife and both hir children with her. Then wente Moses forth to mete him, and dyd obeysaunce vnto him, and kyssed him. And whan they had saluted ech other, they wente in to the tente.

**B** Then Moses tolde his father in lawe all that the LORDE had done vnto Pharaao and the Egipcians for Israels sake, and all the traunyle that had happened them by ſ waye, and how the LORDE had delyuered them. Iethro reioysed ouer all ſ good that the LORDE had done for Israel, ſ he had delyuered them from the hāde of the Egipcians. And Iethro sayde: Prayed be the LORDE, which hath delyuered you from the hande of the Egipcians and of Pharaao, (and) that knoweth how to delyuer his people from the Egipcians hande. Now I knowe, that the LORDE is greater thē all goddes, because they dealt proudly with them. And Iethro toke brentofferynges, and offered vnto God. Then came Aaron and all ſ elders of Israel to eate bred with Moses father in lawe before God.

**C** On the next morow sat Moses to iudge the people, and the people stode rōude aboute Moses from the mornynge vntyll ſ euen. But whan his father in lawe sawe all that he dyd with the people, he sayde: What is this, that thou doest with the people? Wherefore syttest thou alone, and all ſ people stonde rounde aboute from the morninge vntyll the euen? Moses answered him: The people come to me, & axe counsell at God: for whan they haue eny thinge to do, they come vnto me, that I maye iudge betwixte euery one & his neighbour, and shewe them the statutes of God, and his lawes.

His father in lawe sayde vnto him: It is not well that thou doest. Thou weeriest thy self, and the people that is with the. This busynesse is to sore for the, thou canst not perfourme it alone. But herken vnto my voyce, I will geue the counsell, and God shall be

with the. Be thou vnto the people to God warde, and brynge the causes before God, and prouide them with statutes and lawes, that thou mayest shewe thē the waie wherin they shulde walke, and the workes that they shulde do.

But loke out amonge all the people, for honest men, that feare God, such as are true, & hate couetousnes: make these rulers ouer them, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they maye allwaye iudge the people. But where there is eny greate matter, that they brynge the same vnto the, and iudge the small causes them selues: so shall it be lighter for the, yf they beare the burthen with the. Yf thou shalt do this, then mayest thou endure the thinge that God chargeth the withall, and all this people maie go peaceably vnto their place.

**B** Moses herkened vnto the voyce of his father in lawe, and dyd all that he sayde. And he chose honest men out of all Israel, and made them heades ouer the people, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they might allwaye iudge the people. As for such causes as were herde, they brought them vnto Moses, and iudged the small matters them selues. So Moses let his father in lawe departe in to his owne londe.

### The xix. Chapter.

**I**N the thirde moneth after that the children of Israel were gone out of the londe of Egipte, they came the same daye in to the wyldernes of Sinai (for they were departed from Raphidim, and wolde in to the wyldernes of Sinai) and there they pitched in the wyldernes ouer against the mounte. And Moses wente vp vnto God.

**A** And the LORDE called vnto him out of the mount, and sayde: Thus shalt thou saye vnto the house of Iacob, and tell the children of Israel: Ye haue sene what I haue done vnto the Egipcians, and how I haue borne you vpon Eagles wynges, & brought you vnto my self. Yf ye wyll harken now vnto my voyce, and kepe my couenaunt, ye shal be myne owne before all people: for the whole earth is myne: and ye shall be vnto me a presterly kingdome, and an holy people. These are the wordes that thou shalt saye vnto the children of Israel.

<sup>a</sup> Deut. 1. c.

<sup>b</sup> Num. 11. d.

<sup>c</sup> Nu. 33. b.

<sup>d</sup> Exo. 24. a.

<sup>e</sup> Deu. 14. a.

<sup>f</sup> 1 Pet. 2. b.

**B** Moses came and called for the elders of the people, and layed before them all these wordes, that the LORDE had commaunded. And all the people answered together, and sayde: \*All that the LORDE hath sayde, wyll we do.

And Moses tolde the wordes of the people vnto the LORDE agayne. And the LORDE sayde vnto Moses: Beholde, I wyll come vnto the in a thicke cloude, that the people maye heare my wordes, which I speake vnto the, and beleue the for euer. And Moses shewed the wordes of the people vnto the LORDE.

The LORDE sayde vnto Moses: Go vnto the people, and sanctifie thē to daye and to-morrow, ŷ they maye wash their clothes, and be ready agaynst the thirde daye: for vpon the thirde daye shall the LORDE come downe vpon mount Sinai before all the people. And set markes rounde aboute the people, and saye vnto them: Bewarre, that ye go not vp in to ŷ mount, ner touch ŷ border of it. † For who so euer toucheth ŷ moūt, shal dye ŷ death. There shal no hāde touch it, but he shall either be stoned, or shot thorow: whether it be beest or man, it shal not lyue. When the horne bloweth, then shal they come vp vnto the mounte.

**C** Moses wente downe from the mount vnto the people, and sanctified them. And they waszshed their clothes. And he sayde vnto them: Be ready agaynst the thirde daye, and no man come at his wife.

Now when the thirde daye came (and it was early) it beganne to thonder and lighten, and there was a thicke cloude vpon the mount, and a noyse of a trompet exceedinge mightie. And the people that were in the tentes, were afrayde. \*And Moses brought the people out of the tentes to mete with God, and they stode vnder the mount.

But all mount Sinai smoked, because ŷ LORDE came downe vpō it with fyre. And the smoke therof wente vp as the smoke of a fornace, so that the whole mount was exceedinge terrible. And the noyse of the trompet wete out, and was mightie. Moses spake, ¶ God answered him loude. Now when the LORDE was come downe vpon mount Sinai, euen vpon the toppe of it, he called Moses

vp vnto ŷ toppe of the mount. And Moses wente vp.

**D** Then sayde the LORDE vnto him: Go downe, and charge the people, ŷ they preasse not vnto the LORDE to se him, and so many of them perishe. The rulers also that come nye vnto ŷ LORDE, shal sanctifie them selues, lest the LORDE smyte thē. But Moses sayde vnto the LORDE: The people can not come vp vpon mount Sinai, for thou hast charged vs, ¶ sayde: Set markes aboute the mount, and sanctifie it.

The LORDE sayde vnto him: Go thy waye, get ŷ downe. Thou and Aaron with the shalt come vp: but the rulers and ŷ people shal not preasse to come vp vnto ŷ LORDE, lest he smyte thē. And Moses wente downe to the people, and tolde them.

### The xx. Chapter.

**A**ND the LORDE spake all these wordes, and sayde: †I am the LORDE thy God, which †haue brought the out of the londe of Egyp̄te from ŷ house of bondage.

Thou shalt haue none other Goddes in my sight. § Thou shalt make the no grauen ymage ner eny symilitude, nether of it that is aboue in heauen, ner of it that is beneth vpon earth, ner of it that is in the water vnder the earth. Worshipe them not, and serue them not: for I the LORDE thy God am a ¶ gelouse God, vysytinge ŷ synne of the fathers vpon the children, vnto ŷ thirde and fourth generacion, of them that hate me: And do mercye vpō many thousandes, that loue me, and kepe my commaundementes.

**B** Thou shalt not take the name of ŷ LORDE thy God in vayne. ¶ For the LORDE shal not holde him vngiltie, that taketh his name in vayne.

Remember the Sabbath daie, that thou sanctifie it. ¶ Sixe dayes shalt thou laboure and do all thy worke: But vpon the seuenth daye is the Sabbath of the LORDE thy God: thou shalt do no maner worke in it, nether thou, ner thy sonne, ner thy daughter, ner thy seruauant, ner thy mayde, ner thy catell, ner thy straunger that is within thy gates. For in sixe dayes ¶ the LORDE made heauen and earth, and the see, and all that

\* Exo. 24. a. Deut. 5. d. and 26. d. † Heb. 12. c.  
 † Deut. 4. b. § Deut. 5. a. ¶ Exo. 14. c. § Deu. 4. c.  
 and 27. b. || Nau. 1. a. Exo. 34. a. Deu. 7. b.

¶ Leui. 19. c. Eccli. 23. b. ¶ Le. 24. b. ¶ Exo. 23. b.  
 34. c. 35. a. Eze. 20. b. ¶ Gene. 2. a.

therin is, and rested vpon the seuenth daye: therfore the LORDE blessed the seuenth daye, & halowed it.

“Honoure thy father and thy mother, that thou mayest lyue longe in the londe, which the LORDE thy God shal geue thee.

C

Thou shalt not kylle.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false wytnesse agaynst thy neighbour.

Thou shalt not \*lust after thy neighbours house.

Thou shalt not lust after thy neighbours wife, ner his seruauit, ner his mayde, ner his oxen, ner his Asse, ner all that thy neighbour hath.

And all the people sawe the thonder and the lightenyng, and the noyse of the trompet, and how that the mountayne smoked, and were afraied, and stackerd, & stode as farre of, and sayde vnto Moses: † Talke thou with vs, we wil heare: and let not God talke with vs, we might els dye. And Moses sayde vnto the people: Be not afraied, for God is come to proue you, and that his feare maye be before youre eyes, & ye synne not.

D

And the people stode as farre of. But Moses gat him in to the darcke cloude, where in God was. And the LORDE spake vnto him: Thus shalt thou saye vnto the children of Israel: Ye haue sene, that I haue talked with you from heauen: therfore shal ye make nothinge with me: goddesses of syluer and golde shal ye not make you.

Make me an altare of earth, wher vpon thou mayest offer thy burntofferings, & peaceofferings, thy shepe and thine oxen. For loke in what place so euer I make ‡ remembrance of my name, there wil I come vnto thee, and blesse thee.

§ And yf thou wilt make me an altare of stone, thou shalt not make it of hewen stone: For yf thou lift vp thy tole vpon it, thou shalt vnhalowe it. Morouer thou shalt not go vp vpon steppes vnto myne altare, that thy shame be not discouered before it.

### The xxi. Chapter.

THESE are the lawes, that thou shalt laye before them. ¶ Yf thou bye a ser-

uaunt that is an Hebrue, he shal serue the sixe yeares, in the seuenth yeare shall he go out fre and lowse. ¶ Yf he came alone, then shal he go out alone also: but yf he came married, then shall his wife go out with him. Yf his master haue geuē him a wife, & she haue borne him sonnes or daughters, the shall the wife and † children be the masters, but he shall go out alone. Neuertheles: yf the seruauit saye: I loue my master, and my wife and children, I wil not go out fre: then let his master brynge him before the Goddes, and holde him to the dore or post, and bore him thorow the eare with a botkin, and let him be his seruauit for euer.

¶ Yf a man sell his daughter to be an hand mayde, then shal she not go out as the men seruauentes. But yf she please not hir master, and he haue not married her, then shal he let her go fre: but to sell her vnto a straunge people he hath no auctorite, for so moch as he hath despysed her. ¶ Yf he promyse her vnto his sonne, then shal he do vnto her after the lawe of daughters. But yf he geue him another wife, then shall he mynyshe nothinge of hir foode, rayment, and dewtye of mariage. ¶ Yf he not these thre, then shal she go out fre, and paye nothinge.

¶ He that smytheth a man that he dye, § shall dye the death. ¶ Yf he haue not layed wayte for him, but God let him fall in his hande vnawares, then wil I appoynte the a place, where he shal flye vnto. But yf a man presume vpon his neighbour, and slaye him with disceate, ¶ then shalt thou take the same fro myne altare, that he maye be slayne. Who so smytheth his father or mother, shall dye the death.

¶ He that stealeth a man, and selleth him, so that he be founde by him, ¶ the same shall dye the death.

¶ Who so curseth father and mother, shall dye the death. ¶ Yf men strye together and one smyte another with a stone, or with his fist, so that he dye not, but lyeth in bedd: ¶ Yf he ryse, and go forth vpon his staff, the shall he that smote him, be vgilite: saue that he shal paye the losse of his tyme, and geue † money for healyng him.

¶ He that smytheth his seruauent or mayde

\* Matt. 15. a. Ephe. 6. a.

\* Ro. 7. b. and 13. b.

† Deut. 18. c. Heb. 12. c.

‡ Deut. 27. a. Iosu. 8. g.

§ 1 Mac. 4. f. ¶ Leuit. 25. f.

Deut. 15. b. Iere. 34. b.

† Deut. 15. c.

‡ Leu. 14. d. Matth. 5. c. § Nu. 35. b.

Deut. 19. a. ¶ 3 Re. 1. g. ¶ Deut. 24. b. ¶ Deut. 21. d.

and 27. c. Leu. 20. b. Pro. 20. c. Mar. 7. b.



with a staff, that he dye vnder his handes, the same shall suffre vengeance therfore. But yf he endure a daye or two, then shall he suffre no vengeaunce therfore, for it is his money.

**C** Yf men stryue, and hytt a woman with childe, so that ŷ frute departe from her, and no harme happen vnto her, then shall he be punished for money, as moch as the womans huszbande layeth to his charge, and he shall geue it, acordinge to the appoyntement of the dayes men. But yf there come harme vnto her there thorow, \*then shal he paye soule for soule, eye for eye, toth for toth, hande for hande, fote for fote, burnynge for burnynge, wounde for wounde, strype for strype.

Yf a man smyte his seruaut or his mayde in the eye, and destroye it, he shal let them go fre and lowse for the eye sake. In like maner yf he smyte out a tothe of his seruaut or mayde, he shall let them go fre and lowse for the tothes sake.

† Yf an oxo gorre a man or a woman, that he dye, then shall that oxo be stoned, and his flesh not eaten: so is the master of the oxo vngiltie. But yf the oxo haue bene vsed to push in tymes past, ‡ it hath bene tolde his master, and he hath not kepte him, and besydes that slayeth a man or a woman, then shal ŷ oxo be stoned, and his master shal dye.

**D** But yf there be money set vpon him, then, loke what is put vpon him, that shall he geue, to delyuer his soule. Likewise shall he be dealete withall, yf he gorre a sonne or a daughter. But yf he gorre a seruaut or a mayde, then shall he geue their master thirtie syluer Sycles: and the oxo shalbe stoned.

Yf a man open a well, or dygge a pytt, and couer it not, and there fall an oxo or Asse therin, then shall the owner of the pytt make it good with money, and restore it vnto his master: but the deed carcase shalbe his owne.

Yf one mans oxo gorre another, that he dye, then shall they sell the luyng oxo, and deuyde the money, and the deed carcase shal they deuyde also. But yf it be knowne, that the oxo haue bene vsed to gorre afore, then shal he paye his oxo for the other, ¶ the deed carcase shal be his owne.

### The xxij. Chapter.

**Y**F a man steale an oxo or shepe, and slaye it, or sell it, \* he shall restore fyue oxen for an oxo, and † foure shepe for a shepe.

Yf a thefe be taken breakinge in, ¶ vpon that be smytten that he dye, then shall not he that smote him, be giltye of his bloude. But yf the sonne be gone vp vpo him, then hath he committed manslaughter, and he shal dye.

A thefe shall make restitution. Yf he haue nothig, thē let him be solde for his theft. But yf ŷ theft be founde by him alyue (from the oxo vnto the Asse or shepe) then shall he restore dubble.

Yf a man hurte a felde or vynyarde, so ŷ he let his catell do harme in another mans felde, the same shall make restitution euen of the best of his owne felde and vynyarde.

§ Yf a fyre come out, and take holde of ŷ thornes, so that the sheeues be consumed, or the corne that stondeth yet vpon the felde, he that kyndled the fyre shall make restitution.

¶ Yf a man delyuer his neyghboure money or vessels to kepe, and it be stollen from him out of his house: yf the thefe be founde, he shal restore dubble. But yf the thefe be not founde, then shal the good man of the house be brought before the ¶ Goddes (and shal sweare) that he hath not put his hande vnto his neyghbours good.

Yf one accuse another in eny maner of trespase, whether it be for oxo, or Asse, or shepe, or rayment, what so euer it be that is lost: then shall both their causes come before the Goddes: Loke whom the Goddes condempne, the same shal restore dubble vnto his neyghboure.

Yf a man delyuer vnto his neyghboure an Asse, or oxo or shepe, or eny maner of catell to kepe, and it dye, or be hurte, or dryuen awaye that no man se it, then shall there an oath of the LORDE go betwene them, that he hath not put his hande vnto his neyghbours good: and the owner of ŷ good shal accepte it, so that the other shall not make it good. Yf a thefe steale it from him, then shal he make restitucio vnto the owner therof. But yf it be rayshed (of beastes) then shal he brynge recorde therof, and not make it good.

\* Deu. 19. d. Matt. 5. e. † Gen. 9. a. ¶ Pro. 6. d.  
‡ 2 Re. 12. b. § 2 Re. 14. c. ¶ 2 Mac. 3. c.

¶ Psal. 81. a. Ioh. 10. d.

**C** Yf a man borowe ought of his neyghboure, and it be hurte, or dye, so that the owner therof be not by, then shall he make it good. But yf the owner therof be by, then shall he not make it good, yf he hyred it for his money.

“Yf a man begile a mayde, that is not yet spoused, and lye with her, the same shall geue her hir dowry, and take her to his wife. But yf hir father refuse to geue her vnto him, the shall he weye there the money, accordinge to the dowry of virgins.

“Thou shalt not suffre a witch to lyue. \* Who so lyeth with a beest, shall dye the death. Who so offreth to eny goddes, saue vnto the LORDE onely, let him dye without redemption.

“Thou shalt not vexe ner oppresse a straunger, for ye youre selues were straungers also in the londe of Egypte.

“Ye shall truble no wyddowe ner fatherlesse childe. Yf thou shalt trouble them, they shall crye vnto me, and I shall heare their crye: then shall my wrath waxe whote, so y I shall sley you with the swerde, and youre wyues shalbe wedowes, and youre children fatherlesse.

“Yf thou lende money vnto my people that is poore by the, thou shalt not behaue thy self as an vsurer vnto him, nether shalt thou oppresse him with vsury.

**B** Yf thou take a garment of thy neyghboure to pledge, thou shalt geue it him agayne before the Sonne go downe: “for his raymēt is his onely couerynge of his skynne: wherin he slepeth. But yf he shall crie vnto me, I wyll heare him: for I am mercifull.

“Thou shalt not speake euell of the Goddes, and the ruler of thy people shall thou not blaspheme.

Thy drie and moist frutes shalt thou not kepe backe. Thy first sonne shalt thou geue vnto me. So shalt thou do also with thine oxen and shepe. Seuen dayes let it be with the dame: Vpon the eight daye shalt thou geue it vnto me. Ye shalbe holy people before me. Therefore shal ye eate no flesh, “that is torne of beestes in the felde, but cast it vnto the dogges.

\* Gen. 34. a. Deu. 22. d.    b 1 Re. 28. a.    \* Deu. 27. c.    c Leui. 19. g. Zach. 7. b.    d Iob 24. a.    e Leu. 25. f. Deut. 23. c.    eze. 22. b.    f Deut. 24. b.    g 2 Re. 16. b.    h Act. 23. a.    i Leui. 22. a.    i Ze. 44. d.

## The xxiij. Chapter.

**T**HOU shalt not accepte a vayne tale, that thou woldest manteyne the vngodly, and be a false wytnesse.

Thou shalt not folowe the multitude vnto euell, ner answer at the lawe that thou woldest (to folowe the multitude) turne a syde from the right.

Thou shalt not paynte a poore mā's cause. “Yf thou mete thine enemies ox or Asse, goinge astraye, thou shalt brynge the same vnto him agayne.

“Yf thou se the Asse of him that hateth the, lye vnder his burthen, thou shalt not let him lye, but shalt helpe him vp.

Thou shalt not waiste the righte of thy poore in his cause. Kepe the farre from false matters. “The innocent and righteous shalt thou not sley, for I iustifie not y vngodly.

“Thou shalt not take giftes: for giftes blinde euen them y are sharpe of sight, and waiste the righteous causes.

Ye shall not oppresse a straunger, for ye knowe the hert of straungers, for so moch as ye youre selues also haue bene straungers in the londe of Egypte.

Sixe yeares shalt thou sowe thy londe, and gather in the frute therof: “In the seuenth yeare shalt thou let it rest and lye still, that the poore amonge thy people maye eate therof: and loke what remayneth ouer, let y beestes of the felde eate it. Thus shalt thou do also with thy vynyarde and olyue trees.

“Sixe dayes shalt thou do thy worke, but vpon the seuenth daye thou shalt kepe holy daye, that thine ox and Asse maye rest, and that the sonne of thy handmayden and the straunger maye refresh them selues.

All that I haue sayde vnto you, that kepe. And as for the names of other goddes, ye shall not remembre them, and out of youre mouthes shal they not be herde.

Three tymes in the yeare shalt thou kepe feast vnto me: namely the feast of vneleuended bred shalt thou kepe, that thou eate vneleuended bred seuen dayes (¶ like as I commaunded y) in the tyme of y moneth Abib, for in the same wentest thou out of Egypte. (But

h Deu. 22. a.    i Deu. 22. a.    Luc. 14. a.    k Susan. g.    l Deu. 17. a.    Eccl. 20. d.    m Ge. 46. a.    n Leui. 25. a.    o Exo. 20. b.    34. c.    35. a.    Deut. 5. b.    p Exo. 12. a.

appeare not empyte before me.) And <sup>¶</sup> feast  
 "whan thou first reapest thy labours, <sup>¶</sup> thou  
 hast sowne vpon the felde. And the feast of  
 ingatheringe in the ende of <sup>¶</sup> yeare, whan  
 thou hast gathered in thy laboures out of the  
 felde. <sup>¶</sup> Thre tymes in the yeare shal every  
 male that thou hast, appeare before the  
 LORDE the Gouvernoure.

C Thou shalt not offre the bloude of my sa-  
 crifice with sowre dowe, and the fat of my  
 feast shal not remayne till the mornynge.

"The first of the first frutes of thy felde  
 shalt thou brynge in to the house of the  
 LORDE thy God. \* And shalt not seeth a  
 kydd, whyle it is in his mothers mylke.

"Beholde, I sende an angell before the, to  
 kepe the in the waye, and to brynge the vnto  
 the place, that I haue prepared. Therefore  
 bewarre of his face, and herken vnto his  
 voyce, and anger him not, for he shal not  
 spare youre myszdedes, & my name is in him.  
 But yf thou shalt herken vnto his voyce, and  
 do all that I shal tell the, then wyl I be  
 enemie vnto thy enemies, and aduersary vnto  
 thy aduersaries.

Now whā myne angell goeth before the, &  
 bryngeth the vnto <sup>¶</sup> Amorites, Hethites, Phe-  
 resites, Cananites, Heuites & Iebusites, & I  
 shall haue destroyed them: then <sup>†</sup> shalt thou  
 not worshipe their goddes, ner serue them,  
 nether shalt thou do as they do, but shalt  
 ouerthrowe their goddes, & breake thē downe.  
 / But <sup>¶</sup> LORDE youre God shal ye serue, so  
 shal he blesse thy bred & thy water, and I  
 wyl remoue all sicknesse from the.

D There shalbe nothinge baren ner vnfrute-  
 full in thy londe, and I wil fulfill the nombre  
 of thy dayes. I wil sende my feare before  
 the, and sley all the people where thou comest,  
 & will make all thine enemies to turne the  
 backes vpō the. "I wyl sende hornettes be-  
 fore <sup>¶</sup>, and dryue out the Heuytes, Cananites  
 and Hethytes before the.

"In one yeare wyl I not cast thē out before  
 the, <sup>¶</sup> the londe become not waist, & wylde  
 beastes multiply agaynst <sup>¶</sup>: By litle & litle  
 wyl I dryue them out before the, tyll thou  
 growe, & haue the londe in possession. And  
 I wil set the borders of thy londe, euen from  
 the reed see vnto <sup>¶</sup> see of the Philistynes, &

from the wyldernes vnto the <sup>†</sup> water. For I  
 wil deliuer the indwellers of the londe in to  
 thine hande, <sup>¶</sup> thou shalt dryue them out  
 before the. "Thou shalt make no couenaunt  
 with them ner with their goddes, but let thē  
 not dwell in thy lande, that they make the  
 not synne ageynst me. § For yf thou serue  
 their goddes, it wil surely be thy decaye.

### The xliiij. Chapter.

A ND he sayde vnto Moses: Come vp <sup>¶</sup>  
 vnto the LORDE thou & Aaron, Nadab  
 and Abihu, and the seuentie elders of Israel,  
 & worshipe asfarre of. But let Moses onely  
 come nye vnto the LORDE, and let not them  
 come nye, and let not the people also come  
 vp with him.

Moses came and tolde the people all the  
 wordes of the LORDE, & all the lawes. Then  
 answered all the people with one voyce, and  
 sayde: ¶ All <sup>¶</sup> wordes that the LORDE hath  
 sayde, wyl we do.

Then wrote Moses all the wordes of <sup>¶</sup> <sup>13</sup>  
 LORDE, & gat him vp by tymes in the  
 mornynge, & buylded an altare vnder <sup>¶</sup> mount  
 with twolue pilers, accordinge to the twolue  
 trybes of Israel: & sent twolue yonge mē of  
 the children of Israel, to offre burntofferynge, and  
 peace offerynge thevon of bullockes vnto the  
 LORDE.

And Moses toke the half parte of the  
 bloude, and put it in a basen, the other half  
 sprenkled he vpon the altare: & toke the boke  
 of <sup>¶</sup> couenaunt, & cried in the eares of the  
 people. And whan they had sayde: All <sup>¶</sup>  
 the LORDE hath sayde, wil we do, & herken  
 vnto him: ¶ Moses toke the bloude, & sprenkled  
 it vpon the people, & sayde: Beholde, this is  
<sup>¶</sup> bloude of the couenaunt that the LORDE  
 maketh with you vpon all these wordes.

Then wente Moses & Aaron, Nadab & <sup>C</sup>  
 Abihu, & the seuentie elders of Israel vp, &  
 sawe <sup>¶</sup> God of Israel. Vnder his fete it was  
 like a stoneworke of Saphyre, & as the fashion  
 of heauē, whā it is cleare, & he put not his  
 hāde vpō the principall of Israel. And whan  
 they had sene God, they ate & dronke.

And the LORDE sayde vnto Moses: Come  
 vp vnto me vpon the mount, & remayne there,  
<sup>¶</sup> I maye geue the tables of stone, & <sup>¶</sup> lawe &

<sup>a</sup> Deu. 16. b. <sup>b</sup> Deu. 16. c. <sup>c</sup> Exo. 34. c. Deut.  
 26. a. <sup>d</sup> Deu. 14. b. Exo. 34. c. <sup>d</sup> Exo. 13. a. 32. g.  
 33. a. <sup>e</sup> Gen. 12. a. <sup>f</sup> Re. 19. d. Acto. 9. a. <sup>†</sup> Nu.  
 25. a. <sup>g</sup> Deut. 7. c. <sup>h</sup> Deut. 7. d. <sup>h</sup> Iosu. 11. c.

<sup>†</sup> Ge. 13. d. <sup>3</sup> Re. 4. b. <sup>1</sup> Exo. 34. b. Deut. 7. a.  
<sup>‡</sup> 3 Re. 11. a. <sup>¶</sup> Exo. 19. b. <sup>¶</sup> 1 Pet. 1. a. Heb.  
 9. c. and 10. c. <sup>h</sup> Exo. 19. d. <sup>1</sup> Exo. 31. d. and  
 32. d.

commaudemētes <sup>ŷ</sup> I haue wrytten, which thou shalt teach the. Then Moses gat him vp <sup>τ</sup> his mynister Iosua, <sup>τ</sup> wente vp in to the mount of God, <sup>τ</sup> sayde vnto the elders: Tary ye here, tyll we come to you agayne: beholde, Aaron and Hur are with you, yf eny mā haue a matter to do, let him brynge it vnto them.

Now whā Moses came vp in to <sup>ŷ</sup> moūt, a cloude couered <sup>ŷ</sup> mount: <sup>τ</sup> the glory of <sup>ŷ</sup> LORDE abode vpon mount Sinai, <sup>τ</sup> couered it with the cloude sixe dayes, <sup>τ</sup> vpon the seuēth daye he called Moses out of <sup>ŷ</sup> cloude. And <sup>ŷ</sup> fashion of <sup>ŷ</sup> glory of <sup>ŷ</sup> LORDE was like a cōsumynge fyre vpon the toppe of <sup>ŷ</sup> mount in the sight of the children of Israel. And Moses wente in to the myddest of the cloude, and ascēded vp in to the mount, and abode vpon the mount fourtye dayes <sup>τ</sup> fourtye nightes.<sup>a</sup>

The xrb. Chapter.

**A**ND <sup>ŷ</sup> LORDE talked with Moses <sup>τ</sup> sayde: <sup>b</sup>Speake vnto <sup>ŷ</sup> childrē of Israel, <sup>ŷ</sup> they geue me an Heue offerynge, <sup>τ</sup> take the some of every man, that hath a fre wyllynge hert therto. And this is the Heue-offerynge that ye shal take of them: Golde, syluer, brasse, yalowe sylke, scarlet, purple, whyte twyned sylke, goates hayre, reed skynnes of rammes, doo skynnes, Fyrre tre, oyle for lampes, spyes for the anoyntyng oyle, and for swete incense. Onix stones and set stones for the ouerbode cote and for the brestlappe.

And they shall make me a Sanctuary, that I maie dwell amonge them. Like as I shal shewe <sup>ŷ</sup> a patrone of the Habitation, and of all the ornamentes therof, so shal ye make it.

**M**ake an Arke of Fyrre tre two cubytes <sup>τ</sup> a half longe, <sup>c</sup>a cubyte <sup>τ</sup> a half brode, and a cubyte <sup>τ</sup> an half hye: this shalt thou ouerleye with pure golde within and without, <sup>τ</sup> make an hye vpō it a crowne of golde rounde aboute, and cast foure rynges of golde, <sup>τ</sup> put them in the foure corners of it, so that two rynges be vpon the one syde, and two vpon the other syde. And make staues of Fyrre tre, and ouer laye them with golde, and put them in the rynges alonge by the sydes of the Arke, to beare it withall: and they shal abyde styll in the rynges, <sup>τ</sup> not be takē out. And

in <sup>ŷ</sup> Arke thou shalt laye the wytnesse, that I wyl geue the. Thou shalt make a Mercy-seate also of pure golde, two cubytes and a half longe, and a cubyte <sup>τ</sup> a half brode.

And thou shalt make two Cherubyns of beaten golde vpō both <sup>ŷ</sup> endes of the Mercy-seate, <sup>ŷ</sup> the one Cherub maye be vpon the one ende, <sup>τ</sup> the other vpon the other ende, <sup>τ</sup> so to be two Cherubyns vpon the endes of the Mercyseate. And the Cherubyns shall sprede out their wynges ouer an hye, <sup>ŷ</sup> they maye couer <sup>ŷ</sup> Mercyseate with their wynges: <sup>τ</sup> <sup>ŷ</sup> either of their faces maye be right ouer one agaynst another, and their faces shal loke vnto the Mercyseate.

And thou shalt set <sup>ŷ</sup> Mercyseate aboue vpon the Arke. And in the Arke thou shalt laye the wytnesse, <sup>ŷ</sup> I shal geue the. <sup>d</sup>From <sup>ŷ</sup> place wyll I testifie vnto <sup>ŷ</sup>, and talke with the, namely, from <sup>ŷ</sup> \* Mercyseate (betwixte the two Cherubyns) which is vpon the Arke of wytnesse, of all that I wyl cōmaunde <sup>ŷ</sup> vnto the children of Israel.

<sup>e</sup>Thou shalt make a table also of Fyrre tre, two cubites longe, and one cubyte brode, and a cubyte and a half hye, and ouerlaye it with pure golde, and make a crowne of golde rounde aboute it, and an whope of an hāde brede hye, and a crowne of golde vnto <sup>ŷ</sup> whope rounde aboute.

And vnto it thou shalt make foure rynges of golde, on the foure corners in the foure fete of it: harde vnder the whope shall <sup>ŷ</sup> rynges be, to put in staues and to beare the table with all: and thou shalt make the staues of Fyrre tre, <sup>τ</sup> ouerlaye them with golde, <sup>ŷ</sup> the table maye be borne therewith.

Thou shalt make also his diszshes, spones, pottes, and flat peces of pure golde, to poure out and in. <sup>f</sup>And vpon the table thou shalt all waye set shewbred before me.

**M**orouer thou shalt make a candelsticke of fyne beaten golde, <sup>g</sup>where vpon shall be the shaft with branches, cuppes, knoppes, and floures. Sixe branches shall proceade out of the sydes of the candelsticke, out of every syde thre branches. Euery branch shal haue thre cuppes, (like allmondes) thre knoppes, and thre floures. These shalbe the sixe branches of the candilstick. But the shaft of the candilstick it self shal haue foure

<sup>a</sup> Exo. 34. d. <sup>b</sup> Exo. 35. a. <sup>c</sup> Exo. 37. a. <sup>d</sup> Num. 7. i. <sup>e</sup> Ro. 3. c. Heb. 5. a. <sup>f</sup> Exo. 37. b.

<sup>g</sup> Leu. 24. b. <sup>h</sup> Exo. 37. c. Num. 8. a.



cuppes, knoppes and floures, and allwaie a knoppe vnder two braunches, of the sixe that proceade out of the candilstieke. For both the knoppes and braunches shall proceade out of the shaft, all one pece of fyne beaten golde.

And thou shalt make seuen lampes aboue there on, that they maye geue light one ouer agaynst another, and snoffers and out quenchers of pure golde. Out of an hundreth pounce weight of pure golde shalt thou make it, with all this apparell. \*And se that thou make it after the patrone that thou hast sene in the mount.

### The lxxvi. Chapter.

**A** THE habitacion shalt thou make of ten curteynes, of whyte twyned sylke, of yalowe sylke, of scarlet and purple. Cherubyns shalt thou make thereon of broderd worke. The length of one curteyne shalbe eight and twentye cubytes  $\frac{1}{2}$  bredth foure cubytes: and all the ten shalbe like, and shalbe coupled fyue and fyue together, one vnto the other. And thou shalt make loupes of yalowe sylke by the edge of euery curtayne, where they shalbe coupled together, that there maye be euer two and two fastened together vpon their edges: fiftie loupes vpon euery curteyne, that one maye fasten the other together. And thou shalt make fiftie buttons of golde, wherewith the curteynes maye be coupled together, one to the other, that it maye be one couerynge.

**B** Thou shalt make a couerynge also of goates heyer for a tente ouer the habitacion, \*of eleuen curteynes. The length of one curteyne shalbe thirtie cubytes, the bredth foure cubytes. And all the eleuen shalbe alike greate: fyue shalt thou couple together by the selues,  $\tau$  sixe also by them selues,  $\frac{1}{2}$  thou mayest dubble the sixte curteyne in the fore front of the Tabernacle. And vpon euery curteyne thou shalt make fiftie loupes vpon the edges of them, that they maie be coupled together by the edges. And fiftie buttons of brasse shalt thou make, and put the buttons in to the loupes, that the tent maye be coupled together, and be one couerynge.

As for the remnaunt of the curteynes of the tente, thou shalt let the halfe parte hange ouer behynde  $\frac{1}{2}$  tete, vpon both the sydes a

cubyte longe,  $\frac{1}{2}$  the resydue maye be vpon the sydes of the Tabernacle,  $\tau$  couer it vpon both the sydes.

Besydes this couerynge thou shalt make a couerynge of reed skynnes of rammes. And aboue this a couerynge of doo skinnes.

Thou shalt make bordes also for the habitacion, of Fyrre tre, which shall stonde: one borde shalbe ten cubytes longe,  $\tau$  a cubyte  $\tau$  a half brode. Two fete shal one borde haue, that one maye be set by the other.

Thus shalt thou make all the bordes for  $\frac{1}{2}$  Tabernacle: Twentye of them shal stode toward the south, which shal haue fortye sokettes of syluer vnder them, two sokettes vnder euery borde for his two fete.

Likewyse vpon the other syde toward the north there shall stonde twentye bordes also, and fortye sokettes of syluer, two sokettes vnder euery borde.

But behynde the habitacion toward  $\frac{1}{2}$  west thou shalt make sixe bordes, and two bordes mo for the two corners of the habitacion, that euery one of them both maye be coupled from vnder vp with his corner borde, and aboue vpon the heade to come eauen together with a clape: so that there be eight bordes with their syluer sokettes, wherof there shalbe sixtene, two vnder euery borde.

And thou shalt make barres of fyrr tre, fyue for the bordes vpon the one syde of the Tabernacle, and fyue for the bordes vpon the other syde of the Tabernacle, and fyue for the bordes behinde  $\frac{1}{2}$  Tabernacle toward the west. And the barres shalt thou shute thorow  $\frac{1}{2}$  myddest of the bordes, and faste alltogether from  $\frac{1}{2}$  one corner to  $\frac{1}{2}$  other. And thou shalt ouerlaye the bordes with golde, and make their rynges of golde, that the barres maye be put therein. And the barres shalt thou ouerlaye with golde, and so shalt thou set vp the Tabernacle, acordinge to  $\frac{1}{2}$  fashion as thou hast sene vpon  $\frac{1}{2}$  mount.

And thou shalt make a vayle of yalowe sylke, scarlet, purple,  $\tau$  whyte twyned sylke. And Cherubyns shalt thou make thereon of broderd worke, and shalt hange it vpon foure pilers of Fyrre tre which are ouerlayed with golde, hauynge knoppes of golde, and foure sokettes of syluer. And the vayle shalt thou fasten with buttons, and set the Arke of wytnesse within the vayle, that it maye be vnto

\* Heb. 8. a. Acto. 7. f.

\* Exo. 36. c.

you a difference betwixte the holy and the Most holy.

**C** And thou shalt set the Mercy seate vpon the Arke of wytnesse in the Most holy. But set the table without the vayle, and the candlestickes ouer agaynst  $\hat{y}$  table vpon  $\hat{y}$  south syde of the Tabernacle, that the table maie stonde on the north syde.

And in the dore of the Tabernacle thou shalt make an hanginge, of yalow sylke, purple, scarlet and whyte twyned sylke. And for the same hanginge thou shalt make fyue pilers of Fyrr tre, ouerlayed with golde, with knoppes of golde. And shalt cast fyue sokettes of brasse for them.

### The xxviiiij. Chapter.

**A** ND thou shalt make an altare of Firre tre, "fyue cubytes longe  $\tau$  brode,  $\hat{y}$  it maye be foure square,  $\tau$  three cubytes hye: thou shalt make hornes vpon the foure corners of it,  $\tau$  shalt ouer laye it with brasse. Make ashpanes, shouels, basens, fleshokes, cole panes. All  $\hat{y}$  apparell therof shalt thou make of brasse. Thou shalt make a gredyron also like a nett, of brase,  $\tau$  foure brasen rynges vpon the foure corners of it: from vnder vp aboute the altare shalt thou make it, so that the gredyron reach vnto  $\hat{y}$  myddest of the altare. Thou shalt make staues also for the altare, of Fyrr tre, ouer layed with golde, and shalt put the staues in the rynges, that the staues maye be on both the sydes of  $\hat{y}$  altare, to beare it withall. And holowe with bordes shalt thou make it, like as it is shewed in the mount.

**B** And to  $\hat{y}$  habitacion thou shalt make a courtte, an hangyng of whyte twyned sylke: vpō  $\hat{y}$  one syde an C. cubytes lōge toward the south,  $\tau$  xx. pilers vpon xx. brasen sokettes,  $\tau$  the knoppes with their whopes of syluer. Likewise vpon  $\hat{y}$  north syde there shal be an hanginge of an C. cubytes lōge, twenty pilers vpon twenty brasen sokettes, and their knoppes with their whopes of syluer.

But vpon the west syde the bredth of  $\hat{y}$  courtte shal haue an hanginge of fiftie cubites longe,  $\tau$  ten pilers vpon ten sokettes. Vpō the east syde also shal the bredth of the courtte haue fiftie cubytes, so that the hangyng haue vpon one syde fyftene cubites, and thre pilers vpō thre sokettes: And vpon  $\hat{y}$  other syde

fiftene cubytes also, and thre pilers vpō thre sokettes.

**C** And in the courtte gate there shalbe an hangyng twenty cubytes brode, of yalow sylke, scarlet, purple, and whyte twyned sylke, wrought with nedle worke, and foure pilers vpon their foure sokettes. All the pilers rounde aboute the courtte shall haue syluer whopes,  $\tau$  syluer knoppes,  $\tau$  sokettes of brasse. And the length of  $\hat{y}$  courtte shal be an hūdreth cubytes, the bredth fiftie cubytes, the heygth fyue cubytes, of whyte twyned sylke and  $\hat{y}$  sokettes therof shalbe of brasse. All  $\hat{y}$  vessels also of the habitacion to all maner seruyce, and all the nales of it, and all the nales of the courtte shalbe of brasse.

Commaunde  $\hat{y}$  children of Israel, "  $\hat{y}$  they bringe vnto  $\hat{y}$  the most cleare  $\tau$  pure oyle oliue beaten, to geue lighte,  $\hat{y}$  it maye all waye be put in the lāpes in the Tabernacle of wytnes without the vayle, that hangeth before the wytnesse. And Aarō and his sonnes shal dresse it from the euenyng vntyll  $\hat{y}$  mornyng before the LORDE. This shalbe vnto you a perpetuall custome for youre posterities amonge the children of Israel.

### The xxviiiij. Chapter.

**A** ND thou shalt take vnto the Aaron thy brother and his sonnes frō amonge the childrē of Israel, that he maye be my prest: namely Aaron  $\tau$  his sonnes Nadab, Abihu, Eleazar and Ithamar:  $\tau$  thou shalt make holy clothes for Aarō thy brother, honorable and glorious,  $\tau$  shalt speake vnto all them that are wise of hert, whom I haue fylled with the sprete of wiszdome, that they make garmentes to Aaron for his consecracion, that he maye be my prest.

These are  $\hat{y}$  garmentes which they shal make: a brestlappe, an ouerbody cote, a tuncycle, an albe, a myter and a girdell. Thus shal they make holy garmentes for thy brother Aarō and his sonnes, that he maye be my prest. They shal take therto golde, yalow silke, scarlet, purple, and whyte sylke.

**B** The ouerbody cote shal they make of golde, yalow sylke, scarlet, purple,  $\tau$  whyte twyned sylke of broderd worke, that it maye be festened together vpon both the sydes by  $\hat{y}$  edges therof. And his gyrnell vpō it shall be of  $\hat{y}$  same workmāshippe  $\tau$  stuff, euen of golde

<sup>a</sup> Exo. 38. a. Eze. 43. d.

<sup>b</sup> Leu. 24. a.

yalow sylke, scarlet, purple, & whyte twyned sylke. And thou shalt take two Onix stones, and graue in them the names of the children of Israel. Syxe names vpon the one stone, and the sixe other names vpon the other stone accordinge to the order of their age. This shalt thou do by the stonegrauers that graue signettes, so that y stones with the names of the children of Israel to be set rounde aboute with golde: and thou shalt put them vpon the two shulders of the ouer body cote, that they maye be stones of remembrance for the children of Israel, that Aaron maye beare their names vpon both his shulders before the LORDE for a remembrance.

C Thou shalt make hokes of golde also, and two wrethē cheynes of pure golde, and shalt fasten them vnto the hokes.

The brestlappe of iudgment shalt thou make of broderd worke, euen after the worke of the ouerbody cote: of golde, yalow sylke, scarlet, purple, and whyte twyned sylke. Foure square shall it be and dubble, an hande bredth longe, and an handebredth brode. And thou shalt fill it with foure rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dyamonde. The thirde: a Ligurius, an Achatt, and an Ametyst. The fourth: a Turcas, an Onix, and a Iaspis. In golde shall they be sett in all the rowes, and shal stonde accordinge to y twolue names of the children of Israel, grauen of the stonegrauers, euery one with his name accordinge to the twolue trybes.

D And vpon the brestlappe thou shalt make wrethen cheynes by y corners of pure golde, and two golde rynges, so, that thou fastē the same two rynges vnto two edges of the brestlappe, and put the two wrethē cheynes of golde in the same two rynges, that are in two edges of the brestlappe. But the two endes of y two wrethen cheynes shalt thou fasten in the two hokes vpon the ouerbody cote one ouer agaynst another.

And thou shalt make two other rynges of golde, and fasten them vnto y other two edges of y brestlappe, namely to y borders therof, wherwith it maye hange on the ynsyde vpon the ouerbody cote. And yet shalt thou make two rynges of golde, and fasten them vpon the two edges beneth to the ouerbody

cote, vpon the outsyde one ouer agaynst another, where the ouerbody cote ioyneth together. And the brestlappe shall be fastened by his rynges vnto the rynges of the ouerbody cote with a yalow lace, that it maye lye close vpon the ouerbody cote, and that the brestlappe be not lowsed from the ouerbody cote.

Thus shall Aaron beare the names of the children of Israel in y brestlappe of iudgment vpon his hert, whan he goeth in to the Sanctuary, for a remembrance before the LORDE allwaye. And in the brestlappe of iudgment thou shalt put \* light and perfectnesse, that they be vpon Aarōs hert, whan he goeth in before the LORDE, and that he maye beare the iudgment of the children of Israel vpon his hert before the LORDE allwaye.

F Thou shalt make the tunykle also to the ouerbody cote all of yalow sylke, and aboue in the myddest there shal be an hole, and a bonde folden together rounde aboute the hole, that it rente not. And beneth vpon the hemme thou shalt make pomgranates of yalow sylke, scarlet, purple rounde aboute, and belles of golde betwixte the same rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate\* rounde aboute the hemme of the same tunycke. And Aaron shall haue it vpon him whā he mynistreth, that the soude therof maye be herde, whan he goeth out and in at the Sanctuary before the LORDE, that he dye not.

Thou shalt make a foreheade plate also of pure golde, and graue therin (after the workmanshipe of the stone grauer): the holynes of the LORDE, & with a yalow lace shalt thou fasten it vnto the fore front of the myter vpon Aarons fore heade, y Aaron maie so beare y synne of the holy thinges, which the childrē of Israel halowe in all their giftes and Sanctuary. And it shall be allwaye vpon his fore heade, that he maye reconcyle them before the LORDE.

G Thou shalt make an albe also of whyte sylke, and a myter of whyte sylke, and a gyrdle of needle worke.

And for Aarons sonnes thou shalt make cotes, gyrdles and bonetes, honorable and glorious, and shalt put them vpon thy brother Aaron and his sonnes, and shalt anoynte them, and fyll their handes, and consecrate them, that they maye be my prestes. And

\* Deu. 33. b.

\* Eccli. 45. b.



thou shalt make them linnen breches, to couer the flesh of their preuities, from the loynes vnto the thyes. And Aaron and his sonnes shall haue them on, whan they go in to the Tabernacle of wytnesse, or go vnto the altare to mynister in the Holy, that they beare not their synne, and dye. This shalbe a perpetual custome for him, and his sede after him.

The xxij. Chapter.

**T**HIS is it also, that thou shalt do vnto them, that they maye be consecrated prestes vnto me. <sup>a</sup>Take a yonge bullocke, and two rammes without blemish, vneleuened bred, <sup>q</sup>vneleuened cakes myxte with oyle, and wafers of swete bred tempered with oyle: Of wheate floure shalt thou make them all, and put them in a maunde, <sup>r</sup>brynge them in the maunde, with the bullocke <sup>r</sup>two rammes.

And thou shalt brynge Aaron <sup>r</sup>his sonnes vnto the dore of the Tabernacle of wytnesse, <sup>r</sup>wash them with water, <sup>r</sup>take the garmentes, and put vpon Aaron the albe and the tuncyle, <sup>r</sup>the ouer body cote, <sup>r</sup>the brestslappe to <sup>ſ</sup>ouer body cote, <sup>r</sup>shalt gyrdle him on the out syde vpon the ouer body cote, and set the myter vpon his heade, and the holy crowne vpon the myter: and shalt take the anyointinge oyle, and poure it vpon his heade, and anyointe him.

**T**hou shalt brynge forth his sonnes also, <sup>r</sup>put the albes vpon them, and gyrdle both Aaron <sup>r</sup>them with gyrdles, <sup>r</sup>set the bonettes vpon their heades, that they maye haue the presthode for a perpetuall custome.

And thou shalt fylle the hādes of Aaron and his sonnes, and brynge forth the bullocke before the Tabernacle of wytnesse. <sup>\*</sup>And Aaron and his sonnes shall laye their hādes vpon the heade of the bullocke, and thou shalt sley the bullocke before the LORDE, at the dore of the tabernacle of wytnesse, and shalt take of his bloude, and put it vpon the hornes of the altare with thy fynger, and poure all the other bloude vpon the botome of the altare.

<sup>b</sup>And thou shalt take all the fat that couereth the bowels and the nett vpon the leuer, and the two kydneyes with the fat that is aboute them, and burne them vpon the altare. But the bullockes flesh, skynne and donge, shalt thou burne with fyre without the hoost: for it is a synneofferynge.

The one ramme shalt thou take also, and Aaron with his sonnes shall laye their handes vpon his heade. Then shalt thou sleye him, and take of his bloude, and sprenkle it vpon the altare rounde aboute. But the ramme shalt thou deuyde in peces, and wash his bowels and his legges, and laye them vpon the peces and the heade, and burne the whole ramme vpon the altare: for it is a burnt-offerynge, and a swete sauoure of the sacrifice vnto the LORDE.

<sup>c</sup>As for the other ramme, thou shalt take him, and Aaron with his sonnes shall laye their handes vpon his heade, and thou shalt slaye him, and take of his bloude, and put it vpon the tpype of the right eare of Aaron and his sonnes, and vpon <sup>ſ</sup>thombe of their right handes, and vpon the greate too of their right fete, and thou shalt sprenkle the bloude vpon the altare rounde aboute, and shalt take of the bloude vpon the altare and the anyointinge oyle, and sprenkle it vpon Aaron and his vestymentes, vpon his sonnes and their vestymentes. So shall he and his clothes, his sonnes and their clothes be consecrated.

<sup>d</sup>Then shalt thou take the fat of the ramme, the rompe, and the fatt that couereth <sup>ſ</sup>bowels, the net vpon the leuer, and the two kydneyes with the fatt that is aboute them, and the right shulder (for it is a ramme of cōsecraciō) and a symnel of bred, and an oyled cake, and a wafer out of the maunde of the vneleuened bred <sup>†</sup>that stondeth before <sup>ſ</sup>LORDE, and put all in to the handes of Aaron and of his sonnes, and waue it vnto the LORDE. Thē take it out of their handes, and burne it vpon the altare for a burnt offeringe, to be a swete sauoure vnto <sup>ſ</sup>LORDE. For it is the LORDES sacrifice.

<sup>e</sup>And thou shalt take the brest of the ramme of Aarōs consecraciō, <sup>r</sup>shalt waue it before <sup>ſ</sup>LORDE, <sup>ſ</sup>shal be his parte. And thus shalt thou halowe <sup>ſ</sup>Wauebrest <sup>r</sup><sup>ſ</sup>Heueshulder (<sup>ſ</sup>are waued <sup>r</sup>heaued) of <sup>ſ</sup>ramme of the consecraciō of Aaron <sup>r</sup>his sonnes: And it shalbe a perpetuall custome for Aarō and his sonnes of <sup>ſ</sup>children of Israel: for it is an Heue offrynge, and the Heue offrynge shalbe the LORDES dewtye of the children of Israel, in their <sup>†</sup>deade offrynges and Heue offrynges which they do vnto the LORDE.

<sup>a</sup> Leuit. 8. a. <sup>\*</sup> Leuit. 1. a. <sup>b</sup> Leuit. 3. a. <sup>c</sup> Leuiti. 8. d.

<sup>d</sup> Leu. 8. c. <sup>†</sup> Exo. 25. c. <sup>e</sup> Leui. 8. f.

<sup>†</sup> Some call the peace offeringes.



And the holy garmentes of Aaron shall his sonnes haue after him, that they maie be anoynted therin, ⁊ ⁊ their handes maye be fylled. \* Loke which of his sonnes shalbe prest in his steade, the same shal put them on seuē dayes, that he maye go in to the Tabernacle of wytnesse, to mynister in the Sanctuary.

f But the ramme of consecration shalt thou take, ⁊ seeth his flesh in an holy place. And Aaron with his sonnes shal eate the flesh of the same ramme with the bred in the maunde, at the dore of the Tabernacle of wytnesse: for there is an attonement made therewith, to fylle their handes, that they maye be consecrated. A straüger shal not eate thereof, for it is holy.

But yf eny of the flesh of the consecration, and of the bred remaine vntyll the mornyng, thou shalt burne it with fyre, and not let it be eaten, for it is holy. And thus shalt thou do with Aaron and his sonnes all that I haue commaunded ⁊. Seuen dayes shalt thou fylle their handes, and offer a bullocke daylie for a synne offeringe, because of them ⁊ shalbe reconciled. And thou shalt halowe the altare, whan thou reconceylest it: ⁊ shalt anoynte it, that it maye be consecrated. Seuen dayes shalt thou reconceyle the altare, ⁊ consecrate it, that it maye be an altare of the Most holy. Who so wyll touch the altare, must be consecrated.

6 And this shalt thou do with the altare: \* Two lambes of one yere olde shalt thou offer euery daye vpon it: the one lambe in the mornyng, and the other at euen. And to one lambe a tenth deale of wheate floure, mēgled with ⁊ fourth parte of an Hin of beaten oyle, and ⁊ fourth parte of an Hin of wine for a drynk offeringe. With the other lambe at euen shalt thou do like as with ⁊ meate offeringe and drynk offeringe in the mornyng, for a swete sauoure of sacrifice vnto ⁊ LORDE. This is the daylie burnt-offerynge amonge youre posterities, at the dore of the Tabernacle of wytnesse before the LORDE, \* where I will proteste vnto you, and talke with the. There wil I proteste vnto the children of Israel, and be sanctified in my glory, and wyl halowe the Tabernacle of wytnes and the altare, and consecrate Aarō and his sonnes, to be my prestes. \* And I

wyl dwell amonge the children of Israel, ⁊ wyll be their God: so ⁊ they shal knowe, how that I am the LORDE their God, which brought them out of the londe of Egipte, that I might dwell amonge them, euen I the LORDE their God.

### The xxx. Chapter.

THOU shalt make also an incense altare a to burne incense, of Fyrr tre, a cubyte longe ⁊ brode, eauen foure squared, and two cubytes hye with his hornes, ⁊ shalt ouerlaye it with pure golde, the rose ⁊ the walles of it rounde aboute, and the hornes therof, ⁊ a crowne of golde shalt thou make rounde aboute it, and two golde rynges on ether syde vnder the crowne, that there maie be staues put therin, to beare it with all.

The staues shalt thou make of Fyrr tre also, and ouerlaye thē with golde: and shalt set it before the wayle, that hangeth before the Arke of wytnesse, and before the Mercy seate ⁊ is vpon the wytnesse, from whence I wyl proteste vnto the. And Aaron shal burne swete incense thereon euery mornyng, whā he dresseth the lampes. In like maner whan he lighteth the lampes at euen, he shall burne soch incense also. This shal be the daylie incense before the LORDE amonge youre posterities.

\* Ye shall put no straunge incense therin, ⁊ offer no burnt-offerynge, ner meat-offerynge, nether drynk-offerynge thereon. And \* vpon ⁊ hornes of it shall Aaron reconceyle once in a yere, with ⁊ bloude of the synne-offerynge, which they shall offer that are reconceyled. This shal be done amonge youre posterities for this is the most holy vnto the LORDE.

⁊ And the LORDE spake vnto Moses, and sayde: Whan thou nombrest the heades of the children of Israel, then shal euery one geue vnto the LORDE the reconcylinge of his soule, ⁊ there happē not a plage vnto them, whan they are nombred. Euery one that is tolde in the nombre, shall geue half a Sycle, after the Sycle of the Sanctuary: \* one Sycle is worth twentye Geras. This half Sycle shal be ⁊ LORDES Heue offeringe. Whoso is in the nombre from twenty yere and aboue, shal geue this Heue offeringe vnto ⁊ LORDE. The riche shal not geue more,

\* Nu. 20. d.    ⁊ Leui. 8. g.    c Nu. 28. a.    † Par. 17. e.  
\* Leui. 1. a.    Num. 12. a.    d Leu. 26. b.    2 Cor. 6. b.

c Leui. 10. a.    † Leu. 16. g.    Heb. 9. a.    † Num. 1. a. and  
26. a.    2 Re. 24. a.    † Leui. 27. d.    Num. 3. g.    Eze. 45. b.

and the poore shal geue lesse in the half Sytle, which is geuen vnto the LORDE to be an Heue offeringe for the reconcylinge of their soules.

C And this money of recoilinge shalt thou take of the children of Israel, & put it to the Gods seruyce of the Tabernacle of wytnes, that it maye be a remembraunce vnto the children of Israel before the LORDE, that he maye let himself be reconcyled ouer their soules.

And the LORDE spake vnto Moses, and sayde: "Thou shalt make a brassen lauer also with a fote of brasse to wash, and shalt set it betwixte the Tabernacle of wytnesse and ſy altare, and put water therin, that Aarō and his sonnes maye wash their handes and fete therout, when they go in to the Tabernacle of wytnesse, or to the altare, to mynistrer vnto the LORDE with offeringe incense, ſy they dye not. This shalbe a perpetuall custome for him and his sede amonge their posterities.

And ſy LORDE spake vnto Moses, and sayde: "Take vnto the spyces of the best, fyue hundreth Sycles of Myrre, and of Cynamō half so moch, euen two hundreth and fyftie, and of Kalmus two hundreth and fyftie, and of Cassia fyue hundreth (after the Sytle of the Sanctuary) & an Hin of oyle olyue, and make an holy anoyntinge oyle, after the craft of the Apotecary.

D And there with shalt thou anoynte the Tabernacle of wytnesse, " & the Arke of wytnes, the table with all his apparell, ſy candilstick with his apparell, the altare of incense, the altare of burntofferings with all his apparell, & the lauer with his fote: and thus shalt thou consecrate them, that they maye be most holy: for who so wil touch thē, must be consecrated. Thou shalt anoynte Aaron also, and his sonnes, and consecrate them to be my prestes.

And thou shalt speake vnto the childrē of Israel, and saye: This oyle shalbe an holy oyntment vnto me amonge youre posterities: It shal not be poured vpon mans body, nether shalt thou make eny soch like it, for it is holy: therefore shal it be holy vnto you. Who so maketh eny soch like, or geueth a strainger therof, the same shalbe roted out from amonge his people.

And the LORDE sayde vnto Moses: Take vnto the spyces: Balme, Stacte, Galban, and pure franckencense, of one as moch as of another, and make incense therof (after the craft of the Apotecary) myngled together, that it maye be pure & holy. And thou shalt beate it to poulder, and shalt put of the same before the wytnesse in the Tabernacle of wytnesse, from whence I wyll proteste vnto the, but it shalbe holy vnto the for the LORDE. Who so maketh soch to cense therwith, shalbe roted out from amonge his people.

### The xxxi. Chapter.

A ND the LORDE spake vnto Moses, & A saide: "I haue called by name Bezaleel the sonne of Vri ſy sonne of Hur, of ſy trybe of Iuda, \* and haue fylled him with ſy sprete of God, with wysdome and vnderstōdyng and knowlege, and to worke with all maner of connyng worke, in golde, syluer, brasse, to graue stones connyngly, and to set them, to carue well in tymbre, and to make all maner worke. And beholde, I haue geuen him Ahaliab the sonne of Ahisamach of the trybe of Dan, to be his companion, and haue geuen wysdome in to the hertes of all that are wyse, that they shall make all that I haue commaunded the: the Tabernacle of wytnesse, " the Arke of wytnesse, the Mercyseate theron, and all the ornamentes of ſy Tabernacle: the table and his apparell, the candilstick and all his apparell, the altare of incense, the altare of burntofferings with all his apparell, the lauer with his fote, the mynistryng vestimentes of Aaron ſy prest, and the garmentes of his sonnes to serue like prestes, the anoyntinge oyle, and the incēse of spyces for ſy Sāctuary. All that I haue commaunded the, shal they make.

C And the LORDE talked vnto Moses, and sayde: Speake vnto the children of Israel, and saye: "Kepe my Sabbath, for it is a token betwene me and you, and youre posterities, that ye maye knowe, how that I am the LORDE which haloweth you: therefore kepe my Sabbath, for it shalbe holy vnto you. † Who so vnhaloweth it, shall dye the death: For who so doth eny worke therin, shalbe roted out from amonge his people.

Sixe dayes shall men worke, but vpon the D

\* Exo. 40. d.    b Exo. 40. b.    c Leui. 8. b.    d Exo. 35. d.  
1 Par. 2. b.    \* 3 Re. 7. b.

e Exo. 25. 26. 27. 28. 30.    f Exo. 20. b.    † Nu. 15. d.

seuenth daye is the Sabbath \* the holy rest of the LORDE. Who so doth eny worke vpon the Sabbath daye, shall dye the death.

Therefore shal the children of Israel kepe the Sabbath, that they maye kepe it also amonge their posterities for an euerlastynge couenauant. An euerlastynge token is it betwixte me and the children of Israel. For in sixe dayes made the LORDE heauē & earth, but vpon ȝ seuenth daye he rested, and was refreshed.

“ And when the LORDE had made an ende of talkinge with Moses vpon the mount Sinai, he gaue him two tables of wisesse, which were of stone, and wrytten with the fynger of God.

### The xxxij. Chapter.

**B**UT when the people sawe that Moses made lōge taryenge to come downe frō the mount, they gathered thē together agaynst Aaron, & sayde vnto him: <sup>b</sup> Vp, and make vs goddes, to go before vs, for we can not tell what is become of this man Moses, that brought vs out of Egipte. Aaron sayde vnto them: <sup>c</sup> Plucke of the golden earynges from the eares of youre wyues, of youre sonnes, & of youre daughters, & brynge them vnto me. Then all the people pluckte of their golden earynges from their eares, & brought them vnto Aaron. And he toke them of their handes, & fashioned it with a grauer. <sup>d</sup> And they made a molten calfe, and sayde: These are thy goddes (O Israel) that brought the out of the lande of Egipte.

**W**han Aaron sawe that, he buylded an altare before him, and caused it be proclaimed, and sayde: Tomorrow is the LORDES feast. And they arose vp early in the mornynge, and offred burntofferynge, and brought dead-offerynges also: <sup>e</sup> Then the people sat them downe to eate and drynke, & rose vp to playe.

But the LORDE sayde vnto Moses: Go get the downe, for thy people whom thou broughtest out of the lande of Egipte, haue marred all: they are soone gone out of the waie, which I commaunded them. They haue made them a molten calfe, and haue worshipped it, & offred vnto it, & sayde: † These

are thy goddes (O Israel) that brought the out of the lande of Egipte.

And the LORDE sayde vnto Moses: I se, <sup>f</sup> that it is a styffnecked people, and now suffre me, that my wrath maye waxe whote ouer them, & that I maye consume them, so wil I make a greate people of the.

But Moses be sought the LORDE his God, & sayde: Oh LORDE, wherfore wil thy wrath waxe whote ouer thy people, whom thou hast brought out of the lōde of Egipte with greate power & a mightie hāde? Wherfore shulde the Egipcians speake, & saye: He hath brought thē for their myschefe, to slaye them in the mountaynes, and to destroye thē vtterly from the earth? O turne the from the fearenesse of thy wrath, & be gracious ouer the wickednesse of thy people. Remembre thy seruātes Abraham, Isaac, and Israel, vnto whō † thou swarest by thyne owne self, and saydest: I wil multiplie youre sede as the starres of heauen, and all the lande that I haue promysed you, wil I geue vnto youre sede, & they shall inheret it for euer. Thus the LORDE repented of the euell, which he sayde he wolde do vnto his people.

Moses turned him, & wente downe from the mount, and in his hande he had the two tables of wytnesse, which were wryttē vpon both the sydes, and were Gods worke, & the wrytinge was the wrytinge of God therin. Now whan Iosua herde the noyse of ȝ people, as they shouted, he sayde vnto Moses: This is a noyse of warre in the hoost. He answered: It is not a noyse of them that haue the victory, and of them that haue the worse, but I heare a noyse of synginge at a daunse.

Whan he came nye vnto the hoost, and sawe the calfe, and the daunsynge, <sup>g</sup> he was moued with wrath, and cast the tables out of his hande, and brake them beneath the mount. <sup>h</sup> And he toke the calfe that they had made, and brent it with fyre, and stamped it vnto poulder, and strowed it in the water, & gaue it vnto the children of Israel to drynke, & sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so greate a synne vpon them?

Aaron sayde: Let not the wrath of my lorde waxe feare: thou knowest, that this is

\* Gene. 2. a.    <sup>a</sup> Exo. 24. c. and 32. d.    Deut. 5. c. and 9. b.    <sup>b</sup> Acto. 7. e.    <sup>c</sup> Iudic. 8. e.    <sup>d</sup> Psal. 105. c.    <sup>e</sup> 1 Cor. 10. a.    <sup>f</sup> Deut. 9. c.    <sup>g</sup> 3 Reg. 12. e.

<sup>h</sup> Exo. 33. a.    Nu. 14. b.    † Ge. 22. c.    <sup>i</sup> Deut. 10. a.    <sup>j</sup> Deut. 9. d.



a wicked people. They sayde vnto me: Make vs goddes to go before vs, for we can not tell what is become of this man Moses, <sup>y</sup> brought vs out of the londe of Egipte. I sayde vnto them: Who so hath golde, let him plucke it of, and geue it me: and I cast it in the fyre, therof came this calfe.

**F** Now whan Moses sawe, that the people were naked (for Aaron, whan he set them vp, made them naked to their shame) he wote in to the gate of the hoost, and sayde: who so belongeth vnto the LORDE, let him come hither vnto me. Then all the children of Leui gathered them selues vnto him, and he sayde vnto them: Thus sayeth the LORDE, the God of Israel: Euery man put his swerde by his syde, and go thorow in and out from one gate to another in the hoost, and slaye euery man his brother, frende, & neighbour.

The children of Leui dyd, as Moses sayde vnto them. And there fell of the people the same daye thre thousande men. The sayde Moses: Cōsecrate youre handes this daie vnto the LORDE, euery man vpon his sonne and brother, that the prayse maye be geuen ouer you this daye.

**B** On the morow Moses sayde vnto the people: Ye haue done a greate synne. Now I wil go vp vnto the LORDE, yf peraduenture I maye make an attonement for youre synnes.

Now whā Moses came agayne vnto <sup>y</sup> LORDE, he saide: Oh this people haue done a greate synne, & haue made them goddes of golde. \* Now for geue them their synne: yf not, thē wye me out of thy boke, that thou hast wrytten. The LORDE sayde vnto Moses: What? Him that synneth against me, wil I wye out of my boke. Go thou thy waye therfore, and brynge <sup>y</sup> people thither as I haue sayde vnto the, <sup>2</sup> Beholde, myne angell shall go before the. But in the daye of my visitacion I wyll vyset their synnes vpon them. So the LORDE played the people, because they made <sup>y</sup> calfe which Aaron made.

#### The xxxij. Chapter.

**A** THE LORDE sayde vnto Moses: Go, departe hence, thou and the people, whom thou hast brought out of the lande of Egipte, vnto <sup>y</sup> londe that I sware vnto Abra-

ham, Isaac and Iacob, and sayde: <sup>6</sup> vnto thy sedde wil I geue it, <sup>7</sup> and I wyl sende an angell before the (and cast out the Cananites, Amorites, Hethites, Pheresites, Heuites and Iebusites) in to the londe that floweth with mylke and hony, for I wyll not go vp with the: <sup>8</sup> for thou art an hardnecked people, I might consume the by the waye. Whan the people herde this enell tydings, they sorowed, and no man put on his best rayment.

And <sup>y</sup> LORDE sayde vnto Moses: Speake vnto the children of Israel: Ye are a styf-necked people, I must once come sodenly vpon the, and make an ende of the. And now put of thy goodly aray from the, <sup>y</sup> I maie knowe what to do vnto the. So the children of Israel laied their goodly aray from thē, euen before the mount Horeb.

Moses toke the Tabernacle, & pitched it without afarre of from <sup>y</sup> hoost, and called it the Tabernacle of wytnesse. And who so euer wolde axe eny question at the LORDE, wente out vnto the Tabernacle of wytnesse before the hoost. And whan Moses wente out vnto the Tabernacle, all the people rose vp, and stode euery one in his tent dore, and loked after Moses, tyll he was gone in to the Tabernacle. ¶ And whan Moses entred in to the Tabernacle, the cloudy pyler came downe, and stode in the dore of the Tabernacle, and he talked with Moses. And all the people sawe the cloudy piler stonde in the dore of the Tabernacle, and rose vp, and worshipped, euery one in his tent dore.

And the LORDE spake vnto Moses face to face, <sup>6</sup> as a man speaketh vnto his frende. And whan he turned agayne to the hoost, <sup>y</sup> yonge mā Iosua <sup>y</sup> sonne of Nun <sup>d</sup> his minister, departed not out of <sup>y</sup> Tabernacle. And Moses sayde vnto the LORDE: Beholde, thou saydest vnto me: Brynge <sup>y</sup> people vp, and lettest me not knowe, whom thou wilt sende with me, & yet hast thou sayde: I knowe the by name, and thou hast founde grace in my sight. Let me knowe thy waye therfore, wherby I maye be certified, <sup>y</sup> I fynde grace in thy sight: And consydre yet, that this people is thy people.

He sayde: My presence shal go before the, there with wyll I lede the. But he sayde vnto him: Yf thy presence go not, then cary

\* Ro. 9. a. † Psal. 68. d. <sup>a</sup> Exo. 13. a. and 23. c.  
<sup>a</sup> Gene. 22. c. † Exo. 23. d. Deut. 7. d. Iosu. 24. c.

§ Exo. 32. c. ¶ Deut. 31. d. <sup>c</sup> Nu. 12. a.  
<sup>a</sup> 1 Par. 8. c.



vs not vp from hence: for wherby shal it be knowne,  $\hat{y}$  I and thy people haue founde fauoure in thy sight, but in  $\hat{y}$  thou goest with vs? that I  $\alpha$  thy people maye haue some preemynence before all people that are vpon the face of the earth. The LORDE sayde vnto Moses: I wyl do this also that thou hast sayde, for thou hast soude grace in my sight, and I knowe the by name.

**D** He sayde: Oh let me thē se thy glory. And he sayde: I wyl cause all my good go ouer before thy face, and wyl let the name of  $\hat{y}$  LORDE be called vpon before the. And I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. And he sayde morouer: Thou mayest not se my face,\* for there shall no mā lyue,  $\hat{y}$  seyth me. And  $\hat{y}$  LORDE sayde farthermore: beholde, there is a place by me, there shalt thou stōde vpon the rocke. Now whan my glory goeth forth, I wil put  $\hat{y}$  in a clyfte of  $\hat{y}$  rocke,  $\alpha$  my hande shal holde styll vpō the, tyll I be passed by. And whan I take awaye myne hande from the, thou shalt se my back partes, but my face shal not be sene.

#### The xxxiiij. Chapter.

**A**ND the LORDE sayde vnto Moses: Hew the two tables of stone,<sup>b</sup> like as  $\hat{y}$  first were, that I maye wryte in them the wordes,  $\hat{y}$  were in the first tables, which thou brakest: and be ready in the mornyng, that thou mayest come vp early vnto mount Sinai, and stonde me vpon the toppe of the mount. And let no man come vp with the, that there be no man sene thorow out all  $\hat{y}$  mount: and let nether shepe ner oxen fede before the mount.

And Moses hewed two tables of stone, like as the first were,  $\alpha$  arose early in the mornyng,  $\alpha$  wente vp vnto mount Sinai, as  $\hat{y}$  LORDE cōmaunded him,  $\alpha$  toke  $\hat{y}$  two tables of stone in his hāde. Thē came the LORDE downe in a cloude. And there he stepte vnto him,  $\alpha$  called vpō  $\hat{y}$  name of  $\hat{y}$  LORDE. And whan  $\hat{y}$  LORDE passed by before his face, he cryed: LORDE LORDE, God, mercifull  $\alpha$  gracious,<sup>c</sup>  $\alpha$  longe sufferinge, and of greате mercy and trueth, thou that kepest mercy in stoare for thousandes, and forgeuest wickednes,

trespace and synne (before whom there is no man innocent)† thou that visitest the wickednesse of the fathers vpon  $\hat{y}$  children and childers children, vnto the thirde and fourth generacion.

And Moses bowed him self downe vnto the earth, and worshiped him, and saide: LORDE, yf I haue founde grace in thy sight, thē let the LORDE go with vs (for it is an hard necked people) that thou mayest haue mercy vpon oure wickednesses and synnes, and let vs be thyne inheritance.

And he sayde: Beholde, I make a couenaunt before all thy people,  $\alpha$  wil do wonders, such as haue not bene done in all londes, and amonge all people. And all  $\hat{y}$  people amōge whom thou art, shal se  $\hat{y}$  worke of  $\hat{y}$  LORDE, for a terribyle thinge shal it be,  $\hat{y}$  I wyl do with the. Kepe that I commaunde  $\hat{y}$  this daye. Beholde, I wyl cast out before the:  $\hat{y}$  Amorites, Cananites, Hethites, Pheresites, Heuytes and Iebusites. † Bewarre, that thou make no couenaunt with the indwellers of the lande  $\hat{y}$  thou comest in to, lest they be cause of thy ruine in the myddest of the: but their alters shalt thou ouerthrowe,  $\alpha$  breake downe their goddes, and rote out their groaues: for thou shalt worshipe no other god. For  $\hat{y}$  LORDE is called gelous, because he is a gelous God: lest (yf thou make any agrement with the indwellers of the londe, and whan they go a whoringe after their goddes, and do sacrifice vnto their goddes) they  $\hat{s}$  call  $\hat{y}$ , and thou eate of their sacrifice, and lest thou take of their daughters vnto thy sonnes to wyues, and the same go a whoringe after their goddes,  $\alpha$  make thy sonnes go a whoringe after their goddes also.

Thou shalt make  $\hat{y}$  no goddes of metall. ¶ The feast of swete bred shalt thou kepe. Seuen daies shalt thou eate vñleued bred, like as I cōmaunded the in the tyme of the moneth Abib: for in the moneth Abib thou wentest out of Egipte. All  $\hat{y}$  first breaketh the Matrix, is myne, such as shalbe male amōge thy catell,  $\hat{y}$  breaketh the Matrix, whether it be ox or shepe. But the first of thyne Asse shalt thou bye out with a shepe: yf thou redeme it not, then breake his necke. All the first borne of thy children shalt thou redeme.

\* Ro. 9. b.      \* Deu. 4. b.      Iudic. 6. e. and 13. d.  
Ioh. 1. b.      <sup>b</sup> Deu. 10. a.      <sup>c</sup> Psal. 85. c. and 102. a.  
Deut. 5. b.      Iere. 32. c. and 30. b.      Naui 1. a.      † Exo.

20. a.      Deut. 7. b.      † Exo. 23. d.      Deut. 7. a.      3 Re.  
11. a.       $\hat{s}$  Nu. 25. a.      ¶ Exo. 12. c. and 23. b.

"And se that no man appeare before me emptye.

\*Sixe dayes shalt thou labour, vpon  $\hat{y}$  seuēth daye shalt thou rest both from plowing and reappynge. The feast of weekes shalt thou kepe with the firstlinges of the wheate haruest; and the feast of yngaderynge at  $\hat{y}$  yeaeres ende. Thyrse in a yeaere shall all youre men children appeare before the Gouernoure, euen the LORDE and God of Israel.

When I shal cast out the Heithen before the,  $\tau$  enlarge thy borders, there shal no man desyre thy lōde: for so moch as thou goest vp thre tymes in the yeaere, to appeare before  $\hat{y}$  LORDE thy God. Thou shalt not offer the bloude of my sacrifice with leuēded bred. And the offerynge of the Easterfeast shal not remayne ouer night vntill the mornynge. The firstlinges<sup>b</sup> of  $\hat{y}$  first frutes of thy lōde shalt thou brynge in to the house of the LORDE thy God.  $\dagger$ Thou shalt not seith a kydd, whyle it is yet in his mothers mylke.

**B** And the LORDE saide vnto Moses: wryte these wordes, for because of these wordes haue I made a couenaunt with the  $\tau$  with Israel. And 'he was there with the LORDE fourtye dayes and fourtye nightes, and ate no bred, and dranke no water. And  $\dagger$ he wrote in the tables the wordes of the couenaunt, euen ten verses.

Now whā Moses came downe fro moūt Sinai, he had the two tables of wytnesse in his hande,  $\tau$  wyst not  $\hat{y}$  the skynne of his face shyned, because he had talked with him. And whā Aaron  $\tau$  all the childrē of Israel sawe  $\hat{y}$  the skynne of his face shyned, they were afrayed to come nye him. Thē Moses called them. And they returned vnto him, both Aaron  $\tau$  all the chefest of the cōgregacion. And he talked with them. Afterwarde came all the children of Israel vnto him. And he cōmaunded thē, all  $\hat{y}$  the LORDE had sayde vnto him vpon the mount Sinai. Now whā he had made an ende of talkynge with thē,<sup>c</sup> he put a couerynge vpō his face. And whā he wēte in before  $\hat{y}$  LORDE to talke with him, he toke  $\hat{y}$  couerynge of, till he wēte out agayne. And whā he came forth  $\tau$  spake with the childrē of Israel what was cōmaunded him, thē the childrē of Israel sawe his face, how  $\hat{y}$  the skynne of his face shyned: so he

put the couerynge vpō his face agayne, tyll he wente in agayne to talke with him.

### The xxxv. Chapter.

**A**ND Moses gathered all the cōgregacion **A** of  $\hat{y}$  childrē of Israel together, and sayde vnto them: This is it,  $\hat{y}$  the LORDE hath commaunded you to do: \*Sixe dayes shall ye worke, but the seuenth daye shall ye kepe holy: a Sabbath of the LORDES rest. Who so euer doeth eny worke therein, shall dye. Ye shal kyndle no fyre vpon the Sabbath daye in all youre dwellynges.

And Moses sayde vnto  $\hat{y}$  whole congregacion of the children of Israel: This is it, that the LORDE hath commaunded: 'Geue from amonge you Heue offerynges vnto  $\hat{y}$  LORDE, so that euery one brynge the LORDES Heue offerynge with a fre hert: golde, syluer, brasse, yalowe sylke, scarlet, purple, whyte sylke, and goates hayre, reed skynnes of rammes, doo skynnes, and Fyrre tre, oyle for the lampes, and spyes for the anoyntynge oyle and for swete incense. Onix stones, and stones to be set in  $\hat{y}$  ouerbody cote, and for the brestlappe.

And who so is wyse of hert amonge you, let **B** him come,  $\tau$  make what the LORDE hath commaunded: namely, the Habitation with the tent  $\tau$  couerynge therof, the rynges, bordes, barres, pilers  $\tau$  sokettes: The Arke with the stauēs therof, the Mercyseate  $\tau$  the vayle: the table with his stauēs  $\tau$  all his apparell:  $\tau$  the shewbred: The cādilstickē of light and his apparell, and his lampes,  $\tau$  the oyle for the lightes: The altare of incense with his stauēs: The anoyntynge oyle and spyes for incense: The hangynge before  $\hat{y}$  Tabernacle dore: The alter of burntofferynge with his brasen gredyron, stauēs and all his apparell: The lauer with his fote: The hanginges of the courte, with the pilers and sokettes therof,  $\tau$  the hangynge of the courte dore: The nales of the habitacion and of  $\hat{y}$  courte with their coardes: The mynistringe garmentes for the seruce in the Holy,  $\hat{y}$  holy vestimentes of Aaron the prest with the vestimentes of his sonnes for  $\hat{y}$  prestes office.

**C** Then wente all the congregacion of the childrē of Israel out fro Moses,  $\tau$  euery one brought the gift of his hert:  $\tau$  all that they

<sup>a</sup> Ecclij. 35. a.    <sup>\*</sup> Ex. 20. b. 23. b. 35. a.    <sup>b</sup> Exo. 23. c.    Deut. 26. a.    <sup>c</sup> Exo. 23. c.    Deut. 14. b.

<sup>c</sup> Exo. 24. d.    <sup>†</sup> Deut. 10. a.    <sup>§</sup> 2 Co. 3. b. c.    <sup>d</sup> Exo. 20. b. 33. b. 34. c.    <sup>e</sup> Exo. 25. a.

wolde of fre will, the same brought they for an Heue offerynge vnto the LORDE for þe worke of the Tabernacle of witness, and for all the seruyce therof, and for the holy vestimētes. Both men and women that were of a wyllinge hert, brought bracelettes, earynges, rynges and gyrdels, and all maner Jewels of golde: Euery man also brought golde for Waue offerynges vnto the LORDE.

And who so euer fōude by him yalow sylke, scarlet, purple, whyte sylke, goates hayre, reed skynnes of rāmes, and Doo skynnes, brought it. And who so euer houe up syluer and brasse, brought it for þe Heue offerynge vnto the LORDE. And who so euer founde Fyrre tre by him, brought it for all maner of worke of the Gods seruyce. And soch women as were wyse herted, spanne with their hādes, and brought their sponne worke of yalow sylke, scarlet, purple, and whyte sylke. And soch women as had hye vnderstandinge in wysdome, spanne goates hayre.

As for þe prynces, they brought Onix stones, and set stones, for þe ouerbody coate, and for the brestlappe, and spyes, and oyle for þe lightes, and for the anoyntinge oyle, and for swete incense. Thus the children of Israel brought fre wyllinge offerynges, both man and wemē, for all maner of worke, that the LORDE had commaunded by Moses, to be made.

And Moses saide vnto the childrē of Israel: Beholde, þe LORDE hath called by name Bezaleel þe sonne of Vri, þe sonne of Hur of the trybe of Iuda, and hath fylled him with the sprete of God, that he maye haue wysdome, vnderstandinge, and knowlege for all maner of worke, to worke connyngly in golde, syluer and brasse, to graue precious stones and to set them, to carue in wodd, to make all maner of connynges workes, and hath geue instruction in his hert, both him and Ahaliab the sonne of Ahisamah of þe trybe of Dan. These hath he fylled with wysdome of hert, to make all maner of worke, to carue, to broder, to worke with nedle worke, with yalow sylke, scarlet, purple and whyte sylke, and with weeuynge to make all maner of worke, and to deuyse connynges workes.

#### The lxxvi. Chapter.

THEN wrought Bezaleel and Ahaliab and all the wyse herted men, vnto whom the LORDE had geuen wysdome and vnderstandinge to knowe, how they shulde make all

maner worke for the seruyce of the Sanctuary, acordinge vnto all þe the LORDE commaunded. And Moses called for Bezaleel and Ahaliab, and all the wyse herted men, vnto whom the LORDE had geuen wysdome in their hertes, namely, all soch as wyllingly offred them selues there, and came to labour in the worke. And they receaued of Moses all the Heue offerynges, that the children of Israel had brought for the worke of the seruyce of the Sanctuary, that it might be made: and euery morninge brought they their willinge offerynges vnto him.

Then came all the wyse men wrought in the worke of the Sanctuary, euery one fro his worke that he made, and sayde vnto Moses: The people bryngeth to moch, more than nede is for the worke of this seruice, which the LORDE hath commaunded to make. The commaunded Moses, that it shulde be proclaimed thorow out the hoost: No man brynge more to the Heue offerynge of the Sanctuary. Then were the people forbydden to brynge: for there was stuff ynough for all maner of worke, that was to be made, and to moch.

So all the wyse herted men amonge them wrought in þe worke of the Habitation, made ten curtaynes of whyte twyned sylke, yalow sylke, scarlet, purple, with Cherubyns of broderd worke. The length of one curtayne was eight and twentye cubites, and the bredth foure cubites, and were all of one measure: and he coupled the curtaynes fyue and fyue together one to the other.

And made yalow loupes a longe by the edge of euery curtayne, where they shulde be coupled together: fiftie loupes vpon euery curtayne, wherby one might be coupled to another. And made fiftie buttons of golde, and with the buttons he coupled the curtaynes together one to the other, that it might be one couerynge.

And he made xj. curtaynes of goates hayre (for the tent ouer the habitation) of thirtie cubytes longe, and foure cubytes brode, all of one measure, and coupled fyue together by them selues, and sixe by them selues, and made fiftie loupes a longe by the edge of euery curtayne, wherby they might be coupled together, and made fiftie buttons of brasse, to couple the tent together withall. And made ouer the tent a couerynge of reed skynnes of rāmes, and ouer that a couerynge of Doo skynnes

<sup>a</sup> Exo. 31. a.

<sup>b</sup> Exo. 26. a.

<sup>c</sup> Exo. 26. b.



**B** And made standinge bordes for the Habitation, of Fyrre tre, euery one ten cubytes longe, and a cubyte and a half brode, & two fete vnto euery one, wherby one might be ioyned to another: that on the south syde there stode twentye of the same bordes: and made fourty syluer sokettes there vnder, vnder euery borde two sokettes for his two fete. In like maner for the other syde of the Habitation towarde the north, he made twentye bordes also with fourty syluer sokettes, vnder euery borde two sokettes: But behynde the Habitation vpon the west syde, he made sixe bordes, and two other for the corners of the Habitation behynde, that either of them both might be ioyned with his corner borde from vnder vp, and aboue vpon the heade to come together with a clampe: so that there were eight bordes, and sixtene sokettes of syluer, vnder euery one two sokettes.

**E** And he made barres of Fyrre tre, fyue for the bordes vpon the one syde of the Habitation, and fyue vpon the other syde, and fyue behynde towarde the west: and made the barres to shute thorow the bordes, from the one ende to the other, and ouerlayde the bordes with golde. But their rynges made he of golde for the barres, and ouerlayde fy barres with golde.

And made Cherubyns vpon the hangynge with broderd worke, of yalow sylke, scarlet, purple, & whyte twyned sylke. And made for the same, foure pilers of Fyrre tre, and ouerlayed them with golde, and their knoppes of golde, and cast foure sokettes of syluer for them.

And made an hanginge in the Tabernacle dore, of yalow sylke, scarlet, purple, and whyte twyned sylke, of nedle worke, and fyue pilers therto with their knoppes (& ouerlayed their knoppes and whopes with golde) and fyue sokettes of brasse there to.

#### The xxxij. Chapter.

**A** ND Bezaleel made the Arke of Fyrre tre, two cubites and a half löge, a cubyte and a half brode, and a cubyte & a half hye, and ouerlayed it with fyne golde within and without, and made a crowne of golde vnto it rounde aboute, and cast for it foure rynges of golde to the foure corners of it, vpon euery syde two. And made staues of Fyrre tre, and ouerlayed the with golde, and put them in the rynges a longe by fy sydes of the Arke, to beare it withall.

And he made fy Mercyseate of pure golde two cubytes and a half longe, and a cubite and a half brode, & made two Cherubyns of fyne beaten golde vpon the two endes of the Mercyseate: One Cherub vpon the one ende, and the other Cherub vpon the other ende: and the Cherubyns spredde out their wynges aboue an hye, and couered fy Mercyseate ther with: and their faces stode one ouer against the other, and loked vnto the Mercyseate.

And he made fy table, of Fyrre tre, two cubytes longe, a cubyte brode, and a cubyte & a half hye, and ouerlayed it with fyne golde, and made therto a crowne of golde rounde aboute, and made vnto it an whoope of an hande bredth hye, and made a crowne of golde rounde aboute the whoope. And for it he cast foure golde rynges, & put them in the foure corners by the fete harde by the whoope, that the staues might be therin, to beare the table withall: & made the staues of Fyrre tre, and ouerlayed the with golde, to beare the staues withall. And the vessels vpon the table made he also of fyne golde: the disshes, spones, flat peces and pottes, to poure in and out withall.

And he made the candilstick of fyne beaten golde, where vpon was the shaft with braüches, cuppes, knoppes, & floures. Sixe braüches proceeded out of fy sydes therof, vpon either syde thre braüches: vpon euery braüch were thre cuppes like allmödes, with knoppes and floures. Vpon the candilstick self were foure cuppes with knoppes and floures, vnder euery two braüches a knoppe. The knoppes & braüches therof proceeded out of it, and were all one peece of fyne beaten golde. And he made the seven lampes with their snoffers & outquenchers of pure golde. Of an hüdreth weight of golde made he it, and all the apparell thereof.

He made also the altare of incense, of Fyrre tre, a cubyte longe and brode, eauen foure squared, and two cubytes hye with the hornes of it, and ouerlayed it with fyne golde, the toppe and the sydes of it rounde aboute, and the hornes therof, and made a crowne vnto it rounde aboute of pure golde, & two golde rynges vnder the crowne on both the sydes, to put the staues therin, and to beare it withall: but the staues made he of Fyrre tre, and ouerlayed them with golde.

<sup>a</sup> Exo. 26. c. <sup>b</sup> Exo. 25. b. <sup>c</sup> Exo. 25. c. <sup>d</sup> Exo. 25. a.



And he made the holy anoyntinge oyle, & the incense of pure spyes, after ſ craft of the Apotecary.

The lxxviii. Chapter.

**A**ND the altare of burntoffrynges made he of Fyrre tre, "fyue cubytes lōge & brode, eauen foure squared, & thre cubites hye. And made foure hornes, which proceeded out of the foure corners therof, and ouerlaid it with brasse. And he made all maner of vessels for the altare, cauldrons, shouels, basens, fleshokes, and colepannes all of brasse. And vnto the altare he made a brasen gredyron of net worke rounde aboute, from vnder vp vnto the myddest of the altare, & cast foure rynges in the foure corners of the brasen gredyron, for the staues: which he made of Fyrre tre, and ouerlaid them with brasse, and put them in the rynges by the sydes of the altare, to beare it withall, and made it holowe with bordes.

And he made the Lauer of brasse, & his fote also of brasse vpon the place of ſ hoost, that laye before the dore of the Tabernacle of wytnesse.

**B** And he made the courte on ſ south syde: hangynges an hundreth cubytes longe, of whyte twyned sylke, with the twetye pilers therof, and twentye sokettes of brasse: but the knoppes and whoopes of syluer. In like maner vpon the north syde an hundreth cubytes with twentye pilers, and twentye sokettes of brasse, but their knoppes & whoopes of syluer. Vpon the west syde fiftie cubytes with ten pilers and tē sokettes, but their knoppes and whoopes of syluer. Vpon the East syde fiftie cubytes. Filtene cubytes vpon either syde of the courte dore, with thre pilers and thre sokettes: So that all the hanginges of the courte were of whyte twyned sylke, and the sokettes of the pilers were of brasse, & their knoppes and whoopes of syluer: their heades were ouerlaid with syluer, & all the pilers of the courte were whooped aboute with syluer.

**C** And the hangyng in ſ courte gate made he with nedle worke, of yalowe sylke, scarlet, purple, & whyte twyned sylke, twentye cubytes longe, & fyue cubytes hye, after the measure of the hanginges of the courte: foure pilers also therto, & foure sokettes of brasse, and their knoppes of syluer, and their heades ouerlaid, and their whoopes of syluer. And all the nales of the Habitation and of the courte rounde aboute, were of brasse.

This is now the summe of the Habitation of wytnesse (which was counted at the commaundemēt of Moses to ſ Gods seruice of the Leuites vnder the hāde of Ithamar the sonne of Aaron the prest) which Bezaleel the sonne of Uri, the sonne of Hur of the trybe of Iuda made, all as the LORDE commaunded Moses. And with him Ahaliab ſ sonne of Ahisamach of the trybe of Dan, a connyng grauer, to worke nedle worke, with yalow sylke, scarlet, purple, & whyte sylke.

All the golde ſ was wrought in all this worke of the Sanctuary (which was geuen to the Waue offerynge) is nyne & twenty hūdreth weight, seuen hundreth & thirtie Sycles, after ſ Sycle of ſ Sanctuary. \* The syluer ſ came of the congregacion, was fyue score hundreth weight, a thousande, seuen hundreth, fyue and seuentye Sycles, after ſ Sycle of the Sanctuary: so many heades so many half Sycles, after the Sycle of the Sanctuary, of all that were nombred from twentye yeaere olde and aboue, euen sixe hundreth thousande, thre thousande, fyue hundreth and fitye.

Of the fyue score hundreth weight of syluer, were cast the sokettes of the Sanctuary, and the sokettes of the vayle, an hūdreth sokettes of the fyue score hundreth weight, an hundreth weight to euery sokett. Of the thousande, seuen hundreth and fyue and seuentye Sycles were made the knoppes of the pilers (and their heades ouerlaid) and their whoopes.

As for the Waue offerynge of brasse, it was seuentye hundreth weight, two thousande and foure hundreth Sycles: Wherof were made the sokettes in the dore of the Tabernacle of wytnesse, and the brasen altare, and the brasen gredyron therto, and all the vessels of the altare, and the sokettes of ſ courte rounde aboute, and the sokettes of ſ courte gate, all ſ nales of the Habitation, & all ſ nales of ſ courte rounde aboute.

The lxxix. Chapter.

**O**F the yalowe sylke, scarlet, & purple, they made Aarons mynistringe vestimentes, to do seruice in the Sanctuary, as ſ LORDE cōmaunded Moses.

And he made the ouer body cote, of golde, yalowe sylke, scarlet, purple, & whyte twyned sylke, and bett the golde in to thinne plates, and cut it in to wyres, that it might be

\* Exo. 27. a. 2 Par. 1. a. \* Exo. 30. b. \* Exo. 28. a.

wrought amonge the yalowe sylke, scarlet, purple and whyte sylke, & made it so, that  $\text{f}$  ouerbody cote came together by the edges on both the sydes. And his gyrdel was after the same craft & worke: euē of golde, yalowe sylke, scarlet, purple and whyte twyned sylke, as the LORDE commaunded Moses.

And they wrought two Onix stones, set rounde aboute with golde, grauen by the stone grauer with the names of the childrē of Israel: and fastened them vpō the shulders of the ouerbody cote, that they might be stones of remēbraunce vnto the children of Israel, as the LORDE cōmaunded Moses.

And they made the brestlappe after the craft & worke of the ouerbody cote: of golde, yalowe sylke, scarlet, purple, & whyte twyned sylke, so that it was foure square & dubble, an hande bredth longe and brode, and fylled it with foure rowes of stones. The first rowe was: a Sardis, a Topas, and a Smaragde. The secōde: a Ruby, a Saphyre, and a Dya-monde. The thirde: a Ligurius, an Achat, and an Amatist. The fourth: a Turcas, an Onix & a Iaspis: closed rounde aboute with golde in all the rowes. And the stones stode after the twolue names of the children of Israel, grauen by the stone grauer, euery one with his name, accordinge to the twolue trybes.

And vpon the brestlappe they made wrythen cheynes of pure golde, and two hokes of golde, & two golde rynges, and fastened the two rynges vpon the two edges of the brestlappe: and  $\text{f}$  two wrythen cheynes put they in the two rynges vpon the corners of the brestlappe. But the two endes of  $\text{f}$  wrethen cheynes put they to the two hokes, & fastened them vpon the corners of the ouer body cote, one ouer agaynst another.

And they made two other rynges of golde, & fastened them to the other two corners of the brestlappe by the edge of it, that it might hange vpon the out syde of the ouerbody cote. And they made yet two other golde rynges, which they put beneth vpon the two corners of the ouerbody cote, one ouer agaynst another, where the ouerbody cote ioyneth together, that the brestlappe might be festened by his rynges vnto  $\text{f}$  rynges of the ouerbody cote with a yalowe lace, that it might lye close vpon  $\text{f}$  ouerbody cote, and not be lowsed from  $\text{f}$  ouerbody cote, as the LORDE commaunded Moses.

And he made the tunycle vnto the ouer-

body cote, wrought all of yalow sylke, & the hole therof aboue in the myddest, & a bonde foldē together rounde aboute the hole, that it shulde not rente. And beneth vpon  $\text{f}$  hemme of it, they made pomgranates of yalow sylke, scarlet, purple, & whyte twyned sylke: & they made belles of pure golde, which they put betwixt  $\text{f}$  pomgranates rounde aboute vpon the hemme of the tunycle, a bell & a pomgranate, a bell & a pomgranate rounde aboute, to do seruyce in, as the LORDE commaunded Moses.

And they made albes also wrought of whyte sylke for Aaron & his sonnes, &  $\text{f}$  myter of whyte sylke, and the goodly bonettes of whyte sylke, and breches of twyned whyte linnen, and the girdle of nedle worke euen of whyte twyned sylke, yalow sylke, scarlet, and purple, as the LORDE commaunded Moses.

They made the fore heade plate also to  $\text{f}$  holy crowne, of pure golde, and wrote therein with grauen worke: the holynes of the LORDE, and festened a yalowe lace theron, to tye it vnto the myter aboue, as the LORDE cōmaunded Moses.

Thus the whole worke of  $\text{f}$  Habitation of  $\text{f}$  Tabernacle of wytnesse, was fynished. And the childrē of Israel dyd all that the LORDE cōmaunded Moses, & brought the Habitation vnto Moses: the Tabernacle & all the apparell therof, the buttons, bordes, barres, pilers, sokettes,  $\text{f}$  couerynge of reed skynnes of rammes, the couerynge of doo skynnes, & the vāyle,  $\text{f}$  Arke of wytnesse with the staues therof, the Mercyseate, the table & all his apparell, & the shewbred, the candilsticke, with the lampes prepared, and all his apparell, & oyle for the lightes, the golden altare, the anoyntinge oyle & incense, the hanginge in the Tabernacle dore, the brasen altare, & his brasen gredyron with his staues, & all his apparell,  $\text{f}$  lauer with his foote, the hangynges of  $\text{f}$  courte with the pilers & sokettes therof,  $\text{f}$  hanginge in the courte gate with his pilers & nales, & all the ordynance for the seruyce of the Habitation of  $\text{f}$  Tabernacle of wytnesse,  $\text{f}$  mynistringe vestimētes of Aarō  $\text{f}$  prest, to do seruyce in  $\text{f}$  Sanctuary, & the garmētes of his sonnes,  $\text{f}$  they might execute  $\text{f}$  prestes office. Accordinge to all that  $\text{f}$  LORDE cōmaunded Moses, euē so dyd the childrē of Israel in all this seruyce. And Moses sawe all  $\text{f}$  worke,  $\text{f}$  they dyd it euē as  $\text{f}$  LORDE had commaunded, and he blessed them.

## The xl. Chapter.

**A**ND  $\S$  LORDE spake vnto Moses,  $\tau$  sayde: In the fyrst daye of the first moneth shalt thou set vp  $\S$  Habitaciō of  $\S$  Tabernacle of wytnesse, and shal put the Arke of wytnes therin, and hange the vayle before  $\S$  Arke. And thou shalt bringe in the table, and garnish it, and brynge in the cādilstickes, and put the lampes theron. And  $\S$  goldē altare of incense shalt thou set before  $\S$  Arke of wytnesse,  $\tau$  hange vp the hanginge in the dore of the Habitaciō. But the altare of burntofferings shalt thou set before the dore of the Habitacion of the Tabernacle of wytnesse:  $\tau$  the lauer betwixte the Tabernacle of wytnesse and the altare, and put water therin,  $\tau$  set the courte rounde aboute, and hange vp the hanginge in the courte gate.

**33** And thou shalt take the anyntyngē oyle, and anynte the Habitacion and all that is there in, \*and shalt consecrate it, and all  $\S$  apparell therof, that it maye be holy. And thou shalt anynte the altare of burntofferings and all his vessels, and consecrate it, that it maye be most holy. The lauer also  $\tau$  his fote shalt thou anynte  $\tau$  consecrate.

“And thou shalt brynge Aaron  $\tau$  his sonnes vnto the dore of the Tabernacle of wytnesse, and wash them with water,  $\tau$  put the holy vestimentes vpon Aaron, and anynte him, and consecrate him, that he maye be my prest. And thou shalt brynge his sonnes also, and put the albes vpon them, and anynte them, as thou hast anynted their father,  $\S$  they maye be my prestes. And this anyntyngē shall they haue for an euerlastinge presthode amonge their posterities. †And Moses dyd all as the LORDE cōmaunded him.

**C** \*Thus was the Tabernacle set vp in the seconde yeare vpon the first daye of the first moneth. And whan Moses reared it vp, he fastened  $\S$  sokettes and the bordes, and barres, and set vp the pilers, and spred out the tent ouer the Habitacion, and put the couerynge of the tent aboue an hye, as the LORDE commaunded him. And he toke the wytnesse, and layed it in the Arke, and put  $\S$  staues in the Arke, and set the Mercyseate aboue vpon the

Arke, and brought the Arke in to the Habitacion, and hanged the vayle before the Arke of wytnesse, as the LORDE commaunded him.

And he set the table in the Tabernacle of wytnesse, in the corner of the Habitacion vpon the north syde without the vayle, and prepared bred theron before  $\S$  LORDE †as the LORDE commaunded him.

And he set in the candilstickes also, euen ouer agaynst the table, in the corner of the Habitacion vpon the south syde, and put the lampes theron before  $\S$  LORDE, as the LORDE commaunded him. And the golden altare set he in also before the vayle, and brent swete incense theron, as the LORDE commaunded him. And hanged vp the hanginge in the Tabernacle dore. As for the altare of burntofferings, he set it before the dore of the Habitacion of  $\S$  Tabernacle of wytnesse, and offred burntofferings and meate offeringes theron, as the LORDE commaunded him.

“And the Lauer set he betwixte the Tabernacle of wytnesse and  $\S$  altare, and put water therin to wash withall. And Moses, Aaron and his sonnes washed their hādes and fete ther at: for they ought to wash thē, whan they wente in to the Tabernacle of wytnesse, or whan they wente vnto the altare, as the LORDE commaunded him.

And he set vp the courte rounde aboute the Habitacion and the altare, and hanged vp  $\S$  hanginge in  $\S$  courte gate. Thus Moses fynished the whole worke.

Then a cloude couered  $\S$  Tabernacle of wytnesse, and the glory of the LORDE fylled the Habitacion. And Moses coulde not go in to the Tabernacle of wytnesse, whyle the cloude abode theron, and the glory of  $\S$  LORDE fylled the Habitacion.

And whan the cloude remoued from the Habitacion, then wente the children of Israel forth, as oft as they toke their iourney. But yf the cloude remoued not, then toke not they their iourney, tyll the daie that it remoued: for in the daye tyme was the cloude of the LORDE vpon the Habitacion,  $\tau$  in the night season was fyre therin, in  $\S$  sight of all  $\S$  house of Israel, in all their iourneis.

\* Exo. 30. c.

\* Exo. 29. a.

† Nu. 7. a.

\* Num. 9. c.

† Exo. 25. c.

\* Exo. 30. c.

# The thirde boke of Moses, called Leuiticus.

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What this boke contrayneth.

## Chap. I.

The ordre and vse of burntofferings, whether it be of small or greate catell, or of foules.

## Chap. II.

Of meatofferings with fyne floure, &c.

## Chap. III.

Of deedofferings, otherwyse called health-offrynges, peace offrynges, or thãkofferings, and of the fatt.

## Chap. IIII.

The offryng for the sinne of a prest, of the whole congregacion, of the ruler, or of any other meane man.

## Chap. V.

The offryng for swearing, for an erreure or ignoraunce.

## Chap. VI.

Of daylie burntofferings & other oblacions : The offryng of the prest in the daye of his anyntinge.

## Chap. VII.

Of thankofferings. Of the fat & bloude, and of the anyntinge of the prestes.

## Chap. VIII.

Of the anyntinge and consecratyng of Aaron and of his sonnes.

## Chap. IX.

How Aaron and his sonnes offred for synne, & how the fyre of God consumed the burnt-offryng.

## Chap. X.

The death of Nadab & Abihu. The prestes were forbydden to drynke wyne, and their porcion of the offerings appoynted them.

## Chap. XI.

Of cleane and vncleane beastes & foules.

## Chap. XII.

Of the vncleennesse of a woman in childe bedd, of hir clensyng or purificacion & of hir offryng.

## Chap. XIII.

Of Leprosy or Mezell.

## Chap. XIII.

The clēsyng of lepers, and of their offryng.

## Chap. XV.

Of all maner of vncleane fluxes or yssues, both of men and wemen.

## Chap. XVI.

Aarō might not allwaie go in to the Sanctuary. Of the two goates. Of fasting in the seuenth moneth.

## Chap. XVII.

All offrynges were first brought to the Tabernacle dore. No bloude ner deed caryon was to be eaten.

## Chap. XVIII.

The degrees of consanguynite and affynite: And what wemen men ought not to marye.

## Chap. XIX.

Dyuerse and many commaundemētes and statutes.

## Chap. XX.

To gene sede vnto Moloch, & other vnlauffull thinges are forbydden.



## Chap. XXI.

How cleane and vndefyled the prestes ought to lyue.

## Chap. XXII.

How the prestes and their houtholdes ought to be: & how the offerynges ought to be vsed.

## Chap. XXIII.

Of the holy dayes and hye feastes: namely, the Sabbath, Easter, Whyt sondaye (otherwise called the feast of wekes) the feast of Tabernacles, &c.

## Chap. XXIIII.

Of the oyle for the lampes and lightes. Of the shewbred. Punyshment for cursynge and blasphemie.

## Chap. XXV.

Of the rest of the seventh yeare, & libertye of the Fiftieth yeare, otherwyse called the yeare of Iubylie, the yeare of hornes blowinge, or the trompet yeare.

## Chap. XXVI

Swete & louynge promyses of God for all soch as wyl kepe his commaundemētes: Agayne, Maruelous sore plagis are threatened vnto them, that wyl not harken to his worde.

## Chap. XXVII.

Of vowes, and of the fre yeare. Of redemyng or lowsynge out agayne of catell or londe, that a man promyseth, voweth or dedicateth vnto the LORDE.

## The first Chapter.

**A**ND the LORDE called Moses,\* and spake vnto him out of ſ̄ Tabernacle of wytnesse, and sayde: Speake vnto ſ̄ childrē of Israel, & saie vnto them: Who so euer amōge you wyl brynge an offerynge vnto the LORDE, let him brynge it of ſ̄ catell, euen of the oxen, & of the shepe.

Yf he wyl brynge a burntofferynge of ſ̄ oxen (or greate catell) thē let him offre a male without blemish, before ſ̄ dore of the Tabernacle of wytnesse, to reconyle him self before the LORDE,† let him laye his hande vpon the heade of the burntofferynge, then shal he be reconcyed, so ſ̄ God shalbe mercifull vnto him.

And he shall kyll the yonge ox before ſ̄ LORDE: and ſ̄ prestes Aarons sonnes shal brynge the bloude, and sprenkle it rounde aboute vpon the altare, that is before the dore of the Tabernacle of wytnesse. And the skynne shalbe flayne from of the burntofferynge, and it shalbe hewen in peces. And the sonnes of Aaron the prest shal make a fyre vpon the altare, and laye wod aboute theron: and ſ̄ peces, the heade, and the fatt shal they laye vpon the wodd that lyeth vpon ſ̄ fyre on the altare. But ſ̄ bowels & legges shal be waszhen with water, and the prest shal burne altogether vpon the altare for a burnt sacrifice:

this is an offerynge of a swete sauoure vnto the LORDE.

Yf he wyl offre a burnt sacrifice of the small catell, that is, of the lambes or goates, then let him offre a male without a blemish. And he shall kyll it before the LORDE, euen at the corner of the altare on the north syde before ſ̄ LORDE. And (the prestes) Aarons sonnes shal sprenkle his bloude rounde aboute vpon ſ̄ altare, and it shal be hewen in peces. And the prest shall laye them with the heade and the fatt, vpon the wodd that lyeth vpon the fyre on the altare. But the bowels and ſ̄ legges shal be waszhen with water. And ſ̄ prest shal offre it altogether, and burne it vpon ſ̄ altare for a burnt sacrifice. This is an offerynge of a swete sauoure vnto the LORDE.

But yf he wil offre a burnt sacrifice of ſ̄ foules vnto the LORDE, then let him offre it of the turtill doves or of ſ̄ yonge pigeons. And the prest shal brynge it vnto the altare, and wrynge the neck of it a sunder, that it maye be burnt vpon the altare, and let the bloude of it runne out vpon the sydes of the altare, and the crope of it with the fethers shalbe cast vpon the heape of aszshes besyde the altare toward the east, and he shall deuyde the wynges of it, but not breake thē cleane of. And thus shall the prest burne it vpon the altare, euen vpon the wodd that lyeth vpon the fyre, for a burnt sacrifice. This is an offerynge of a swete sauoure vnto the LORDE.

\* Exo. 29. g.

† Exo. 29. b. Leui. 3. a.

## The ij. Chapter.

**W**HAN a soule wyll offere a meatofferynge vnto the LORDE,\* then shal it be of fyne flour, and he shal poure oyle vpon it, and put frankencense thereon, ⁊ so brynge it vnto Aarons sonnes the prestes. Then shal one of them take his handfull of the same flour, and oyle with all the frankencense, and burne it for a remembrance vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. \*As for † remnaunt of the meatofferynge, it shalbe Aarons and his sonnes. This shalbe ‡ most holy of the offeringes of the LORDE.

**B**ut yf he wyll brynge a meatofferynge of that which is baken in the oven, then let him take swete cakes of wheate, mixte with oyle, and vneleuened wafers anoynted with oyle. Neuertheles yf thy meatofferynge be eny thinge of that which is fryed in the panne, then shal it be of fyne swete flour mixte with oyle: And thou shalt cut it in peces, ⁊ poure oyle thereon: so is it a meatofferynge. But yf thy meatofferynge be ought broyled on the gredyron, then shalt thou make it of fyne flour with oyle. And the meatofferynge that thou wilt make of such thinges for the LORDE, shalt thou brynge vnto † prest, which shal brynge it vnto the altare, ⁊ shal Heue vp the same meatofferynge for a remembrance, and burne it vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. As for the remnaunt, it shal be Aarons and his sonnes. This shal be the most holy of the offeringes of the LORDE.

All the meatofferynges that ye wil offere vnto the LORDE, shal ye make without leuē. For there shal no leuē nor hony be burnt for an offeringe vnto the LORDE. But for the offeringe of the firstlings shal ye offer the vnto the LORDE. Neuertheles they shal come vpon no altare for a swete sauoure.

**A**ll thy meatofferynges shalt thou † salt. And thy meatofferynge shal neuer be without ‡ salt of the couenaunt of thy God: for in all thy offeringes shalt thou offere salt.

But yf thou wilt offere a meatofferynge of the first frutes vnto † LORDE, then shalt thou drye that which is grene, by the fyre, ⁊ beate it small, and so offere the meatofferynge of thy first frutes. And thou shalt put oyle

vpon it, and laye frankencense thereon, so is it a meatofferynge. And then shall the prest beate it, and burne of the oyle with all the frankencense for a remembrance. This is an offeringe vnto the LORDE.

## The iij. Chapter.

**B**UT yf his offeringe be a deedofferynge **A** of greate catell (whether it be ox or cowe) then shal he offere such as is without blemish before the LORDE, ⁊ shal laie his hande vpon the heade of it, and kyll it before the dore of the Tabernacle of wytnesse. And the prestes Aarons sonnes, shall sprenkle the bloude rounde aboute vpon the altare, and shal offere of † deedofferynge vnto the LORDE: namely, all the fat that is within, and the two kyndeyes with the fat that is thereon vpon the loynes, and the nett on the leuer vpō the kyndeyes also. And Aarons sonnes shal burne it vpon the altare for a burntofferynge, euen vpon the wod that lyeth on the fyre. This is an offeringe of a swete sauoure vnto the LORDE.

Yf his deedofferynge be of small catell, **B** whether it be male or female, it shal be without blemish: Yf it be a lambe, then shall he brynge it before the LORDE, ⁊ shal laie his hande vpon the heade of it, and sleue it before the Tabernacle of wytnesse. And Aarons sonnes shal sprenkle his bloude rounde aboute vpon the altare, and so offere of the deedofferynge vnto the LORDE: namely, the fat of it, all the rompe with the backe, and the fat that couereth the bowels, with all † fat that is within, and the two kyndeyes with the fat that is thereon vpon the loynes, ⁊ the nett on the leuer vpon the kyndeyes also. And the prest shal burne it vpon the altare, for † meate of the offeringe vnto † LORDE.

But yf his offeringe be a goate, and bringeth **C** it before the LORDE, he shal laie his hande vpon the heade of it, and kyll it before the Tabernacle of wytnesse. And Aarons sonnes shal sprēkle the bloude rounde aboute vpō the altare, ⁊ shal offer therof a sacrifice vnto the LORDE: namely, the fat † couereth the bowels, and all the fat † is within, the two kyndeyes with the fat that is thereon vpon the loynes, ⁊ the net on the leuer vpon the kyndeyes. And the prest shal burne it vpō

\* Leui. 6. b. and 9. c. Nu. 15. a.

\* Leui. 10. d.

† Matt. 5. b. Marc. 9. c. Col. 4. a.

the altare, for the meate of the sacrifice to a swete sauoure.

<sup>a</sup>All the fatt is the LORDES. Let this be a perpetuall lawe amonge youre posterities in all youre dwellinges, that ye eate no fatt, \*ner bloude.

The iij. Chapter.

**A**ND the LORDE spake vnto Moses, & sayde: Speake vnto the childrē of Israel, and saye: When a soule synneth thorow ignorance in any commaundemēt of the LORDE, which he ought not to do: As namely, yf a prest which is anoynted, synne, that he make the people do amysse, he shall brynge for <sup>†</sup>synne that he hath done, a yonge bullocke without blemyshe vnto the LORDE for a synofferynge. <sup>a</sup>And the bullocke shall he brynge to the dore of the Tabernacle of wytnesse before the LORDE, & laie his hāde vpō his heade, & kyll him before <sup>†</sup>LORDE. <sup>c</sup>And <sup>†</sup>prest <sup>†</sup>is anoynted, shal take of his bloude, & brynge it in to the Tabernacle of wytnesse. And he shall dyppe his fynger in to the bloude, & sprenkle therewith seū tymes before the LORDE, towards the vayle of <sup>†</sup>Holy. And he shal put of the same bloude vpon the hornes of the altare of incense, <sup>†</sup>stondeth before <sup>†</sup>LORDE in the Tabernacle of wytnesse: & all the bloude of the bullocke shal he poure vpon the botome of the altare of burntofferings, <sup>†</sup>stondeth at the entringe in of <sup>†</sup>Tabernacle of wytnesse. And all the fat of the synofferynge shal he Heue vp: namely, the fat <sup>†</sup>couereth the bowels, & all the fat <sup>†</sup>is within, <sup>†</sup>two kydneyes with the fatt that is theron vpon the loynes, and the net on the leuer vpon the kydneyes also (like as he Heueth it from the oxe in the dead-offerynge) and shall burne it vpon the altare of burntofferings. But the skyne of the bullocke, <sup>a</sup>and all the flesh, with the heade & legges, & the bōwels and the donge, shal he cary altogether out of the hoost, in to a cleane place, where <sup>†</sup>aszshes are poured out, & shal burne it vpon wodd with fyre.

Whan the whole cōgregacion of Israel synneth thorow ignoraūce, & the dede be hyd from their eyes, so <sup>†</sup>they do ought agaynst eny of the cōmaundementes of the LORDE, which they shulde not do, & come afterwarde to the knowledge of the synne that they haue

done, they shal bringe a yonge bullocke for a synofferynge, and set him before <sup>†</sup>dore of <sup>†</sup>Tabernacle of wytnesse. And the Elders of the congegacion shall laye their handes vpon his heade before the LORDE, & kyll <sup>†</sup>bullocke before the LORDE. And <sup>†</sup>prest <sup>†</sup>is anoynted shal brynge of <sup>†</sup>bullockes bloude in to the Tabernacle of wytnesse, & dyppe ther in with his fynger, and sprenkle therwith seuen tymes before the LORDE, euē before the vayle of the Holy. And shall put of the bloude vpon the hornes of the altare, <sup>†</sup>stondeth before the LORDE in the Tabernacle of wytnesse: & all <sup>†</sup>other bloude shal he poure vpō the botome of <sup>†</sup>altare of burnt-offerynges, <sup>†</sup>stondeth before the dore of <sup>†</sup>Tabernacle of wytnesse. But all his fatt shal he Heue vp, & burne it vpō the altare: & shal do with this bullocke, as he dyd with <sup>†</sup>bullocke of the synofferynge: Thus the prest shal make an attonement for them, & it shall be forgiven them. And the bullocke shall he brynge without the hoost, and burne him, as he brent <sup>†</sup>first bullocke. This shalbe <sup>†</sup>synofferynge of the congegacion.

Whan a pryuce synneth, & doth agaynst the cōmaundement of the LORDE his God, <sup>†</sup>he ought not to do, & offendeth ignorauntly, & cometh to the knowledge of his synne <sup>†</sup>he hath done, he shal bringe for his offeringe an he goate without blemyshe, & laye his hande vpō the goates heade, & slaye him in <sup>†</sup>place where <sup>†</sup>burntofferinges are slayne before <sup>†</sup>LORDE. Thē shal <sup>†</sup>prest take of <sup>†</sup>bloude of <sup>†</sup>synofferynge with his fynger, and put it vpon the altare of burntofferings, & poure the other bloude vpon the botome of the altare of burntofferings. But all the fat of it shal he burne vpō the altare, like as the fat of the healthofferynge. And so the prest shal make an attonement for his synne, and it shal be forgiven him.

Whā a soule of <sup>†</sup>comon people synneth ignorauntly, doinge eny thinge agaynst the cōmaundement of the LORDE, <sup>†</sup>he ought not to do, & so offendeth, & cometh to <sup>†</sup>knowledge of the synne <sup>†</sup>he hath done, he shal bringe for his offeringe a she goate without blemyshe, for the synne <sup>†</sup>he hath done, and shal laye his hande vpon the heade of the synofferynge, & slaye it in the place of the burntofferings. And the prest shall take of

<sup>a</sup> Leuit. 7. e.      <sup>a</sup> Gen. 9. a.      Leuit. 17. d. and 19. f.

<sup>b</sup> Leuit. 9. b.

<sup>c</sup> Leui. 16. c.

<sup>d</sup> Exo. 29. b.      Nu. 19. a.

the bloude with his synger, ⁊ put it vpon the hornes of ſ̃ altare of burntofferynge, ⁊ poure all the bloude vpon the botome of the altare. But all the fat of it ſhal he take awaye, like as he taketh awaye the fat of the dead-offerynge, and ſhal burne it vpon the altare for a ſwete ſauoure vnto the LORDE. And ſo ſhal the preſt make an attonemēt for him, and it ſhal be forgeuen him.

But yf he brynge a lambe for a ſynofferynge, then let him brynge a female without blemiſh, and laye his hande vpon the heade of the ſynofferynge, ⁊ kyll it for a ſynofferynge, in the place where the burntofferyngeſ are ſlayne. And the preſt ſhal take of ſ̃ bloude with his ſynger, ⁊ put it vpon the hornes of the altare of burntofferyngeſ, ⁊ poure all the bloude vpon the botome of the altare. But all ſ̃ fatt therof ſhall he take frō it, like as he dyd the fat of the lambe of the healthofferynge, ⁊ ſhal burne it vpon ſ̃ altare for the LORDES ſacrifice. And ſo ſ̃ preſt ſhal make an attonement for the ſynne that he hath done, and it ſhalbe forgeuen him.

The b. Chapter.

**W**HAN a ſoule ſynneth, ⁊ ſ̃ he heare a curſynge, and is wytnes therof, or hath ſene it, or knowne it, ⁊ telleth it not,⁹ he is giltye of a trespae. Or whan a ſoule\* toucheth eny vncleane thiſge, whether it be ſ̃ carion of an vncleane beaſt, or catell, or worme, ⁊ was not aware of it, he is vncleane, and hath offended. Or whan he toucheth an vncleane man (what vn clenneſſe ſo euer a man is defyled withall) ⁊ was not aware of it, ⁊ afterwarde cōmeth to ſ̃ knowlege therof, ſ̃ ſame hath offended. Or whan a ſoule ſweareth, ſo ſ̃ he pronounceth with his mouth to do euell or good (what ſo euer it be that a man pronounceth with an oath) ⁊ was not aware of it, ⁊ afterwarde cōmeth to the knowlege therof, he hath offended in one of theſe.

Now whan it ſo is, ſ̃ he hath offended in one of theſe, ⁊ is enſourmed therof, what he hath ſynned, he ſhal bringe vnto ſ̃ LORDE for his trespae of this his ſynne ſ̃ he hath done, a female from the flocke, either a yewe or a ſhe goate for a ſynofferynge: ſo ſhal the preſt make an attonement for him concernynge his ſynne. † But yf he be not able to brynge a ſhepe, then let him brynge vnto ſ̃ LORDE

for his offence that he hath done, two turtill doues or two yonge pigeons: one for a ſynofferynge, the other for a burntofferynge, and brynge them to the preſt: Which ſhall make the firſt a ſynofferynge, and fyrſt wringe the neck of it, ſo that he plucke it not cleane of, and ſprenkle with the bloude vpon the ſydes of the altare, and let the reſyde of the bloude blede out vpon the botome of the altare: This is the ſynofferynge. As for the other, he ſhal make it a burntofferynge, after the maner therof. And thus ſhall the preſt make an attonement for him concernynge the ſynne that he hath done, ⁊ it ſhalbe forgeuen him. But yf he be not able to brynge two turtill doues or two yonge pigeons, then let him brynge his offerynge for his ſynne, a tenth deale of an Ephā of ſyne floure for a ſynofferynge. But he ſhall put no oyle thereon, ner laye frankēcenſe vpon it, for it is a ſynofferynge. And he ſhal brynge it vnto the preſt, ⁊ ſ̃ preſt ſhal take his hal full of it for a remembrance, and burne it vpon the altare for an offerynge vnto the LORDE. This is a ſynofferynge. And ſo ſhal the preſt make an attonement for him, concernynge his ſynne that he hath done, ⁊ it ſhalbe forgeuen him. And the remnaunt ſhall be the preſtes, like a meatofferynge.

And the LORDE ſpake vnto Moſes, ⁊ ſayde: Yf a ſoule trespae, ſo ſ̃ thorow ignoraunce he offendeth in any thing ſ̃ is halowed vnto the LORDE, he ſhal brynge his trespaeofferynge vnto the LORDE, euen a ramme from ſ̃ flocke without blemiſh, worth two Sycles of ſyluer, ‡ after the Sytle of the Sanctuary, for a trespae offerynge: and loke what he hath offended in the halowed thinge, he ſhall make reſtitucion, ⁊ geue the fifth parte more therto. And he ſhal delyuer it vnto ſ̃ preſt, which ſhall make an attonement for him with the ramme of the trespaeofferynge, ⁊ it ſhalbe forgeuen him.

Whan a ſoule ſynneth, and doth ought agaynſt eny cōmaundement of the LORDE, ſ̃ he ſhulde not do, ⁊ is inſourmed therof, he hath trespaſed, ⁊ is giltye of the ſynne. And he ſhall brynge from the flocke a ramme with out blemiſh (that is worth a trespaeofferynge) vnto the preſt, which ſhal make an attone-ment for him concernynge his ignoraunce which he dyd, and was not aware, and it

\* Leui. 24. c.

⁹ Agg. 2. b.

\* 2 Cor. 6. c.

† Leui. 12. d.

‡ Exo. 30. b.



shalbe forgeuen him. This is the trespac-offerynge, because he trespassed agaynst the LORDE.

¶ And ¶ LORDE talked with Moses, and sayde: Whan a soule synneth, & trespaceth agaynst the LORDE, so that he denyeth vnto his neyghboure that which he gaue him to kepe, or that was put vnder his hande, or that he hath violently taken awaye, or gotten vnrighteously, or founde that was lost, and denyeth it with a false ooth, what so euer it be, wherin a man synneth agaynst his neyghboure. Now whan it commeth so to passe, that he synneth after this maner, & trespaceth, he shal restore agayne that he toke violently awaye, or gat wrongeously, or that was geuen him to kepe, or that he hath founde, or what so euer it be aboute ¶ which he hath sworne falsely, he shal restore it agayne whole altogether, and geue the fifth parte more therto, euen to him that it belonged vnto, the same daye that he geueth his trespac-offerynge. But for his trespac he shall brynge for the LORDE (euen vnto the prest) a ramme from the flocke without blemyshe, that is worth a trespac-offerynge. Then shall the prest make an attonement for him before the LORDE, and all that he hath synned in, shalbe forgeuen him.

#### The vi. Chapter.

¶ AND the LORDE spake vnto Moses, and sayde: Commaunde Aaron and his sonnes, and saye: This is the lawe of the burnt-offerynge. The burnt-offerynge shall burne vpon the altare all night vntyll the mornynge. But the fyre of the altare onely shal burne thereon. ¶ And ¶ prest shal put on his linnen albe, and his linnen breeches vpon his flesh, and shal take vp the aszshes, that the fyre of the burnt-offerynge vpon the altare hath made, and shall poure them besyde the altare. Then shall he put of his rayment, and put on other rayment, and cary out the aszshes without the hoost, in to a cleane place.

The fyre vpon the altare shal burne, and neuer go out. The prest shal kyndle wod thereon euery mornynge, and dresse the burnt-offerynge vpon it, and burne the fat of the deed offerynges thereon. The fyre shall euer burne vpon the altare, and neuer go out.

¶ And this is the lawe of the meat-offerynge,

which Aarons sonnes shall offre before the LORDE vpon the altare. One of them shall Heue his handfull of fyne flour of ¶ meat-offerynge, and of the oyle, and all the frankincense that lyeth vpon the meat-offerynge, and shall burne it vpon the altare for a swete sauoure a remembraunce vnto the LORDE. As for the remnaunt, Aaron and his sonnes shal eat it, and vnleued shall they eate it in the holy place, namely, in the courte of the Tabernacle of witness. With leue shall they not bake their porcion, which I haue geuen them of my offerynges. It shalbe vnto them most holy, as the synofferynge and trespac-offerynge. All the males amonge the children of Aaron shall eate of it. Let this be a perpetuall lawe for youre posterities in the sacrifices of the LORDE. No man shall touch it, excepte he be consecrated.

And the LORDE spake vnto Moses, and sayde: This shalbe the offerynge of Aaron and of his sonnes, which they shall offre vnto the LORDE in the daie of their anyointynge. The tenth parte of an Ephah of fyne flour for a meat-offerynge daylie, the one half parte in the mornynge, the other half parte at euen. In the panne with oyle shall thou make it, and brynge it fryed, and in peces shalt thou offer it for the swete sauoure of the LORDE. And the prest which amonge his sonnes shalbe anyointed in his steade, shall do this. This is a perpetuall dewtye vnto the LORDE. It shal be burnt altogether: for all the meat-offerynges of the prest shalbe consumed with the fyre, and not be eaten.

¶ And ¶ LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: This is the lawe of the synofferynge: In the place where thou slayest ¶ burnt-offerynge, shalt thou slaye the synofferynge also before the LORDE. This is most holy. ¶ The prest that offereth the synofferynge, shal eate it in the holy place, in the courte of ¶ Tabernacle of wytnesse. No man shal touch ¶ flesh therof, excepte he be halowed. And yf eny garment be sprenkled with the bloude of it, it shalbe washē in the holy place. And ¶ the earthē pot that it is sodden in, shalbe broken. But yf it be a brasen pot, it shalbe scoured, and rēsed with water. All ¶ males amonge the prestes shall eate therof, for it is most holy. Notwithstandinge all ¶

<sup>a</sup> Num. 5. a.    <sup>b</sup> Exo. 28. g.    <sup>c</sup> Num. 15. a. Leui. 2. a.

<sup>\*</sup> Ose. 4. b.    <sup>†</sup> Leui. 11. e. and 15. b.

synofferynge whose bloude is brought in to the Tabernacle of wytnesse to make an attone-ment, shall not be eaten, but burnt with fyre.

The vij. Chapter.

**A**ND this is the lawe of the trespac-offerynge, and it shal be most holy. In the place where the burntofferynge is slayne, shall the trespacofferynge be slayne also, & there shall of his bloude be sprenkled rounde aboute vpon the altare. And all his fat shalbe offered: the rompe and the fat  $\hat{y}$  couereth the bowels, the two kydneyes with the fat  $\hat{y}$  is theron vpon the loynes, and the net on the leuer vpon the kydneyes also. And the prest shal burne it vpon the altare for an offerynge vnto the LORDE. This is a trespac-offerynge.

All the males amonge the prestes shal eate it in the holy place, for it is most holy: euen as the synofferynge, so shall the trespac-offerynge be also, they shall both haue one lawe: and it shal be the prestes, that recon-cyleth ther with. Loke which prest offereth eny mans burntofferynge, the skynne of the same burntofferynge that he hath offered, shalbe his. And euery meatofferynge that is baken in the ouen, roasted vpon the gredyron, or fryed in the panne, shal be the prestes  $\hat{y}$  offereth it. And euery meatofferynge  $\hat{y}$  is myngled with oyle, or drye, shal belonge vnto all Aaron sonnes, vnto one as well as another.

**B** And this is  $\hat{y}$  lawe of the healthofferynge, that is offered vnto the LORDE, \* Yf they wyll offre a sacrifice of thankesgeuynge, then shal they offre vneleuēded cakes mēgled with oyle, and swete wafers straked ouer with oyle, and fryed cakes of fyne floure mengled with oyle. This offerynge also shall they brynge vpon a cake of leuēded bred, to the thank-offerynge of his healthofferynge: and of them all he shall offre one for an Heueofferynge vnto the LORDE. And it shalbe the prestes, that sprenkleth the bloude of the health-offerynge. And the flesh of the thankofferynge in his healthofferynges, shalbe eaten the same daye that it is offred, and there shall nothinge be left ouer vntyll the mornyng.

And whether it be a vowe or a fre wyl-offerynge,  $\dagger$  it shalbe eaten the same daye that it is offred: yf ought be left ouer vntyll the mornyng, yet maye it be eaten. But loke

what remaineth vnto  $\hat{y}$  thirde daye of the flesh that is offred, it shalbe brent with the fyre. And yf eny man vpon the thirde daie eate of  $\hat{y}$  offred flesh of his healthofferynge, he shall not be accepted that offred it. Nether shall it be rekened vnto him, but it shalbe refused. And loke which soule eateth therof, the same is giltye of a mysdede.

And the flesh that toucheth eny vnclane thinge, shal not be eaten, but burnt with the fyre. But who so euer is cleane of body, shal eate of the flesh: and the soule that eateth of  $\hat{y}$  flesh of  $\hat{y}$  healthofferynge which belongeth vnto the LORDE, his vnclennes be vpon him, and he shalbe roted out from amonge his people.

And whan a soule toucheth eny vnclane thinge, whether it be an vnclane man, catell, or eny other abhominacion that is, and eateth of the flesh of the burntofferynge, that belongeth vnto the LORDE, the same shalbe roted out from amonge his people.

And the LORDE talketh with Moses, and sayde: Speake vnto the children of Israel, & saye: "Ye shall eate no fat of oxen, lambes, and goates: neuerthelesse the fat of it that dyeth alone, and of such as is torne of wyld beasts, that maye ye occupye to all maner of vses, but ye shall not eate it.

For who so euer eateth the fat of  $\hat{y}$  beest that is geuen vnto the LORDE for an offerynge, the same soule shalbe roted out from his people. Morouer,  $\dagger$  ye shall eate no bloude, nether of catell, ner of foules, where so euer ye dwell. What soule eateth eny bloude, the same shall be roted out from his people.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Who so wyll offre his healthofferynge vnto the LORDE, the same shall also brynge with all, that belongeth vnto  $\hat{y}$  healthofferynge for the LORDE. But he shall brynge it with his hande for the offerynge of the LORDE: namely the fat vpon the brest shal he brynge, with the brest, to be a Waueofferynge before the LORDE. And the prest shal burne the fat vpon the altare, and the brest shalbe Aarons and his sonnes.

**D** And the right shulder shal they geue vnto the prest for a gift of their healthofferynges. And loke which of Aarons sonnes offeth the bloude of the healthofferynges, and the fat,

\* Psal. 115. a.  $\dagger$  Leui. 19. b. \* Leui. 3. c.  $\dagger$  Gen. 9. a.

Leui. 3. c. 17. c. 19. f. Deut. 12. b. 1 Re. 14. e.

the same shall haue the right shulder for his parte. \* For the Wauebrest and the Heue-shulder haue I taken of the children of Israel, and of their healthofferynges, and haue geuen them vnto Aaron the prest and vnto his sonnes for a perpetuall dewtye.

This is the anoyntinge of Aaron and of his sonnes, of the offerynges of the LORDE, in the daye whā Moses presented them to be prestes vnto the LORDE, what tyme as the LORDE commaunded (in the daye whan he anoynted them) to be geuen them of the children of Israel for a perpetuall dewtye, and vnto all their posterities. And this is the lawe of the burntofferynge, of the meatofferynge, of the synofferynge, of the trespass offerynge, of the offerynge of consecracion, and of the healthofferynges, which the LORDE commaunded Moses vpon mount Sinai, in the daye whan he gaue him in commaundement vnto the children of Israel, to offere their offerynges vnto y LORDE in the wyldernesse of Sinai.

#### The viij. Chapter.

**A**ND the LORDE spake vnto Moses, ¶ sayde : Take Aaron and his sonnes with him, ¶ their vestimentes, ¶ the anoyntinge oyle, ¶ and a bullocke for a synofferynge, two rammes, and a maunde with vneleuended bred, and call the whole congregacion together, before the dore of the Tabernacle of wytnesse. Moses dyd as the LORDE commaunded him, and gathered the congregacion together vnto the dore of y Tabernacle of wytnesse, and sayde vnto them : This is it, that the LORDE hath commaunded to do.

**B** And he toke Aaron and his sonnes, and waszshed them with water, and put the albe vpō him, and girde him with the girdell, and put vpon him the yalowe tuncyle, and put the ouerbody cote vpon him, and girde him vpon the ouerbody cote, ¶ put the brestlappe theron, and in y brestlappe light and perfectnesse : And set the myter vpon his heade. And vpon the myter euen aboue his foreheade, put he a plate of golde on the holy crowne : as y LORDE cōmaunded Moses.

And Moses toke the anoyntinge oyle, ¶ anoynted the Habitacion, and all that was therein, and consecrated it, and sprenkled therewith seue tymes vpon the altare, and anoynted

the altare with all his vessels, the laver with his fote, that it might be consecrated : † and poured the anoyntinge oyle vpon Aarons heade, and anoynted him, y he might be consecrated.

And he brought Aarons sonnes, and put albes vpon them, and girde them with the girdle, and put bonettes vpon their heades, as the LORDE commaunded him.

And he caused bringe a bullocke for a syn offrynge. And Aaron with his sonnes layed their handes vpon his heade, and then was he slayne. And Moses toke of the bloude, ¶ put it vpon the hornes of the altare rounde aboute with his fynger, and purified the altare, and poured the bloude vpon the botome of the altare, and consecrated it, that he might reconceyle it. And toke all the fat vpō the bowels, the nett vpon the leuer, and the two kydneyes with the fat theron, and burned it vpon the altare. But the bullocke with his skynne, flesh, ¶ donge, burned he with fyre without the hoost, ¶ as the LORDE commaunded him.

And he brought a ramme for a burnt-offerynge. And Aaron with his sonnes layed their handes vpon his heade, ¶ then was he slayne. And Moses sprenkled of y bloude vpon the altare rounde aboute, hewed the ramme in peces, and burnt the heade, the peces, and the fatt. And waszshed the bowels and the legges with water, and so burnt y whole ramme vpō the altare. This was a burnt offerynge for a swete sauoure, euen a sacrifice vnto the LORDE, ¶ as the LORDE commaunded him.

He brought also the other ramme of the offerynge of the consecracion. And Aaron with his sonnes layed their hādes vpon his heade, and then was it slayne. And Moses toke of his bloude, and put it vpon the type of Aarons right eare, and vpon the thombe of his right hande, and vpon the greate too of his right fote.

And he brought Aarons sonnes, and put of the bloude vpon the type of the right eare of them, and vpon y thombes of their righte handes, and vpon the greate toes of their righte fete, and poured the resydue of the bloude vpon the altare rounde aboute. And he toke the fat and the rompe, ¶ and all the fat vpon the bowels, and the nett vpon the

\* Num. 18. c. † Exo. 29. a. ‡ Exo. 30. d. § Psal.

132. a. ¶ Exo. 29. b. ¶ Exo. 29. c. \* Exo. 29. d.



leuer, the two kydneyes with the fat theron, and the righte shulder. And out of the maunde of vleuened bred before the LORDE, he toke an vleuēd cake, and a cake of oyled bred, and a wafer, and layed them vpon the fat, and vpon the right shulder, and put altogether vpon the handes of Aaron and of his sonnes, and wauned it for a Waueofferynge before the LORDE.

And afterwarde toke he all agayne from their hondes, and burned them on the altare, euen vpon the burntofferynge: for it is an offerynge of consecration for a swete sauoure, euen a sacrifice vnto <sup>¶</sup> LORDE. And Moses toke the brest, and <sup>¶</sup> wauned it a Waueofferynge before the LORDE, of the ramme of the offerynge of consecration: the same was Moses parte, as the LORDE commaunded Moses. And Moses toke of <sup>¶</sup> anyntinge oyle, <sup>¶</sup> of the bloude vpon the altare, <sup>¶</sup> and sprenkled it vpon Aaron <sup>¶</sup> his vestimentes, vpon his sonnes <sup>¶</sup> vpon their vestimentes, and so cōsecrated Aaron <sup>¶</sup> his vestimentes, his sonnes and their vestimentes with him.

And he sayde vnto Aaron <sup>¶</sup> his sonnes: Seeth <sup>¶</sup> flesh before the dore of the Tabernacle of wytnesse, <sup>¶</sup> and there eate it, <sup>¶</sup> and the bred in <sup>¶</sup> maunde of the cōsecration offeringes, as it is cōmaunded me, <sup>¶</sup> sayde: Aaron <sup>¶</sup> his sonnes shall eate it. As for <sup>¶</sup> which remaineth of the flesh <sup>¶</sup> bred, ye shal burne it with fyre. And in seuē dayes shall ye not departe from <sup>¶</sup> dore of the Tabernacle of wytnesse, vntyll the daye, <sup>¶</sup> the dayes of youre consecration offeringes be at an ende: for seuē dayes must your handes be consecrated, as it is come to passe this daye: The LORDE hath cōmaunded to do it, that ye might be reconcyled. And ye shal tary before the Tabernacle of wytnesse daye and night seuē dayes longe, <sup>¶</sup> and shal kepe <sup>¶</sup> watch of <sup>¶</sup> LORDE, that ye dye not, for thus am I cōmaunded. And Aaron with his sonnes dyd all, that <sup>¶</sup> LORDE commaunded by Moses.

#### The ix. Chapter.

AND vpon the eight daye Moses called Aaron and his sonnes, and the Elders in Israel, and sayde vnto Aaron: Take vnto the a yonge calfe for a synofferynge, and a ramme for a burntofferynge, both without blemysh, and brynge them before the LORDE,

and speake vnto the children of Israel, and saye: Take an he goate for a synofferynge: and a calf, and a shepe, both of a yeare olde, and without blemysh for a burntofferynge: and an oxe and a ramme for an healthofferynge, that we maye offre before the LORDE: and a meatofferynge myngled with oyle. For to daye shal the LORDE appeare vnto you.

And they toke what Moses commaunded before <sup>¶</sup> dore of the Tabernacle of wytnesse, and the whole cōgregation came nye, and stode before the LORDE. Then sayde Moses: This is it, which the LORDE commaunded that ye shulde do, and then shall the glory of <sup>¶</sup> LORDE appeare vnto you. And Moses sayde vnto Aaron: Go vnto <sup>¶</sup> altare, and <sup>¶</sup> offre thy synofferynge and thy burntofferynge, and make an attonemēt for the and for the people. Then offre the peoples offerynge, and reconcile them also, as the LORDE hath commaunded.

<sup>¶</sup> And Aaron wente vnto the altare, and slewe <sup>¶</sup> calfe for his synofferynge, <sup>¶</sup> and his sonnes brought the bloude vnto him. And he dypte his fynger in the bloude, and put it vpon the hornes of the altare, and poured <sup>¶</sup> bloude vpon <sup>¶</sup> botome of the altare. As for the fat and the kydneyes <sup>¶</sup> the net vpon the leuer of the synofferynge, he burnt the vpon the altare, as the LORDE cōmaunded Moses. The flesh also and the hyde burnt he with fyre without the hoost.

Afterwarde he slewe the burntofferynge, and Aarons sonnes brought the bloude vnto him, <sup>¶</sup> and he sprenkled it rounde aboute vpon the altare. And they brought him the burnt-offerynge in peces, <sup>¶</sup> and the heade: <sup>¶</sup> and he burnt it vpon the altare. And he washed the bowels and the legges, and burnt them aboute vpon the burntofferynge on the altare.

<sup>¶</sup> Then brought he the offerynge of the people, and toke the goate, that synofferynge of the people, and slewe it, and made a synofferynge therof, as of the fyrst. And brought the burntofferynge, and dyd as the lawe is: and brought the meatofferynge, and toke his handfull, <sup>¶</sup> and burnt it vpon the altare, besyde the burntofferynge of the mornyng.

Afterwarde slewe he the oxe and the ramme for the healthofferynge of the people. And his sonnes brought him the bloude, which he

<sup>a</sup> Exo. 29. e.

<sup>b</sup> Heb. 5. b. and 7. d.

<sup>c</sup> Leui. 4. a.

<sup>c</sup> Leui. 4. c.

<sup>d</sup> Leuit. 2. a.



sprekled vpon the altare rounde aboute. But the fat of the oxe & of the ramme, the rompe, and the fat that couereth the bowels, & the kydneyes, & the net vpon the leuer, all soch fat laied they vpon the brest, and burnt the fat vpon the altare. But the brest and the right shulder waued Aaron for a Waue-offerynge before the LORDE, as the LORDE commaunded Moses.

And Aaron lift vp his hāde ouer the people, and blessed them, and came downe from the worke of the synofferynge, burntofferynge, and healthofferynge. And Moses and Aaron wente in to the Tabernacle of wytnesse. And whan they came out agayne, they blessed the people. Then appeared the glory of the LORDE vnto all the people. For there came a fyre from the LORDE, and vpon the altare it consumed the burntofferynge and the fat. Whan all the people sawe that, they reioysed, and fell vpon their faces.

### The 1. Chapter.

**A**ND  $\text{f}$  sonnes of Aaron, Nadab and Abihu,  $\text{t}$ oke ether of thē his censoure, & put fyre therin, & layed incense vpon it, and brought straunge fyre before the LORDE,  $\text{t}$  which he commaūded them not. Then wente there out a fyre from  $\text{f}$  LORDE, and consumed them, so that they dyed before the LORDE. Then sayde Moses vnto Aaron: This is it, that the LORDE sayde: I wil be sanctified vpō them that come nye me, and before all the people wil I be glorified. And Aaron helde his peace.

**M**oses called Misael and Elzaphan the sonnes of Vsiel Aarons vnclē, and sayde vnto them: Go to, and cary youre brethren out of the Sanctuary, without the hoost. And they wente, and caried them forth in their albes without the hoost, as Moses sayde.

**T**hen sayde Moses vnto Aaron & to his sonnes Eleasar and Ithamar:  $\text{t}$  Ye shall not vncover youre heades, ner rente youre clothes, that ye dye not, and the wrath come vpon the whole congregacion: Let youre brethrē of the whole house of Israel bewepe this burnynge, which the LORDE hath done. As for you, ye shall not go out from the dore of the Tabernacle of wytnesse, lest ye dye: for the anyont-

inge oyle of the LORDE is vpon you. And they dyd as Moses sayde.

The LORDE spake vnto Aaron, & sayde: Thou & thy sonnes with the shal drynke no wyne ner stronge drynke, whan ye go in to the Tabernacle of wytnesse: that ye dye not. Let this be a perpetuall lawe vnto all youre posterities:  $\text{f}$  ye maye haue knowlege to discerne, what is holy and vnholly, what is cleane & vnclane: & that ye maye teach the children of Israel all the lawes, which the LORDE hath spoken vnto you by Moses.

And Moses sayde vnto Aaron, and vnto Eleasar and Ithamar his sonnes that were left: Take the remnaunt of the meatofferynge in the sacrifices of  $\text{f}$  LORDE, and eate it without leuen besyde the altare, for it is most holy, euen in the holy place shal ye eate it. For it is thy dutye and thy sonnes dutye in the sacrifices of the LORDE: for thus am I commaunded. But the Wauebrest and the Heushulder shalt thou eate, and thy sonnes and thy daughters with the in a cleane place. For this dutye is geuen vnto the and thy children in the deedofferynges of the children of Israel. For the Heushulder and the Wauebrest to the offerynges of the fat, shalbe brought in, that they maye be waued for a Waueofferynge before the LORDE. Therefore is it thine and thy childrens for a perpetuall dutye, as the LORDE commaunded.

And Moses sought for the goate of the synofferynge, and founde it burnt. And he was angrie at Eleasar and Ithamar  $\text{f}$  sonnes of Aaron, which were left alyue, and sayde: Wherefore haue ye not eaten the synofferynge in the holy place? for it is most holy, & he hath geuen it you, that ye might beare  $\text{f}$  synne of the cōgregacion, to make agremēt for them before the LORDE. Beholde, the bloude of it came not in to the Sanctuary: Ye shulde haue eaten it in the Sanctuary, as I was commaunded.

Aaron sayde vnto Moses: Beholde, this daye haue they offred their synofferynge & their burntofferynge before  $\text{f}$  LORDE. And it is chauned me after this maner. And shulde I eate of the synofferynge to daye, & be mery before the LORDE? Whan Moses herde that, he was content.

$\text{a}$  Leuit. 7. d.  $\text{*}$  1 Par. 7. a.  $\text{2}$  Mac. 2. b.  $\text{b}$  Leui. 16. a. Num. 26. g.  $\text{t}$  Exo. 30. b.  $\text{t}$  Deut. 14. a.

Iere. 16. a.  $\text{c}$  Eze. 44. d. Tit. 1. b.  $\text{d}$  Leui. 2. a.

## The xi. Chapter.

**A**ND  $\S$  LORDE talked with Moses  $\tau$  Aaron  $\tau$  sayde:  $\alpha$  These are the beestes which ye shal eate amonge all  $\S$  beestes vpō earth: What so euer hath hōffe,  $\tau$  deuydeth it in to two clawes,  $\tau$  cheweth cud amonge the beestes, that shal ye eate. But loke what cheweth cud  $\tau$  hath hōffe,  $\tau$  deuydeth it not, as the Camell, the same is vnclane vnto you,  $\tau$  ye shal not eate it. The Conyes chewe cud, but they deuyde not the hōffe in to two clawes, therefore are they vnclane vnto you. The Hare cheweth cud also, but deuydeth not  $\S$  hōffe in to two clawes, therefore is he vnclane vnto you. And the Swyne deuydeth  $\S$  hōffe in to two clawes, but cheweth not the cud, therefore is it vnclane vnto you. Of the flesh of these shall ye not eate, ner touch their carcases, for they are vnclane vnto you.

These shall ye eate of all that are in the waters: What so euer hath fynnes and scales in the waters, sees  $\tau$  ryuers, that shal ye eate. But what so euer hath not fynnes and scales in the sees and ryuers, amonge all  $\S$  moue in the waters,  $\tau$  of all that lyue in the waters, it shalbe an abhominacion vnto you, so that ye eate not of their flesh, and that ye abhorre their carcases. For all that haue not fynnes  $\tau$  scales in the waters, shall ye abhorre.

**C** And these shal ye abhorre amonge  $\S$  foules, so that ye eate them not: The Aegle, the Goshauke, the Cormoraunte, the Vultur,  $\S$  Kyte, and all his kynde, and all Rauens with their kynde: the Estrich,  $\S$  Nightcrow, the Cocow, the Sparow hauke with his kynde, the litle Oule, the Storke, the greate Oule,  $\S$  Backe, the Pellycane, the Swanne, the Pye, the Heron,  $\S$  Iaye with his kynde, the Lapwyng, and  $\S$  Swalowe. And what so euer crepeth amonge the foules, and goeth vpon foure fete, shalbe an abhominaciō vnto you. Yet these shal ye eate of the foules that crepe and go vpon foure fete: euen those that haue no knyves aboute vpon  $\S$  legges, to hoppe withall vpon earth. Of these maye ye eate, as there is the Arbe with his kynde, and the Selaam with his kynde,  $\tau$  the Hargol with his kynde,  $\tau$  the Hagab with his kynde. But what so euer els hath foure fete amonge the foules, it shalbe an abhominacion vnto you,

and ye shal take it for vnclane.  $\beta$  Who so euer toucheth the carcase of soch, shall be vnclane vntill  $\S$  euen: and who so euer beareth the carcase of eny of these, shall wash his clothes, and shalbe vnclane vntyll the euen.

Therefore euery beest that hath hōffe, and deuydeth it not in to two clawes,  $\tau$  cheweth not cud, shalbe vnclane vnto you. Who so euer toucheth soch, shalbe vnclane. And what so euer goeth vpon handes amonge  $\S$  beestes that go vpon foure fete, shalbe vnclane vnto you. Who so euer toucheth the carcases of thē, shalbe vnclane vntyll euen. And he  $\S$  beareth their carcase, shall wash his clothes, and be vnclane vntyll the euē: For soch are vnclane vnto you.

These shalbe vnclane vnto you also, **E** amonge the beestes that crepe vpon earth:  $\S$  Wesell, the Mouse, the Tode, euery one with his kynde, the Hedgehogge, the Stellio, the Lacerte, the Snale, and the Moule, these are vnclane vnto you amonge all that crepe. Who so euer toucheth the deed carcase of thē, shalbe vnclane vntyll the euen. And what so euer eny soch deed carcase falleth vpon, it shalbe vnclane, what so euer vessell of wodd it be, or rayment, or skynne, or bagge. And euery vessell that eny thinge is occupied withall, shalbe put in the water, and is vnclane vntyll the euen, and then shal it be cleane.  $\gamma$  All maner of earthen vessell that eny soch carcase falleth in to, shal all be vnclane that therin is,  $\tau$  ye shal breake it. All meate which is eatē, that eny soch water commeth in to, is vnclane:  $\tau$  all maner of drynke that is dronkē in all maner of soch vessell, is vnclane. And what so euer eny soch carcase falleth vpō, it shalbe vnclane, whether it be ouen or kettell, so shal it be brokē, for it is vnclane, and shalbe vnclane vnto you. Neuertheles the fountaynes, welles,  $\tau$  poundes of water are cleane. But who so euer toucheth their carcases, is vnclane.

**F** And though the deed carcase of eny soch fell vpon the sede that is sowne, yet is it cleane. But whan there is water poured vpon the sede, and afterwarde eny soch deed carcase falleth thereon, then shall it be vnclane vnto you.

Whan a beest dyeth that ye maye eate, he that toucheth the deed carcase therof, is

 $\alpha$  Deu. 14. a. Act. 10. b. $\beta$  Leui. 5. a. Agg. 2. b. $\gamma$  Leui. 6. d. and 15. b.

vnclane vntyll euen. Who so eateth of eny soch carcase, shall wash his clothes, and be vnclane vntyll the euen. Likewyse he that beareth eny soch carcase, shall wash his clothes, and be vnclane vntyll the euen.

What so euer crepeth vpon earth, shall be an abhominacion vnto you, and shall not be eaten. And what so euer crepeth vpon fyre, or all that goeth vpon foure or mo fete, amōge all that crepeth vpon earth, shall ye not eate, for it shalbe an abhominacion vnto you. Make not youre soules abhominable, and defyle you not in them, to stayne youre selues: for I am the LORDE youre God. \* Therefore shall ye sanctifie youre selues, that ye maye be holy, for I am holy. And ye shall not defyle youre selues on eny maner of crepyng beest, that crepeth vpon earth: for I am the LORDE, which brought you out of the londe of Egipte, that I might be youre God: therefore shall ye be holy, for I am holy.

This is the lawe ouer fyre beestes and foules, and all maner of soules of crepyng beestes in the waters, and all maner of soules fyre crepe vpon earth: that ye maie knowe to discerne what is vnclane and cleane, and what maner of beestes are to be eaten, and which are not to be eaten.

#### The xij. Chapter.

AND the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: When a woman hath conceaued, and beareth a manchilde, she shalbe vnclane seuen dayes, so longe as she suffreth hir disease, \* and in fyre eight dayes shall fyre flesh of his foreskynne be cut awaie. And she shall byde at home thre and thirtie dayes in fyre bloude of hir purifienge: she shall touch no holy thinge, ner come in to fyre Sactuary, tyll the daies of hir purifienge be out. But yf she beare a maydechilde, thē shall she be vnclane two wekes, so longe as she suffreth hir disease, and sixe and thre score daies shall she byde at home in the bloude of hir purifienge.

† And whan the dayes of hir purifienge are out, for the sonne or for the daughter, she shall brynge a lambe of one yeare olde for a burntofferynge, and a yonge pigeon or a turtill doue for a synofferynge to the dore of fyre Tabernacle of wytnesse vnto fyre prest, which shall offre it before the LORDE, and make

an attonemēt for her, and so shall she be clesned from her bloudysseue. This is the lawe for her that beareth a manchilde or mayde childe.

‡ But yf she be not able to bringe a shepe, then let hir take two turtill doues, or two yonge pigeons, the one for a burntofferynge, the other for a synofferynge, then shall the prest make an attonement for her, so that she shall be cleane.

#### The xij. Chapter.

AND fyre LORDE spake vnto Moses and Aaron, and sayde: When there ryseth vpon eny thinge in the skynne of a mans flesh, whether it be a scabbe or a glistryng whyte (as though there wolde be a leprosy in fyre skynne of his flesh) he shall be brought vnto Aaron the prest, or to one of his sonnes amōge fyre prestes. And whan the prest seyeth the plage vpon the skynne of the flesh, that the hayres are turned to whyte, and it seme deper in that place then the other skynne of his flesh, then is it surely a leprosy, therefore shall the prest loke vpon him, and iudge him vnclane.

But whan there is eny whyte plecte in the skynne of his flesh, and yet seme no deper then the other skynne of the flesh, and the hayres be not turned to whyte, thē shall the prest shut him vp seuen dayes, and on fyre seuenth daye loke vpon him: yf the plage seme vnto him as afore, and hath frett nō deper in the skynne, then shall the prest shut him vp yet seuen dayes mo. And whan he loketh on him agayne vpon the seuenth daye, and fyndeth, that the plage be darkish, and hath frett nō deper in the skynne, thē shall he iudge him cleane, for it is but a skyrfe, and he shall wash his clothes, and then is he cleane.

But whan the scabbe fretteth farther in the skynne (after that he is sene of the prest, and iudged cleane) and he be now sene of the prest agayne: whan the prest seyeth thē, fyre the scabbe hath frett farther in the skynne, he shall iudge him vnclane, for it is surely a leprosy.

Whan a plage of leprosy is vpon a man, he shalbe brought vnto the prest. Whan he seyeth and fyndeth, that there is whyte rysen vpon in the skynne, and the hayre turned vnto whyte, and there be rawe flesh in the sore,

\* Leui. 19. a. 1 Pet. 1. c.

\* Gene. 17. b.

† Luc. 2. d.

‡ Leuit. 5. b.



thē is it surely an olde leprosy in *ȝ* szkynne of his flesh, therefore shal the prest iudge him vnclane, and not shut him vp, for he is vnclane already.

But whan the leprosy breaketh out in the szkynne, and couereth the whole szkynne, from the heade vnto the fote, all that the prest can se, So whan the prest loketh vpon it, and fyndeth, that *ȝ* leprosy hath couered all the flesh, he shal iudge him cleane, for so moch as it is turned all in to whyte vpon him, for he is cleane.

Notwithstōdinge yf there be rawe flesh there, in the daye whan he is loked vpon, thē is he vnclane. And whan the prest seyth *ȝ* rawe flesh, he shall iudge him vnclane, for he is vnclane, *τ* it is surely a leprosy. But yf the rawe flesh chaunge agayne, and be turned in to whyte, then shall he come vnto the prest. And whan the prest loketh vpon him, and fyndeth, that the plage is turned to whyte, he shall iudge him cleane, for he is cleane.

Whan there is a byle in the szkynne of any mans flesh, and healeth agayne, and afterwarde in the same place there aryse vp any whyte thinge, or a glisterynge whyte somewhat reedish, he shal be sene of the prest. So whan the prest, seyeth, that it appeareth to be lower then the other szkynne, and the hayre turned to whyte, then shall he iudge him vnclane, for it is surely a plage of leprosy broken out of the byle. But yf the prest se and fynde, that the hayres are not whyte, and it not lower then the other szkynne, and is darkysh, he shal shut him vp seuen dayes. Yf it hath frett farther in the szkynne, then shall he iudge him vnclane, for it is surely a plage of leprosy. But yf the glisterynge whyte abyde styll, and freate no farther, thē is it but a prynte of the byle, and the prest shal iudge him cleane.

Whan the szkynne of eny mans flesh is hurt with fyre, and the prynte of the burninge be reedysh or whyte, and the prest loketh vpon him, and fyndeth the hayre turned to whyte vpon the mark of the burnyng, *τ* it apeare deper then the other szkynne, thē is there surely a leprosy brokē out of *ȝ* prynte of *ȝ* burnyng: therefore shal *ȝ* prest iudge hī vnclane, for it is a plage of leprosy. But yf the prest se and fynde, that *ȝ* hayre vpon the prynte of the burninge is not turned vnto

whyte, *τ* is no lower then the other skynne, and is darkish also, he shall shut him vp seuen dayes.

And vpon the seuenth daye he shall loke vpon him: yf it hath frett farther in *ȝ* skynne, then shal he iudge him vnclane, for it is a leprosy. But yf it stōde styll vpō the mark of the burnyng, and frett no farther in the szkynne, and is darkysh, then is it a sore in *ȝ* mark of the burnyng, *τ* the prest shal iudge him cleane, for it is but the prynte of the burnyng.

Whan a man or woman is skyrue vpon the heade or beard, and the prest seyth the mark, and fyndeth that it appeareth deper then the other skynne, and the hayre be there goldē and thynne, then shal he iudge him vnclane: for it is a skyrfe of leprosy of the heade or of the beerde. But yf the prest se that *ȝ* skyrfe apeare no deper thē the skynne, and that the hayre is not of a pale coloure, he shall shut him vp seūē dayes. And vpō the seuenth daye whan he loketh, and fyndeth, that the skyrfe hath frett no farther, and there be no golden hayre there, and that the skyrfe apeare no deper then the other skynne, then let him be shauen: but so that he shauē not of the scabbe, and the prest shall shut him vp yet seuen dayes moo. And vpon the seūēth daye whā he loketh, and fyndeth that the skyrfe hath frett no farther in the skynne, and that it apeareth no deper then the other skynne, then shall the prest iudge him cleane. And he shall wash his clothes, for he is cleane. But yf the scabbe freate farther in the skynne (after *ȝ* he is iudged cleane) and the prest loketh, and fyndeth, that *ȝ* scabbe hath frett farther in the skynne, then shal he seke nomore for golden hayres, for he is vnclane. Neuerthelesse yf he se that the scabbe stondeth styll, *τ* that pale hayres are there rysen vp, then is *ȝ* scabbe hole, and he is cleane, therefore shall *ȝ* prest iudge him to be cleane.

Whā there is eny glisterynge whyte vpō *ȝ* skynne of the flesh of a man or woman, and the prest seyth there that the glisterynge whyte vanysleth: then is it but a whyte scabbe rysen vp in *ȝ* skynne, *τ* he is cleane.

Whan the hayres fall out of the heade of a man or a woman, so that he is balde, the same is cleane. Yf they fall out of his fore heade, then is he fore heade balde *τ* cleane. But yf there be a whyte reedish sore in the balde



heade, or balde fore heade, then is there a leprosy rysen vp in the balde heade or balde foreheade: therefore shal  $\text{f}$  prest loke vpon him. And whan he fyndeth the whyte reedysh sore rysen vp in his balde heade or balde fore heade, then shal  $\text{f}$  skynne of the flesh be as leporous, therfore is he a leporous man and vncleane. And the prest shall iudge him vncleane, because of  $\text{f}$  same sore vpō his heade.

Who so now is leporous, his clothes shal be rent, and the heade bare,  $\text{a}$  the lippes moffled, and shall in eny wyse be called vncleane.  $\text{a}$  And as longe as the sore is vpon him, he shal be vncleane, dwell alone, and haue his dwelling without the hoost.

Whan the plague of leprosy is in a cloth, whether it be wollen or lynnē, in the warpe or weft, whether it be lynen or wollen, or in a skynne, or in eny maner thyng that is made of skynne. And whan  $\text{f}$  plague is pale or reedish in the cloth or skynne, either in the warpe or weft, or in eny maner thinge that is made of skynne, the same is surely the plague of leprosy, therfore shall the prest loke vpon it. And whan he seyth the plague, he shal shut it vp seuen dayes. And vpon the seuēth daye whan he seyth that  $\text{f}$  plague hath frett farther in the cloth, in the warpe or weft, in a skynne or in eny maner thinge that is made of skynne, then is it a fretinge plague of leprosy, and is vncleane. And the cloth shal be burnt, either warpe or weft, whether it be wollen or lynnē, or eny thyng made of skynne, wherin is eny soch plague. For it is a plague of leprosy, and shal be burnt with fyre.

But yf the prest se that the plague hath frete no farther in  $\text{f}$  cloth, either in the warpe or weft, or eny thinge made of skynne, then shal he commaunde to wash the thinge that the plague is in, and shall shut it vp other seuen dayes. And whan the prest seyth (after that the plague is waszhen)  $\text{f}$  the plague is not chaūged before his eyes, and hath frett no farther also, yet is it vncleane,  $\text{a}$  shal be burnt with fyre: for it is depe fretē inwarde, and hath made skyrfes. Neuertheles whan the prest seyth that the prynte is vanyshed after the washinge of it, then shall he rente it out of the clothe, and of the skynne, out of the warpe or weft. But yf it appeare eny more in the clothe (either in the warpe, or in the weft) or eny maner thinge made of skynne,

then is it a waxinge plague: and with fyre shal it be burnt that eny soch plague is in. As for the cloth, either warpe or weft, or eny maner thyng made of skynne that is waszhen, and the plague be departed from it, it shalbe waszhen once agayne,  $\text{a}$  then is it cleane.

This is the lawe ouer the plague of leprosy in clothes, whether they be wollen or lynnē (ether in the warpe or in the weft) and in eny maner of thinge made of skynne, to iudge them cleane or vncleane.

### The iiii. Chapter.

AND the LORDE spake vnto Moses,  $\text{a}$  and sayde: This is the lawe ouer  $\text{f}$  leper, whan he shalbe censed.  $\text{a}$  He shall come vnto  $\text{f}$  prest, and the prest shal go out of the hoost, and loke how the plague of leprosy is healed vpon the leper. And he shal commaunde him that is to be censed, to take two luyngē byrdes, which are cleane, and Ceder wodd, and purple woll, and ysope: and shall commaunde the one byrde to be kylled in an earthen vessell ouer sprynginge water. And he shall take the luyngē byrde with the Ceder wodd, the purple woll, and ysope, and dyppe them in the bloude of the slaine byrde vpon the springyngē water, and sprenkle it seuen tymes vpon him that must be censed from  $\text{f}$  leprosy. And so cense him, and let the luyngē byrde flye at libertye in to the felde.

But he that is censed, shall wash his clothes,  $\text{b}$  and shaue of all his hayre, and bathe him self with water, so is he cleane. Afterwarde let him go in to the hoost, yet shall he tarye without his tent seuen dayes. And vpon the seuenth daye shal he shaue of all  $\text{f}$  hayre vpon his heade, vpō his beerde, vpon his browes, so that all the hayre be shauen of, and he shall wash his clothes and bathe his flesh in water, then is he cleane.

And vpō the eight daye shal he take two lambes without blemysh, and a shepe of a yere olde without blemysh, and thre tenth deales of fyne floure for a meatofferynge, myngled with oyle,  $\text{a}$  a Logg of oyle. Thē shall the prest presente him that is censed and these thynges before the LORDE, before the dore of the Tabernacle of wytuesse, and shal take  $\text{f}$  one lambe, and offre it for trespase offerynge, with the Logg of oyle,  $\text{a}$  shall waue them, before  $\text{f}$  LORDE, and afterwarde

$\text{a}$  Num. 5. a. 4 Re. 15. a.

$\text{a}$  Mat. 8. a. Mar. 1. d. Luc. 5. b. and 17. b.

slaye the lambe, where the synofferynge and burntofferynge are slayne, namely, in the holy place. For as the synofferynge, so is the trespase offerynge the prestes also, for it is most holy.

¶ And the prest shall take of the bloude of the trespase offerynge, and put it vpon the type of  $\text{f}$  right eare of him that is clesed, and vpon the thombe of his right hande, and vpon the greate too of his right fote. Afterwarde shall he take of the oyle out of the Logg, and poure it in to his awne left hande, and dyppe his right fynger in the oyle that is in his left hande, and sprenkle the oyle with his fynger seuen tymes before the LORDE. As for the remnaunt of the oyle in his hande, he shall put it vpon the type of the right eare of him that is clesed, and vpon the thombe of his right hande,  $\tau$  vpon the greate too of his right fote, euen aboue vpon the bloude of the trespase offerynge. But the remnaunt of the oyle in his hande, shall he poure vpon the heade of him that is clesed, and make an attonement for him before the LORDE. And he shall make the synofferynge, and reconyle him that is clesed, because of his vnclennesse. And afterwarde shall he sleve the burntofferynge, and shal offre it vpon the altare with the meatofferynge, and make an attonement for him,  $\tau$  than is he cleane.

¶ But yf he be poore, and getteth not so moch with his hande, then let him take one lambe for a trespaseofferynge to waue it, to make an attonement for him, and a tenth deale of fyne floure myngled with oyle for a meatofferynge, and a Logg of oyle,  $\tau$  two turtyll doues, or two yonge pigeons which he is able to get with his hande, let the one be a synofferynge, the other a burntofferynge: and let him brynge them vpon the eight daye of his clensynge vnto the prest before the dore of the Tabernacle of wytnesse before the LORDE.

Then shall the prest take the lambe for the synofferynge, and the Logg of oyle, and shall waue them all before the LORDE, and sleve the lambe of the trespase offerynge: and take of  $\text{f}$  bloude of the same trespaseofferynge, and put it vpon the type of the righte eare of him that is clesed, and vpon the thombe of his right hande, and vpon the greate too of his righte fote, and poure of the oyle in to his

awne lefte hande, and with his right fynger sprenkle the oyle that is in his left hande, seuen tymes before the LORDE.

As for the remnaunt of the oyle in his hande, he shall put it vpon the type of the right eare of him that is clesed, and vpon the thombe of his right hande,  $\tau$  vpon the greate too of his right fote, euen aboue vpō  $\text{f}$  bloude of  $\text{f}$  trespaseofferynge. The other oyle in his hāde shal he poure vpō  $\text{f}$  heade of him  $\text{f}$  is clesed, to make an attonement for him before the LORDE. And afterwarde of the one of the turtill doues or yonge pigeons (acordinge as his handes are able to get) he shal make a synofferynge, of  $\text{f}$  other a burnt-offerynge, with the meatofferynge: and so shal the prest make an attonemēt for him that is clesed before the LORDE.

Let this be the lawe for the leper, which is not able with his hande to get, that belongeth vnto his clensynge.

¶ And the LORDE spake vnto Moses and Aaron, and sayde: When ye are come in to the lande of Canaan, which I geue you to possesse: and yf there happen a plague of leprosy in any house of youre possession, then shal he that owneth the house, come and tell the prest, and saye: Me thynke there is as it were a plague of leprosy in my house. Then shal the prest commaunde to rydde all thyng out of the house or euer the prest go in to se  $\text{f}$  plague, lest all that is in the house be made vnclane. Afterwarde shall  $\text{f}$  prest go in, to se the plague.

Now when he loketh, and fyndeth,  $\text{f}$  there be holowe strakes yalowe or reedish in the walles of the house,  $\tau$  they seme to be lower then the wall besyde, then shall he go out at the dore of the house, and shut vp the house for seuen dayes. And vpon the seuenth daye whan he commeth, and seyth that the plague hath fretten farther in the walles of the house, thē shall he commaunde to breake out the stones wherin the plague is,  $\tau$  to cast thē in a foule place without the cite,  $\tau$  the house to be scraped within rounde aboute, and the dust  $\text{f}$  is scraped of, to be poured without  $\text{f}$  cite in an vnclane place,  $\tau$  to take other stones, and put them in the place of the other, and to take other playster, and playster the house.

Whan the plague then commeth agayne, and breaketh forth in the house, after  $\text{f}$  the stones are brokē out, the playster scraped of, and the

house playsterd of the new, the shal the prest go in: and whan he seyth that the plague hath fretten farther in the house, then is there surely a fretinge leprosy in the house, and it is vnclene: therefore shal the house be broken downe, both the stones, and y tumber and all the dust of the house, and shal be caried out of the cite in to an vnclene place. And who so goeth in to the house, whyle it is shut vp, is vnclene vntyll y euen. And he y lyeth therein, or eateth therein, shal wash his clothes.

But yf the prest se (whā he goeth in) that this plague hath frett no farther in the house, after that the house is new playsterd, the shal he iudge it to be cleane, for the plague is healed. And to a synofferinge for the house, he shal take two byrdes, Cedar wodd, and purple woll, and ysoppe, and slaye the one byrde in an erthen vessell vpon sprynginge water, and shall take the Cedar wodd, the purple woll, the ysoppe, and the lyuinge byrde, and dyppe them in the bloude of the slayne byrde vpon the sprynginge water, and sprenkle the house with all seuē tymes: and so shal he purifie the house with the bloude of the byrde, with the springinge water, with the lyuinge byrde, with the Cedar wodd, with the ysoppe, and with the purple woll. And the lyuinge byrde shall he let flye at libertye out of the towne in to the felde, and make an attouement for the house, and then is it cleane.

This is the lawe ouer all maner plague of leprosy and skyrfe, ouer y leprosy of clothes and of houses, ouer sores, scabbes, and glisteringe whyte, that it maye be knowne, whan eny thinge is vnclene or cleane. This is y lawe of leprosy.

#### The xv. Chapter.

**A**ND the LORDE talked with Moses and Aaron, and sayde: Speake to the children of Israel, and saie vnto him: Whan a man hath a runnyng yssue from out of his flesh, y same is vnclene: but the is he vnclene by the reason of this yssue, whan his flesh is fretten of y yssue or wounde. Euery bed where on he lyeth, and what so euer he sytteth vpon, shalbe vnclene.

And he that toucheth his bed shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euen.

And he y sytteth where he sat, shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euē. Who so

toucheth his flesh, shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euen. Whan he spytteth vpon him that is cleane, y same shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euen.

And the saddell and what so euer he rydeth vpon, shalbe vnclene. And who so euer toucheth eny thinge that hath bene vnder him, shalbe vnclene vntyll the euen. And who so beareth eny soch, shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euen. And whom so euer he toucheth, and washeth not his handes first, the same shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euen. \*Whan he toucheth an erthen vessell, it shal be broken: but the treen vessell shal be rensed with water. And whā he is cleane of his yssue, he shal nombre vij. dayes, after y he is made cleane, and wash his clothes, and bathe him self with sprynginge water, the is he cleane. And vpon the eight daye shal he take two turtill doues or two yonge pigeons, and bryngte them before the LORDE before the dore of the Tabernacle of wytnesse, and geue them vnto the prest. And the prest shal make of the one a synofferinge, of the other a burntofferynge, and make an attouement for him before the LORDE, as concerninge his yssue.

Whan a mans sede departeth from him in slepe, the same shal bathe all his flesh with water, and be vnclene vntyll the euen. And all clothes, and euery skynne that is stained with soch sede, shall he wash with water, and be vnclene vntyll the euen. A woman, by whom soch one lyeth, shall bathe hir self with water, and be vnclene vntyll the euen.

Whan a woman hath the bloude yssue of hir flesh, she shalbe put a parte vij. daies in to a sundrie place. Who so euer toucheth her, shal be vnclene vntyll the euē. And all that she lyeth vpon (as longe as she is put aparte) shalbe vnclene. And that she sytteth vpon, shalbe vnclene. And who so euer toucheth hir bed, shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euen. And who so euer toucheth eny maner thinge that she hath sytten vpon, shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euē.

\* Leuit. 6. d. and 11. c.



<sup>a</sup> And yf a man lye with her (why she is put a parte) he shalbe vncleane seven dayes, and the bed that he laye vpon, shalbe vncleane.

<sup>b</sup> But when a woman hath hir blonde yssue a longe season, not onely at the tyme of hir naturall course, but also out of the tyme of hir naturall course, then shall she be vncleane so longe as she hath the yssue: euē as she is at the tyme when she is put aparte, so shall she be vncleane here also. What so euer she lyeth vpon all the tyme of hir yssue, shalbe as hir bed, when she is put aparte. And all that she sytteth vpon, shalbe vncleane, as is hir vnclennesse, when she is put aparte. Who so euer toucheth eny of them, shal be vncleane, and shal wash his clothes, and bathe him self with water, & be vncleane vntyll the euen.

<sup>c</sup> But yf she be cleane of hir yssue, thē shal she nombre seven dayes, afterwarde shall she be cleane: and vpon the eight daye shall she take two turtill doues, or two yonge pigeons, and brynge them vnto the prest before the dore of the Tabernacle of wytnesse. And the prest shall make of the one a synofferynge, of the other a burntofferynge, and make an attonement for her before the LORDE, as concernynge the yssue of hir vnclennesse.

Thus shal ye se that the childrē of Israel kepe them selues from their vnclennesse, that they dye not in their vnclennesse, when they defyle my habitation, which is amōge you.

This is the lawe ouer him that hath a runnyng sore, & him whose sede departeth from him in slepe, so that he is vncleane therof. And ouer her that hath hir blonde yssue, and who so euer hath a runnyng sore, whether it be man or woman, and when a man lyeth with her that is vncleane.

#### The xvi. Chapter.

<sup>d</sup> AND the LORDE spake vnto Moses (after that Aarons two sonnes were deed, \* when they offered before the LORDE) & sayde: Speake vnto Aaron thy brother, y he go not at all tymes in to the ynnermer Sanctuary, within the vale before the Mercyseate, which is vpon the Arke, y he dye not: † for I wyl appear in a cloude vpon y Mercyseate. But herewithall shal he go in, euen with a yonge bullocke for a synofferynge, and with a ramme for a burntofferynge, and shal put on the holy linnen albe, and haue

lynnen breches vpon his flesh, and gyrdle him with a lynnē girdell, and haue the linnen myter vpon his heade.

For these are y holy garmentes: & he shal bathe his flesh with water, & put them on: & of the cōgregacion of the childrē of Israel he shal take two he goates for a synofferynge, and a ramme for a burntofferynge.

And Aaron shal brynge the bullocke his owne synofferynge, † and make an attonemēt for himself and his house: and afterwarde shall he take the two goates, and present them before the LORDE, euen before the dore of the Tabernacle of wytnesse, and shall cast lottes ouer the two goates: the lot of the one goate for the LORDE, and the other for the fre goate. And the goate that y LORDES lot fell vpon, shal he offre for a synofferynge. But the goate, that the fre goates lot fell vpon, shal he present alyue before y LORDE, to make an attonement for him, and to let the fre goate go in to y wyldernes. And so shal he brynge the bullocke of his synofferynge, and make an attonement for him and his housholde, and shal kyll him.

And he shall take a censor full of coales from the altare that stondeth before the LORDE, and his handfull of beaten incense, and brynge them in within y vayle, and put the incense vpon the fyre before y LORDE, that the cloude of the incense maye couer the Mercyseate, which is vpon the wytnesse, that he dye not. And he shall take of the bloude of the bullocke, and sprenkle it with his fynger toward the Mercyseate on the fore-syde. Seven tymes shall he sprenkle of the bloude thus with his fynger before the Mercyseate. Thē shal he kyll the goate which is the peoples synofferynge, & brynge in of his bloude within the vayle, & shall do with his bloude, as he dyd with the bloude of the bullocke, and sprenkle therwith also on the foresyde toward the Mercyseate, and so shal he reconyle the Sactuary from the vnclennesse of the childrē of Israel, and frō their trespasses in all their synnes. Thus shal he do vnto the Tabernacle of wytnesse, which is the habitation with them amōge their vnclenneses.

No man shalbe in the Tabernacle of wytnesse, when he goeth in to make an attonement.

<sup>a</sup> Leui. 18. c.

<sup>b</sup> Matt. 9. c.

<sup>c</sup> Leui. 10. a.

<sup>d</sup> Exo. 40. e. 3 Re. 8. b.

† Heb. 9. b.

<sup>e</sup> Leui. 4. a.



ment in the Sāctuary, vntyll he go out: and so shall he make an attonement for him self and his house, and for the whole congregacion of Israel. And whā he goeth forth vnto the altare that stondeth before the LORDE, he shal reconeyle it, and shal take of ŷ bullockes bloude, and of the goates bloude, ⁊ put it vpon the hornes of the altare rounde aboute. And with his fynger shal he sprēkle of the bloude theron seuen tymes, and halowe it, and consecrate it from the vncleennesse of the children of Israel.

¶ And whan he hath made an ende of reconcyling the Sanctuary, and the Tabernacle of wytnesse, and the altare, he shal bringe the luyngge goate.

Thē shal Aaron laie both his hādes vpō ŷ heade of him, ⁊ confesse ouer him all the mysdedes of ŷ childrē of Israel, ⁊ all their trespasses in their synnes, ⁊ shal laye thē vpō ŷ heade of the goate, ⁊ by some man ŷ is at hande, shal he let him runne in tō the wilderness: ŷ the goate maye so beare all their mysdedes vpon him in to ŷ wyldernes, and he shal leaue him in the wyldernes.

And Aaron shal go in to the Tabernacle of wytnesse, and put of the lynnyn clothes, which he put on whā he wente in to ŷ Sāctuary, and shal leaue them there, and bathe his flesh with water in the holy place, and put on his awne rayment.

¶ And he shal go forth, and make his burnt-offeringe, and the burnt-offeringe of the people, and make an attonement both for himself and for the people, and burne the fat of the syn-offerynge vpon the altare. But he ŷ caried out the fre goate, shal wash his clothes, and bathe him self with water, ⁊ then come in to the hoost.

The bullocke of the synofferynge, and ŷ goate of the synofferynge (whose bloude was brought in to the Sanctuary to make an attonemēt) shalbe caried out of ŷ hoost, ⁊ brent with fyre, both their skynnes, flesh, and donge. And he that burneth them, shal wash his clothes, and bathe him self with water, and then come in to the hoost.

¶ And this shalbe a perpetuall lawe vnto you: \* Vpon the tenth daye of the seuenth moneth shal ye humble youre soules, and do no worke, whether it be one of youre selues, or a straunger amonge you. For in this daye is

youre attonemēt made, that ye maye be clesned from all youre synnes before the LORDE: therfore shall it be a fre Sabbath vnto you, and ye shal humble youre soules. Let this be a perpetuall lawe.

But the prest that is anoynted, and whose hande was fylled to be prest in his fathers steade, shal make this attonement, and shal put on the lynnyn clothes, namely the holy vestimētes, so shal he recōeyle the holy Sāctuary, and the Tabernacle of wytnesse, and the altare, and ŷ prestes, and all the people of the congregacion. \* This shal be a perpetuall lawe vnto you, that ye reconeyle ŷ children of Israel from all their synnes once a yeaere. And Moses dyd, as the LORDE commaunded him.

### The xviij. Chapter.

AND ŷ LORDE talked with Moses, ⁊ a sayde: Speake vnto Aaron ⁊ his sonnes, ⁊ to all ŷ childrē of Israel, ⁊ saye vnto them: This is it that ŷ LORDE hath commaunded: What so euer he be of ŷ house of Israel, ŷ kylleth an ox, or lābe, or goate in the hoost, or out of the hoost, and bryngeth it not before the dore of the Tabernacle of wytnesse, that it maye be brought vnto the LORDE for an offerynge before the Habitation of ŷ LORDE, the same shal be giltye of bloude, as though he had shed bloude, and soch a man shal be roted out from amonge his people.

¶ Therfore shall the children of Israel brynge their offerynges (that they wyll offre vpon the wyde felde) before the LORDE, euen before the dore of the Tabernacle of wytnesse, vnto the prest, ⁊ there offre their health-offerynges vnto the LORDE. And the prest shal sprenkle the bloude vpon the altare of the LORDE before the dore of the Tabernacle of wytnesse, and burne the fat for a swete sauoure vnto the LORDE: and they shall offre their offerynges nomore vnto deuels, with whom they go a whorynge. This shal be a perpetuall lawe vnto them amonge their posterities.

¶ Therfore shalt thou saie vnto thē: What man so ener he be of the house of Israel, or a straunger also that is amonge you, which offereth a burnt-offerynge or eny other offerynge, and bringeth it not before the dore of the Tabernacle of wytnesse to offre it vnto the

\* Leui. 23. c.

\* Exo. 30. b. Heb. 9. a.

LORDE, he shal be roted out from amōge his people.

"And what man so euer it be (either of the house of Israel, or a straunger amonge you) that cateth eny maner of bloude, agaynst him wyll I set my face, and wil rote him out from amonge his people: for the soule of ŷ body is in the bloude, and I haue geuen it you for the altare, that youre soules maye be reconcyled ther with: For the bloude that is in the soule maketh attouement. Therefore haue I sayde vnto the children of Israel: No soule amonge you shall eate bloude, no ner eny straunger that dwelleth amonge you.

"And what man so euer it be amonge you (whether he be of the house of Israel, or a straunger amōge you) that at the huntynge taketh a beest or foule which maye be eaten, he shall poure out the bloude of the same, & couer it with earth: for all flesh lyueth in the bloude.

And I haue sayde vnto the children of Israel: "Ye shall eate the bloude of no body: for the life of all flesh is in his bloude. Who so euer eateth it, shalbe roted out. And what so euer soule eateth that which dyed alone, or ŷ was torne of wyld beestes (whether he be one of youre selues or a straunger) the same shal wash his clothes, and bathe himself with water, and be vncleane vntyll the euen, and then is he cleane. But yf he wash not his clothes, nor bathe him self, then shal he beare his synne.

### The xviij. Chapter.

**A**ND the LORDE talked with Moses, & saide: Speake vnto the childrē of Israel, & saye vnto them: I am the LORDE youre God, Ye shall not do after ŷ workes of the lande of Egipte, wherin ye dwelt: nether after the doynges of the lande of Canaan, in to the which I will brynge you. Ye shal not walke after their customes, but after my lawes shall ye do, & my statutes shall ye kepe, that ye maye walke therein: for I am the LORDE youre God. Therefore shal ye kepe my statutes and my lawes. \*For the man that doth the same, shal liue therein, for I am the LORDE.

No mā shal come at his nexte kinszwomā, to vncouer hir preuytie: for I am ŷ LORDE.

"Thou shalt not vncouer ŷ preuytie of thy father & of thy mother. It is thy mother, therfore shalt thou not vncouer hir preuytie.

"Thou shalt not vncouer ŷ preuytie of thy fathers wife, for it is thy fathers preuytie.

Thou shalt not vncouer the preuytie of thy sister, which is the daughter of thy father or of thy mother, whether she be borne at home or without.

"Thou shalt not vncouer the preuytie of thy sonnes daughter, or of thy daughters daughter, for it is thine awne preuytie.

Thou shalt not vncouer ŷ preuytie of thy fathers wiues daughter, which is borne vnto him, and is thy sister.

Thou shalt not vncouer the preuytie of thy fathers sister, for it is thy fathers nexte kinszwoman.

"Thou shalt not vncouer the preuytie of thy mothers sister, for it is thy mothers nexte kinszwoman.

Thou shalt not vncouer the preuytie of thy fathers brother, to take his wife, for she is thine awnte.

"Thou shalt not vncouer ŷ preuytie of thy daughter in lawe, for she is thy sonnes wife, therfore shalt thou not vncouer hir preuytie.

"Thou shalt not vncouer the preuytie of thy brothers wife, for it is thy brothers preuytie.

Thou shalt not vncouer the preuytie of thy wife and of hir daughter also, nether shalt thou take hir sonnes daughter or hir daughters daughter, to vncouer their preuyties, for they are hir nexte kinszwomen. And it is wickednesse.

"Thou shalt not take a wife and hir sister also, to vncouer hir preuytie, whyle she is yet alyue.

"Thou shalt not go vnto a woman to vncouer hir preuytie, so longe as she hath hir disease in hir vncleennesse.

"Thou shalt not lye with thy neighbours wife to medle with her, for to defyle thy self withall.

"Thou shalt not geue of thy sede also, to be burnt vnto Moloch, lest thou vnhalowe the name of thy God, for I am the LORDE.

"Thou shalt not lye with mankynde as with womankynde, for ŷ is abhominacion.

<sup>a</sup> Leui. 7. c. <sup>b</sup> Gen. 9. a. <sup>c</sup> Leui. 3. c. 7. c. 19. f. <sup>\*</sup> Ro. 10. a. <sup>e</sup> Gen. 14. g. <sup>eze</sup> Eze. 22. b. <sup>d</sup> Deu. 22. d. and 27. c. <sup>1</sup> Cor. 5. a. <sup>c</sup> Deu. 27. c. <sup>2</sup> Re. 13. c.

<sup>/</sup> Leui. 20. c. <sup>e</sup> Gen. 38. d. <sup>Deu.</sup> 27. c. <sup>a</sup> Leui. 20. c. <sup>Mat.</sup> 14. a. <sup>1</sup> Gen. 29. e. <sup>a</sup> Leui. 15. d. <sup>Eze.</sup> 22. b. <sup>2</sup> Re. 11. a. <sup>m</sup> Leui. 20. a. <sup>†</sup> Rom. 1. d. <sup>Leui.</sup> 20. b.

"Thou shalt lye with no maner of beest, to defyle thy self therewith. And no woman shal haue to do with a beest, for it is abhominacion.

**D** Ye shal defyle youre selues in none of these things. For y<sup>e</sup> Heithen (whom I wil cast out before you) haue stayned them selues in all these, and the londe is defyled there thorow. And their wickednesse wyl I vyset vpon the, so that the londe shal spue out the indwellers therof. Therefore kepe ye my statutes and lawes, and do not one of these abhominacions, nether one of youre awne selues ner the straunger amonge you (for all soch abhominacions haue y<sup>e</sup> people of this lode done which were before you, & haue defyled the lande) that the lande spue not you out also, whan ye haue defyled it, as it spewed out the Heythē, that were there before you. For who so euer commytte these abhominaciōs, the same soules shalbe roted out from amonge their people. Therefore kepe ye my statutes, that ye do not after y<sup>e</sup> abhominable customes, which were before you, that ye be not defyled therewith: For I am the LORDE youre God.

#### The xix. Chapter.

**A**ND the LORDE talked with Moses, and sayde: Speake to the whole congregacion of the children of Israel, and saye vnto them: \* Ye shall be holy, for I am holy, euen the LORDE youre God. Euery one feare his father and his mother. Kepe my holy dayes: for I am the LORDE youre God. Ye shal not turne youre selues vnto Idols, & ye shal make you no goddes of metall: for I am the LORDE youre God.

**B** And whan ye wyll offre healthofferynges vnto the LORDE, then shal ye offre thē, that he maye be mercifull vnto you, † and ye shal eate them the same daye that ye offre them, and on the morow: what so euer is left on the thirde daye, shalbe burnt with fyre. But yf eny man eate therof vpon the thirde daye, then is he vnholý, and shall not be accepted, and the same eater shal beare his synne, because he hath vnhalowed the Sanctuary of the LORDE: and soch a soule shalbe roted out from amonge his people.

**C** <sup>¶</sup> Whan thou reapest thy londe, thou shalt

not reape downe the vttemost borders of it rounde aboute, ner gather it all cleane vp. Euen so likewyse thou shalt not plucke thy vynyarde cleane also, ner gather vp the grapes that are fallen downe, but shalt leaue them for y<sup>e</sup> poore and straungers: for I am the LORDE youre God.

Ye shal not steale, nether lye, ner deale falsely one with another.

<sup>¶</sup> Ye shal not sweare falsely by my name, & so to vnhalowe the name of thy God: for I am the LORDE.

Thou shalt do thy neyghboure no wronge, ner robbe him: The workmāns labour shal not byde with the vntyll the mornynge.

**D** Thou shalt not curse the deaf. Thou shalt put no stomblyng blocke before y<sup>e</sup> blinde, but shalt feare thy God: for I am the LORDE.

Ye shall not deale wrongeously in iudgment, nether shal ye accepte the personne of the poore, ner honoure the parsonne of the greate, but thou shalt iudge thy neyghboure righteously.

Thou shalt let no preuy accuser go amonge thy people. Nether shalt thou stonde agaynst thy neyghbours bloude: for I am y<sup>e</sup> LORDE.

Thou shalt not hate thy brother in thine hert, † but shalt tell thy neyghboure his faute, that thou beare not synne for his sake.

Thou shalt not auenge thy self, ner beare euell will agaynst the childre of thy people.

**E** <sup>¶</sup> Thou shalt loue thy neyghboure, as thy self: for I am the LORDE.

My statutes shal ye kepe, that thou \*\* let not thy catell gendre with beestes of another kynde: nether sowe thy felde with myngled sede. And let no garment come vpon the, y<sup>e</sup> is mixte with wollen and linnen.

Whan a man lyeth with a woman, and hath to do with her, which is a bonde woman, and hath bene meddled withall of another man, but not loused out, ner hath optayned fredome, it shalbe punyshed, but they shal not suffre death, because she was not fre. But he shal brynge for his trespase vnto y<sup>e</sup> LORDE (euen before the dore of the Tabernacle of wytnesse) a ramme for a trespase offerynge: and the prest shal make an attonement for him with the trespase offerynge before the LORDE, concernynge the synne that he hath

\* Deu. 27. c.

\* Leui. 11. g. and 20. c. 1 Pet. 1. c.

† Leuit. 7. b.

† Leui. 23. d. Deu. 24. d.

† Exo. 20. b.

Mat. 5. d.

† Deut. 24. b. Tob. 4. c.

§ Deu. 27. c.

‖ Mat. 18. b. Eccli. 19. b.

Rom. 13. b.

¶ Mat. 22. b.

\*\* Gen. 36. d.

done: \* so shall God be mercifull vnto him, as concernynge his synne which he hath done.

f What tyme as ye are come in to the londe, and plante all maner trees wherof men eate, ye shall circumsise the foresynne of the same with their frutes: thre yeares shall ye holde them for vncircumysed, so that ye eate them not: but in the fourth yeare shall all their frutes be holy and prayed vnto **ſ** LORDE. In the fifth yeare shall ye eate the frutes, and gather them in: for I am **ſ** LORDE youre God.

<sup>a</sup> Ye shal eate nothinge with bloude. Ye shall not regarde **ſ** foules cryenge, ner chose out dayes.

<sup>b</sup> Ye shal shaue no crownes vpō youre heade, nether shalt thou clyppe thy beerde cleane off.

Ye shal rente out no markes in youre body (for eny that is deed) ner make lettres vpō you: for I am the LORDE.

Thou shalt not holde thy daughter to whordome, that the londe fall not to whordome, and waxe full of wickednesse.

g Kepe my holy dayes, and stonde in awe of my Sanctuary: for I am the LORDE.

<sup>t</sup> Ye shal not turne youre selues to **ſ** Soyth sayers, and axe nothinge at the expounders of tokē, that ye be not defyled by them: for I am the LORDE youre God.

<sup>c</sup> Thou shalt ryse vp before a graye heade, and shalt geue reuerence vnto the aged. For thou shalt feare God: for I am **ſ** LORDE.

<sup>d</sup> Whan there dwelleth a straunger amonge you in youre londe, ye shall not vex him. He shal dwell with you, euen as one that is at home amonge you, & thou shalt loue him as thy self: for ye youre selues also were straungers in the lande of Egipte. I am the LORDE youre God.

Ye shal not deale wrōgeously in iudgmēt, with meteyarde, with weight, with measure: A true balaunce, a true weight, a true Epha, a true Hin shalbe amōge you. For I am the LORDE youre God, which brought you out of the londe of Egipte, that ye shulde kepe & do all my statutes and lawes: for I am the LORDE.

### The xx. Chapter.

a **A**ND the LORDE talked with Moses, and saide: Tell the children of Israel:

\* Heb. 10. a.    <sup>a</sup> Leui. 3. c.    Deu. 18. b.    <sup>b</sup> Leui. 21. a.  
Eze. 44. c.    <sup>t</sup> 1 Reg. 28. b.    <sup>c</sup> Eccli. 8. a.    1 Tim. 5. a.  
<sup>d</sup> Exo. 22. c.    <sup>f</sup> Leui. 18. c.    Deut. 27. a.    <sup>g</sup> Leui. 19. a.  
Nu. 11. d.    Iosu. 3. b.    <sup>e</sup> Exo. 21. b.    Pro. 20. c.

<sup>h</sup> Who so euer he be amonge the children of Israel, (or eny straunger that dwelleth in Israel) which geueth of his sede vnto Moloch, the same shall dye the death: the people of the lande shal stone him, & I wyl set my face agaynst that man, and wyl rote him out from amōge his people, because he hath geuen of his sede vnto Moloch, and defyled my Sanctuary, & vnhalowed my holy name. And though the people of the londe loke thorow the fyngers vpon that man, which hath geuen of his sede vnto Moloch, so that they put him not to death, yet wyl I set my face agaynst the same man, & agaynst his generacion: And him, and all that go a whorynge with him after Moloch, wyl I rote out from amonge their people.

Yf eny soule turne him to **ſ** soyth sayers and expounders of tokens, so that he goeth a whorynge after them, I wyl set my face agaynst the same soule, and wyl rote him out from amonge his people. <sup>i</sup> Sanctifie youre selues therefore, & be holy: for I am holy euen youre God. And kepe ye my statutes, and do them: for I am **ſ** LORDE that sanctifieth you.

Who so euer curseth his father or his mother, shall dye the death: <sup>j</sup> his bloude be vpon him, because he hath cursed his father or mother.

<sup>k</sup> He that breaketh wedlocke with eny mā's wife, shal dye the death (both the aduouterer and **ſ** aduouteresse) because he hath broken wedlocke with his neighbours wife.

<sup>l</sup> Yf eny man lye with his fathers wife, so **ſ** he vncouer his fathers preuyte, they shal both dye the death: their bloude be vpō thē.

<sup>m</sup> Yf eny man lye with his daughter in lawe, they shall dye both of them, for they haue wrought abhominacion: their bloude be vpon them.

<sup>n</sup> Yf eny man lye with the mankynde, as with womankynde, they haue wrought abhominacion, & shal both dye the death: their bloude be vpon them.

<sup>o</sup> Yf eny man take a wyfe, and hir mother therto, the same hath wrought wickednes: he shalbe burnt with fyre, and so shal they also, that there be no wickednes amōge you.

<sup>p</sup> Yf eny man lye with a beest, he shall dye the death, and the beest shal be slauē.

Matt. 15. a.    <sup>f</sup> Deu. 22. c.    <sup>e</sup> Leuit. 18. a.    Deu. 27. c.  
<sup>b</sup> Leui. 18. b.    <sup>i</sup> Leui. 18. c.    Rom. 1. d.    <sup>k</sup> Leui. 18. b.  
<sup>l</sup> Leui. 18. c.    Deu. 27. a.



Yf a woman medle with a beest, so y she haue to do with it, thou shalt put her to death, and the beest also, they shall dye the death: their bloude be vpon them.

¶ Yf eny man take his sister, his fathers doughter, or his mothers doughter, and se hir preuyte, and she agayne se his secretes, it is a wicked thinge. They shalbe roted out in the sight of their people. For he hath vncouered his sisters preuyte, he shal beare his synne.

¶ Yf a man lye with a woman in the tyme of hir sicknesse, and vncouer hir secretes, & open vp hir founteyne, and she vncouer the fountayne of hir bloude, they shall both be roted out from amonge their people.

¶ Thou shalt not vncouer the preuytie of thy mothers sister, and of thy fathers sister: for soch one hath vncouered his nexte kynswoman, and they shal beare their synne.

Yf eny man lye with his vncles wyfe, the same hath vncouered the preuytie of his vncle: they shal beare their synne, without children shal they dye.

¶ Yf eny man take his brothers wyfe, y is an vn cleane thinge: they shalbe without children, because he hath vncouered his brothers secretes.

¶ So kepe now all my statutes & my lawes, & do them, y the lode whither I brynge you to dwell therin, spewe you not out. And walke not ye in y statutes of the Heithen, which I shal cast out before you. ¶ For all soch thinges haue they done, & I haue abhorred thē.

But I saye vnto you: Ye shall possesse their londe. For I wyll geue you to enheritaunce a lode, that floweth with mylke and hony. I am the LORDE youre God, which haue separated you from the nacions, that ye also shulde separate the cleane beestes fro the vn cleane, and the vn cleane foules from the cleane: & not to defyle youre soules vpon beestes, vpon foules & vpon all that crepeth on the grounde: which I haue separated vnto you, that they shulde be vncleane. Therefore shall ye be holy vnto me: for I the LORDE am holy, which haue separated you fro the nacions, that ye shulde be myne.

¶ Yf a man or woman be a soythsaye or an expounder of tokens, the same shall dye the death: they shalbe stoned, their bloude be vpon them.

### The xxi. Chapter.

AND the LORDE sayde vnto Moses: ¶ Speake to y prestes y sonnes of Aaron, & saye vnto thē: ¶ A prest shal defyle him self vpō no soule of his people, but vpon his nexte kynne y belongeth vnto him: as vpon his mother, vpō his father, vpō his sounne, vpō his doughter, vpon his brother, & vpon his sister, which is yet a virgin, & hath bene no mans wife (which belongeth vnto him) vpon her maie he defyle himself. Morouer he shal not defyle him self vpō eny ruler in his people, to vn halowe him self.

¶ He shall make no crowne also vpon his heade, ner shaue of his beard, nether shall they cut out eny markes i their fleshe. They shalbe holy vnto their God, and not vnhalowe y name of their God: for they offre the sacrifice of the LORDE, the bred of their God, therefore shal they be holy.

They shal take no whore, ner one that is defyled, or y is put awaye from hir huszbande, for he is holy vnto his God: therefore shal he sanctifie him self, for he offreth the bred of thy God. He shal be holy vnto the, for I am holy, euen the LORDE that sanctifieth you.

Yf a prestes doughter fall to whoringe, she shalbe burnt with fyre, for she hath shamed hir father. He that is hye prest amonge his brethren, vpō whose heade the anoyntinge oyle is poured, and his hande fylled (y he might be arayed with the vestimentes) shal not vncouer his heade, ner cut his clothes, & shal come at no deed, & shal defyle him self nether vpon father ner mother. He shall not go out of the Sanctuary, that he vnhalowe not the Sanctuary of his God. For y crowne of the anoyntinge oyle of his God is vpon him, for I am the LORDE.

A virgin shal he take to wife, but no wedowe, ner deuorsed, ner defyled, ner whore, but a virgin of his awne people shal he take to wife, y he vnhalowe not his sede amonge his people. For I am y LORDE, which sanctifie him.

And y LORDE talked with Moses, & sayde: Speake vnto Aaron, & saie: Yf there be a blemysh vpō eny of thy sede in youre generations, the same shal not preasse to offre the

¶ Leui. 15. d. and 18. c. ¶ Leui. 18. b. ¶ Leui. 18. b. Matt. 14. a. ¶ Deut. 9. a. ¶ Leui. 11. a. Deut. 14. a.

¶ Deu. 18. b. 1 Re. 28. b. ¶ Eze. 44. d. ¶ Leui. 19. f. Eze. 44. c. ¶ 1 Tim. 2. a. ¶ Luc. 9. f. ¶ Eze. 44. d. Mal. 2. b.

bred of his God: \*For who so euer hath a blemysh vpon him, shal not come nere, whether he be blynde, lame, with an euell fauoured nose, with eny myszshappen membre, or ſ̄ hath a broken fote or hande, or is croke backed, or hath eny blemysh in the eye, or is gleyd, or is skyrvye or scaulde, or hath his stones broken.

Who so euer now of the sede of Aaron ſ̄ prest hath eny blemysh vpō him, shal not come nye to offere ſ̄ sacrifice of the LORDE. For he hath a deformyte. Therefore shall he not preasse vnto the bred of his God, to offere it. Notwithstandinge he shal eate of the bred of his God, both of the holy, & of ſ̄ most holy: but he shal not go in to ſ̄ vayle, ner come nye the altare (for so much as he hath a blemysh vpō him) ſ̄ he vnhalowe not my Sactuary. For I am ſ̄ LORDE ſ̄ sanctifieth thē. And Moses spake this vnto Aaron & to his sonnes, and to all the children of Israel.

### The xxiij. Chapter.

AND the LORDE talked with Moses, & sayde: Speake vnto Aaron, & his sonnes, ſ̄ they absteyne from ſ̄ halowed thinges of the childrē of Israel, which they haue halowed vnto me, & ſ̄ they vnhalowe not my holy name: for I am ſ̄ LORDE. Saie now vnto them & their posterities: Who so euer he be of youre sede, ſ̄ commeth nye vnto the holy thinges, which the childrē of Israel halowe vnto the LORDE, & so defyleth him self vpon the same, his soule shal perishe before my face: for I am the LORDE.

Who so euer of the sede of Aaron is a leper, or hath a runnyng yssue, shall not eate of the holy thinges, tyll he be censed. Who so toucheth eny vncleane thinge, or whose sede departeth from him by night, or who so toucheth eny worme that is vncleane vnto him, or a mā ſ̄ is vncleane vnto him, & what so euer defyleth hī, loke what soule toucheth eny soch, is vncleane vntyll the euen, & shall not eate of the holy thinges, but shall first bath his flesh with water. And whā ſ̄ Sonne is gone downe, and he cleane, then maye he eate therof, for it is his foode. Loke what dyeth alone, or is rent of wyld beestes, shall he not eate, ſ̄ he be not vncleane thereon: for I am ſ̄ LORDE. Therefore shall they kepe my lawe, ſ̄ they lade not synne vpon them, &

dye therin, whan they vnhalowe them selues in it. For I am ſ̄ LORDE, ſ̄ halowe them.

A straunger shal not eate of the holy thinges, ner an housholde gest of the prestes, ner an hyred seruāūt. But yf ſ̄ prest bye a soule for his money, ſ̄ same maye eate therof. And loke who is borne in his house, maye eate of his bred also. Neuertheles yf the prestes doughter be a straungers weife, she shal not eate of the Heueofferings of holynes. But yf she be a wedowe, or deuorced, or haue no sede, & commeth agayne to hir fathers house as afore (whan she was yet a mayden in hir fathers house) then shall she eate of hir fathers bred. But no straūger shal eate therof.

Who so els eateth of the halowed thynges, vnwyttlingly, shal put ſ̄ fifti parte there vnto, and gene it vnto the prest with the halowed thinge, that they vnhalowe not ſ̄ halowed thinges of the children of Israel, which they Heue vp vnto the LORDE, lest they lade them selues with myszdoinge and trespase, whā they eate their halowed thynges, for I am ſ̄ LORDE which halowe thē.

And ſ̄ LORDE talked with Moses, & saide: Speake vnto Aaron & his sonnes, & to all ſ̄ childrē of Israel: †What so euer Israelite or straunger in Israel wyll do his offeringe, whether it be their vowe, or of fre wyl, that they wyll offere a burntofferenge vnto the LORDE, to reconeyle them selues, it shal be a male, and without blemysh, of the oxen, or lambes or goates. †What so euer hath eny blemish, shal they not offere, for they shal fynde no fauoure therewith.

And who so wyl offere an healthofferenge vnto the LORDE to separate out a vowe, or of fre wyl, oxen or shepe, it shalbe without blemysh, ſ̄ it maye be accepted. It shal haue no deformite. Yf it be blynde, or brokē, or wounded, or haue a wen, or skyrvye, or scabbed, they shal offere none soch vnto the LORDE, ner put an offeringe of eny soch vpō the altare of the LORDE.

An oxen or shepe ſ̄ hath myszshappē membres, or no rompe, mayest thou offere of a fre wyl: but to a vowe it maye not be accepted. Thou shalt offere also vnto the LORDE no-thinge ſ̄ is brused, or broken, or rent, or cutt out, & ye shal do no soch in youre londe. Morouer ye shall offere no bred vnto youre God of a straungers hande: for it is marred

\* 2 Re. 5. b.

† Deut. 15. c. and 17. a.

‡ Mal. 1. b.

of him, and he hath a deformite, therfore shal it not be accepted for you.

**D** And the LORDE spake vnto Moses, ⁊ sayde: Whā an oxe, or lābe, or goate is brought forth, it shal be seuen dayes with the dame, and vpon the eight daye ⁊ therafter it maie be offered vnto the LORDE, thē is it accepted. Whether it be oxe or lambe, it shall not be slayne with his yonge in one daye.

But whā ye wil offre a thākoffringe vnto the LORDE ⁊ it maye be accepted, ye shal eate it the same daye, ⁊ kepe nothinge ouer vntyll the mornynge: for I am the LORDE. Therfore kepe now my commaundementes, and do them: for I am the LORDE, ⁊ ye vnhalowe not my holy name, ⁊ that I maye be halowed amonge the children of Israel. For I am he that halowe you, euē ⁊ LORDE, which brought you out of ⁊ lōde of Egip̄te, ⁊ I might be youre God: Euen I ⁊ LORDE.

#### The xiiij. Chapter.

**A**ND the LORDE talked with Moses, ⁊ sayde: Speake vnto ⁊ children of Israel, and saye vnto them: These are ⁊ feastes of the LORDE, which ye shal call holy dayes. Sixe dayes shalt thou worke,\* but the seuenth daie is the rest of the Sabbath, and shalbe called holy. Ye shal do no worke therin, for it is the Sabbath of the LORDE, where so euer ye dwell.

These are the feastes of the LORDE, ⁊ are called holy, which ye shal call youre feastes: \* Vpon ⁊ fourtene daye of ⁊ first moneth at enen, is the LORDES Easter. And vpon ⁊ fiftene daye of the same moneth is the feast of vñleuēced bred of the LORDE. Then shall ye eate vñleuēced bred seuen dayes.

**B** The first daie shalbe called holy amonge you,† ye shal do no worke of bōdage therin, ⁊ seuē daies shal ye offre vnto ⁊ LORDE. The seuēth daie shalbe called holy likewise, wherin ye shal do no worke of bondage also.

And ⁊ LORDE talked with Moses, ⁊ sayde: Speake to the childrē of Israel, ⁊ saye vnto them: Whan ye come in to the lande ⁊ I shall gene you, and reape downe youre haruest, ye shal brynge a shefe of the first frutes of youre haruest vnto the prest, thē shall the shefe be waued before the LORDE,

that ye maye be accepted: but this shal the prest do the nexte daye after the Sabbath. And ⁊ same daie that youre shefe is waued, shalye offre a burnt-offeringe vnto the LORDE, of a lambe which is without blemish and of one yeare olde, with the meat-offerynge, two tenth deales of fyne flour mengled with oyle, for an offerynge of a swete sauoure vnto the LORDE: ⁊ the drynk-offerynge also, euē the fourth parte of an Hin of wyne.

⁊ And ye shall eate nether bred, nor cakes, ner furmentye (of new corne) tyll the same daye that ye brynge an offerynge vnto youre God. This shalbe a lawe vnto youre posterities, where so euer ye dwell.

⁊ Then shal ye nombre (from the nexte daye after the Sabbath, whan ye brought ⁊ Waueshefe) seuen whole wekes, vntyll the nexte daie after ⁊ seuēth weke, namely, fiftie daies, shal ye nombre, and offre new meat-offerynges vnto the LORDE. And out of all youre dwellings shal ye offre, namely, two Waue loaues of two tenth deales of fyne flour leuēced, and baken for the first frutes vnto ⁊ LORDE. ⁊ And with youre bred ye shal brynge seuen lambes of one yeare olde without blemish, and a yonge bullocke, and two rammes: this shalbe the LORDES burnt-offerynge, meat-offerynge, and drynk-offerynge. This is a sacrifice of a swete sauoure vnto the LORDE.

**D** Morouer ye shal offre an he goate for a syn-offerynge, and two lambes of a yeare olde for an health-offerynge. And ⁊ prest shal waue it vpon the bred of the first frutes before the LORDE with the two lambes. And they shalbe holy vnto the LORDE, and shal be the prestes. And this daye shal ye proclame, for it shalbe called holy amonge you: no serulye worke shal ye do therin. A perpetuall lawe shall it be amonge youre posterities, where so euer ye dwell.

⁊ Whan ye reape downe ⁊ haruest of youre londe, ye shal not cut it cleane downe vpon the felde, ner gather vp all, but shal leaue it for the poore and straungers. I am the LORDE youre God.

And ⁊ LORDE talked with Moses, and sayde: Speake vnto the children of Israel, ⁊ saye:† Vpon the first daye of the seuenth moneth shal ye haue the holy rest of the

\* Exo. 23. b. Deu. 5. b. \* Exo. 12. c. Nu. 28. c.  
Eze. 45. c. † Nu. 28. c. † Iosu. 5. c. † Deu. 16. b.

⁊ Nu. 28. d. ⁊ Leu. 19. c. Deu. 24. d. † Nu. 29. a.

remembraunce of blowinge, wherin ye shal do no seruyle worke, and ye shal offre sacrifice vnto the LORDE.

¶ And the LORDE spake vnto Moses, and sayde: \* Vpon the tenth daye in this seuenth moneth is the daye of reconcylinge, which shalbe an holy conuocation with you. Ye shal humble youre soules therin, and offre vnto the LORDE, and shal do no seruyle worke in this daye: for it is the daye of attonement, that ye maye be reconcyled before the LORDE youre God. For what soule so euer humbleth not him self vpon this daye, the same shalbe roted out from amonge his people. And what soule so euer doth eny worke this daye, the same wil I destroye from amonge his people: therefore shall ye do no worke. This shalbe a perpetuall lawe vnto youre posterities, where so euer ye dwell. It is the rest of youre Sabbath, that ye maye humble youre soules. Vpon the nyenth daye of ʒ moneth at euen, shal ye kepe this holy daye from the euen forth vntyll the euē daye.

¶ And the LORDE talked with Moses, ʒ sayde: "Vpon the fiftene daye of the seuenth moneth, is the feast of Tabernacles seuen dayes vnto the LORDE. The first daye shalbe an holy cōuocation: no seruyle worke shal ye do therin. Seuen dayes shal ye offre vnto the LORDE. The eight daye shalbe an holy conuocation vnto you also, and ye shal offre vnto the LORDE: for it is the daye of gatheringe together: No seruyle worke shall ye do therin.

These are the holy daies of the LORDE, which ye shall proclame and holde for holy conuocations, that ye maye offre vnto the LORDE burntofferings, meatofferings, drynkofferings and other offeringes, euery one accordinge to his daye, besyde ʒ Sabbathes of ʒ LORDE, and youre giftes, and vowes, and frewylofferynges, that ye offre vnto the LORDE.

¶ So vpon the fiftene daye of the seuenth moneth, whan ye haue brought in the increase of the londe, ye shall kepe the LORDES feast seuen dayes longe. The first daye shalbe kepte holy daye, and the eight daye shalbe kepte holy daye also. And vpon the first daie ye shal take of ʒ goodly frutefull trees,

branches of palme trees, ʒ bowes of thicke trees, and Wyllies of the broke, and seuē dayes shal ye be mery before ʒ LORDE youre God: and thus shal ye kepe the feast vnto the LORDE seuen dayes in the yere. This shalbe a perpetuall lawe amonge youre posterities, that they kepe holy daye thus in ʒ seuenth moneth. Seuen dayes shal ye dwell in bothes. Who so euer is an Israelite borne, shal dwell in bothes, that they which come after you, maye knowe, how that I made ʒ children of Israel to dwell in bothes, whan I brought them out of the lōde of Egipte. I am the LORDE youre God. And Moses tolde the children of Israel these holy daies of the LORDE.

### The xxiij. Chapter.

AND the LORDE spake vnto Moses, ʒ A sayde: "Cōnaunde the children of Israel, that they brynge pure oyle olyue beaten for lightes, that it maye be allwaye put in the lampes, without before the vayle of wytnesse in the Tabernacle of wytnesse. And Aaron shall dresse it allwaye at euen ʒ in ʒ mornynge before the LORDE. Let this be a perpetuall lawe vnto your posterities. The lāpes shal he dresse vpon the pure candilstick before the LORDE perpetually.

And thou shalt take fyne floure, and bake twolue cakes therof: "two tēth deales shal euery cake haue, ʒ thou shalt laye them sixe on a rowe vpō the pure table before the LORDE. And vpon the same shalt thou laye pure frankencense, that it maye be bred of remembraunce for an offerynge vnto ʒ LORDE. Euery Sabbath shal he prepare thē before the LORDE allwaye, and receaue them of the children of Israel for an euerlastinge couenaunt. † And they shalbe Aarons ʒ his sonnes, which shal eate them in the holy place. For this is his most holy of the offeringes of the LORDE for a perpetuall dewtye.

And there wente out an Israelitish womans C sonne, which was the childe of a man of Egipte (amonge the children of Israel) and stroue in ʒ hoost with a man of Israel, † ʒ named the name of God blasphemously, ʒ cursed. Then brought they him vnto Moses. His mothers name was Selomith, the daughter

\* Leui. 16. g. Nu. 29. a. \* Nu. 29. b. 3 Esd. 5. e.  
2 Mac. 1. b. † Exo. 27. d. \* Exo. 25. c. † 1 Re. 21. a.

‡ Exo. 20. b.



of Dibri, of the trybe of Dan. \* And they put him in preson, tyll they were infourmed by the mouth of the LORDE.

And the LORDE spake vnto Moses, and sayde: Brynge him that cursed, out of the hoost, and let all the that herde it, laye their handes vpon his heade, and let the whole congregacion stone him. And saye vnto the childre of Israel: † Who so euer blasphemeth his God, shall beare his synne: and he that blasphemeth the name of the LORDE, shal dye the death. The whole congregaciō shal stone him. As the straunger, so shal he of the housholde be also. Yf he blasphemeth the name, he shal dye.

¶ He that slayeth a man, shall dye † death, but \* he that slayeth a beest, shall paye for it. Soule for soule. And he that maymeth his neighbour, it shall be done vnto him, euen as he hath done: broke for broke, † eye for eye, tothe for tothe: euen as he hath maymed a man, so shal it be done vnto him agayne, so that, who so slayeth a beest, shall paye for it: But he that slayeth a man, shal dye. There shal be one maner of lawe amonge you, to † straunger as to one of youre selues: for I am the LORDE youre God.

Moses tolde the children of Israel. And they brought him that had cursed, out of † hoost, and stoned him. Thus dyd the childre of Israel as the LORDE cōmaunded Moses.

### The xrb. Chapter.

¶ AND the LORDE talked with Moses vpon mount Sinai, and sayde: Speake to the children of Israel, and saye vnto them: † Whan ye come in to the londe, † I shal geue you, the londe shal rest vnto the LORDE, so that thou sowe thy felde sixe yeares, and sixe yeares cut thy vines, and gather in the frutes. But in the seuenth yeare the lōde shal haue his Sabbath of rest for a Sabbath vnto the LORDE, wherein thou shalt not sowe thy felde ner cut thy vines.

Loke what groweth of it self after thy harvest, thou shalt not reape it. And the grapes that growe without thy labour, shalt thou not gather, for so much as it is the yeare of the londes rest: † But the rest of the londe shalt thou kepe for this intent, that thou mayest eate therof, thy seruante, thy mayde, thy

hyrelinge, thy gest, thy straüger with the, thy catell, and the beestes in thy londe. All the increase shal be meate.

And thou shalt nombre seuen of these 33 yeare Sabbathes, that seuen yeares maye be tolde seuen tymes, and so the tyme of the seuen yeare Sabbathes make nyne and fourty yeares. Then shalt thou let the blast of the horne go thorow all youre londe, vpon the tenth daye of the seuenth moneth, euen in † daye of attonement. And ye shal halowe the fiftieth yeare, and shall call it a fre yeare in † londe, for all them that dwell therein: for it is the yeare of Iubilye. † Then shall euery one amonge you come agayne to his possession and to his kynred: for the fiftieth yeare is † yeare of Iubilye. Ye shal not sowe ner reape it that groweth of it self, ner gather the grapes, that growe without labour. For the yeare of Iubilye shall be holy amonge you. But loke what the felde beareth, that shall ye eate. This is the yeare of Iubilye, wherein ye shal come agayne euery man to his owne.

Now whan thou sellest ought vnto thy neighbour, or byest eny thinge of him, there shal none of you oppresse his brother: but accordinge to the nombre of the yeare of Iubilye shalt thou bye it of him: and accordinge to the nombre of the yeares of increase shall he sell it vnto the. Accordinge to the multitude of the yeares shalt thou rayse the pryce, and accordinge to the fewnesse of the yeares shalt thou mynish the pryce: for he shall sell it vnto the accordinge to the nombre of the increase. Therefore let no man defraude his neighbour, but feare thy God. For I am the LORDE youre God. Wherefore do after my statutes, and kepe my lawes, so † ye do them that ye maye dwell safe in the londe. For the londe shal geue you hir frute, so that ye shal haue ynough to eate, and dwell safe therein.

And yf ye wolde saye: What shall we eate in the seuenth yeare, in as much as we shal not sowe, ner gather in oure increase? I wyll sende my blessinge vpon you in the sixte yeare, that it shal brynge forth frute for thre yeare: so that ye shal sowe in † eight yeare, and eate of the olde frute vntyll the nyenth yeare, that ye maye eate of the olde tyll new frutes come agayne. Therefore shall ye not

\* Nu. 15. d. † Mat. 26. g. Ioh. 19. a. \* Exo. 21. b.  
Deut. 19. a. Iudic. 1. b. Math. 5. c.

† Math. 5. c. † Exo. 23. b. † Deut. 15. a.  
§ Eze. 46. c.

sell the londe for euer, \*for the lode is myne. And ye are straungers and indwellers before me. And in all youre lande shall ye geue the londe to lowse.

¶ When thy brother waxeth poore, and selleth  $\hat{y}$  his possession, and his nexte kynszmā commeth to him,  $\hat{y}$  he maye redeme it: then shall he redeme that his brother solde. But whan a man hath none to redeme it, and cā get so moch with his hande as to redeme one parte, then shall it be rekened how many yeares it hath bene solde, and the remnaunt shal be restored vnto him to whom he solde it,  $\hat{y}$  he maie come agayne to his possession. But yf his hande can not get so moch, as to haue one parte agayne, thē shal it  $\hat{y}$  he solde be styll in the hande of the byer vntyll  $\hat{y}$  yeare of Iubilye: In  $\hat{y}$  same shal it go out, and returne to his owner agayne.

¶ He that selleth a dwellinge house within the walles of the cite, hath an whole yeare respyte to lowse it out agayne: that shall be the tyme, wherin he maye redeme it. But yf he redeme it not afore the whole yeare be out, then shal he that bought it, and his successeurs kepe it for euer, and it shall not go out lowse in the yeare of Iubilye. Neuertheles yf it be an house in a vyllage that hath no wall aboute it, it shall be counted like vnto the felde of the cōtre, and maye be redeemed and shal go out fre in the yeare of Iubilye.

The cities of the Leuites, and the houses in the cities that their possession is in, maye allwaye be redeemed. Who so purchaceth ought of the Leuites, shal leaue it in the yeare of Iubilye, whether it be house or cite that he hath had in possession. For the houses in the cities of the Leuites are their possession amonge the children of Israel. But the felde before their cities shal not be solde, for it is their awne for euer.

¶ Whan thy brother waxeth poore, and falleth in decaye besyde the, thou shalt receaue him as a straunger, or gestic, that he maye lyue by the: and thou shalt take no  $\dagger$  vsury of him, ner more then thou hast geuē, but shalt feare thy God, that thy brother maye lyue besydes the. For thou shalt not lende him thy money vpon vsury, ner delyuer him thy meate vpon vantage. For I am the **LORDE** youre God,

which haue brought you out of the lode of Egipte, to geue you the lande of Canaan, and to be youre God.

¶ When thy brother waxeth poore besyde the, and selleth himself vnto the, thou shalt not holde him as a bōde mā: but as an hyred seruaunte and as a sojourner shal he be with the, and serue the vntyll  $\hat{y}$  yeare of Iubilye. Then shal he departe lowse from the,  $\tau$  his childrē with him,  $\tau$  shal returne to his awne kinred, and to his fathers possession: for they are my seruautes, whom I brought out of the londe of Egipte. Therefore shal they not be solde like bondmen. And thou shalt not raigne ouer them with crueltie, but shalt feare thy God. But yf thou wylt haue bōde seruautes and maydens, thou shalt bye them of the Heithen, that are rounde aboute you: of the children of the sojourners and straungers amonge you, and of their generacions with you, and that are borne in youre londe, the same shal ye haue for bonde seruautes,  $\tau$  shal possesse them,  $\tau$  youre children after you for an euerlastinge possession, these shalbe youre bondmen. ¶ But ouer youre brethren the children of Israel, there shall none of you raigne ouer another with crueltie.

¶ Whan a straunger or sojourner waxeth ryche by the, and thy brother waxeth poore besyde him,  $\tau$  selleth him self vnto  $\hat{y}$  straunger or sojourner by the, or to eny of his kynne, then shall he haue right (after that he is solde) to be redeemed agayne. And eny of his brethren maye lowse him out: or his vnclē or his vnclēs sonne, or eny other kynszman of his kynred: Or yf his awne hande getteth so moch, he shal lowse him self out, and shal reken with him that bought him, from  $\hat{y}$  yeare that he solde him self, vntyll the yeare of Iubilye. And  $\hat{y}$  money shal be counted acordinge to the nombre of the yeares that he was solde, and his wages of the whole tyme shalbe rekened withall.

Yf there be yet many yeares vnto  $\hat{y}$  yeare of Iubilye, then shal he (acordinge to the same) geue the more for his delyueraunce, therafter as he is solde. Yf there remayne but few yeares vnto the yeare of Iubilye, then shall he geue agayne therafter for his redemption. And his wages from yeare to yeare shall he reken withall, and thou shalt not let

\* Psal. 23. a.

\* Nu. 36. c. Iere. 32. a. Ruth 4. a.

† Exo. 22. c. Deut. 23. c. Eze. 18. a. and 22. b.

\* Exo. 21. a. Deut. 15. b. Iere. 34. b.

‡ 3 Reg. 9. d.

the other raigne cruelly ouer him in thy sight. But yf he bye not him self out after this maner, then shal he go out fre in the yeaere of lubilye, and his childrē with him: for the childrē of Israel are my seruantes, which I haue brought out of the londe of Egipte. I am the LORDE youre God.

\* Ye shall make you no Idols ner ymage, and ye shal reare you vp no pilier, ner set vp eny markstone in youre londe, to bowe youre selues therto. For I am the LORDE youre God. Kepe my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.

The xxvi. Chapter.

**A** Yf ye wyl walke now in my statutes, and kepe my commaundementes and do them, the wyl I geue you rayne in due season, and y londe shal geue hir increase, and the trees of y felde shal brynge forth their frute. And the thesreshinge tyme shall reache vnto the wyne haruest, and the wyne haruest shal reache vnto the sowynge tyme. And ye shall eate youre bred in plenteousnes, and shal dwell safe in youre londe. I wil geue peace in youre londe, so that ye shall slepe, and no man shall make you afayed. I wyl ryd euell beestes out of youre londe, and there shall no swerde go thorow youre londe.

Ye shal chace youre enemies, and they shal fall in to y swerde before you. † Fyue of you shal chace an hundreth: and an hundreth of you shal chace ten thousande. For youre enemies shall fall in to the swerde before you.

**B** And I wyl turne me vnto you, and wyl cause you to growe and increase, and wyl set vp my couenaunt with you. And ye shal eate of the olde stoare, and shall let go the olde for plenteousnesse of the new. † I will haue my dwellinge amonge you, and my soule shall not refuse you. And I wyl walke amonge you, and wyl be youre God, and ye shalbe my people. For I am the LORDE youre God, which brought you out of the londe of Egipte, that ye shulde not be their bondmen. And I haue brokē the cepter of youre yocke, and caused you to go vp right.

‡ But yf ye wil not harken vnto me, ner do all these commaundementes, and wyl despyse my statutes, and yf youre soules refuse my lawes, y ye wyl not do all my commaunde-

mentes, and shal let my couenaunt stonde, then wyl I do this agayne vnto you. I wyl vyset you shortly with swellnges and feuers, which shal destroye y eyes, and consume awaie y hert. Ye shal sowe youre sede in vayne, and youre enemies shal eate it vp.

And I wyl set my face agaynst you, and ye shal be slayne before youre enemies. And they that hate you, shal haue dominion ouer you. § And ye shall flye, whā no man chaseth you.

But yf ye wyl not herken vnto me for all this, then wyl I make it yet seuen tymes more, to punysh you for youre synnes, that I maye breake y pryde of youre strength, and wyl make youre heauen lyke yron, and youre earth as brasse: and youre trauaile and labour shal be but lost, so that youre londe shall not geue hir increase, and the trees in the londe shal not brynge forth their frute.

Yf ye walke yet agaynst me, and wyl not harken vnto me, then wyl I make it yet seuen tymes more, to punysh you because of youre synnes: and wyl sende wyld beestes amonge you, which shal robbe you, and destroye youre catell, and make you fewer, and youre hye waye shal become waite.

But yf ye wyl not yet be reformed here withall, and wyl walke contrary vnto me, then wyl I walke contrary vnto you also, and wyl punysh you yet seuen tymes for youre synnes. And I wyl brynge vpon you a swerde of vengeance, which shall auenge my Testament. And though ye gather you together in to youre cities, yet wyl I sende the pestilence amonge you, and wyl delyuer you in to the handes of youre enemies. For I wil destroye youre prouysion of bred, so y ten women shall bake youre bred in one oven, and youre bred shal be delyuered out by weight. ¶ And whan ye eate, ye shall not haue ynough.

Yf ye wyl not yet for all this harken vnto me, and wyl walke contrary vnto me, then wyl I also walke cōtrary vnto you in wrathfull displeasure, and wyl punysh you seuenfolde because of youre synnes, so that ye shal eate the flesh of youre sonnes and daughters. And I wyl destroye youre hye altares, and rote out youre ymages, and wyl cast youre bodies vpon the bodies of youre Idols, and my soule shall abhorre you. And youre cities wyl I make

\* Deu. 5. a.    † Deut. 28. a.    ‡ Iosu. 23. c. Esa. 30. c.  
‡ Exo. 29. g.    2 Cor. 6. c.

§ Deut. 28. b. Mala. 2. a.    § Pro. 28. a.    ¶ Ose. 4. b.  
Mich. 6. c.    ¶ 4 Re. 6. f.



waist, and brynge youre churches to naught, and wyl not smell youre swete odoures.

Thus wyl I make the londe desolate, so that youre enemies shall dwell therin, and make it waist: but you will I scater amonge the Heythen, and drawe out the swerde after you, so that youre londe shal be waist, & youre cities desolate.

**F** Then shall the londe reioyse in hir Sabbathes, as longe as it lyeth wayst, and ye be in the enemies londe. Yee then shal the londe kepe holy daye, and reioyse in hir rest, as longe as it lieth wayst, because it coude not rest in youre Sabbathes, whan ye dwelt therin.

And as for them that remayne of you, I wyl make them faynte harted in the londe of their enemies, so that a shakynge leaf shall chace them. And they shall flye from it, as though a swerde persecuted them, and shal fall noman folowynge vpon them. And they shall fall one vpon another (as it were before the swerde) and noman yet chacynge them. And ye shall not be so bolde, as to withstonde youre enemies, and shal perishe amonge the Heythen, and the londe of youre enemies shal eate you vp.

And they that are left of you, shall pyne awaye in their mysdede, euen in the enemies londe, and in the mysdedes of their fathers shall they consume awaye. Then shall they knowlege their mysdedes, and the mysdedes of their fathers in the trespase, wherwith they haue trespassed agaynst me, and walked contrary vnto me. Therefore wyl I also walke contrary vnto thē, and wyl brynge them in to the enemies londe.

**E** Then shal their vncircumcysed herte be tamed. And then shall they ende their mysdedes. And I shal thinke vpō my couenaūt with Iacob, and vpon my couenaunt with Isaac, and vpon my couenaunt with Abraham, and wyl thynke vpon the lōde. As for the londe, whan it shalbe left of them, it shal reioyse in hir Sabbathes, euen then, whan it lyeth waist, and they tulle it not. And they shall make attonement for their mysdedes, because they despyed my lawes, & their soules refused my statutes. Morouer I haue not so refused them, that they shulde be in the enemies londe: nether haue I so vtterly abhorred them, that I wolde brynge them to naught, and breake my couenaunt with them:

<sup>a</sup> Deut. 4. e.

for I am <sup>g</sup> LORDE their God. And for their sake I wyl remēbre <sup>\*</sup>my first couenaūt, whā I brought them out of <sup>g</sup>londe of Egyp̄te in the sight of the Heythen, <sup>g</sup>I might be their God. Euen I the LORDE.

These are the ordinaunces, statutes and lawes, which <sup>g</sup>LORDE made betwixte him and the children of Israel vpon mount Sinai, by the hande of Moses.

### The xxvij. Chapter.

**A**ND the LORDE talked with Moses, & **A** sayde: Speake to <sup>g</sup>children of Israel, & saye vnto them: Yf eny man make a speciall vowe vnto <sup>g</sup>LORDE, so <sup>g</sup>he pryse a soule, then shal this be the valuacion: A mā of twentye yeare olde vnto the thre score yeare, shalt thou set at fiftie syluer Sycles, after the Cycle of the Sanctuary: but a woman at thirtie Sycles. Yf it be fyue yeare olde vnto twentye yeare, thou shalt set it at twentye Sycles, whan it is a man childe: <sup>b</sup>but a woman at ten Sycles. Yf it be a moneth olde vnto fyue yeare, thou shalt set it at fyue Sycles of syluer, whan it is a māchilde: but a woman at thre Syluer Sycles. Yf he be thre score yeare olde and aboue, thē shalt thou set him at fiftene Sicles whā it is a mā: a womā at tē Sicles. Yf he be to poore so to be set, thē let him present himself to <sup>g</sup>prest, & <sup>g</sup>prest shal value him. Neuertheles he shal value him, accordinge as <sup>g</sup>hāde of him that vowed, is able to get. But yf it be a beest <sup>g</sup>maye **B** be offred vnto <sup>g</sup>LORDE, all <sup>g</sup>is offred vnto <sup>g</sup>LORDE of soch, is holy: it shal not be altered ner chaunged, a good for a bad, or a bad for a good. Yf eny man chaunge it, one beest for another, then shal they both be holy vnto <sup>g</sup>LORDE. But yf <sup>g</sup>beest be vncleane which maye not be offred vnto <sup>g</sup>LORDE, thē shal it be set, before <sup>g</sup>prest, and <sup>g</sup>prest shal value it, whether it be good or bad, & it shal stonde at the prestes valuyng. But yf eny man wil bye it out, he shal geue the fifth parte more, to that it was set at.

Whan eny mā sanctifieth his house vnto the LORDE for <sup>g</sup>Sanctuary, the prest shal value it, whether it be good or bad. And as the prest valueth it, so shal it stonde. But yf he <sup>g</sup>sanctified it, wyl redeme it, he shal geue <sup>g</sup>fifth parte of syluer therto, aboue that it was set at: So shal it be his.

<sup>\*</sup> Exo. 19. a.

<sup>b</sup> Num. 3. g.



**C** Yf eny man halowe a pece of lode of his heretage vnto the LORDE, it shalbe set acordinge to  $\hat{y}$  it beareth. Yf it beare an Homer of barlye, it shalbe valued at fiftye Sycles of syluer. But yf he halowe his londe immediatly from the yeare of Iubilye forth, then shal it be set acordinge to  $\hat{y}$  value therof. Yf he haue halowed it after the yeare of Iubilye, then shal the prest rekē it, acordinge to  $\hat{y}$  yeares  $\hat{y}$  remayne vnto  $\hat{y}$  yeare of Iubilye, & thereafter shal he set it the lower.

But yf he  $\hat{y}$  sanctified the londe, wil redeme it agayne, then shal he geue the fifth parte of syluer therto, aboue that it was set at: So shal it be his. Yf he wil not lowse it out, but selleth it vnto another, then shal he redeme it nomore: but the same londe whan it goeth out fre in  $\hat{y}$  yeare of Iubilye, shal be holy vnto the LORDE, as a dedicated felde, and shalbe the prestes inheritaunce.

**B** Yf eny man halowe vnto the LORDE a felde, which he hath bought, and is not his inheritaunce, then shal  $\hat{y}$  prest reken it, what it is worth vnto the yeare of Iubilye, & the same daye shall he geue the pryce that it is set at, vnto the LORDE for the Sanctuary. But in  $\hat{y}$  yeare of Iubilye it shal returne vnto him that bought it,  $\hat{y}$  it maye be his inheritaunce in the londe. All maner of prysinge shalbe made acordinge to the Sytle of the Sactuary.\* One Sytle maketh xx. Geras.

\* Exo. 30. b. Nu. 3. g. Eze. 45. b.

\* The first borne amonge  $\hat{y}$  catell (which belongeth vnto the LORDE) shall no man Sanctifie vnto the LORDE, whether it be oxen or shepe, for it is the LORDES all ready. But yf there be eny vnclene thinge vpon the beest, thē shal it be lowsed out thereafter as it is worth, and the fifth parte shalbe geuen more therto. Yf he wil not redeme it, thē let it be solde, as it is worth.

There shall no dedicated thinge be solde **BE** ner bought out,  $\hat{y}$  eny man dedicateth vnto  $\hat{y}$  LORDE, of all  $\hat{y}$  is his good, whether it be mē, catell or lode. For euery dedicated thīge, is most holy vnto  $\hat{y}$  LORDE. There shal no dedicated thīge of mā be bought out, but shal dye the death. All the tythes in the londe, both of the sedē of the londe, & of  $\hat{y}$  frutes of the trees, are the LORDES, & shal be holy vnto the LORDE. But yf eny man wil redeme his tithes, he shall geue the fifth parte more therto. And all the tithes of oxen & shepe, & that goeth vnder the rod, the same is an holy tythe vnto the LORDE. It shall not be axed whether it be good or bad, nether shall it be chaunged. But yf eny man chaunge it, then both it & that it was chaunged withall, shal be holy, & not redemed.

These are the cōmaundementes, which  $\hat{y}$  LORDE gaue Moses in charge vnto childrē of Israel vpon mount Sinai.

\* Deu. 15. c.

The ende of the thirde boke of Moses, called Leuiticus.

# The fourth boke of Moses, called Numerus.

What this boke conteyneth.

## Chap. I.

The children of Israel are nombred and mustered out, as many as are mete for the batayll: The captaines are ordeyned, and Leui appoynted to the seruyce of the Tabernacle.

## Chap. II.

The ordre and maner how the tētes were pitched, and how the children of Israel laye aboute the Tabernacle of wytnes.

## Chap. III.

The office of Leui, & of the sonnes of Aaron.

## Chap. IIII.

The office of the sonnes of Kahath, Gerson and Merari.

## Chap. V.

What maner of people were dryuen out of the hoost. The lawe of Gelousy of the man towarde the wife

## Chap. VI.

The lawe and ordinaunce concerninge the Nazarrees or absteyners. The blessinge of the Israelites.

## Chap. VII.

The offerynges of the captaines at the dedicaciō of the altare, after that the Tabernacle was set vp

## Chap. VIII.

Of the candilsticke, offerynges, purifenge, and altare of the Leuites.

## Chap. IX.

Of the feast of Easter, & how the vnclene shulde kepe it. Of the cloude vpon the Tabernacle.

## Chap. X.

The vse of the syluer trompettes, & how the children of Israel brake vp, and toke their iourney with Hobab Moses brother in lawe.

## Chap. XI.

The people are weery and vnpaciet by the waye, murmur agaynst Moses, desyre flesh, and abhorre the Manna. The LORDE geueth them after their lust, but punisheth them sore.

## Chap. XII.

Miriam and Aaron grudge agaynst Moses, & Miriam is smytten with Leprosy.

## Chap. XIII.

The spyes that were sent in to the lande of Canaan, come agayne, and put the people in feare.

## Chap. XIII.

The people are vnpacient, wepe, and murmur agaynst Moses, Iosue & Caleb geue the londe a good worde, & cōforte them. The LORDE is angrie, & punysheth the people.

## Chap. XV.

Of dyuerse offerynges, and how he was punyshed, that gathered stickes vpon the Sabbath. The people are commaūded to make gardes of remembraunce vpon their garmentes, to thinke vpon the commaundementes of the LORDE.

## Chap. XVI.

Of the vproure and insurreccion of Corah, Dathan and Abyram, & their punyshment. The people murmur. Fourtene thousande and seuen hundreth dye in the plage.

## Chap. XVII.

By the florishinge staff of Aaron, it is declared, that the trybe of Levi and the presthode of Aaron is chosen of God.

## Chap. XVIII.

The office ⁊ mynistracion of Aaron, of the prestes ⁊ Lenites, ⁊ their dewtye.

## Chap. XIX.

Of the reed cowe that was brent, and how the sprynklinge water was made of the aszshes of her.

## Chap. XX.

Miriam dyeth at Cades. The people chyd with Moses and Aaron for faute of water, the LORDE geueth it them out of the hard stonye rocke. Moses desyreth the kynge of Edom, to let them go thorow his londe. Aaron dyeth vpon mount Hor.

## Chap. XXI.

The battaill betwene Israel and Arad the kynge of the Cananites. The people murmur, and are played with the serpentes. They wyinne the victory of Og and Sihon.

## Chap. XXII.

Of Balac the kynge of the Moabites, and of Balaam the Soythsayer.

## Chap. XXIII.

Balaam is brought to curse the people of God.

## Chap. XXIIII.

The LORDE turneth Balaams curse in to a blessinge and prayse.

## Chap. XXV.

The people fall to whordome and Idolatrye with the wemen of Moab, and ioyned them selues to the seruice of Ball Peor. Foure and twenty thousande are destroyed. Phineas in his feruent zeale slayeth a man and woman in their synne.

## Chap. XXVI.

The people are nombred agayne and musterd.

## Chap. XXVII.

What inheritaunce the daughters haue, where there is no sonne. Iosua is made captayne of the people in Moses steade.

## Chap. XXVIII.

Offeringes apoynted for euery tyme.

## Chap. XXIX.

The feast of the seuenth moneth and the offerynges therof.

## Chap. XXX.

Of vowes made by mē or women.

## Chap. XXXI.

Israel wynneth the victory of the Madianites, and deuydeth the spoyle.

## Chap. XXXII.

Ruben, Gad, and the half trybe of Manasse haue their inheritaunce apoynted them on this syde of Iordan.

## Chap. XXXIII.

The iourneys of the children of Israel are nombred. The people are commaunded (whan they come in to the londe of Canaan) to destroye all vtterly.

## Chap. XXXIIII.

The deuydinge of the londe of Canaan with the borders therof, and what they be that deuyde it.

## Chap. XXXV.

The porcion of the Leuites. Fredome for soch as commytte slaughter vnawares. Dyuerse slaughters.

## Chap. XXXVI.

The inheritaunce of the tribe maie not be mixte nor chaunged.

## The first Chapter.

**A**ND the LORDE spake vnto Moses in ⁊ wyldernesse of Sinai, in the Tabernacle of witnesse, the first daye of the secōde moneth in the seconde yeare, whā they were gone out of the lāde of Egipte, and sayde :

\* Exo. 30. b. Nu. 26. a.

\*Take ⁊ summe of the whole congregacion of the children of Israel, after their kynredes ⁊ their fathers houses, with the nombre of the names, all that are males, heade by heade, frō twentye yeare and aboue, as many as are able to go forth in to ⁊ warre in Israel. And ye shal nombre them accordinge to their armyes thou and Aaron, and of euery trybe ye shal

take vnto you one captayne ouer his fathers house.

These are the names of the captaynes that shal stonde with you. Of Ruben, Elizur the sonne of Sedeur. Of Simeon, Selumiel the sonne of Zuri Sadai. Of Iuda, Nahasson the sonne of Aminadab. Of Isachar, Nathaneel the sonne of Zuar. Of Zabulon, Eliab the sonne of Helon. Amonge the children of Ioseph: Of Ephraim, Elisama & sonne of Amihud. Of Manasse, Gamaliel the sonne of Pedazur. Of Ben Iamin, Abidam & sonne of Gedeoni. Of Dan, Ahieser the sonne of Ammi Sadai. Of Asser, Pagiel the sonne of Ochram. Of Gad, Elisaph & sonne of Deguel. Of Nephthali, Ahira the sonne of Enan.

These are the awncient men of the congregacion, the captaynes amonge the trybes of their fathers, which were heades and prynces in Israel.

And Moses & Aaron toke them (like as they are there named by name) and gathered the whole cōgregacion together also, & first daye of the secōde moneth, and rekened thē after their byrth, accordinge to their kynreds and fathers houses by their names, frō twētye yeare and aboue, heade by heade, as the LORDE commaunded Moses, and nombred them in the wyldernes of Sinai.

The children of Ruben Israels first sonne, their kynreds & generacions after their fathers houses, in & nombre of their names heade by heade, all & were males, from twentye yeare & aboue, and were able to go forth to the warre, were nombred to the trybe of Ruben, sixe and fortye thousande, and fyue hundred.

The children of Simeon their kynreds & generacions after their fathers houses in the nombre of the names heade by heade, all that were males from twētye yeare and aboue, and were able to go forth to the warre, were nombred to the trybe of Symeon, nyne and fiftye thousande and thre hundred.

The children of Gad their kynreds and generacions after their fathers houses in & nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Gad, fyue and fortye thousande, sixe hundred and fiftie.

The children of Iuda their kynreds and generacions after their fathers houses in &

nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Iuda, foure and seuentye thousande, & sixe hundred.

The children of Isachar their kynreds & generacions, after their fathers houses in & nombre of the names from twentye yeare & aboue, all that were able to go forth to the warre, were nombred to & trybe of Isachar, foure and fiftye thousande and foure hundred.

The children of Zabulon their kynreds and generacions after their fathers houses in the nombre of the names from twentye yeare & aboue, all that were able to go forth to the warre, were nombred to the trybe of Zabulon, seuen and fiftye thousande and foure hundred.

Iosephs children of Ephraim, their kynreds & generacions after their fathers houses in & nombre of the names, from twētye yeare & aboue, all & were able to go forth to & warre, were nōbred to the trybe of Ephraim, fortye thousande & fyue hundred.

The children of Manasse their kynreds & generacions, after their fathers houses in & nombre of the names from twentye yeare & aboue, all & were able to go forth to the warre, were nombred to the trybe of Manasse, two & thirtie thousande & two hundred.

The childrē of Ben Iamin their kynreds and generacions, after their fathers houses, in the nombre of the names from twentye yeare & aboue, all that were able to go forth to the warre, were nombred to the trybe of Ben Iamin, fyue and thirtie thousande and foure hundred.

The children of Dan their kynreds and generacions after their fathers houses, in the nombre of the names, from twentye yeares and aboue, all that were able to go forth to the warre, were nombred to the trybe of Dan, two and thre score thousande, and seuen hundred.

The children of Asser their kynreds & generacions, after their fathers houses in the nombre of the names, from twentye yeare & aboue, all & were able to go forth to & warre, were nombred to the trybe of Asser, one & fortye thousande and fyue hundred.

The childrē of Nephthali, their kynreds and generacions after their fathers houses in the nombre of the names, from twentye yeare & aboue, all that were able to go forth vnto the warre, were nombred to the trybe of



Nephthali, thre and fiftie thousande and foure hundreth.

These are they whom Moses and Aaron nombred with ʒ twolue prynces of Israel, wherof euery one was ouer ʒ house of their fathers. \*And the summe of the children of Israel after their fathers houses, from twentye yere and aboue (what so euer was able to go forth to the warre in Israel) was sixe C. thousande, thre thousande, fyue C. ʒ fiftie. But the Leuites after the trybe of their fathers, were not nombred amonge them.

And the LORDE spake vnto Moses, and saide: The trybe of Leui shalt thou not nombre, ner take the summe of them amonge ʒ children of Israel: but shalt appoynte them to the Habitation of wytnesse, and to all ʒ apparell therof, and to all that belongeth therto. † And they shall beare the Tabernacle ʒ all the ordinaunce therof, and shal wayte vpon it, and shal pitch their tentes rounde aboute it. And whan men shal go on their iourney, the Leuites shal take downe ʒ Tabernacle. And whan the hoost pitch their tētes, they shal set vp the Tabernacle. And yf a straunger preasse nye vnto it, he shal dye. The children of Israel shal pitch their tentes, euery one in his awne armye, and by the baner of his awne companye. But the Leuites shal pitch rounde aboute the Tabernacle of wytnesse, that there come no wrath vpon ʒ congregacion of the children of Israel: therfore shal the Leuites wayte vpon the Habitation of wytnesse. And the children of Israel dyd all, as the LORDE commaunded Moses.

### Set ij. Chapter.

AND ʒ LORDE spake vnto Moses and Aaron, ʒ sayde: The childrē of Israel shal pitch rounde aboute ʒ Tabernacle of wytnesse, euery one vnder his banner ʒ tokens, after their fathers houses.

On the East syde shal Iuda pitch with his banner ʒ hoost, their captayne Nahasson the sonne of Aminadab. And his armie in the summe, foure ʒ seuentie thousande and sixe hundreth. Nexte vnto him shal the trybe of Isachar pitch, their captayne Nathancel the sonne of Zuar: and his armye in the summe, foure and fiftie thousande and foure hundreth. The trybe of Zabulon also, their captayne

Eliab the sonne of Helon: his armye in the summe, seuen and fiftie thousande and foure hundreth.

So ʒ all they which belōge to ʒ hoost of Iuda, be in the summe an C. sixe and foure score thousande, ʒ foure hundreth be longinge to their armye, ʒ they shal go before.

On the South side shal lye the paulyons ʒ baner of Ruben with their hoost, their captayne Elizur ʒ sonne of Seducur: ʒ his armie in the summe, sixe ʒ fourtie thousande, ʒ fyue C. Nexte vnto him shal the trybe of Simeon pitch, their captayne Selumiel ʒ sonne of Zuri Sadai: ʒ his armie in ʒ summe, nyne and fiftie thousande, and thre hundreth. The trybe of Gad also, their captayne Eliasaph ʒ sonne of Deguel: ʒ his armye in the summe, fyue ʒ fourtye thousande, sixe hundreth ʒ fiftie. So that all they which belonge to the hoost of Ruben, be in the summe, an hundreth, one ʒ fiftie thousande, foure hūdreth and fiftie, belonginge to their armye. And they shal be the seconde in the iourney.

After that shal the Tabernacle of wytnesse go with the hoost of the Leuites eue in ʒ myddes amōge the hoostes: ʒ as they lye in their tentes, so shal they go forth also, euery one in his place vnder his baner.

On the West syde shal lye ʒ paulyons ʒ baner of Ephraim with their hoost: their captayne shalbe Elisama sonne of Amihud, and his armye in the summe, fourtye thousande and fyue hundreth. Nexte vnto him shal ʒ trybe of Manasse pitch, their captayne Gamaliel the sonne of Pedazur: his armye in the summe, two and thirtie thousande ʒ two hūdreth. The trybe of Ben Iamin also, their captayne Abidan the sonne of Gedeoni: his armye in the summe, fyue and thirtie thousande ʒ foure hundreth. So ʒ all they which belonge to the hoost of Ephraim, be in the summe, an hundreth thousande, eight thousande, ʒ an hūdreth, belonginge to his armie. And they shal be the thirde in the iourney.

On the North syde shal lye ʒ paulyons ʒ baner of Dan with their hoost: their captayne Ahieser ʒ sonne of Ammi Sadai, his armye in the summe, two and sixtye thousande and seuē hundreth. Nexte vnto him shal the trybe of Asser pitche: their captayne Pagiel ʒ sonne of Ochran, his army in the summe, one and fourtie thousande, and fyue hundreth.

\* Exo. 12. f. Num. 11. c.

† 1 Par. 14. d.

The trybe of Nephthali also, their captayne Ahira the sonne of Enan: his armye in the summe, thre & fiftie thousande & foure hūdreth. So ŷ all they which belonge to the hoost of Dan, be in the summe, an hūdreth thousande, seuen & fiftie thousande, & sixe hundreth. And they shalbe the last in the iourney with their baners.

This is the summe of the children of Israel, after their fathers houses and armyes with their hoostes: euen sixe hundreth thousande, & thre thousande, fyue hūdreth & fiftie. But ŷ Leuites were not nombred in ŷ summe amonge the childrē of Israel, \* as ŷ LORDE cōmaunded Moses. And ŷ childrē of Israel dyd all as the LORDE cōmaunded Moses. And so they pitched vnder their baners, & toke their iourney, euery one in his kynred, acordinge to the house of their fathers.

### The iij. Chapter.

**T**HESE are the generacios of Aaron & Moses, whan ŷ LORDE spake vnto Moses at ŷ same tyme vpon mount Sinai. And these are ŷ names of the sonnes of Aron. <sup>a</sup>The firstborne, Nadab: then Abihu, Eleasar & Ithamar. These are ŷ names of the sonnes of Aaron, † which were anoynted to be prestes, & their handes fylled for ŷ presthode. <sup>a</sup>But Nadab & Abihu dyed before ŷ LORDE, whā they offred straūge fyre before ŷ LORDE, in ŷ wyldernesse of Sinai, & had no sonnes. But Eleasar and Ithamar executed ŷ prestes office with their father Aaron.

<sup>a</sup>And the LORDE spake vnto Moses, & sayde: Bringe hither the trybe of Leui, and set them before Aaron the prest, ŷ they maye serue with him, & wayte vpon him & vpō the whole congregacion before ŷ Tabernacle of witesse, and execute the seruyce of the habitacion, and kepe all the apparell of the Tabernacle of witesse, and wayte vpon the children of Israel, to mynistrre in the seruyce of the habitacion.

<sup>b</sup>And thou shalt geue ŷ Leuites vnto Aaron and his sonnes for a gift, vnto euery one his awne, from amonge the children of Israel. As for Aaron & his sonnes, thou shalt appoynte them to wayte on their prestes office. <sup>†</sup>Yf another preasse therto, he shal dye.

§ And the LORDE spake vnto Moses, and

saide: Beholde, I haue takē the Leuites frō amonge the childrē of Israel, for all the first borne that open the Matrix amonge the children of Israel, so that the Leuites shalbe myne. ¶ For the firstborne are myne, sence ŷ tyme that I smote all the first borne in ŷ lande of Egipte, whā I sanctified vnto me all the first borne in Israel, from mē vnto catell, that they shulde be myne. I the LORDE.

And the LORDE spake vnto Moses in the wyldernesse of Sinai, and sayde: Nombre the children of Leui after their fathers houses and kynreds, all that are males of a moneth olde and aboue.

So Moses nombred them acordinge to the worde of the LORDE, as he had commaunded. And these were the children of Leui with their names: <sup>a</sup>Gerson, Kahath, Merari. The names of the children of Gerson in their kynreds, were: Libni and Semei.

The childrē of Kahath in their kynreds were, Amram, Iezehar, Hebron and Vsiel.

The children of Merari in their kynreds, were Maheli and Musi. These are the kynreds of Leui after their fathers houses.

These are ŷ kynreds of Gerson: The Libnites and Semeites, the summe was founde in nombre, seuen thousande and fyue hundreth, of all that were males of a moneth olde and aboue. And the same kynreds of the Gersonites shal pitche behinde the Habitation on the west syde: Let Eliasaph the sonne of Lael be their ruler. And they shal waite vpon the Tabernacle of witesse, of the habitacion, and of the tent, and couerynges therof, and the hangynge in the dore of the Tabernacle of witesse, the hangynge aboute the courte, & the hangynge in ŷ courtedore, which (courte) goeth aboute the habitacion and the altare, and the cordes of it, & all that belongeth to the seruyce therof.

These are the kynreds of Kahath: The Amramites, the Iezeharites, the Hebronites, and Vsielites, all that were males of a moneth olde & aboue, in nombre eight thousande and sixe hundreth, waytinge vpon the Tabernacle of the Sanctuary, & shal pitch on the south syde of ŷ Habitation: Let Elisaphan the sonne of Vsiel be their ruler. And they shal kepe the Arke, the table, the candilsticke, the altare and all the vessels of the Sanctuary,

\* Num. 1. g.

<sup>a</sup> Leui. 10. a. Nu. 26. g.

† Leui. 8. a.

<sup>b</sup> Leui. 10. a.

<sup>c</sup> Nu. 16. b. and 18. a. 1 Par. 10. b.

† Num. 3. f. and 16. a.

§ Num. 3. f. and 8. b.

¶ Exod.

13. a.

<sup>a</sup> Exod. 6. c.

to do seruyce in, and the vayle, and all that belongeth to the seruice therof. But the chefe of all the rulers of the Leuites, shalbe Eleasar the sonne of Aron the prest, ouer them that are apoynted to kepe the watch of the Sanctuary.

These are ¶ kynreds of Merari: The Mahelites and Musites, which were in kynbre sixe thousande and two hūdreth, all that were males of a moneth olde and aboue: Let Zuriel ¶ sonne of Abihail be their ruler, and they shall pitche vpon the north syde of the Habitation. And their office shalbe to kepe the bordes, and barres, and pilers, and sokettes of the Habitation, and all the apparell therof and that serueth therto: ¶ pilers also aboute ¶ court, with the sokettes, and nales, and cordes.

**f** But before the Habitation and before ¶ Tabernacle on the East syde shal Moses ¶ Aaron ¶ his sonnes pytche, that they maye wayte vpon the Sanctuary, ¶ the children of Israel. \* Yf eny other preasse therto, he shal dye.

"All the Leuites in the summe, whom Moses and Aaron nombred after their kynreds, accordinge to the worde of the LORDE, all that were males, of a moneth olde and aboue, were two and twentye thousande.

And ¶ LORDE saide vnto Moses: Nombre all the first borne, that are males amonge the children of Israel, of a moneth olde and aboue, and take the nombre of their names. ¶ And ¶ Leuites shalt thou take out vnto me the LORDE, for all ¶ first borne of ¶ childrē of Israel, ¶ the catell of the Leuites for all the first borne amonge the catell of ¶ children of Israel. And Moses nombred all the first borne amōge the childrē of Israel, as the LORDE commaunded him. And in the nombre of the names of all the first borne, that were males of a moneth olde ¶ aboue, in their summe, there were foude two and twentye thousande, two hundreth, and thre and seuentye.

And the LORDE spake vnto Moses, ¶ sayde: Take the Leuites for all ¶ first borne amonge the childrē of Israel, ¶ the catell of ¶ Leuites for their catell, ¶ the Leuites maye be myne the LORDES. ¶ But the redemption money of the two hundreth thre ¶ seuentye ¶ remayne of the first borne of the children

of Israel, aboue the nombre of the Leuites, shalt thou take, euen fyue Sycles of euery heade, after the Sytle of the Sanctuary † (one Sytle is worth twentye Geras) ¶ the money ¶ remayneth ouer their nōbre, shalt thou geue vnto Aaron and his sonnes.

Then toke Moses ¶ redemption money (that remayned ouer aboue the nombre of the Leuites) from ¶ first borne of the childrē of Israel, euen a thousande, thre hundreth, and fyue and thre score Sycles, after ¶ Sytle of the Sanctuary, ¶ gaue it vnto Aaron and his sonnes, accordinge to the worde of the LORDE, as the LORDE commaunded Moses.

### The iiij. Chapter.

**A**ND the LORDE spake vnto Moses ¶ Aaron, ¶ sayde: Take ¶ summe of the childrē of Kahath from amonge the childrē of Leui, after their kynreds ¶ fathers houses; from thirtie yeare and aboue vntill fiftye yeare, all that are mete for the warre, that they maye do the worke in the Tabernacle of witnesse. This shal be the office of the children of Kahath in the Tabernacle of wytnesse, which is most holy.

When the hoost breaketh vp, Aaron and his sonnes shall go in, and take downe the vayle, and couer the Arke of wytnesse therewith, and laye the couerynge of doo skynnes vpon it, and sprede a whole yalowe clothe aboue theron, and put his stauers therein. And vpon the shewe table they shal sprede a yalowe clothe also, and set theron the disshes, spones, flatpeces and pottes to poure out and in, and the daylie bred shal lye vpon it, and they shal sprede a purple clothe therouer, and couer it with a couerynge of doo skynnes, and put the stauers of it therein.

And they shal take a yalowe clothe, and couer the cādilstick of light therewith, and his lampes, with his snuffers and outquenchers, and all the oyle vessels that belonge to the seruyce, and aboute all this shal they put a couerynge of doo skynnes, and put it vpon stauers.

So shal they sprede a yalowe clothe ouer the golden altare also, and couer the same with a couerynge of doo skynnes, and put it vpon stauers. All the vessels that they occupye in the Sanctuary, shal they take, and put a

\* Num. 3. b. and 16. a.  
and 8. b.

a Nu. 26. g.  
c Leui. 27. a.

b Num. 3. b.

† Exo. 30. b. Leui. 26. d. Eze. 45. b.

‡ 1 Par. 24. a.



yalowe clothe ther ouer, & couer them with a couerynge of doo skynnes, and put them vpon staues. They shal swepe the ashes also from the altare, and sprede a clothe of scarlet ouer it, and set all his vessels thereon, that they occupye vpon it: colepannes, fleshokes, shouels, basens, with all the apparell of the altare, and they shal sprede a couerynge of doo skynnes thereon, and put his staues therto.

Now whan Aaron and his sonnes haue done this, and haue couered the Sanctuary & all the ornamētes therof, whan the hoost breaketh vp, <sup>a</sup>then shal the children of Kahath go in, that they maye beare it, and the Sanctuary shall they not touche, \* lest they dye. This is the charge of the childrē of Kahath in the Tabernacle of wytnesse.

¶ And Eleasar the sonne of Aaron <sup>†</sup>prest, shal haue the office, to prepare the oyle for the light, and the spyces for the incense, and the daylie meat offeringe, and the anoyntinge oyle, to order the whole habitation, & all that therin is, in the Sanctuary and the ornamentes therof.

And the LORDE spake vnto Moses and Aaron, & sayde: Ye shal not destroye the trybe of the kynred of the Kahathites amōge the Leuites, but this shal ye do with them, <sup>‡</sup>they maye lyeue & not dye, yf they touche the most holy. Aaron and his sonnes shal go in, and appoynte euery one vnto his office & charge. But they shal not go in, presumptuously to lōke vpon <sup>§</sup>the Sanctuary, lest they die. And <sup>¶</sup>the LORDE spake vnto Moses and Aaron & sayde: Take the summe of the children of Gerson also, <sup>¶</sup>after their fathers house & kynred, from thirtie yeare & aboue, vntyll fiftie yeare, & appoynte them all <sup>¶</sup>they are mete for the warre, to haue an office in the Tabernacle of wytnesse.

¶ This shalbe the office of the kynred of the Gersonites, euē to serue & to beare. They shal beare the curtaynes of the habitation and of the Tabernacle of wytnesse, and his couerynge and the coueringe of doo skynnes, that is aboue thereon, and the hanginge in the dore of the Tabernacle of wytnesse, and the hanginge aboute the courte, which goeth aboute the habitation and the altare, and their cordes, and all the instrumentes <sup>¶</sup>they serue for the, and all that belongeth to their occupiēge. Acordinge vnto the worde of Aaron

<sup>a</sup> Num. 7. b.<sup>2</sup> Re. 6. b.

and of his sonnes, shal all the office of the children of Gerson be done, what so euer they shall beare and occupye. And ye shal se, that they wayte vpon all their charge. This shal be <sup>¶</sup>the office of <sup>¶</sup>the kynred of <sup>¶</sup>the childrē of <sup>¶</sup>the Gersonites in <sup>¶</sup>the Tabernacle of wytnesse. And their waytinge shal be vnder <sup>¶</sup>the hāde of Ithamar, the sonne of Aarō the prest.

The children of Merari after their kynred and fathers house, shalt thou appoynte also, from thirtie yeare and aboue, vnto fiftie yeare, all that are mete for the warre, <sup>¶</sup>they maye haue an office in the Tabernacle of wytnesse. But vpon this charge shall they wayte acordinge to all their office in <sup>¶</sup>the Tabernacle of wytnesse, that they beare the bordes of the Habitation, and the barres, and pilers, and sokettes: the pilers of the courte also rounde aboute, and the sokettes and nales and cordes, with all their apparell, acordinge to all their seruyce. And vnto euery one shall ye appoynte his porcion of charge to waite vpon the apparell. Let this be the office of the kyured of the children of Merari, all that they shall do in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the prest.

And Moses and Aaron with the captaynes of the congregacion, nombred the children of <sup>¶</sup>the Kahathites, acordinge to their kynreds and houses of their fathers, from thirtie yeare and aboue, vntyll fiftie, all that were mete for the warre, to haue offyce in the Tabernacle of wytnesse. And the summe was, two thousande, seuen hundred and fyftie. This is the summe of the kynred of the Kahathites (which all had seruyce in the Tabernacle of wytnesse) whom Moses and Aaron nombred, acordinge to the worde of the LORDE by Moses.

The children of Gerson were nombred also in their kynreds and fathers houses from thirtie yeare and aboue vntyll fiftie, all that were mete for the warre, to haue office in <sup>¶</sup>the Tabernacle of wytnesse, and the summe was two thousande, syxe hundred and thirtie. This is <sup>¶</sup>the summe of the kynred of the childrē of Gerson, which all had to do in the Tabernacle of wytnesse, whom Moses and Aaron nombred, acordinge to <sup>¶</sup>the worde of <sup>¶</sup>the LORDE.

The children of Merari were nombred also acordinge to their kynreds and fathers houses,

<sup>3</sup> Num. 8. d.



from thirtie yeare and aboue vntyll fyfthe, all that were mete for the warre, to haue office in the Tabernacle of witnessse, & the summe was thre thousande, and two hundred. This is the summe of the kynred of the childrē of Merari, whom Moses and Aaron nombred, accordinge to the worde of the LORDE by Moses.

The summe of all the Leuites, whom Moses and Aaron with the captaynes of Israel tolde, after their kinreds and fathers houses, from thyrtye yeare and aboue vntyll fyfthe, all that wente in to do euery one his office, and to beare the burthen in the Tabernacle of wytnesse, was eight thousande fyue hundred and foure score, which were nombred accordinge to the worde of the LORDE by Moses, euery one to his office & charge, as the LORDE commaunded Moses.

### The 6. Chapter.

**A**ND the LORDE spake vnto Moses, and sayde: Commaunde the children of Israel, <sup>\*</sup> they put out of the hoost <sup>\*</sup> all the lepers, and all that haue yssues, and that are defyled vpon the deed, both men and womē shall they putt out of the hoost, that they defyle not their tentes, wherin I dwell amonge them. And the children of Israel dyd so, and put them out of the hoost, as the LORDE had sayde vnto Moses.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel & saye vnto them: Whan a man or woman doth a synne to eny body, and offendeth therewith agaynst the LORDE, then hath that soule a trespase vpon it. <sup>†</sup> And they shall knowlege their synne, that they haue done, and shall make amendes for their trespase, euen with the whole summe, and put the fifth parte more therto, and geue it vnto him, agaynst whom they haue trespassed. But yf there be noman to make the amendes vnto for the offence, he hath trespassed agaynst him, then shal the reconcylynge be made vnto the LORDE for the prest, besydes the ramme of the attonemēt, wherwith he shalbe reconcyled.

**L**ikewyse all the Heueofferynges of all that the children of Israel halowe vnto the LORDE, and offre vnto the prest, shall be his. And who so haloweth eny thinge, it shalbe

his. And who so geueth the prest eny thinge, it shal be his also.

And the LORDE talked with Moses, and sayde: Speake to the children of Israel, and saye vnto them: Whan eny mans wife goth asyde, and trespaceth agaynst him, & eny mā lye with her fleshlye, and the thinge be yet hyd from his eyes, and is not come to light that she is defiled, and he can brynge no witnessse agaynst her (for she was not takē therin) and the sprete of gelousye kyndleth him, so that he is gelous ouer his wife: whether she be vncleane or not vncleane, then shal he brynge her vnto the prest, and brynge an offerynge for her, euen the tenth parte of an Ephā of barley meele, and shal poure no oyle theron, ner put frankensence vpon it: for it is an offerynge of gelousy, and an offerynge of remembraunce, that remembreth synne.

Then shall the prest brynge her, and sett her before the LORDE, and take of the holy water in an earthen vessel, and put of the dust that is on the floore of the habitacion, in to the water. And he shal set the wife before the LORDE, and vncouer hir heade, and the offeringe of remembraunce which is an offeringe of gelousy, shall he laye vpon hir handes. And the prest shal haue in his hande bytter cursinge water, and shal coniure the wife, & saye vnto her: Yf no man haue lyē with the, and thou hast not gone asyde from thy huszbande, to defyle thy self, then shall not these bytter cursinge waters hurte the. But yf thou hast gone asyde from thy huszbande, so that thou art defyled, and some other man hath lyen with the besyde thy huszbande, then shall the prest coniure the wife with this curse, and shal saye vnto her: The LORDE sett the to a curse and a coniuration amonge thy people, so that the LORDE make thy thye rotte, and thy wombe to berst. So go this cursed water in to thy body, that thy wombe berst, and thy thye rotte. And the wife shal saye: Amen Amen.

So the prest shall wryte this curse in a byll, and wash it out with the water, and shall geue the wife of the bytter cursinge waters to drynke. And whā the cursinge water is gone in her, so the it is bytter vnto her then shal the prest take the gelousy offerynge out of the wyues hande, and waue it for a meatofferynge before the LORDE, and offre it vpon the

\* Leu. 13. g.

† Leui. 5. e.

‡ Num. 19. b.

altare: namely, he shall take an handfull of the meatofferynge for hir remembrance, & burne it vpon the altare, & then geue the wife the water to drinke. And whā she hath dronken the water, yf she be defyled and haue trespassed agaynst hir huszbande, then shal the cursinge water go in to her, and be so bytter, that hir wombe shal berst, and hir thye shall rotte, and the wife shal be a curse amonge hir people. But yf the same wife be not defyled, but is cleane, then shall it do her no harme, so that she maye be with childe.

This is the lawe of gelousy, whan a wyfe goeth asyde from hir huszbande, and is defyled: Or whan ſprete of gelousy kyndleth a man, so that he is gelous ouer his wyfe, ſhe brynge her before the LORDE, and that ſhe prest do all with her acordinge vnto this lawe. And ſhe man shalbe gittlesse of the synne, but the wife shall beare hir mysdede.

### The vi. Chapter.

**A**ND the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye vnto them: Whan a man or woman separateth them selues, to vowe a vowe of abstinence vnto the LORDE, he shal absteyne from wyne and strōge drynke. \* Vyneger of wyne & of stronge drynke shal he not drynke, ner that is pressed out of grapes: he shall nether eate fresh ner drye grapes, so longe as his abstinence endureth. Morouer he shall eate nothinge that is made of the vyne tre, from the vyne cornels vnto the hulle.

As longe as the vowe of his abstinence endureth, there shall no rasoure come vnto his heade, tyll the tyme be out which he absteyneth vnto the LORDE, for he is holy.

And he shall let the heer of his heade growe, and stonde bare openly. All the tyme ouer y he absteyneth vnto the LORDE, shal he go to no deed. Nether shal he defyle him self at ſ death of his father, of his mother, of his brother, or of his sister. For the abstinence of his God is vpon his heade, and ſ whole tyme of his abstinence shall he be holy vnto the LORDE.

**B** And yf it chaunce eny man to dye sodenly before him, then shal ſ heade of his abstinence be defyled. Therefore shal he shauē his heade in the daye of his clensynge, that is vpon the seuenth daye: and vpon y eight

daye shall he brynge two turtill doues, or two yonge pigeons, vnto the prest before ſ dore of the Tabernacle of wytnesse. And the prest shall make the one a synofferynge, and the other a burntofferynge, and make an attonement for him, because he defyled him self vpon ſ deed, and so shal he halowe his heade the same daye, that he maye holde out the tyme of his abstinence vnto the LORDE, and he shall brynge a lambe of a yere olde for a trespaceofferynge. But ſ daies afore shal he but lost, because his abstinence was defyled.

This is the lawe of the absteiner. Whan the tyme of his abstinence is out, he shal be brought before the dore of the Tabernacle of wytnesse. And he shal brynge his offeringe vnto the LORDE, euen an he lambe of a yere olde without blemish for a burntofferynge, & a she lambe of a yere olde without blemish for a synofferynge, and a ramme with out blemish for an healthofferynge, & a maide with vleuended cakes of fyne floure myngled with oyle, and swete wafers anoynted with oyle, & their meatofferings & drynkofferings.

And the prest shall brynge it before the LORDE, and shal make his synofferynge and his burntofferynge, and ſ ramme shal he make an healthofferynge vnto the LORDE, with ſ maunde of the vleuended bred. His meatofferynge and drinkofferynge shal he make also. And he shall shauē the heade of the absteyners abstinence before the dore of the Tabernacle of wytnesse, and shall take the heade heer of his abstinence, and cast it vpon the fyre that is vnder ſ healthofferynge.

And the sodden shulder of the ramme shall he take, and an vleuended cake out of the maunde, and a swete wafer, and laye them vpon the handes of the absteiner: (after that he hath shauen of his abstinence.) And he shal Waue them before the LORDE. This is holy for the prest with the Waue brest, and Heue shulder. After that, maye the absteiner drynke wyne. This is the lawe of the absteiner, which voweth his offeringe vnto the LORDE for his abstinence, besydes that, which his hande can get. As he hath vowed, so shall he do acordinge to the lawe of his abstinence.

And the LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes,

\* Iudi. 13. a. Amos 2. c.

and saye: Thus shal ye saye vnto the childre of Israel, whan ye blesse them.

\* The LORDE blesse the, and kepe the.

The LORDE make his face to shyne vpō the, and be mercifull vnto the.

The LORDE lift vp his countenance vpon the, and geue the peace.

For they shal put my name vpō the children of Israel, that I maye blesse them.

The vij. Chapter.

**A**ND whan Moses had set vp the Habitation and anoynted it,\* and sanctified it with all the apparell therof: and had anoynted and halowed the altare also with all his vessels, Then offred the captaynes of Israel, which were the rulers in their fathers houses.

For they were the captaynes amonge f kynreds, and stode ouer the that were nombred. And they brought their offerynges before the LORDE, sixe couered charettes, and twolue oxen, for euery two captaynes a charett, and an oxe for euery one, and brought them before the habitacion.

And the LORDE sayde vnto Moses: Take it of them, that it maye serue for the mynistracion of the Tabernacle of wytnesse, and geue it vnto the Leuites, vnto euery one accordinge to his office. Then toke Moses the charettes and oxen, and gaue them vnto the Leuites.

Two charettes and foure oxen gaue he vnto f children of Gerson accordinge to their office: and foure charettes and eight oxen gaue he vnto the children of Merari accordinge to their office, vnder the hande of Ithamar the sonne of Aaron the prest.

But vnto the children of Kahath he gaue nothyng, because † they had an holy office vpon them, and must beare vpō their shulders. And the captaines offred to the dedicacion of the altare, in the daye whan it was anoynted, and offred their giftes before the altare.

And f LORDE sayde vnto Moses: Let euery captayne brynge his offerynge vpon his daye to the dedicacion of the altare.

On the first daye, Nahasson the sonne of Aminadab, of the trybe of Iuda, offred his gifte. And his gifte was a syluer charger, worth an hundreth and thyrtye Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge:

And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an health offerynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Nahasson the sonne of Aminadab.

On the seconde daye offred Nathaneel the sonne of Zuar, the captayne of Isachar. His gifte was a syluer charger, worth an hundreth and thyrtye Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a rāme, a lambe of a yeare olde for a burnt-offerynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Nathaneel the sonne of Zuar.

On the thirde daye, the captayne of the children of Zabulon, Eliab the sonne of Helon. His gifte was a syluer charger, worth an hundreth and thyrtye Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte Eliab the sonne of Helon.

On the fourth daye, the captayne of the children of Ruben, Elizur the sonne of Se-deur. His gifte was a syluer charger, worth an hundreth and thyrtye Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a goldē sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, & fyue

\* Eccli. 36. b. \* Exo. 40. b. † Num. 4. b. ‡ Re. 6. b.



lambes of a yere olde. This is the gifte of Elizur the sonne of Sedeur.

¶ On the fifth daye, the captayne of ʒ children of Simeon, Selumiel the sonne of Zuri Sadai. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne flour myngled with oyle for a meatofferynge: And a goldē spone, worth ten Sycles of golde, full of incēse: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, & an he goate for a synofferynge: And for an healthofferynge two oxē, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Selumiel the sonne of Zuri Sadai.

On the sixte daye, the captayne of ʒ children of Gad, Eliasaph the sonne of Deguel. His gifte was a siluer charger, worth an hūdreth & thirtie Sicles: A syluer boule, worth seuentye Sycles (after the Sycle of ʒ Sanctuary) both full of fyne flour myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge ʒ greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an health offerynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Eliasaph the sonne of Deguel.

¶ On the seuenth daye the captayne of the children of Ephraim, Elisama, the sonne of Amihud. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after ʒ Sycle of the Sanctuary) both full of fyne flour myngled with oyle for a meatofferynge: And a goldē spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a rāme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxē, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is ʒ gifte of Elisama the sonne of Amihud.

On the eight daye, the captayne of the children of Manasse, Gamaliel the sonne of Pedazur. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of ʒ Sanctuary) both full of fyne flour

myngled with oyle for a meatofferynge: And a goldē spone, worth ten Sycles of golde, full of incēse. A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge. And for an healthofferynge two oxen, fyue rammes, fyue he goates, & fyue lambes of a yere olde. This is the gifte of Gamaliel the sonne of Pedazur.

On the nyenth daye, the captayne of the children of Ben Iamin, Abidan the sonne of Gedeoni. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne flour myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incēse: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Abidan the sonne of Gedeoni.

On the tenth daye, the captayne of the children of Dan, Ahieser the sonne of Ammi Sadai. His gifte was a siluer charger, worth an hundreth & thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Sycle of the Sactuary) both full of fyne flour myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, & fyue lambes of a yere olde. This is the gifte of Ahieser the sonne of Ammi Sadai.

On the eleuenth daye, the captayne of ʒ childrē of Asser, Pagiēl the sonne of Ochra: His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Sycle of the Sactuary) both full of fyne flour myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incēse: A bullocke from the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxē, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Pagiēl the sonne of Ochran.



On the twelfte daye, the captayne of the children of Nephtali, Ahira the sonne of Euan. His gifte was a syluer charger, worth an hundredth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferinge, an he goate for a synnofferinge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Ahira the sonne of Euan.

3 This is y dedication of the altare, what tyme as it was anoynted, vnto the which y captaynes of Israel offered these twolue syluer chargers, twolue syluer boules, twolue spones of golde: euery charger conteynynge an hundredth and thirtie Sycles of syluer, and euery boule seuentye Sycles. So that y summe of all the syluer in the vessels, was two thousande and foure hundredth Sycles (after the Cycle of the Sanctuary). And the twolue spones of golde full of incense, conteyned euery one ten Sycles, after the Cycle of the Sanctuary: So that the summe of the golde in the spones, was an hundredth and twenty Sycles.

The summe of the catell for the burntofferings, was twolue bullockes, twolue rammes, twolue lābes of a yere olde with their meat-offerings: And twolue he goates for synn-offerings. And the summe of the catell for the healthofferings, was foure and twēty oxen, thre score rammes, and thre score he goates, thre score lābes of a yere olde. This is the dedication of the altare, after that it was anoynted.

"And whan Moses wente in to the Tabernacle of wytnes, y he might be commoned withall, he herde the voyce speakynge vnto him frō of the Mercy seate, which was vpō the Arke of witnes betwixte the two Cherubins, from thence was he cōmoned withall.

#### The viij. Chapter.

7 AND the LORDE talked with Moses, ⁊ sayde: Speake to Aaron, ⁊ saye vnto him: \*Whan thou settest vp y lāpes, thou shalt set the so, that they maye all seue geue light aboute vpō y candilstick. And Aaron

dyd so, ⁊ set y lampes vpō y candilstick, as y LORDE comaunded Moses. The worke of y candilstick was of beatē golde, both y shaft ⁊ floures therof: Acordynge to y visio that the LORDE had shewed Moses, euen so made he the candelstick.

And the LORDE spake vnto Moses, and sayde: Take the Leuites frō amonge the children of Israel, ⁊ cense them. But thus shalt thou do with them, that thou mayest cense them. Thou shalt sprenkle purifieng water vpon them, and lett a rasure go ouer their whole body, and washe their clothes, and then are they cleane. Then shall they take a yonge bullocke, and his meatofferynge of fyne floure myngled with oyle. And another yonge bullocke shalt thou take for a synn-offeringe.

And thou shalt brynge the Leuites before the Tabernacle of wytnesse, and gather together the whole congregacion of y children of Israel, and brynge the Leuites before the LORDE. And the children of Israel shall laye their handes vpon the Leuites. And Aaron shal waue y Leuites before the LORDE for the children of Israel, that they maye mynistr in the seruyce of the LORDE.

And the Leuites shall laye their handes vpon the heedes of the bullockes, and the one shalbe made a synnofferynge, the other a burntofferinge vnto the LORDE, to make an attouement for the Leuites. And thou shalt set the Leuites before Aaron and his sonnes, and waue them before the LORDE, and so shalt thou separate them from y children of Israel, that they maye be myne. Thē shall they go in, that they maye do seruyce in the Tabernacle of witnesse. Thus shalt thou cense thē, ⁊ waue them: for they are my gifte of the children of Israel, ⁊ and I haue taken them vnto me for all that openeth the Matrix, namely for the first borne of all the children of Israel.

For euery first borne amonge the children of Israel is myne, both of men and of catell,<sup>a</sup> sens the tyme that I smote all the first borne in the lande of Egipte, and sanctified them vnto myself, and toke the Leuites for all the first borne amonge the childrē of Israel, and gaue them for a gifte vnto Aarō and his sonnes from amonge the children of Israel, y they shulde do the seruyce of the children of Israel

<sup>a</sup> Exo. 25. c.

<sup>a</sup> Exo. 25. d.

<sup>†</sup> Num. 3. b.

<sup>b</sup> Exo. 13. a. Luc. 2. d.

in the Tabernacle of witnessse, to make attonemēt for the children of Israel, that there be not a plague amonge the children of Israel, yf they will come nye ꝑ Sanctuary.

And Moses with Aaron and the whole congregaciō of the childrē of Israel, dyd with the Leuites all as the LORDE had commaūded Moses. And they purified the Leuites, and wasshed their clothes. And Aaron waued them before the LORDE, and made attonement for them, that they might be cleane.

After that wente they in, to do their office in the Tabernacle of witnessse before Aaron and his sonnes: as the LORDE commaūded Moses concernynge the Leuites, euen so dyd they with them.

And the LORDE spake vnto Moses & sayde: This is it that belongeth vnto the Leuites: \* From fyue and twentye yeare and aboue, shal they go in to the office of the Tabernacle of witnessse. But frō fyftie yeare forth, they shal cease from the waitinge of the seruyce therof, and shall mynister nomore, but shal appoynte their brethren to waite and to serue in the Tabernacle of wytnesse: but the office shal not they execute. Thus shalt thou do with the Leuites in their seruyces, that euery one maye wayte vpon his awne charge.

#### The ix. Chapter.

AND the LORDE spake vnto Moses in the wilderness of Sinai, in ꝑ first moneth of the seconde yeare that they were departed out of the lande of Egipte, & sayde: \* Let the children of Israel kepe Easter in his season, euen vpon the fourtene daye of this moneth at euen, in his season shall they kepe it, acordinge to all the statutes & lawes therof. And Moses spake to ꝑ childrē of Israel, ꝑ they shulde kepe Easter. And they kep Easter vpō the fourtene daye of the first moneth at euen in the wilderness of Sinai. Acordinge to all that the LORDE cōmaūded Moses, euen so dyd the children of Israel.

Then were there certayne men defyled of a deed man, so that they coulde not kepe Easter vpon that daye: these came before Moses and Aaron the same daye, and sayde vnto him: We are defiled of a deed mā: wherfore shulde we be despyed, that we must not bringe oure giftes in his season amonge

the children of Israel? Moses sayde vnto them: Stonde styll, I wil heare what the LORDE commaundeth you.

And the LORDE spake vnto Moses, and sayde: Speake vnto the children of Israel, & saie: Whā eny man is defyled of a deed coarse, or is gone farre from you ouer the felde, \* or is amonge youre kynszfolkes, yet shall he kepe Easter, but in the seconde moneth vpō ꝑ fourtene daye at euen, and they shal eate it with vneleuded bred and sowre sawse, and shall leaue none of it vntyll the mornynge,† ner breake eny bone therof, and shal kepe it acordinge to all ꝑ maner of ꝑ Easter.

But he that is cleane, and not gone in a iourney, and is negligent to kepe the Easter, the same soule shal be roted out from amōge his people: because he brought not his gifte to the LORDE in his season, he shal beare his synne. And whan there dwelleth a straunger amonge you, he shal kepe Easter also vnto the LORDE, & shal holde it acordinge to ꝑ ordinance and lawe of ꝑ Easter. This statute shal be vnto you alike, to the straunger as to him that is borne in the londe.

And ꝑ same daye ꝑ the Habitation was set vp, a cloude couered it vpō the Tabernacle of witnessse, & at euen there was a symilitude of fyre vpon the Habitation vntill the mornynge. So came it to passe allwaye, ꝑ the cloude couered it by daye, & the symilitude of fyre by night. And whan the cloude was takē vp from the Habitation, then the children of Israel wente on their iourney. And loke in what place the cloude abode, there the childrē of Israel pitched their tentes. Acordinge to the worde of the LORDE toke the children of Israel their iourney, and acordinge to his worde pitched they their tentes. So longe as the cloude abode vpon the Habitation, they laye styll. And whan the cloude taried many dayes vpon the Habitation, the childrē of Israel wayted vpon the LORDE, & wente not on their iourney.

And whan it chaunced that the cloude abode vpō ꝑ Habitation eny space of dayes, then pitched they acordinge to the worde of the LORDE, & after the worde of the LORDE wente they on their iourney. Whan the cloude was there from the euenynge vntyll the mornynge, and so was taken vp, then wete they

\* Num. 4. c.    \* Exo. 12. a.    Leui. 23. a.    Num. 28. c.  
Deu. 16. a.    † 2 Par. 30. a.    † Exo. 12. g.    Iob. 19. d.

\* Exo. 40. c. e.    3 Re. 8. b.    Eze. 9. a.

on their iourney: and whether it was take vp by daye or by night, they iourneyed. But whan it taried vpon the habitacion two dayes, or a moneth, or a longe season, then laye the children of Israel, and iourneyed not: and so whan it was taken vp, they wente on their iourney. For accordinge to the mouth of the LORDE they laye, and after the mouth of the LORDE they iourneyed, so y they kepte the LORDES watch, accordinge to the worde of the LORDE by Moses.

The x. Chapter.

**A**ND the LORDE spake vnto Moses, and sayde: Make the two trompettes of beaten syluer, that thou mayest vse them, to call the cōgregacion together, and whan the hoost shal breake vp. Whan they blowe with both, then shall the whole congregacion gather them selues together vnto the before the dore of the Tabernacle of witnessse. Whan they blowe but with one, then the captaynes, the rulers ouer the thousandes in Israel shal gather them selues together vnto the. Whan ye trompe, then shal the hoostes that lye on the East syde, breake vp. And whan ye trompe the seconde tyme, the hoostes that lye on the South syde, shal breake vp. For ye shall trompe, whan they shal take their iourneys. \*But whan y congregacion is to be gathered together, ye shal blowe, and not trompe. This blowinge with the trompettes shal the sonnes of Aaron the prest do. And it shall be youre lawe for euer amonge youre posterities.

Whan ye go to a battayll in youre londe agaynst youre enemies y vexe you, ye shall trompe with the trompettes, that ye maye be remembred before the LORDE youre God, and delyuered from youre enemies.

**B** Like wyse whan ye are mery, and in youre feast dayes, & in youre new Monethes, ye shal blowe with the trompettes ouer youre burnt-sacrifices & healthofferings, y it maie be a remembraunce vnto you before youre God. I am the LORDE youre God.

Vpon the twentye daye in the seconde moneth of the seconde yeare, arose the cloude from the habitacion of witnessse. And the childrē of Israel wente on their iourney out of the wyldernesse of Sinai, and the cloude abode in the wyldernesse of Paran, First brake

vp (accordinge to the worde of the LORDE by Moses.) Namely, the baner of the hoost of Iuda wente forth first with their armies, and ouer their hoost was Nahasson the sonne of Aminadab. And ouer the hoost of the trybe of the children of Isachar was Nathaneel the sonne of Zuar. And ouer the hoost of the trybe of the children of Zabulon was Eliab the sonne of Elon. And the habitacion was taken downe, and the children of Gerson and Merari bare the habitacion.

After that wente the baner of the hoost of Ruben with their armies, and ouer their hoost was Elizur the sonne of Seducr. And ouer the hoost of the trybe of the children of Simeon was Selumiel the sonne of Zuri Sadai. And Eliasaph the sonne of Deguel ouer the hoost of the trybe of the children of Gad. Then wente the Kahathites forward also, and bare the Sanctuary, and caused y habitacion be set vp agaynst they came.

After that wente the baner of the hoost of the children of Ephraim with their armies, and ouer their hoost was Elisama the sonne of Amihud. And Gamaliel the sonne of Pedazur ouer the hoost of the trybe of the children of Manasse. And Abidan the sonne of Gedeoni ouer the hoost of the trybe of the children of Ben Iamin.

After that wente the baner of the hoost of the children of Dan with their Armyes, (and so were all the hoostes vp) and Ahieser the sonne of Ammi Sadai was ouer their hoost. And Pagiel y sonne of Ochran, ouer the hoost of the trybe of the children of Asser. And Ahira the sonne of Enan ouer the hoost of the trybe of the children of Nephthali. Thus the childrē of Israel wēte forth with their armies.

**D** And Moses spake vnto his brother in lawe, Hobab the sonne of Raguel of Madian: We go vnto the place, of the which y LORDE sayde: I wil geue it you: Come now with vs therfore, and we wil do y best with the, for the LORDE hath promysed good vnto Israel. But he answered: I wil not go with you, but wil go in to myne awne londe vnto my kynred. He sayde: Oh nay, leaue vs not: for thou knowest where is best for vs to pyche in the wyldernesse, and thou shalt be oure eye. And yf thou goest with vs, loke what good the LORDE doth vnto vs, the same wil we do vnto the. So they departed from the mount

\* Iudic. 3. d.    ° Num. 33. c.    Deut. 1. a.

° Num. 1. a.    ° Num. 4. a.



of the LORDE thre dayes iourney, & the Arke of the LORDES couenaunt wente before them those thre dayes iourney, to shewe thē where they shulde rest. And y<sup>e</sup> cloude of the LORDE was ouer them in the daye tyme, when they wēte out of y<sup>e</sup> tētes.

And whan the Arke wente forth, Moses sayde: \*Aryse LORDE, let thine enemies be scatered, and let them that hate the, flye before the. And whan it rested, he sayde: Come agayne O LORDE vnto the multitude of the thousands of Israel.

### The xi. Chapter.

**A**ND whan y<sup>e</sup> people waxed vnpaciēt, \*it displeased sore y<sup>e</sup> eares of y<sup>e</sup> LORDE. And whan the LORDE herde it, his wrath waxed whote, & the fyre of y<sup>e</sup> LORDE burnt amonge them, so y<sup>e</sup> it cōsumed the vttemost of y<sup>e</sup> hoost. Thē cryed the people vnto Moses. And Moses prayed vnto the LORDE. So y<sup>e</sup> fyre quenched. And the place was called Tabera, because the fyre of the LORDE burnt amonge them.

Then the comon sorte of people y<sup>e</sup> was amōge them, fell a lusting, and sat & wepte with the children of Israel, and sayde: Who wyll geue vs flesh to eate? We remembre the fish, the we ate in Egipte for naught, & Cucumbers, Melouns, lekes, onyons, & garleke: But now is oure soule dried awaye, oure eyes se nothinge then the Manna.

**B** The Manna was like Coriader sede, and to loke vpon, like Bedellion. <sup>b</sup>And the people ranne here and there, & gathered it, & grounde it in Milles, and beate it in morters, and baked it in pānes, and made cakes of it, and it had a taist like an oyle cake. And whan y<sup>e</sup> dew fell vpon the tētes in the night, y<sup>e</sup> Manna fell therwith.

Now whan Moses herde the people wepe amōge their kynreds, euery one in his tēt dore, then the wrath of the LORDE waxed excedinge whote. And it greued Moses also. And Moses sayde vnto the LORDE: Why vexest thou thy seruante? And why fynde not I fauoure in thy sight, y<sup>e</sup> thou layest y<sup>e</sup> burthen of all this people vpō me? Haue I thē cōceaued all this people, or begotten them, that thou shuldest saye vnto me: Cary them in thine armes (as a nurse beareth a childe)

vnto the londe, that thou hast sworne vnto their fathers? Where shal I get flesh, to geue all this people? They wepe before me, and saye: Geue vs flesh, that we maye eate. I am not able to beare all this people alone, for it is to heuy for me. And yf thou wylt deale thus with me: O kyll me then, yf I haue founde fauoure in thy sight, that I se not my wretchednesse.

And the LORDE saide vnto Moses: **D** Gather vnto me <sup>t</sup>seuentye men amonge the Elders of Israel, whom thou knowest y<sup>e</sup> they are the Elders in y<sup>e</sup> people and officers ouer them, and brynge them before the Tabernacle of witnesse, and set them there with the: then wil I come downe, and talke with the euen there, & take of thy sprete that is vpon the, and putt it vpon them, that they maye beare the burthen of the people with the, y<sup>e</sup> thou beare not all alone.

And vnto y<sup>e</sup> people thou shalt saye: Sāctifye youre selues agaynst tomorow, <sup>e</sup>y<sup>e</sup> maye eate flesh: for youre wepyng is come in to the eares of the LORDE, ye that saye: Who shal geue vs flesh to eate? for we were well at ease in Egipte. <sup>t</sup>Therefore shal the LORDE geue you flesh to eate, not one daye, not two, not fyue, not ten, not twentye dayes longe, but a moneth longe, tyll it go out at youre noses, and tyll ye lothe it: euen because ye haue refused the LORDE, which is amōge you, and haue wepte before him, & sayde: <sup>t</sup>Wherfore wente we out of Egipte?

And Moses sayde: **E** Sixe hundreth thousande <sup>f</sup>fote men are there of the people amōge whom I am, and thou sayest: I wyll geue you flesh to eate a moneth lōge. Shal the shepe and oxen be slayne to be ynough for them? Or shal all the fishes of the see be gathered together, to be sufficient for them? The LORDE sayde vnto Moses: <sup>t</sup>Is the LORDES hande shortened then? But now shalt thou se, whether my wordes shall be fulfilled in dede, or no?

And Moses wēte out, and tolde the people y<sup>e</sup> worde of the LORDE, and gathered the seuentye men amonge the Eldest of the people, & set them rounde aboute the Tabernacle. Then came the LORDE downe in a cloude, & spake vnto him, & toke of the sprete y<sup>e</sup> was vpon him, & put it vpon the seuentie Elders.

\* Psal. 67. a.    \* Exo. 16. a.    Deut. 9. d.    <sup>b</sup> Exod. 16. f.    † Eze. 8. b.    † Leui. 20. a.    Iosu. 3. b.    1 Re. 16. a.

<sup>a</sup> Exo. 16. b.    <sup>e</sup> Nu. 21. a.    <sup>f</sup> Exo. 12. f.    Num. 1. f. and 33. a.    † Esa. 50. a. and 59. a.



And when the sprete rested vpon them, they prophced, and ceased not.

**F** But in the hoost there remayned yet two men, of whom the one was called Eldad, & other Medad, & the sprete rested vpon them. For they were wrytten vp also, & yet were they not gone out vnto the Tabernacle, and they prophced in the hoost. Then ran there a lad, & tolde Moses, & sayde: Eldad and Medad prophcie in the hoost. Then answered Iosua & sonne of Nun Moses seruauante (whom he had chosen) and sayde: My lorde Moses for bydde them. But Moses sayde vnto him: Art thou gelous for my sake? \* wolde God, & all the people of & LORDE coule prophcie, and that & LORDE wolde geue them his sprete. So Moses and the Elders of Israel gat them to the hoost.

**C** Then wente out the wynde from & LORDE, & caused quayles to come from the see, & scatred the ouer the hoost, here a dayes iourne, there a dayes iourney rounde aboute & hoost, two cubytes hye aboue & earth. Then the people stode vp all that daye and all & night, and all the nexte daye, and gathered quayles: and he that gathered the leest, gathered ten Homers, & they kylled them rounde aboute the hoost.

But whye & flesh was yet betwene their tethe, & or euer it was vp, the wrath of the LORDE waxed whote amonge the people, & slewe them with an excedinge greate slaughter. Therefore is the same place called the graues of lust, because the voluptuous people were buried there. From the lust-graues toke the people their iourney vnto Hazeroth, and abode at Hazeroth.

### The xij. Chapter.

**A**ND Miriam & Aaron spake agaynst <sup>d</sup>Moses because of his wife the Morian: which he had taken, because he had takē a Morian to wife, and they sayde: Doth the LORDE speake onely thorow Moses? Speaketh he not also by vs? And the LORDE herde it. <sup>§</sup> But Moses was a very meke man, aboue all men vpon earth. And haistely spake the LORDE vnto Moses, and to Aaron, and to Miriam: Go out ye thre vnto

& Tabernacle of wytnesse. And they wente out all thre.

Then came the LORDE downe in the cloudy piler, & stode in the dore of the Tabernacle, & called Aaron & Miriam, & they both wete out. And he sayde: Heare my wordes: Yf eny man be a prophet of the LORDE, vnto him wil I shewe my self in a vision, or wil speake vnto him in a dreame. But not so with my seruauant Moses, which is faithfull in all my house. ¶ Mouth to mouth speake I vnto him, & he seyth the LORDE in his fashion, not thorow darke wordes or licknesses: Wherefore were ye not afrayed then to speake agaynst my seruauant Moses?

And & wrath of the LORDE waxed whote **B** ouer them, & he turned him awaye, and & cloude also departed from the Tabernacle. And beholde, then was Miriam become leporous, as it were snowe. And Aaron turned him vnto Miriam, and sawe that she was leporous, and sayde vnto Moses: Oh my lorde, put not the synne vpon vs, which we haue foolishly committed and synned, that she be not as one that commeth deed out of his mothers wombe: It hath eaten vp half hir flesh already.

But Moses cried vnto the LORDE, & sayde: Oh God, heale her. The LORDE sayde vnto Moses: Yf hir father had spyte in hir face, shulde she not be ashamed seuē dayes? ¶ Let her be shut out of & hoost seuē dayes, after & let her be receaued agayne. So Miriam was shut out of the hoost seuē dayes, & the people wente no farther, tyll Miriam was receaued againe. Afterwarde departed the people from Hazeroth, and pitched in & wilderness of Paran.

### The xij. Chapter.

**A**ND the LORDE spake vnto Moses, & **A** sayde: Sende forth men to spye out & lande of Canaan (which I wil geue vnto & children of Israel) of euery trybe of their fathers a man, and let them all be such as are captaynes amonge them. Moses sent the out of the wilderness of Paran, according to the worde of the LORDE, such as were all heades amonge the children of Israel, and these are their names:

\* Ioei 2. f. 1 Cor. 14. a.    \* Exo. 16. c.    <sup>d</sup> Psal. 77. c.    <sup>†</sup> 1 Cor. 10. a.    <sup>c</sup> Num. 33. c.    <sup>d</sup> Deu. 24. b.    <sup>†</sup> Exo. 2. d.    <sup>§</sup> Eccli. 45. a.    <sup>c</sup> Psal. 98. b.    <sup>f</sup> Heb. 3. a.

¶ Exo. 33. c.    <sup>c</sup> 2 Pa. 26. d.    ¶ Leu. 13. 14.    <sup>a</sup> Num. 33. c.    <sup>d</sup> Deut. 1. d.

Samma the sonne of Zacur, of the trybe of Ruben. Saphat the sonne of Hori, of the trybe of Simeon. Caleb ſonne of Iephune, of the trybe of Iuda. Igeal the sonne of Ioseph, of the trybe of Isachar. Hosea the sonne of Nun, of ſonne of Ephraim. Palti the sonne of Raphu, of the trybe of Ben Iamin. Gadiel the sonne of Sodi, of ſonne of Zabulon. Gaddi the sonne of Susi, of the trybe of Ioseph of Manasse. Ammiel the sonne of Gemalli, of the trybe of Dan. Sethur ſonne of Michael, of the trybe of Asser. Nahebi the sonne of Vaphsi, of the trybe of Nephtali. Guel the sonne of Machi, of the trybe of Gad. These are the names of the men, whom Moses sent forth to spye out the lande. As for Hosea the sonne of Nun, Moses called him Iosua.

**B** Now whan Moses sent the forth to spye out the lande of Canaan, he sayde vnto the: Go vp southwarde, and get you vp to the mountaynes, and loke vpon the lande how it is: and the people that dwell therein, whether they be stronge or weake, fewe or many: and what maner of lande it is that they dwell in, whether it be good or bad: & what maner of cities they be that they dwell in, whether they be fenced with walles, or not: and what maner of lande it is, whether it be fatt or leane, and whether there be trees therein, or not. Be of a good corage, and bringe of the frutes of the lande. It was euen aboute the tyme, that grapes are first ripe.

They wente vp, & spied the lande, from ſonne of wildernes of Zin, vntyll Rehob, as me go vnto Hemath. They wente vp also towarde the south, and came vnto Hebron, where Ahiman was, and Sesai and Thalmay, the children of Enack (Hebron was buylded seven yere before Zoan in Egipte.)

**C** And they came to the ryuer of Escol, and there they cut downe a cluster of grapes, and caused two to beare it vpon a staffe, pomegranates also and fygges. The place is called the ryuer of Escol, because of the cluster of grapes, which the children of Israel cut downe there.

And whan they had spied out the lande, they turned bake againe after fourtye daies, and wente, and came to Moses and Aaron, & to the whole congregacion of ſonne of children of Israel in to ſonne of wildernes of Paran, euē vnto

Cades, and brought them worde agayne, and to the whole congregacion, how it stode, and let them se the frute of the lande, and tolde them, and sayde: We came in to ſonne of lande, whither ye sent vs, where it floweth with mylke and hony, and this is the frute therof: sauynge that stronge people dwell therein, and the cities are exceedinge stronge and greate. And we sawe the children of Enack there also. The Amalechites dwell in the south countre, the Hethites, and Iebusites and Amorites dwell vpon the mountaynes, but the Cananites dwell by the see, and aboute Iordane.

**D** Howbeit Caleb stilled ſonne of people that was agaynst Moses, and sayde vnto them: Let vs go vp, and conquere the lande, for we are able to ouercome it. But the men that wente vp with him, sayde: <sup>b</sup> We are not able to go vp agaynst that people, for they are to stronge for vs. And of the lande that they had searched, they brought vp an euell reporte amonge the childre of Israel, and saide: The lande that we haue gone thorow to spye out, eateth vp the indwellers therof: and all the people that we sawe therein, are men of greates stature. We sawe giantes there also, yee giantes as the children of Enack: and we semed in oure sighte as ſonne of greshoppers, and so dyd we in their sighte.

#### The xiiij. Chapter.

**T**HEN the whole cōgregacion toke on, <sup>a</sup> and cryed, and the people wepte ſonne of night. And all the childre of Israel murmured agaynst Moses and Aaron, and the whole congregacion sayde vnto them: Oh that we had dyed in the lande of Egipte, or that we might dye yet in this wyldernes. Wherefore bryngeth the **LORDE** vs in to this lande, that oure wyues shulde fall thorow the swerde, and oure children be a praye? Is it not better, that we go agayne in to Egipte? And they sayde one to another: Let vs make a captayne, and go in to Egipte agayne.

But Moses & Aaron fell vpon their faces before ſonne of whole cōgregacion of the multitude of the childre of Israel. <sup>\*</sup> And Iosua ſonne of Nun, & Caleb ſonne of Iephune (which also had spied out the lande) rente their clothes, & spake to the whole cōgregacion of the children of Israel: The lande ſonne of we haue walked thorow to spye it out, is a very good

<sup>a</sup> Deut. 1. d. <sup>b</sup> Nu. 14. f. <sup>c</sup> Deut. 1. a. Psal. 105. c.

<sup>\*</sup> Eccli. 46. b. 1 Mach. 2. f.

lande. Yf the LORDE haue lust vnto vs, he shal brynge vs in to the same londe, ⁊ geue it vs, which is a lāde that floweth with mylke ⁊ hony. But in anye wyse rebell not ye agaynst the LORDE, ⁊ \* feare not ſ̄ people of this lande, for we wil eate thē vp as bred. Their defence is departed frō them, † but the LORDE is with vs, be not ye afraied of them.

33 And all the people, bad stone them with stones. Then appeared the glory of the LORDE in the Tabernacle of witnesse vnto all the children of Israel, ⁊ the LORDE sayde vnto Moses: How longe shal this people blaspheme me? And how longe wil it be, or they beleue me, for all the tokēs that I haue shewed amouge them? I wil smyte them with pestilence ⁊ destroye thē, ⁊ wil make of the a greater ⁊ mightier people then this is.

⁊ But Moses sayde vnto ſ̄ LORDE: Then shal ſ̄ Egipcians heare it (for with thy power hast thou brought this people from amōge thē) so shal it be tolde the inhabiteurs of this lande also, which haue herde, ſ̄ thou O LORDE art amouge this people, ſ̄ thou art sene from face to face, ⁊ that thy cloude stondesth ouer them, ⁊ that thou goest before them in the cloudy piler on the daye tyme, and in the fyrie piler on the night season. Yf thou shuldest now slaye this people as one man, then the Heythen that haue herde so good reporte of the, shulde saye: "The LORDE was not able to brynge the people in to the londe, that he sware vnto them, therefore hath he slayne them in the wyldernes.

C So let the power of the LORDE now be greate, acordinge as thou hast spoken and sayde: The LORDE is of longe sufferance and of greate mercy, and forgeueth synne and trespass, and leaueth no man innocent, ⁊ visiteth the mysdzede of the fathers vpon the children in to the thirde and fourth generacion. O be gracious now vnto the synne of this people acordinge to thy greate mercy, like as thou hast forborne this people also, euer from Egipte vnto this place. And the LORDE sayde: I haue forgeuē it, as thou hast saide. But as truly as I lyue, all ſ̄ worlde shal be full of my glory. ⁊ For of all

ſ̄ men that haue sene my glory ⁊ my tokens, which I dyd in Egipte and in the wilderness, and tempted me now ten tymes, ⁊ haue not herkened vnto my voyce, there shall not one se the londe that I sware vnto their fathers: nether shal eny of them that haue blasphemed me, se it. † But my seruānt Caleb, because there is another maner sprete with him, ⁊ because he hath folowed me, him wil I brynge in to the lande, which he hath gone thorow, ⁊ his sede shal conquere it, and ſ̄ Amalechites also and the Cananites, that dwell in the lowe countrees. Tomorow turne you, and get you to the wyldernes, in the waye towarde the reed see.

D And ſ̄ LORDE spake vnto Moses ⁊ Aaron, ⁊ sayde: How lōge shal this euell multitude murmur agaynst me? For I haue herde the murmuringe of the childrē of Israel, ſ̄ they haue murmured agaynst me. Tell them therefore: § As trulye as I lyue (sayeth ſ̄ LORDE) I wil do vnto you, euen as ye haue spoken in myne eares: Your carcasses shal lye in this wilderness. And all ye that ¶ were nombred from twentye yeare and aboue, which haue murmured agaynst me, shall not come in to the lande (cōcernynge the which I lift vp my hāde, ſ̄ I wolde let you dwell therein) saue Caleb ſ̄ sonne of Iephune, and Iosua the sonne of Nun.

Your children, of whom ye sayde: ¶ They shalbe a spoyle, them wyll I brynge in, so ſ̄ they shal knowe the lande, which ye haue refused. But ye with youre carcasses shall lye in this wilderness, and youre children shal wander in this wilderness fortye yeares, ⁊ beare youre whordome, tyll youre carcasses be waisted in the wilderness, acordinge to the nombre of ſ̄ fortye dayes, wherin ye spyed out the londe. ¶ A daye for a yeare, so ſ̄ § fortye yeares ye shall beare youre mysdzede, that ye maye knowe what it is, when I withdrawe my hande. Euen I the LORDE haue sayde it, ⁊ wil do it in dede vnto all this euell congregacion, that haue lift vp them selues agaynst me: In this wilderness shall they be consumed, and there shal they dye.

⁊ So there dyed and were playged before the LORDE all the mē, whom Moses sent to spye out the lāde, ⁊ came agayne, and made the whole cōgregacion to murmur agaynst it,

\* Deut. 20. a. † Rom. 8. d. ⁊ Exo. 32. c. § Deut. 9. d. ⁊ Exo. 13. d. ¶ Exo. 32. c. ¶ Nu. 26. g.

Deut. 1. c. and 2. c. † Iosua. 14. b. § Nu. 32. b. ¶ Num. 1. a. ¶ Deut. 1. f. ¶ Eze. 4. a. ¶ 1 Cor. 10. a.



because they brought vp a mysreporthe of the lande, that it was euell. But Iosua the sonne of Nun, and Caleb y sonne of Iephune were left alyue, of the men that wente to spye out the lande. And Moses spake these wordes vnto all the children of Israel. Thē toke the people greate sorowe.

**F** And they arose early in y mornynge, and wente vp to the toppe of y mountayne, and sayde: <sup>a</sup>Lo, here are we, and will go vp to the place, wherof the LORDE hath sayde: for we haue synned. But Moses sayde: wherfore go ye on this maner beyonde y worde of the LORDE? It shall not prospere with you: go not vp (for y LORDE is not amōge you) y ye be not slayne before youre enemies. For the Amalechites and Cananites are there before you, & ye shal fall thorow y swerde, because ye haue turned youre selues from the LORDE, and the LORDE shal not be with you.

But they were blinded to go vp to the toppe of the mountaine: neuertheles the Arke of the LORDES couenaunt & Moses came not out of the hooste. Then came downe y Amalechites & Cananites which dwelt vpon that mountayne, and smote them and hewed them, euen vnto Horna.

#### The xvj. Chapter

**A**ND the LORDE talked with Moses, and sayde: Speake to the childrē of Israel, & saye vnto them: Whan ye come in to the lande of youre dwellinge, which I shal geue you, and wil do sacrifice vnto the LORDE, whether it be a burntofferynge, or an offrynge for a speciall vowe, or a frewyll offerynge, or youre feast offerynges, that ye maye make a swete sauoure vnto the LORDE, of oxen or of shepe.

<sup>b</sup>He y wil offire now his gifte vnto y LORDE, shal brynge for the meatofferynge a tēth deale of fyne flour myngled with oyle of the fourth parte of an Hin, and wyne for y drynkofferynge the fourth part of an Hin also: to the burnt-offerynge, or any other offerynge, whan a lambe is offred. But whā there is a ramme offred, thou shalt make the meatofferynge two tēth deales of fyne flour myngled with oyle, of the thirde parte of an Hin, and y thirde parte of an Hin of wyne also for a drynkofferynge: this shalt thou offire for a swete sauoure vnto the LORDE.

**B** But yf thou wilt offire an oxe for a burnt-offerynge, or for a speciall vowe offerynge, or for an healthofferynge vnto the LORDE, thou shalt brynge to the oxe, the meatoffrynge, euen thre tenth deales of fyne flour mingled with half an Hin of oyle, & half an Hin of wyne for a drynkoffrynge. This is an offerynge of a swete sauoure vnto the LORDE. Thus shalt thou do with an oxe, with a ramme, with a lambe, and with a goate. Acordinge as the nombre of the offerynges is, thereafter shall the nombre of the meatofferynges and drynkofferynges be also.

He that is one of youre selues, shall do this, that he maye offire a sacrifice of a swete sauoure vnto the LORDE. And yf there dwell a straunger with you, or is amōge youre kynszfolkes, and wil do an offerynge vnto the LORDE for a swete sauoure, the same shal do as ye do. Let there be one statute for the whole cōgregation, both vnto you and to the straungers. A perpetuall statute shal it be vnto youre posterities, that the straunger be euē as ye before y LORDE. One lawe, and one ordinaunce shalbe vnto you and to the straunger that dwelleth with you.

And the LORDE talked with Moses, & sayde: Speake to the children of Israel, and saye vnto them: Whan ye come in to the lande, in to y which I shal brynge you, so that ye eate the bred of the londe, ye shal heue vp an Heueofferynge vnto the LORDE, namely, a cake of the firstlings of youre dowe shall ye geue for an Heueofferynge: \* as the Heueofferynge of the barne, euen so shal ye geue the firstlings of youre dowe also vnto the LORDE, for an Heueofferynge amonge youre posterities.

**C** And whan ye thorow ignoraunce ouer se eny of these commaundementes, <sup>d</sup>which the LORDE hath spoken by Moses, and all y the LORDE hath commaunded you by Moses (from the daye that the LORDE beganne to commaunde for youre posterities) and the cōgregation do ought ignorauntly, thē shal the whole cōgregation offire a yonge bullocke from amonge the greate catell to a burnt-offerynge, for a swete sauoure vnto the LORDE, with his meatofferynge and drynk-offerynge as the maner is, and an hegoate for a synofferynge. And so shal the prest make an attonement for the whole cōgregation

<sup>a</sup> Deut. 1. f.<sup>b</sup> Leuit. 2. a. and 6. b.<sup>c</sup> Exo. 23. c.

Deut. 8. c.

\* Leui. 23. b.

<sup>d</sup> Leui. 4. c.



of the children of Israel, and it shalbe forgeuen them: for it is an ignoraunce. And they shal brynge these their giftes for an offerynge vnto the LORDE, and their synofferynge before the LORDE for their ignoraunce, and it shalbe forgeuen the whole congregacion of the childrē of Israel, ⁊ the straunger also ⁊ dwelleth amonge you, for so moch as all the people is in soch ignoraunce.

Yf one soule synne thorow ignoraunce,<sup>a</sup> the same shal brynge a she goate of a yere olde for a synofferynge. And the prest shall make an attonement for soch an ignoraunt soule with the synofferynge for the ignoraunce before the LORDE, that he maye reconceyle him, and it shal be forgeuen him. And it shal be one lawe, (that ye shal do for ⁊ ignoraunce) both vnto him that is borne amonge the children of Israel, and to the straunger that dwelleth amonge you.

<sup>b</sup> But yf a soule do ought presumptuously, whether he be one of youre selues or a straunger, he hath despysed the LORDE: ⁊ same soule shalbe roted out from amonge his people: because he hath despysed the worde of the LORDE, and hath left his commaundement vndone: that soule shall vtterly perishe, his synne shalbe vpon him.

**D** Now whyle the children of Israel were in the wyldernesse, they founde a man gatherynge stickes vpon the Sabbath daye. And they that founde him gatherynge stickes, brought him vnto Moses and Aaron, and before the whole congregacion. <sup>c</sup> And they put him in preson, for it was not declared what shulde be done vnto him. The LORDE sayde vnto Moses: The man shall dye the death, the whole congregacion shal stone him without the hoost. Then the whole cōgregacion brought him out of ⁊ hoost, and stoned him that he dyed. as ⁊ LORDE commaunded Moses.

And ⁊ LORDE sayde vnto Moses: Speake to the childrē of Israel, ⁊ saye vnto thē, <sup>d</sup> ⁊ they make them gardes vpon ⁊ quarters of their garmentes amonge all youre posterities, and put yalowe rybandes vpon the gardes in ⁊ quarters. And ⁊ gardes shal serue you, ⁊ ye maye loke vpon thē, and remembre all the cōmaundementes of the LORDE, ⁊ do them: that ye order not youre selues after ⁊ meanyng of youre awne hert, ner go a whorynge

after youre awne eyes. Therefore shal ye remembre and do all my commaundementes, and be holy vnto youre God. I am the LORDE youre God, which brought you out of the lande of Egipte, to be youre God. Euen I the LORDE youre God.

### The xvi. Chapter.

**A**ND Corah the sonne of Iezehar the sonne of Kahath, <sup>e</sup> the sonne of Leui, with Dathan and Abiram the sonne of Eliab, and On the sonne of Peleth, ⁊ sonnes of Rubē, stode vp agaynst Moses, with certayne men amonge the childrē of Israel, two hundredre ⁊ fyftie captaynes of the congregacion, councelers, ⁊ famous men. And they gathered them selues agaynst Moses ⁊ Aarō ⁊ sayde vnto them: Ye make to moch a doo, <sup>f</sup> for all the congregacion is holy euery one, and the LORDE is amonge them: Why lifte ye youre selues vp then aboute the congregacion of the LORDE?

Whan Moses herde ⁊, he fell vpō his face, ⁊ saide vnto Corah, ⁊ to all his company: Tomorrow shal ⁊ LORDE shewe who is his, ⁊ who is holy to come vnto him. Whō so euer he choseth, ⁊ same shal come vnto him. This do: Take ⁊ censors, thou Corah ⁊ all thy cōpanye, ⁊ do fyre therin, ⁊ put incense thereon tomorrow before the LORDE: then whom so euer the LORDE choseth, the same shal be holy. Ye make to moch a doo, ye children of Leui.

And Moses sayde vnto Corah: Heare ye childrē of Leui, Is it not ynough vnto you, <sup>g</sup> ⁊ ⁊ God of Israel hath separated you frō ⁊ multitude of Israel, ⁊ ye shulde come nye him, to do the seruyce of the dwellynge place of the LORDE, and stonde before the people to mynister vnto them? He hath caused the and all thy brethren the childrē of Leui with the, to come nye vnto him: and now ye seke the presthode also. Thou and all thy cōpany conspyre agaynst the LORDE. What is Aaron, that ye shulde murmur agaynst him?

And Moses sent to call Dathā ⁊ Abirā ⁊ sonnes of Eliab. But they sayde: We wil not come vp. Is it to litle ⁊ thou hast brought vs out of ⁊ lande of Egipte (⁊ floweth with mylke ⁊ hony) to kyll vs in ⁊ wildernesse: but thou must raigne ouer vs also? How goodly well hast thou brought vs in to a londe,

<sup>a</sup> Leui. 4. f. <sup>b</sup> Heb. 10. c. <sup>c</sup> Leui. 24. c. <sup>d</sup> Deut. 22. b.

<sup>e</sup> Eccli. 45. d. <sup>f</sup> Exo. 19. a. <sup>g</sup> Num. 3. a.

that floweth with milke and hony, ⁊ geuē vs felde and vynyards in possession? Wilt thou put out these mens eyes? We will not come vp.

Then was Moses very wroth, ⁊ saide vnto ꝑ LORDE: Turne ꝑ not vnto their meatofferings. I haue not takē so moch as an Asse frō thē, nether haue I hurte eny of thē. And Moses sayde vnto Corah: Tomorrow be thou ⁊ all thy companie before ꝑ LORDE, thou, and they, ⁊ Aaron. And take euery one his censer, and put incense therin, and come before the LORDE, euery one with his censer (that is two hundreth and fiftie censers) and both thou and Aaron take either his censer.

And euery one toke his censer, and put fyre therin, and layed incense thereon, and came before the dore of the Tabernacle of witnes, and Moses and Aaron also. And Corah gathered ꝑ whole congregaciō agaynst thē before the dore of the Tabernacle of witnes.

But ꝑ glory of the LORDE appeared before ꝑ whole congregation. And ꝑ LORDE spake vnto Moses ⁊ Aaron, ⁊ sayde: Separate youre selues frō this congregaciō, ꝑ I maye shortly consume them. And they fell vpon their faces, ⁊ sayde: O God, thou God of the spretes of all flesh, yf one man haue synned, wilt thou therefore be wroth ouer the whole congregacion? And the LORDE spake vnto Moses, ⁊ saide: Speake to the congregaciō, and saye: Come vp from ꝑ dwellynge of Corah, and Dathan, and Abiram.

And Moses stode vp, ⁊ wente vnto Dathan ⁊ Abiram, ⁊ the Elders of Israel folowed him, ⁊ he spake to ꝑ cōgregaciō, ⁊ saide: Departe frō ꝑ tentes of these vngodly mē ⁊ touche nothinge ꝑ is theirs, ꝑ ye perishe not in eny of their synnes. And they gat them vp from the dwellynge of Corah, Dathan, ⁊ Abiram. But Dathan and Abirā came out, and stode in the dore of their tentes, with their wyues, and sonnes and children.

And Moses sayde: Hereby shal ye knowe that the LORDE hath sent me, to do all these workes, and that I haue not done them of myne awne hert. Yf these men dye the comon death of all men, or be vysited as all men are vysited, then hath not the LORDE sent me. But yf the LORDE make a new thinge, and the earth open hir mouth, and swalowe them with all that they haue, so ꝑ they go downe quyeke in to hell, thē shal ye

knowe, that these men haue blasphemed the LORDE.

And whā he had spokē out all these wordes, ꝑ grouēde cloue asunder vnder thē, ⁊ the earth opened hir mouth, ⁊ swallowed thē, with their houses, ⁊ all the mē ꝑ were with Corah, ⁊ all their substañce, and they wente downe quyeke in to the hell, with all that they had.

And the earth closed vpō them, ⁊ so they perished from amonge ꝑ congregaciō. And all Israel ꝑ were aboute thē, fled at ꝑ crye of thē, for they sayde: That ꝑ earth swalowe not vs also. Morouer the fyre came out frō the LORDE, and consumed the two hundreth and fyttye men, that offred the incense.

And the LORDE spake vnto Moses, ⁊ sayde: Speake to Eleasar ꝑ sonne of Aaron ꝑ prest, ꝑ he take vp ꝑ censers out of ꝑ burninge, ⁊ scater ꝑ fyre here ⁊ there (For the censers of these synners are halowed thorow their soules) ꝑ they maye be beatē in to thinne plates, ⁊ fastened vpon ꝑ altare. For they are offred before ꝑ LORDE, ⁊ halowed: and they shalbe a token vnto ꝑ childrē of Israel.

And Eleasar the prest toke ꝑ brasen censers which they ꝑ were burnt, had offred, ⁊ bet thē to plates, to fasten thē vpon ꝑ altare for a remēbraunce vnto ꝑ children of Israel ꝑ no straunger (and he that is not of ꝑ sede of Aaron) come nye to offre incense before the LORDE, ꝑ it happē not vnto him as vnto Corah and his companie, acordinge as the LORDE sayde vnto him by Moses.

On the nexte morow murmured ꝑ whole congregacion of ꝑ childrē of Israel against Moses ⁊ Aarō, ⁊ saide: Ye haue slayne ꝑ people of ꝑ LORDE. And whan the cōgregaciō was gathered agaynst Moses ⁊ Aarō, they turned thē towarde ꝑ Tabernacle of witnes. And beholde, thē ꝑ cloude couered ꝑ Tabernacle, ⁊ ꝑ glory of ꝑ LORDE appeared. And Moses ⁊ Aarō wēte in before ꝑ Tabernacle of witnes. And ꝑ LORDE spake vnto Moses ⁊ sayde: Get you out of this cōgregacion, I wil shortly consume thē. And they fell vpon their faces. And Moses sayde vnto Aaron: Take the cēser ⁊ put fyre therin frō of the altare, ⁊ laye incēse thereon, ⁊ go soone to the cōgregacion, ⁊ make an attonement for them. For the wrath is gone out from the LORDE, and the plage is begōne amonge the people.

• Deu. 11. a. Nu. 26. b. Psal. 105. b.

And Aaron dyd as Moses sayde, & ranne in the myddest amonge *ſ* congregaciō. And beholde, *ſ* plage was begōne. And he burnt incēse & made an attonemēt for the people, \* & stode betwene the deed & the lyuynge, and the plage ceased. But there were fourtene thousande, and seuē hundredth deed in the plage, besydes them that dyed aboute the busynesse of Corah. And Aaron came agayne vnto Moses before the dore of the Tabernacle of witnessse. And the plage ceased.

## The xliij. Chapter.

**A**ND *ſ* LORDE spake vnto Moses, & sayde: Speake to the children of Israel, & take of thē twolue staues, of euery captayne of his fathers house one, and wryte euery mans name vpon his staffe. But Aarons name shalt thou wryte vpon the staffe of Leui. For euery heade of their fathers house shal haue a staffe. And laye thē in the Tabernacle of witnessse, before the witnessse where I testifie vnto you. And loke whom I shall chose, his staffe shal florish, *ſ* I maye styll the grudgings of the children of Israel, which they grudge agaynst you.

And Moses spake vnto the childrē of Israel, & all their captaynes gaue him twolue staues, euery captayne a staffe, after *ſ* house of their fathers. And Aarons staffe was amonge their staues also. And Moses layed the staues before the LORDE in the Tabernacle of witnessse.

**13** On the morow whā Moses wēte in to *ſ* Tabernacle of witnessse, he fōūde *ſ* + Aarōs rodde of the house of Leui florished, and brought forth blossoms, & bare almondes. And Moses brought forth all *ſ* staues frō *ſ* LORDE before all *ſ* childrē of Israel, that they might se it. And they toke euery mā his staffe.

The LORDE sayde vnto Moses: Bring Aarōs staffe againe before the wytnesse, *ſ* it maye be kepte for a tokē to the children of rebellion, that their murmuringes maye cease fro me, lest they dye.

Moses dyd as *ſ* LORDE cōmaunded him. And *ſ* childrē of Israel sayde vnto Moses: Beholde, we cōsume awaie, we are destroyed, & perishe. Who so cōmeth nye *ſ* dwellynge place of *ſ* LORDE, he dyeth. Shal we thē vtterly cōsume awaie?

## The xliij. Chapter.

**A**ND the LORDE sayde vnto Aaron: **A** Thou & thy sonnes, & thy fathers house with the shal beare the myszdede of *ſ* Sāctuary: & thou & thy sonnes with the, shall beare the myszdede of youre presthode. † But thy brethren of the trybe of Leui thy father, shal come nye the, & be ioyned vnto the, that they maye mynistrer vnto *ſ*. But thou & thy sonnes with the, shal mynistrer before *ſ* Tabernacle of witnessse. And they shal wayte vpō thy seruyce & vpon *ſ* seruyce of the whole Tabernacle. But nye vnto the vessels of *ſ* Sāctuary & to the altare, shall they not come, *ſ* both they & ye dye not: howbeit they shal be ioyned vnto the, to wayte vpō the mynistracion in the Tabernacle of witnessse, in all the seruice of the Tabernacle. And there shal no straunger come nye vnto you.

Therefore wayte now vpon the seruice of the Sanctuary, and vpon the seruice of the altare, that there come no more wrath vpon the children of Israel. For lo, I haue takē youre brethrē the Leuites frō amonge the children of Israel, to be youre gifte, for a presente vnto *ſ* LORDE, to do *ſ* seruyce in *ſ* Tabernacle of witnessse. As for *ſ*, and thy sonnes with the, ye shal waite vpon youre prestes office, that ye maye ministrer in all maner busynes of the altare, and within the vayle: for youre prestes office geue I vnto you for a gifte to do seruyce. Yf a straunger come nye, he shall dye.

And the LORDE sayde vnto Aaron: beholde, I haue geuen the my Heueofferynges: And all that the children of Israel halowe, haue I geuen vnto the, and to thy sonnes for a perpetuall dewtye. This shalt thou haue of the most holy thinges that they offer. All their giftes with all their meatofferings, and with all their synofferynges, and with all their trespace offerynges, that they geue me, the same shal be most holy vnto the and thy sonnes. In the most holy place shalt thou eate it. All that are males shall eate therof: For it shal be holy vnto the.

The Heue offerynge of their giftes in all the Waueofferynges of the children of Israel, † haue I geuen vnto the also, and to thy sonnes, and to thy daughters for a perpetuall dewtye. Who so is cleane in thy house, shal eate

\* Sap. 18. d.

† Eccli. 45. e. Heb. 9. a.

† Num. 3. a.

\* Leu. 7. d.



therof. All the fat of the oyle, and all  $\hat{y}$  fat of the wyne and corne of their firstlinges, that they geue vnto the LORDE, haue I geuen vnto  $\hat{y}$ . The first frutes of all that is in their londe, which they bringe vnto the LORDE, shal be thine. Who so euer is cleane in thine house, shal eate therof.

All dedicate thinges in Israel shal be thine. All that breaketh the Matrix amonge all flesh, which they brynge vnto the LORDE, whether it be man or beest, shalbe thine. But so, that thou cause the firstborne of mā to be redemed, and that thou cause the first borne of vnclane beestes to be redemed also (They shal redeme it when it is a moneth olde, and shall geue it lowse for money, euen for fyue Sycles, after the Sytle of the Sanctuary, \* which Sytle is worth twentye Geras.)

But the first frutes of an oxe, or lambe, or goate shalt thou not cause to be redemed for they are holy. Their bloude shalt thou sprenkle vpon the altare, and their fat shalt thou burne for an offerynge of a swete sauoure vnto  $\hat{y}$  LORDE. Their flesh shalbe thine, like as  $\hat{y}$  Wauebrest and  $\hat{y}$  right shulder is thine also. All the Heueofferings that  $\hat{y}$  childrē of Israel halowe vnto  $\hat{y}$  LORDE, haue I geuen vnto the,  $\tau$  to thy sonnes,  $\tau$  to thy doughters with the for a perpetuall dewtie. This shalbe a salted couenānt for euer before  $\hat{y}$  LORDE, vnto the and thy sede with the.

And the LORDE sayde vnto Aarō: Thou shalt inheret nothings in their londe,\* ner haue eny porciō amonge them: for I am thy porcion, and thine enheritaunce amōge the children of Israel. Vnto the children of Leui haue I geuen all the tithes in Israel to inheritance, for  $\hat{y}$  seruyce which they do vnto me in the Tabernacle of witness, that from hēce forth the children of Israel come not nye the Tabernacle of witness, to lade them selues with synne, and to dye: But the Leuites shal do the seruyce in the Tabernacle of witness,  $\tau$  shal beare their synne, for a perpetuall lawe amonge youre posterities. † And they shall inheret none inheritance amonge the children of Israel. For  $\hat{y}$  tithes of the childrē of Israel, which they Heue vnto  $\hat{y}$  LORDE, haue I geuen vnto the Leuites for an heretage. Therefore haue I sayde vnto them, that they shall inheret no inheritance amonge the children of Israel.

And  $\hat{y}$  LORDE talked with Moses,  $\tau$  saide: Speake to the Leuites,  $\tau$  saye vnto them: Whā ye take of  $\hat{y}$  childrē of Israel  $\hat{y}$  tithes,  $\hat{y}$  I haue geuen you of thē for youre inheritance, ye shal take an Heueofferynge of the same vnto the LORDE, euen the tenth of the tithe. And the same youre Heueofferynge shall ye reken, as though ye gaue corne out of the barne, and fullnesse out of the wynepresse.

Thus shal ye geue an Heueofferynge vnto the LORDE of all youre tithes, which ye take of the children of Israel,  $\hat{y}$  ye maie geue the same Heueofferynge of  $\hat{y}$  LORDE, vnto Aarō  $\hat{y}$  prest. And all  $\hat{y}$  ye geue of  $\hat{y}$  tythes,  $\tau$  halowe vnto  $\hat{y}$  LORDE for a gifte,  $\hat{y}$  same shall be his of the best. And saye thou vnto them: Whan ye thus Heue vp  $\hat{y}$  fat therof, it shal be rekened vnto the Leuites as the increase of the barne, and as the increase of the wine presse. And ye maye eate it in all places, ye  $\tau$  youre children: for it is youre rewarde for youre seruyce in the Tabernacle of witness: and ye shal not lade synne vpon you in the same, whan ye Heue the fat therof, and vnhalowe not the halowed thinges of the children of Israel, and ye shal not dye.

### The xix. Chapter.

AND the LORDE spake vnto Moses  $\tau$  Aarō  $\tau$  sayde: This custome shall be a lawe, which the LORDE hath cōmaunded,  $\tau$  sayde: Speake vnto  $\hat{y}$  children of Israel,  $\hat{y}$  they brynge vnto  $\hat{y}$  a reed cow without spot, wherin is no blemyshe,  $\tau$  vpon whō there came neuer yock: and ye shal geue her vnto Eleasar the prest,† which shall brynge her without the hooste, and cause her to be slayne there before him.

And Eleasar  $\hat{y}$  prest shal take of hir bloude with his fynger, and sprenkle it seuen tymes straight towarde the dore of the Tabernacle of witness, and † cause the cow to be burnt before him, both hir szkynne and hir flesh, and hir bloude also with hir donge. And the prest shal take Cedar wodd and ysope, and purple woll, and cast it vpō the cow as she burneth,  $\tau$  he shal washe his clothes, and bathe his body with water, and thē go in to the hoost, and be vnclane vntyll  $\hat{y}$  euē.

And he that burnt her, shal wash his clothes

\* Exo. 30. b. Leu. 27. d. Eze. 45. b. † Deut. 18. a. Eze. 44. d. † Ios. 13. b.

† Heb. 13. b. † Exo. 29. b. Leui. 4. c.



also with water, and bathe his body in water, ⁊ be vnclene vntyll ⁊ euen. And one ⁊ is cleane, shal gather vp the \* aszshes of ⁊ cow, and poure them without the hoost in a cleane place, that they maye be kepte there, for sprenklinge water to the congregacion of the childrē of Israel, for it is a synofferinge. And he that gathered vp the aszshes of the cow, shall wash his clothes, and be vnclene vntyll the euen. This shalbe a perpetuall lawe vnto ⁊ children of Israel, and to the straungers that dwell amonge you.

¶ Who so now toucheth a deed mā, shal be vnclene seuen dayes: the same shall purifie himself here with, on the thirde daye and on the seuenth daie, and then shall he be cleane. And yf he purifye not himself on the thirde daye, ⁊ on the seuenth daye, thē shall he not be cleane. But whā eny mā toucheth a deed personne, and wil not purifie himself, he defyleth the dwellynge of the LORDE, and the same soule shal be roted out of Israel, because the sprenklinge water is not sprenkled vpon him: and he is vnclene, as long as he letteth not himself be poured therof.

¶ This is the lawe. Whan a mā dyeth in ⁊ tente, who so euer goeth in to the tente, and all ⁊ is in the tente, shal be vnclene seū daies. And euery open vessel that hath no lydd nor couerynge, is vnclene. And who so euer toucheth one ⁊ is slayne with the swerde vpon ⁊ felde, or eny other deed, or a deed mans bone, or a graue, ⁊ same is vnclene seū dayes.

So now for the vnclene personne, they shal take of ⁊ aszshes of this burnt synofferinge, ⁊ put springinge water theron in to a vessell, and a cleane man shall take † ysope, ⁊ dyppe it in the water, and sprenkle it vpon the tente, and vpon all the vessels, and all the soules that are therein. Likewise also vpon him, ⁊ hath touched a deed mans bone, or a slayne personne, or a deed body, or a graue.

And he that is cleane, shal sprenkle vpon the vnclene, ⁊ thirde daye, ⁊ the seūth daie, ⁊ purifye him on ⁊ seūth daye. And he shal washe his clothes, ⁊ bathe him self with water, and so at euen he shalbe cleane.

¶ But he ⁊ is vnclene, and wil not purifye him self, ⁊ same soule shal be roted out of ⁊ cōgregacion. For he hath defyled the Sanc-

tuary of the LORDE, ⁊ is not sprēkled with sprēklinge water, therfore is he vn cleane. And this shalbe a perpetuall lawe vnto thē. And he ⁊ sprenkled with the sprēklinge water, shall wash his clothes also. And who so euer toucheth the sprēklinge water, shal be vn cleane vntill the euen. † And what so euer he toucheth, shalbe vn cleane: ⁊ loke what soule he toucheth, shalbe vn cleane vntill the euen.

### The xx. Chapter.

AND the childrē of Israel came with the whole cōgregacion in to the wilderness of Zin in the first moneth, § ⁊ the people abode at Cades. And there dyed Miriam, ⁊ was buried there. And the congregacion had no water, ⁊ they gathered them selues together agaynst Moses ⁊ Aaron, ⁊ the people chode with Moses, ⁊ sayde: Wolde God ⁊ we had perished, ¶ whan oure brethrē perished before the LORDE. Wherfore haue ye brought the congregacion of the LORDE in to this wilderness, ⁊ we shulde dye here with oure catell? And wherfore haue ye brought vs out of Egipte in to this place, where men can not sowe, where are nether fygges, ner vynes, ner pomegranates, ⁊ where there is no water to drynke?

And Moses ⁊ Aaron wēte frō the congregacion vnto ⁊ dore of ⁊ Tabernacle of witnessse, ⁊ fell vpon their faces. And the glory of the LORDE appeared vnto them. And the LORDE spake vnto Moses, and sayde: ¶ Take the staffe, ⁊ gather the cōgregacion together, thou ⁊ thy brother Aaron, ⁊ speake vnto the rocke before their eyes, ⁊ it shall geue his water. And thus shalt thou prouyde thē water out of the rocke, ⁊ geue the congregacion drynke, and their catell also.

Thē toke Moses the staffe before ⁊ LORDE, as he commaunded him, ⁊ Moses ⁊ Aaron gathered the congregacion together before the rocke, ⁊ sayde vnto thē: Heare ye rebellions: Shal we prouyde you water out of this rocke? And Moses lift vp his hande, ⁊ smote ⁊ rocke with the staffe two tymes. ¶ Then came ⁊ water out abundantly, so ⁊ the cōgregacion dranke, and their catell also.

But the LORDE sayde vnto Moses ⁊ Aaron: ¶ Because ye beleued me not, to

\* Heb. 9. b.

¶ Num. 31. c. Eccli. 34. d. Agg. 2. b.

† Psal. 50. a.

‡ Leui. 17. d.

§ Nu. 33. d.

§ Deut. 1. f. ¶ Nu. 16. e. ¶ Exo. 17. b. ¶ 1 Cor. 10. a.

¶ Psal. 77. b.

Deut. 1. f. and 31. a.

sanctifye me before y childre of Israel, ye shal not bringe this congregacion in to the londe that I shal geue the. This is y water of strife, where the children of Israel stroue with the LORDE and he was sanctified vpon them.

And Moses sent messaungers fro Cades vnto y kynge of y Edomites: This worde sendeth the thy \*brother Israel: Thou knowest all y trauaile that happened vnto vs, how that oure fathers wente downe in to Egipte, & how we haue dwelt in Egipte a longe tyme, & how the Egiptians dealte euell with vs & oure fathers. And we cryed vnto y LORDE which herde oure voyce, and sent his angell, & hath brought vs out of Egipte: And beholde, we are at Cades in y cite without the borders of thy londe. † O let vs go thorow thy londe, we wyl not go thorow y felde ner vynyardes, ner drynke the water out of the fountaynes. We wyl go the hye strete, and turne nether to y right hande ner to y lefte, tyll we be come past y borders of thy councoun.

But the Edomite answered him: Thou shal not go by me, † or I wyl come agaynst y with y swerde. The children of Israel saide vnto him: We wil go y comō hye waye, & yf we or oure catell drynke of thy water, we wil paye for it: we wil do nothinge, but passe thorow on fote only. But he sayde: Thou shalt not go thorow, And the Edomites came out agaynst them with a mightie people & a strōge hande. Thus y Edomites denied to graunte Israel passage thorow the borders of the lande. And Israel turned awaye from them.

And the children of Israel brake vp fro Cades, and came with the whole congregacion vnto mount Hor. And the LORDE spake vnto Moses & Aaron at mount Hor harde vpon the coastes of y lande of y Edomites, & sayde: Let Aarō be gathered vnto his people: for he shal not come in to y lande y I haue geuen vnto y children of Israel, because ye were dishobedient vnto my mouth at the water of strife. Take Aaron and Eleasar his sonne, and brynge them vp vnto mount Hor, and strype Aaron out of his vestimentes, and put the vpon Eleasar his sonne and there shall Aaron be gathered (vnto his people) and dye.

Then dyd Moses as the LORDE commaunded him, and they wente vp vnto Mount Hor in y sight of the whole congregacion. And Moses toke Aarons clothes, & put the vpon Eleasar his sonne. † And Aaron dyed there, euen aboue vpon the mount. And Moses & Eleasar came downe from the mount. And whan the whole congregacion sawe that Aaron was awaye, they mourned for him thirtie daies thorow out the whole house of Israel.

### The xxi. Chapter.

AND whan Arad<sup>s</sup> the kynge of the Cananites (which dwelt towarde the south) herde, that Israel came in by y waie y the spyes had founde out, he fought agaynst Israel, and toke some of them presoners. Then vowed Israel a vowe vnto y LORDE, and sayde: Yf thou wylt geue this people vnder my hande, I wyl vtterly destroye their cities. And the LORDE herde y voyce of Israel, and delyuered them the Cananites, and they vtterly destroyed them with their cities also. † And he called the place Horma.

Then departed they fro mount Hor on y waye towarde the reed see, that they might go aboute the lande of the Edomites. And the soules of the people faynted by the waie † and they spake agaynst God and agaynst Moses: Wherefore hast thou brought vs out of the lande of Egipte, to slaye vs in the wilderness? For here is nether bred ner water, and oure soule lotheth this lighte meate.

Than sent the LORDE fyrie serpentes amonge the people, which bote the peple, so that there dyed moch people in Israel. The came they vnto Moses, and sayde: We haue synned, because we haue spoken agaynst the LORDE and agaynst the. † Praye thou vnto the LORDE, that he take awaye the serpentes from vs. And Moses prayed for the people.

Then sayde the LORDE vnto Moses: Make the a brasen serpente, and set it vp for a token. Who so euer is bytten, and loketh vpon it, shal lyue. † Then made Moses a serpent of brasse, and set it vp for a token: and whan a serpent had bytten eny man, he behelde the brasen serpente, and recouered.

\* Iudic. 11. c.

\* Gen. 25. c.

† Num. 21. c.

1 Mac. 5. e.

† Eze. 35. a. Abd. 1. b.

† Deut. 2. a.

† Num. 33. d.

† Deut. 10. b. and 33. g.

† Nu. 33. d.

† Iudic. 1. d.

† Deut. 2. a.

† Num. 11. d.

† Exo. 8. b.

3 Re. 13. b. Act. 8. c.

† Ioh. 3. b.

4 Re. 18. a.

<sup>a</sup> And the children of Israel departed, and pitched in Oboth. And from Oboth they wente on, and pitched in Igin by Abarim in the wyldernesse ouer agaynst Moab, on the Eastsyde. From thence departed they, & pitched by the ryuer of Sared. From thence departed they, and pitched on this syde Arnon, which is in the wyldernesse, and commeth out of the coastes of the Amorites. For Arnon is the border betwixte Moab and <sup>c</sup> Amorites. Wherefore it is spoken in the boke of the warres of the **LORDE**: And go with violence both on the ryuer of Arnon, & on the founteyne of the riuier, which boweth downwarde to dwell at Ar, & leaneth thereon, to be the border of Moab.

And from thence they came to the well. This is the well, wherof the **LORDE** spake vnto Moses: gather the people together, I wil geue them water. Then sange Israel this songe, and they sange one after another ouer the well: This is the well, that the prynces dygged: the nobles amonge the people haue digged it thorow <sup>f</sup> teacher and their staues.

And from this wyldernes they wente vnto Mathana, & from Mathana vnto Nahaliel, and from Nahaliel to Bamoth, and frō Bamoth vnto the valley that lieth in <sup>f</sup> felde of Moab at the toppe of Pisga, and turneth toward the wyldernesse.

And Israel sent messangers vnto Sihō the kynge of the Amorrites, & caused to saye vnto him: Let me go thorow thy lande, we wyl not turne in to <sup>f</sup> felde ner in to the vynyardes: nether will we drynke the water of the welles, <sup>f</sup> hye strete wil we go, till we be past the borders of thy countre.

<sup>d</sup> Howbeit Sihon wolde not geue the children of Israel licence to go thorow the coastes of his londe, but gathered all his people together, and wente out agaynst Israel in the wyldernesse. And whan he came to Iaheza, he fought agaynst Israel. Neuerthelesse Israel smote him with the edge of the swerde, and conquered his lande from Arnon vnto Iabock, and vnto the children of Ammon. For the borders of the children of Ammon were strōge. So Israel toke all these cities, and dwelt in all the cities of <sup>f</sup> Amorites, namely at Heszbōn, and in the townes belonging therto. For Heszbōn the cite was Sihons the kynge of the Amorites, and he had

foughten before with the kynge of the Moabites, and conquered all his londe from him vntyll Arnon.

Wherefore it is sayde in the prouerbe: Come vnto Heszbōn, let vs buylde and prepare <sup>f</sup> cite of Sihon. For there is a fyre gone out of Heszbōn, and a flamme from the cite of Sihon, which hath consumed Ar of <sup>f</sup> Moabites, and the citisens of <sup>f</sup> toppe of Arnon. Wo vnto the Moab, thou people of Camos art vndone. His sonnes are put to flighte, & his daughters brought captiue vnto Sihon the kynge of the Amorites. Their glory is come to naught from Heszbōn vnto Dibon: waisted are they vnto Nopha, which reacheth vnto Mediba. Thus dwelt Israel in the lande of the Amorites.

And Moses sent out spyes vnto Iahezar, & they toke the townes belongynge therto, & cōquered the Amorites <sup>f</sup> were therein. And they turned, <sup>b</sup> & wente vp the waye toward Basan. Then Og the kynge of Basan wete out agaynst them with all his people, to fight in Edrei. And <sup>f</sup> **LORDE** sayde vnto Moses: Feare him not, for I haue geuen him with his lande & people in to thy hande, & thou shalt do with him, as thou dydest with Sihon the kynge of the Amorites, which dwelt at Heszbōn. And they smote him, & his sonnes, & all his people (so <sup>f</sup> there remayned none) & cōquered the londe. Afterwarde wete <sup>f</sup> children of Israel, & pitched in <sup>f</sup> felde of Moab beyonde Iordane by Iericho.

### The xxiij. Chapter.

<sup>a</sup> **A**ND whan Balac <sup>f</sup> sonne of Ziphor sawe all that Israel had done vnto the Amorites, and that the Moabites were sore afrayed of the people (<sup>f</sup> was so greate) and that the Moabites stode in feare of the children of Israel, he sayde vnto <sup>f</sup> Elders of the Madianites: Now shal this heape lick vnto all that is aboute vs, euē as an oxe licketh vp the grasse in the felde. (And Balac <sup>f</sup> sonne of Ziphor was kynge of the Moabites at that tyme.)

And he sent out messangers vnto <sup>a</sup> Balaam the sonne of Beor, which was an interpreter. (The same dwelt by the water of the lande of <sup>f</sup> children of his people) that they shulde call him, and he caused to saye vnto him: Beholde, there is come out of Egipte, a people, which couereth <sup>f</sup> face of <sup>f</sup> earth, and lyeth

<sup>a</sup> Num. 33. e.

<sup>b</sup> Deu. 3. a.

<sup>a</sup> Num. 23. b. Deu. 23. a.



ouer agaynst me. Come now therefore, and curse me this people, for they are to mightie for me, yf peraduenture I might be able to smyte them, and to dryue them out of the lande. For I wote, that whom thou blessest, he is blessed: and whom thou cursest, he is cursed.

13 And the Elders of the Moabites wente on with  $\hat{y}$  Elders of the Madianites, and had the rewarde of  $\hat{y}$  soyth sayenge in their handes, and they came vnto Balaam,  $\tau$  tolde him the wordes of Balaac. And he saide vnto thē: Tary here all night,  $\tau$  I will bringe you worde agayne, euen as the LORDE shal saye vnto me. So  $\hat{y}$  prynces of  $\hat{y}$  Moabites abode with Balaam.

And God came vnto Balaam,  $\tau$  sayde: What men are these, which are with  $\hat{y}$ ? Balaam sayde vnto God: Balac  $\hat{y}$  sonne of Ziphor the kynge of the Moabites hath sent vnto me: Beholde, there is a people come out of Egypte, and couereth the face of the earth, come now therefore,  $\tau$  curse me thē, yf peraduenture I maye be able to fighte with them,  $\tau$  to dryue thē out. But God sayde vnto Balaam: Go not with them,  $\tau$  curse not that people, for they are blessed.

C Then rose Balaam vp in the mornyng,  $\tau$  sayde vnto the prynces of Balac: Get you vnto youre londe, for the LORDE wyll not suffer me to go with you.

And the prynces of  $\hat{y}$  Moabites gat thē vp, came to Balac,  $\tau$  saide: Balaam refuseth to come with vs. Then sent Balac yet a greater cōpany of prynces,  $\tau$  more honorable thē they. When they came to Balaam, they tolde him: Balac  $\hat{y}$  sonne of Ziphor sendeth  $\hat{y}$  this worde: Oh refuse not to come vnto me, for I wyll promote the vnto hye honoure,  $\tau$  wil do what so euer thou sayest vnto me. Come I praye the, curse me this people.

Balaam answered,  $\tau$  sayde vnto  $\hat{y}$  seruantes of Balac: \* Yf Balac wolde geue me his house full of syluer  $\tau$  golde, yet coulde I not go beyonde  $\hat{y}$  worde of the LORDE my God, to do litle or greate. Neuertheles tary ye here this night,  $\hat{y}$  I maye wete, what the LORDE wil saye more vnto me. Then came God to Balaam by night,  $\tau$  saide vnto him: Yf the men are come to call the, get the vp then, and go with thē: but what I shal saye vnto the, that shalt thou do.

D Then rose Balaam vp in the mornyng,  $\tau$

\* Nu. 24. c.

saddled his Asse,  $\tau$  wente with the prynces of  $\hat{y}$  Moabites. But the wrath of God waxed whote, because he wēte. And the angell of  $\hat{y}$  LORDE stode in the waye, to withstode him. But he rode vpō his Asse,  $\tau$  two seruantes with him. And  $\hat{y}$  Asse sawe  $\hat{y}$  angell of  $\hat{y}$  LORDE stōdinge in  $\hat{y}$  waye,  $\tau$  his swerde drawn in his hāde. And  $\hat{y}$  Asse turned a syde out of  $\hat{y}$  waye,  $\tau$  wēte in to the felde. But Balaam smote her,  $\hat{y}$  she shulde go in the waye.

Then stode the angell of the LORDE in  $\hat{y}$  pathe by the vynyardes, where there were walles on both the sydes. And whan  $\hat{y}$  Asse sawe the angell of the LORDE, she wrenshed vnto the wall,  $\tau$  thrust Balaams fote vnto the wall. And he smote her agayne. Thē wēte the angell of the LORDE farther,  $\tau$  stode in a narrow place, where there was no waye to turne, nether to the righte hāde ner to  $\hat{y}$  lefte. And whan the Asse sawe the angell of the LORDE, she fell downe vnder Balaam. Then was Balaams wrath furious,  $\tau$  smote the Asse with a staffe.

Then opened the LORDE the mouth of  $\hat{y}$  Asse, and she sayde vnto Balaam: What haue I done vnto the, that thou hast smytten me now thre tymes? Balaam sayde vnto  $\hat{y}$  Asse: Because thou hast mocked me. Oh  $\hat{y}$  I had a swerde now in my hande, I wolde kyll the. The Asse sayde vnto Balaam: Am not I thine Asse, which thou hast rydden vpon in thy tyne vnto this daye? Was I euer wonte to do so vnto the? He sayde: No.

Then opened the LORDE the eyes of Balaam,  $\hat{y}$  he sawe  $\hat{y}$  angell of the LORDE stōdinge in  $\hat{y}$  waye,  $\tau$  a drawē swerde in his hāde. And he enclyned him selfe,  $\tau$  bowed downe with his face. And the angell of the LORDE sayde vnto him: Wherefore hast thou smyttē thine Asse now thre tymes? Beholde, I am come out to resistē  $\hat{y}$ , for thy waye is frowarde,  $\tau$  cōtrary vnto me. And  $\hat{y}$  Asse sawe me,  $\tau$  auoyded fro me thre tymes: or els yf she had not turned asyde fro me, I had slayne the,  $\tau$  saued the Asse alyue.

Then sayde Balaam vnto  $\hat{y}$  angell of  $\hat{y}$  LORDE: I haue synned, for I wyst not, that thou stodest in the waye agaynst me. And now yf it displease  $\hat{y}$ , I wil turne agayne. The angell of  $\hat{y}$  LORDE saide vnto him: Go with the mē: but thou shalt speake nothing els, then  $\hat{y}$  I shal saye vnto  $\hat{y}$ . So Balaam wente forth with the princes of Balac. Whan



Balac herde þæt Balaam came, he wente out to mete him (in the cite of the Moabites þæt lieth on the coaste of Arnon, which is on þæt vttemost border) ⁊ sayde vnto him: Dyd not I sende for þæt to call the? Wherefore earnest thou not then vnto me? Thinkest thou þæt I am not able to promote þæt vnto honoure? Balaam answered him: Lo, I am come vnto þæt. \*But how can I saye any thinge els, thē þæt God putteth in my mouth? þæt I must speake.

So Balaam wente with Balac, and they came vnto the cite on the vttemost border of his lande. And Balac slewe oxen and shepe, and sent for Balaam, and for the prynces that were with him.

### The xliiiij. Chapter.

**A**ND in the mornyng, Balac toke Balaam, and they wēte vp to the hye place of Baal, that from thēce he might se vnto the vttemost parte of þæt people. And Balaam sayde vnto Balac: Buylde me here seuen altares, and prouyde me here seuen bullockes, and seue rammes. Balac dyd as Balaam sayde. And both Balac and Balaam offred, on euery altare a bullocke ⁊ a ramme. And Balaam sayde vnto Balac: Stonde thou by thy burntofferynge, I wil go, yf happily the LORDE wil mete me, ⁊ call me, þæt I maye tell the, what so euer he sheweth me. And he wente his waye, as he sayde.

And þæt LORDE mett Balaam. And Balaam sayde vnto him: Seuen altares haue I prepared, and offred on euery altare a bullocke and a ramme. The LORDE put þæt worde in Balaams mouth, and sayde: Go agayne vnto Balac, and saye on this wise. And whan he came agayne vnto him, beholde, he stode by his burntofferynge, with all þæt prynces of the Moabites.

Then toke he vp his parable, ⁊ sayde: Balac the kyng of the Moabites hath caused to fet me out of Syria from the moūtaynes towarde the East, (⁊ sayde:) Come, curse me Iacob: come, defye me Israel. How shall I curse, whom God curseth not? How shal I defye, whom þæt LORDE defyeth not? For frō þæt toppe of þæt stonye rockes I se him, ⁊ from the hilles I beholde him. Beholde, þæt people shal dwell by thē selues, ⁊ shal not be rekened amōge the Heithē. Who can tell the dust of Iacob, ⁊ the nombre of the fourth parte of

Israel? My soule die þæt death of þæt righteous, and my ende be as the ende of these.

Thē saide Balac vnto Balaam: What doest thou vnto me? I caused to fet þæt for to curse myne enemies, ⁊ beholde, thou blessest thē. He answered ⁊ sayde: †Must I not kepe ⁊ speake þæt, which the LORDE putteth in to me mouth? Balac sayde vnto him: Come with me yet vnto another place, frō whence thou mayest se þæt vttemost parte of them, ⁊ not se them all, and curse me them there.

And he toke him vp to a fre place, eue vnto the toppe of Pisga, ⁊ buylde seuen altares, and offred on euery altare a bullocke ⁊ a ramme. And he sayde vnto Balac: Stonde so by thy burntofferynge, whyle I go yonder. And the LORDE mett Balaam, ⁊ put the worde in his mouth, ⁊ sayde: Go agayne vnto Balac, ⁊ saye on this wyse. And whan he came to him agayne, beholde, he stode by his burntofferynge with the prynces of the Moabites. And Balac sayde vnto him: What hath the LORDE sayde?

And he toke vp his parable, ⁊ sayde: Ryse vp Balac ⁊ heare, marke my testimony with thine eares thou sonne of Ziphor. †God is not a man þæt he shulde lye, ner a mans childe þæt eny thinge shulde repent him. Shulde he saye and not do? Shulde he speake ⁊ not make it good? Beholde, I am brought hither to blesse, I blesse, ⁊ can not go back there fro. There is no weerynes sene in Iacob, nether eny laboure in Israel. The LORDE his God is with him, ⁊ the kynges trompet is amōge thē. \*God hath brought thē out of Egipte, his strēgh is as of an Vnicorne. For there is no Sorcerye in Iacob, ⁊ no Soyth sayer in Israel. Whan the tyme cōmeth, it shal be saide vnto Iacob, ⁊ to Israel, what God doth. Beholde, the people shall ryse vp as a Lyonesse, ⁊ heue vp him self as a Lyon. He shal not lye downe, tyll he eate of the pray, and drynke the bloude of the slayne.

Then sayde Balac vnto Balaam: Thou shalt nether curse him ner blesse him. Balaam answered, ⁊ sayde vnto Balac: Haue I not tolde the: All þæt the LORDE speaketh, þæt must I do? Balac sayde vnto him: Oh come, I wil bryng þæt to another place, yf it maye happily please God, þæt thou mayest curse thē there. And he brought him vp to the toppe of mount Peor, þæt boweth towarde the

\* Num. 23. c.

† Nu. 22. f.

† 1 Cor. 1. a. and 10. b.

\* Nu. 24. b.

wyldernesse. And Balaam sayde vnto Balac: Buyld me here seuen altares, and prouyde me seuen bullockes and seuen rammes. Balac dyd as Balaam sayde, and offered on euery altare a bullocke and a ramme.

The xxiiij. Chapter.

**N**OW when Balaam sawe  $\hat{y}$  it pleased the LORDE, that he shulde blesse Israel, he wente not (as he dyd before) to seke witches, but set his face straight toward the wyldernesse, lifte vp his eyes, and sawe Israel, <sup>a</sup> how they laye accordinge to their trybes, and the sprete of God came vpon him, and he toke vp his parable, and sayde: <sup>a</sup> Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vision of  $\hat{y}$  Allmightie: which fell downe, and his eyes were opened.

How goodly are thy tētes O Iacob, and thy habitacions O Israel? Euen as the brode valleys, as the gardens by the waters syde, as  $\hat{y}$  tentes which the LORDE hath plāted,  $\tau$  as the Cedar trees vpon  $\hat{y}$  water. The water shal flowe out of his boket, and his sede shalbe a greate water. His kyngye shal be hyer then Agag,  $\tau$  his kyngdome shalbe exalted. God hath broughte hi out of Egipte, <sup>b</sup> his strength is as of an vnicone. He shal eate vp the Heithen his enemies, and grynde their bones to poulder, and shute thorow them with his arowes. <sup>c</sup> He hath layed him downe as a Lyon and as a Lyonesse. Who wyll rayse him vp? Blessed be he,  $\hat{y}$  blesseth the: and cursed, that curseth the.

Thē was Balac furious  $\bar{i}$  wrath against Balaam,  $\tau$  smote his hādes together,  $\tau$  sayde vnto him: I haue called the,  $\hat{y}$  thou shuldest curse myne enemies, and beholde, thou hast blessed thē now thre tymes:  $\tau$  now get the hēce to thy place. I thoughte  $\hat{y}$  I wolde promote the vnto honoure, but the LORDE hath kepte the backe from that worshippe.

**B**alaam answered him: Tolde not I thy messaungers (whom thou sendest vnto me)  $\tau$  sayde: <sup>d</sup> Yf Balac wolde geue me his house full of syluer and golde, yet coule I not go beyonde the worde of the LORDE, to do either euell or good after myne awne hert: but what  $\hat{y}$  LORDE speaketh, that must I

speake also. And now beholde, for so moch as I go to my people, come therfore, I wyll shewe the what this people shall do vnto thy people after this tyme.

And he toke vp his parable, and sayde: <sup>e</sup> Thus sayeth Balaam the sonne of Beor: Thus sayeth  $\hat{y}$  man, whose eyes are opened: Thus sayeth he which heareth the wordes of God,  $\tau$   $\hat{y}$  hath the knowlege of  $\hat{y}$  hyst, euē he  $\hat{y}$  sawe  $\hat{y}$  visiō of  $\hat{y}$  Allmightie,  $\tau$  fell downe,  $\tau$  his eyes were opened: I shal se him, but not now: I shal beholde him, but not nie at hāde. <sup>f</sup> There shal a starre come out of Iacob,  $\tau$  a cepter shall come vp out of Israel,  $\tau$  and shal smyte  $\hat{y}$  rulers of the Moabites, and ouercome all the children of Seth.

<sup>g</sup> Edom shalbe his possession, and Seir shalbe his enemies possessiō, but Israel shal do manfully. Out of Iacob shal come he  $\hat{y}$  hath dominion, and shall destroye the remnant of the cities.

And whā he sawe  $\hat{y}$  Amalechites, he toke vp his parable,  $\tau$  sayde: <sup>h</sup> Amalec the first amōge the Heithē,  $\tau$  but at  $\hat{y}$  last thou shalt perishe vtterly. And whan he sawe the Kenites, he toke vp his parable,  $\tau$  sayde: Strōge is thy dwellinge, and on a rocke hast thou put thy nest, neuertheles thou shalt be a burninge vnto Kain, tyll Assur take  $\hat{y}$  presoner.

And he toke vp his parable agayne,  $\tau$  sayde: Alas, who shal lyue, whā God doth this? And shippes out of Cītim shall subdue Assur and Eber. He him self also shal perishe vtterly. And Balaam gat him vp, and departed, and came agayne vnto his place, and Balac wente his waye also.

The xrv. Chapter.

**A**ND Israel dwelt in Sittim, <sup>i</sup> and the people beganne to commytte whordome with the daughters of the Moabites, which called the people vnto the sacrifice of their goddes. And the people ate and worshipped their goddes, <sup>ii</sup> and Israel submytted him self vnto Baal Peor. Then the wrath of the LORDE waxed whote vpon Israel, and he sayde vnto Moses: Take all the rulers of the people, and hange them vp vnto the LORDE agaynst  $\hat{y}$  Sonne, that the terryble wrath of the LORDE maye be turned awaye from Israel. And Moses sayde vnto the iudges of

<sup>a</sup> Num. 2. 3. <sup>e</sup> Nu. 24. c. <sup>b</sup> Nu. 23. d. <sup>f</sup> Ge. 49. b. <sup>c</sup> Nu. 22. c. <sup>g</sup> Nu. 24. a. <sup>d</sup> Matt. 2. a. <sup>h</sup> 2 Re. 8. a.

<sup>i</sup> 2 Re. 8. c. <sup>ii</sup> Exo. 17. c. <sup>iii</sup> 1 Re. 15. a. <sup>iiii</sup> Num. 33. e. <sup>v</sup> Psal. 105. d. <sup>vi</sup> Ios. 22. d.

Israel: Every man slaye his captayne, that haue submytted them selues vnto Baal Peor.

33 And beholde, one of the childrē of Israel wete in against his brethrē,<sup>a</sup> & ioyned him self to a Madianitish womā, in *ȝ* sighte of Moses & of the whole cōgregacion of *ȝ* childrē of Israel, which weped before the dore of *ȝ* Tabernacle of wytnesse. <sup>b</sup>Whan Phineas *ȝ* sonne of Eleasar the sonne of Aaron *ȝ* prest sawe *ȝ*, he rose vp out of the congregacion, & toke a swerde in his hande, & wente after the man of Israel in to the whore house, & thrust thē thorow, both the man of Israel and the woman, euē thorow the bely of her. Then ceased the plage from the children of Israel, \*and there were slayne in the plage foure and twente thousande.

Ⓒ And *ȝ* LORDE spake vnto Moses, & saide: <sup>c</sup>Phineas the sonne of Eleasar the sonne of Aaron *ȝ* prest, hath turned my wrath awaie from the childrē of Israel thorow his gelousy for my sake amonge them, *ȝ* I shulde not cōsume the childrē of Israel in my gelousy. Wherefore saye: beholde, I geue him my *†*couenaunt of peace, and he shal haue it, & his sedē after him, euē the couenaunt of an euer lastinge presthode, because he was gelous for his Gods sake, and made an attonement for the children of Israel.

The man of Israel that was slayne with the Madianitish woman, was called Simri the sonne of Salu, a captayne of the house of the father of the Simeonites. The Madianitish woman also that was slayne, was called Coszbi, *ȝ* daughter of Zur, which was a ruler of the people of a kynred amonge the Madianites.

And the LORDE spake vnto Moses, & sayde: <sup>d</sup>Vexe the Madianites, & smyte them, for they haue vexed you with their wyles, wherby they haue bigyled you thorow Peor, and thorow their sister Coszbi the daughter of a captayne of *ȝ* Madianites, which was slayne in the daye of the plage, for Peors sake, and the plage came after.

#### The xxi. Chapter

34 **A**ND whan the giltyte bloude was shed, the LORDE sayde vnto Moses & vnto Eleasar *ȝ* sonne of Aaron *ȝ* prest: <sup>e</sup>Take the summe of the whole cōgregacion of the childrē of Israel from twente yeare & aboue, after

their fathers houses, all *ȝ* are able to go forth to the warre in Israel. And Moses & Eleasar the prest spake vnto them (in the felde of the Moabites besyde Iordane ouer against Iericho) namely vnto all thē that were twente yeare olde & aboue, as the LORDE cōmaunded Moses. And these are *ȝ* childrē of Israel, that came out of Egipte.

<sup>f</sup>Ruben *ȝ* first borne sonne of Israel. The childrē of Ruben were, Hanoch: of whom cōmeth *ȝ* kynred of the Hanochites. Pallu: of whom cōmeth the kynred of the Palluites. Hesron: of whom cōmeth the kynred of the Hesronites. Carmi: of whom cōmeth *ȝ* kynred of the Carmites. These are the kynreds of the Rubenites. And the nombre of thē was, thre & fourtye thousande, seuen hundreth & thirtie. But the childrē of Pallu were, Eliab. And the children of Eliab were Nemuel, and Dathan and Abiram.

This is *ȝ* Dathan & Abirā, those famous men in the congregacion, <sup>g</sup>which stode vp agaynst Moses and Aaron in the cōpany of Corah, whan they rose vp agaynst the LORDE, & the earth opened hir mouth, and swallowed thē with Corah, whā the cōpany dyed, what tyme as the fyre consumed two hundreth & fiftie men, & they became a tokē. But the children of Corah dyed not.

<sup>h</sup>The childrē of Simeon in their kynreds were, Nemuel: of whō cōmeth the kynred of *ȝ* Nemuelites. Iamin: of whom cōmeth *ȝ* kynred of *ȝ* Iaminites. Iachin: of whō cōmeth the kynred of the Iachinites. Sera: of whom cōmeth *ȝ* kynred of the Sarahites. Saul: of whom cōmeth the kynred of the Saulites. These are the kynreds of the Simeonites, two & xx. M. & two hundreth.

The childrē of Gad in their kynreds were Zephon: of whom cōmeth *ȝ* kynred of *ȝ* Zephonites. Haggi: of whom cōmeth the kynred of *ȝ* Haggites. Suni: of whom cōmeth *ȝ* kynred of *ȝ* Sunites. Aseni: of whom cōmeth *ȝ* kynred of the Asenites. Eri: of whō cōmeth the kynred of the Erites. Arod: of whom cōmeth the kynred of the Arodites. Ariel: of whom cōmeth *ȝ* kynred of *ȝ* Arielites. These are the children of Gad, in their nombre fourtye thousande and fyue C.

<sup>i</sup>The children of Iuda, Er & Onan, which

<sup>a</sup> Deut. 23. c.

<sup>b</sup> 1 Mac. 2. c.

<sup>c</sup> 1 Cor. 10. a.

<sup>d</sup> Eccli. 45. c. 1 Mac. 2. f.

<sup>e</sup> Mal. 2. a.

<sup>f</sup> Num. 31. a.

<sup>g</sup> Exo. 30. b. Num. 1. a.

<sup>h</sup> Gen. 46. b. 1 Par. 6. a.

<sup>i</sup> Num. 16. a.

<sup>j</sup> 1 Par. 5. a.

<sup>k</sup> Gen. 38. a.



both dyed in the lāde of Canaan. But ſ children of Iuda in their kynreds, were, Sela: of whom cōmeth the kynred of the Selanites. Phares: of whom cōmeth the kynred of the Pharesites. Serah: of whom cōmeth ſ kynred of ſ Serahites. The childrē of Phares, were Hesron: of whom commeth the kynred of the Hesronites. Hamul: of whom cōmeth the kynred of the Hamulites. These are the kynreds of Iuda, in their nombre, sixe and seentye thousande and fyue hundreth.

The children of Isachar in their kynreds were, Thola: of whom commeth the kynred of the Tholaites. Phuaa: of whom cōmeth ſ kynred of the Phuaaites. Iasub: of whō commeth the kynred of the Iasubites. Simron: of whom cōmeth the kynred of ſ Simronites. These are the kynreds of Isachar, in nombre, foure and thre score thousande, ʒ thre hundreth.

The children of Zabulon in their kynreds were, Sered, of whom cōmeth the kyured of ſ Seredites. Elon: of whom cōmeth ſ kynred of ſ Elonites. Iahelel: of whom cōmeth the kynred of the Iahelelites. These are ſ kynreds of Zabulon, in their nōbre, thre score thousande, and fyue hundreth.

¶ The children of Ioseph in their kynreds were, Manasses ʒ Ephraim. The childrē of Manasse were, Machir: of whom commeth the kynred of the Machirites. And Machir begat Gilead: of whom cōmeth ſ kynred of ſ Gileadites. And these are ſ childrē of Gilead, Hieser: of whom cōmeth the kynred of ſ Hieserites. Helech: of whom cōmeth ſ kynred of the Helechites. Asriel: of whōm commeth the kynred of the Asrielites. Sichē: of whom cōmeth the kynred of ſ Sichemites. Simida: of whō cōmeth ſ kynred of ſ Simidites. Hephher: of whom cōmeth ſ kynred of ſ Hephherites. And Zelaphead was ſ sonne of Hephher, <sup>b</sup> ʒ had no sonnes, but daughters, whose names were: Mahela, Noa, Hagla, Milca and Thyrsa. These are the kynreds of Manasse, in their nombre, two and fifty thousande and seuen hundreth.

The childrē of Ephraim in their kynreds were, Suthelah: of whom cōmeth ſ kynred of the Suthelahites. Becher: of whom cōmeth ſ kynred of the Becherites. Thahan: of whom cōmeth the kynred of the Thahanites. The childrē of Suthelah were, Eran: of whom

cōmeth ſ kynred of ſ Eranites. These are ſ kyureds of the childrē of Ephraim, in their nombre, two and thirtie thousande and fyue hundreth. These are the childrē of Ioseph in their kynreds.

The childrē of Ben Iamin in their kynreds were, Bela: of whom cōmeth ſ kyured of the Belaites. Aszbel: of whom cōmeth ſ kynred of the Aszbelites. Ahiram: of whom cōmeth the kynred of the Ahiramites. Supham: of whom cōmeth the kynred of the Suphamites. Hupham: of whom commeth the kynred of the Huphamites. And the childrē of Bela were, Ard ʒ Naeman: of whom commeth the kynred of the Ardites ʒ Naemanites. These are the children of Ben Iamin in their kynreds, in nombre, fyue ʒ fourtye thousande and sixe hundreth.

The childrē of Dan in their kynreds were, Suham: of whom cōmeth the childrē of ſ Suhamites. These are ſ kynreds of Dan in their generacions, ʒ they were all together in nombre, foure and thre score thousande ʒ foure hundreth.

The childrē of Asser in their kynreds were, Iemna: of whom cōmeth the kynred of the Iemnites. Iesui: of whom commeth the kynred of the Iesuites. Bria: of whom cōmeth the kynred of the Bryites. And ſ childrē of Bria, were Heber: of whom commeth the kynred of the Hebrites. Melchiel: of whō commeth the kynred of the Melchielites. And the daughter of Asser was called Sarah. These are the kynreds of the children of Asser, in their nombre, thre and fifty thousande and foure hundreth.

¶ The childrē of Nephtali in their kynreds were, Iaheziel: of whom cōmeth the kynred of the Iahezielites. Guni: of whom cōmeth ſ kynred of ſ Gunites. Iezer: of whom cōmeth ſ kynred of the Iezerites. Sillem: of whō cōmeth ſ kyured of ſ Sillemites. These are ſ kynreds of the childrē of Nephtali in their generacions, in their nombre, fyue ʒ fourtye thousande and foure hundreth.

This is the summe of the children of Israel: sixe hundreth thousande, a thousande seuen hundreth and thirtie.

And ſ LORDE spake vnto Moses, ʒ sayde: Vnto these shalt thou deuyde the lōde to enheritaunce, accordinge to the nombre of ſ names. <sup>d</sup> To many shalt thou geue the more

<sup>a</sup> Iosu. 17. a.<sup>b</sup> Nu. 27. a. 1 Par. 8. b.<sup>c</sup> Eccli. 16. b.<sup>d</sup> Num. 32. f. Iosu. 11. d.



enheritaunce, and to few the lesse, vnto euery one shall be geue<sup>d</sup> accordinge to their nombre: yet shall the londe be deuyded by lott. Accordinge to *ŷ* names of the trybes of their fathers shal they enheret it: for after the lot shalt thou deuyde their enheritaunce, both betwixte many and fewe.

And this is the summe of the Leuites in their kynreds. Gerson: of whom cometh the kynred of the Gersonites. Kahath: of whō cometh the kynred of the Kahathites. Merari: of whom cometh *ŷ* kynred of *ŷ* Merarites. These are *ŷ* kynreds of Leui, the kynred of *ŷ* Libnites, *ŷ* kynred of *ŷ* Hebronites, *ŷ* kynred of the Mahelites, *ŷ* kynred of the Musites, the kynred of the Corahites.

Ⓢ Kahath begat Amram. <sup>a</sup> And Amrams wife was called Iochebed a daughter of Leui, which was borne him in Egipte: And vnto Amram she bare Aaron & Moses, & Miriam their sister. And vnto Aaron were borne Nadab, Abihu,<sup>b</sup> Eleasar & Ithamar. As for Nadab & Abihu, they dyed, whan they offred straunge fyre before *ŷ* LORDE. <sup>c</sup> And the summe of thē was thre & twentye thousande, all males frō fyue monethes & aboue. For they were not nombred amonge the childrē of Israel, for there was no enheritaunce geuen thē amonge the children of Israel.

This is *ŷ* summe of *ŷ* childrē of Israel, whō Moses & Eleasar the prest nombred in the felde of the Moabites besyde Iordane ouer agaynst Iericho: Amonge whom there was not one of the summe of those children of Israel,<sup>\*</sup> whom Moses & Aaron the prest nombred in the wilderness of Sinai. For *ŷ* LORDE sayde vnto thē,<sup>†</sup> *ŷ* they shulde dye in the wilderness. And there was not one of them lefte, saue Caleb the sonne of Iephune and Iosua the sonne of Nun.

#### The xxij. Chapter.

Ⓐ **A**ND the daughters of *†* Zelaphead *ŷ* sonne of Hephher *ŷ* sonne of Gilead, the sonne of Machir, the sonne of Manasse, amonge the kynreds of Manasse the sonne Ioseph (whose names were, Mahela, Noa, Hagla, Milca, & Thirza) came & stode before Moses & Eleasar the prest, & before the rulers & the whole congregacion, euen before the dore of *ŷ* Tabernacle of witnesse, & sayde:

Oure father is deed in the wilderness, & was not in the company of them. *ŷ* rose vp agaynst *ŷ* LORDE<sup>d</sup> in the cōgregacion of Corah: but dyed in his awne synne, and had no sonnes. Wherefore shulde oure fathers name perishe then amonge his kynred, though he haue no sonne? Geue vs a possession also amonge oure fathers brethren.

Moses broughte their cause before *ŷ* <sup>Ⓢ</sup> LORDE. And the LORDE sayde vnto him: The daughters of Zelaphead haue spokē righte. Thou shalt geue thē a possession to inheret amonge their fathers brethren, & shalt turne their fathers enheritaunce vnto them. And saye vnto the childrē of Israel: Whan a mā dyeth & hath no sonne, ye shall turne his enheritaunce vnto his daughter. Yf he haue no daughter, ye shal geue it vnto his brethrē. Yf he haue no brethren, ye shal geue it vnto his fathers brethren. Yf he haue no fathers brethrē, ye shal geue it vnto his nexte kynsz-folke which belōge vnto him in his kynred, *ŷ* they maye possesse it. This shalbe an ordynance and a perpetuall lawe vnto the children of Israel, as the LORDE cōmaunded Moses.

And the LORDE sayde vnto Moses: Get <sup>Ⓢ</sup> the vp in to this mount Abarim,<sup>e</sup> & beholde the lōde, which I shal geue vnto the childrē of Israel. And whan thou hast sene it, thou shalt be gathered vnto thy people<sup>f</sup> as Aaron thy brother was gathered: for ye were disobedient vnto my worde in the wyldernes of Zin, in *ŷ* strife of the cōgregacion, whan ye shulde haue sanctified me, thorow the water before them. <sup>Ⓢ</sup> This is the water of stryfe at Cades in the wyldernes of Zin.

And Moses spake vnto the LORDE & sayde: O let the LORDE God of the spretes of all flesh set a mā ouer the congregacion, which maye go in & out before them, & to leade thē out & in, *ŷ* the congregacion of the LORDE be not as the shepe without a shepherd.

And the LORDE sayde vnto Moses: Take <sup>Ⓢ</sup> vnto the Iosua the sonne of Nun,<sup>g</sup> which is a man in whom is the sprete, and put thine handes vpon him, & set him before Eleasar the prest, and before the whole congregacion, and geue him a charge in their sighte, & beutyfy him with thy bewty, that the whole congregacion of the children of Israel maye

<sup>a</sup> Exod. 6. c. <sup>b</sup> Leui. 10. a. <sup>c</sup> Nume. 3. a. <sup>d</sup> Num. 3. f.

<sup>e</sup> Num. 1. f. <sup>f</sup> Num. 14. c. <sup>g</sup> Nu. 26. d. <sup>h</sup> Nu. 36. a.

Iosu. 17. a. <sup>i</sup> Nu. 16. a. <sup>j</sup> Deut. 1. f. 3. d. e. 34. a.

<sup>k</sup> Nu. 20. d. <sup>l</sup> Exo. 17. b. <sup>m</sup> Nu. 20. b. <sup>n</sup> 1 Mac. 2. f.

be obediēt vnto him. And he shal stonde before Eleasar the prest, which shall axe counsell for him after the maner of the \* lighte, before the LORDE. At the mouth of him shall both he and all the children of Israel with him, and the whole congregacion go in and out.

Moses dyd as the LORDE cōmaunded him, ⁊ toke Iosua, and set him before Eleasar the prest, and before all the congregacion, and † layed his handes vpon him, and gaue him a charge, as the LORDE sayde vnto Moses.

The xxiiij. Chapter.

**A**ND the LORDE spake vnto Moses, ⁊ sayde: Cōmaunde ⁊ childrē of Israel, ⁊ saye vnto thē: The offerynge of my bred which is my offerynge of the swete sauoure, shal ye kepe in his due season, that ye maie offre vnto me. And saye vnto thē: "These are the offerynges that ye shal offre vnto the LORDE: Lambes of a yeaere olde which are without blemysh, euery daye two for a daylie burnt-offerynge: the one lambe in the mornynge, the other at euen. And therto a tenth deale<sup>b</sup> of an Epha of fyne floure for a meat-offerynge, myngled with beatē oyle of the fourth parte of an Hin, this is a daylie burnt-offerynge, which ye offred vpon mouēt Sinai, for a swete sauoure of a sacrifice vnto the LORDE: And the drynkofferynge of the same, ⁊ fourth parte of an Hin to a lambe, and this shalbe poured in the Sanctuary for a gifte vnto the LORDE. The other lambe shalt thou prepare at euē (like as the meat-offerynge in the mornynge) ⁊ the drynk-offerynge therof, for a sacrifice of a swete sauoure vnto the LORDE.

**B** On the Sabbath daye, two lambes of a yeaere olde without blemysh, ⁊ two tēth deales of fyne floure myngled with oyle, ⁊ the drynk-offerynge therof. This is the burnt-offerynge of euery Sabbath, besyde the daylie burnt-offerynge, with his drynkofferynge.

And on the first daye of youre monethes ye shal offre a burnt-offerynge vnto ⁊ LORDE: two yonge bullockes, a ramme, seuē lambes of a yeaere olde without blemysh, and allwaye thre tenth deales of fyne floure for a meat-offerynge myngled with oyle vnto euery bullocke: two tenth deales of fyne floure for a

meatofferynge myngled with oyle vnto the ramme: and a tenth deale of fyne floure for a meatofferynge myngled with oyle vnto euery lambe. This is the burnt-offerynge of a swete sauoure, a sacrifice vnto ⁊ LORDE.

And their drynkofferynges shalbe, half an Hin of wyne vnto euery bullocke, the thirde parte of an Hin to the ramme, ⁊ fourth parte of an Hin to euery lambe. This is the burnt-offerynge of euery moneth in the yeaere. There shalbe offered an he goate also for a synofferynge vnto the LORDE, to the daylie burnt-offerynge with his drynkofferynge.

And on the fourtene daye of the first moneth is the Easter vnto the LORDE, and on the fyfthe daye of the same moneth is the feast. Seuē dayes shal vneuendred bred be eaten. The first daye shalbe an holy conuocacion: No seruile worke shal ye do therin, and ye shal offre a burnt-offerynge vnto the LORDE: "two yonge bullockes, one ramme, seuē lābes of a yeaere olde without blemysh, with their meatofferynge: thre tenth deales of fyne floure myngled with oyle to either bullocke, and two tenth deales to the ramme, and one tenth deale to euery lambe amonge the seuē lambes. And an he goate for a synofferynge, to make an attonement for you. And these shal ye offre in the mornynge, besydes the burnt-offerynge, which is a daylie burnt-offerynge. After this maner shal ye offre ⁊ bred euery daye seuē dayes longe for an offeringe of a swete sauoure vnto the LORDE, to the daylie burnt-offerynge, and drynkofferynge also. And the seuenth daye shal be called an holy conuocacion with you: no seruile worke shal ye do therin.

And the daye of the fyrst frutes (whā ye offre the meatofferynge of the moneth vnto ⁊ LORDE in youre wekes) shal be an holy cōuocacion also: No worke of bondage shal ye do therin. And ye shal offre a burnt-offerynge for a swete sauoure vnto the LORDE: "two yonge bullockes, a ramme, seuē lambes of a yeaere olde, with their meatofferynges: thre tenth deales of fyne floure myngled with oyle to euery bullocke, two tenth deales to the ramme, and one tent deale to euery lambe of the seuē lambes. And an he goate to make an attonement for you. This shal ye do, besydes ⁊ daylie burnt-offerynge with his meat

\* Exo. 28. a.    † Acto. 1. d. and 6. a.    ° Exo. 29. g.  
1 Par. 17. e.    1 Esd. 3. a.    Heb. 9. a.    <sup>b</sup> Nu. 15. a.

° Exo. 12. c.    Leui. 23. a.    Deut. 16. a.    <sup>d</sup> Leui. 23. b.  
Leui. 23. b.

offerynge and his drynkofferinge. Without blemyshe shal they be all.

The xxij. Chapter.

**A**ND the fyrst daye of the seuenth moneth shal be with you an holy cōuocation. No seruyll worke shal ye do therein, for it is the daye of youre troumpet blowinge. And ye shal offre a burntofferenge for a swete sauoure vnto the LORDE: a yonge bullocke, a ramme, seuen lambes of a yere olde without blemish. And their meatofferenges: thre tenth deales of fyne floure myngled with oyle to the bullocke, two tenth deales to  $\text{y}$  rāme, and one tenth deale vnto euery lambe of  $\text{y}$  seuen lābes. An he goate also for a synofferenge, to make an attonement for you, beside  $\text{y}$  burntofferenge of  $\text{y}$  moneth  $\text{a}$  his meatofferenge,  $\text{a}$  besyde  $\text{y}$  daylie burntofferenge with his meatofferenge  $\text{a}$  with their drynkofferenges, accordinge to the maner of the  $\text{thē}$  for a swete sauoure. This is a sacrifice vnto the LORDE.

**B** The tenth daye of this seuenth moneth shalbe an holy cōuocation with you also, and ye shal humble youre soules, and do no seruyll worke therein, but offre a burntofferenge vnto the LORDE for a swete sauoure: a yonge bullocke, a ramme, seuen lambes of a yere olde without blemish, with their meatofferenges: thre tenth deales of fyne floure myngled with oyle to the bullocke, two tenth deales to the rāme,  $\text{a}$  one tenth deale to euery one of the seuen lambes. And an he goate for a synofferenge, besyde the synofferenge of the attonemēt, and  $\text{y}$  daylie burntofferenge with his meatofferenge, and with his drynkofferenge.

**C** The fifteenth daye of the seuenth moneth shal be an holy cōuocation with you, no seruyll worke shal ye do therein, and seue dayes shal ye kepe a feast vnto the LORDE. And ye shal offre the LORDE a burntofferenge for a sacrifice of a swete sauoure vnto the LORDE: thirtene yonge bullockes, two rāmes, fourtene lābes of a yere olde without blemish, with their meatofferenges: thre tenth deales of fyne floure myngled with oyle to euery one of the thirtene bullockes, two tenth deales to ether of the two rammes,  $\text{a}$  one tenth deale to euery one of the fourtene lambes:  $\text{a}$  an he goate for a synofferenge, besyde  $\text{y}$  daylie burntofferenge with his meatofferenge and his drynkofferenge.

On the seconde daye, twolue yonge bullockes, two rammes, fourtene lambes of a yere olde without blemish with their meatofferenges and drynkofferenges to the bullockes, to the rammes and to the lambes in  $\text{y}$  nombre of them accordinge to the maner. And an he goate for a synofferenge, besyde the daylie burntofferenge with his meatofferenge, and with his drynkofferenge.

On the thirde daye, eleuen bullockes, two rammes, fourtene lambes of a yere olde without blemish, with their meatofferenges, and drynkofferenges to the bullockes, to the rammes and to the lambes in their nombre accordinge to the maner. And an he goate for a synofferenge, besyde the daylie burntofferenge with his meatofferenge and his drynkofferenge.

**D** On the fourth daye, ten bullockes, two rāmes, fourtene lambes of a yere olde without blemish, with their meatofferenges and drynkofferenges, to the bullockes, to the rāmes, and to the lambes in their nombre accordinge to the maner. And an he goate for a synofferenge, besyde the daylie burntofferenge with his meatofferenge,  $\text{a}$  his drynkofferenge. On the fifth daye, nyne bullockes, two rāmes, fourtene lambes of a yere olde without blemish, with their meatofferenges  $\text{a}$  drynkofferenges to the bullockes, to  $\text{y}$  rammes  $\text{a}$  to the lambes in their nombre accordinge to the maner. And an he goate for a synofferenge, besyde  $\text{y}$  daylie burntofferenge with his meatofferenge and his drynkofferenge.

On the sixte daye, eight bullockes, two rāmes, fourtene lābes of a yere olde without blemish, with their meatofferenges  $\text{a}$  drynkofferenges to the bullockes, to the rammes,  $\text{a}$  to the lambes in their nombre accordinge to the maner. And an he goate for a synofferenge, beside the daylie burntofferenge with his meatofferenge and his drynkofferenge.

**E** On the seuenth daye, seuen bullockes, two rammes, fourtene lambes of a yere olde without blemish, with their meatofferenges and drynkofferenges to the bullockes, to the rammes, and to the lambes in their nombre accordinge to the maner. And an he goate for a synofferenge, besyde the daylie burntofferenge with his meatofferenge and his drynkofferenge.

On the eight daye shal ye gather the people together, No seruyll worke shall ye do therein.

<sup>a</sup> Leui. 23. d.

<sup>b</sup> Leu. 16. g.

<sup>c</sup> Leu. 23. f.



And ye shall offre a burnt-offerynge for a sacrifice of a swete sauoure vnto  $\text{y}$  LORDE. A bullocke, a ramme, seuē lambes of a yeaere olde without blemysh, with their meat-offerynges and drynk-offerynges to  $\text{y}$  bullocke to the ramme, and to the lambes in their nōbre acordinge to the maner. And an he goate for a syn-offerynge, besyde the daylie burnt-offerynge with his meat-offerynge  $\text{a}$  his drink-offerynge.

These things shal ye do vnto  $\text{y}$  LORDE in youre feastes, besyde that ye vowe and geue of a frewill for burnt-offerynges, meat-offerynges, drynk-offerynges and health-offerynges. And Moses tolde the children of Israel all that the LORDE commaunded him.

### The xxi. Chapter.

**A**ND Moses spake vnto the rulers of the trybes of the children of Israel, and saide: This is it that the LORDE hath commaunded: "Yf eny man make a vowe vnto the LORDE, or sweare an oath, so that he binde his soule, he shal not breake his worde, but do all that is proceeded out of his mouth.

Yf a damsell make a vowe vnto  $\text{y}$  LORDE, and bynde herself, whyle she is in hir fathers house, and vnnaried, and hir vowe or bonde that she maketh ouer hir soule, commeth to hir fathers eares,  $\text{a}$  he holde his peace therto, thē all hir voves  $\text{a}$  bondes  $\text{y}$  she hath boūde hir self withall ouer hir soule, shal stōde in effecte. But yf her father forbyd her  $\text{y}$  same daye that he heareth it, thē shal no vowe ner bonde that she hath bounde hir self withall ouer hir soule, be of vayne. And the LORDE shalbe mercifull vnto her, for so moch as hir father forbad her.

**B** Yf she haue an huszbande,  $\text{a}$  hath a vowe vpon her, or yf she haue letten go out of hir lippes a bōde ouer hir soule,  $\text{a}$  hir huszbande heare it,  $\text{a}$  holdeth his peace therat, the same daye that he heareth it, then hir vowe  $\text{a}$  bonde wherwith she hath boūde hir self ouer hir soule, shal stonde in effecte. But yf hir huszbande forbyd her the same daye that he heareth it, thē is the vowe lowse  $\text{y}$  she hath vpō hir,  $\text{a}$  the bonde also that she hath letten go out of hir lippes ouer hir soule, and the LORDE shalbe gracious vnto her.

The vowe of a wyddowe,  $\text{a}$  of her  $\text{y}$  is deuorced, all  $\text{y}$  she byndeth hir self with-

all ouer hir soule, shal stonde in effecte vpō her

**C** Yf she vowe in hir huszbandes house, or binde hir self with an oath ouer hir soule,  $\text{a}$  hir husbande heare it,  $\text{a}$  holde his peace therto, and for byddeth it not, thē shal all  $\text{y}$  same vowe,  $\text{a}$  all  $\text{y}$  she hath boūde hir self with all ouer hir soule, stōde ī effecte. But yf hir huszbande disanulle it,  $\text{y}$  same daye  $\text{y}$  he heareth it, thē is it of no value  $\text{y}$  is proceeded out of hir lippes, which she hath vowed or boūde ouer hir soule: for hir huszbande hath made it lowse,  $\text{a}$  the LORDE shalbe gracious vnto her. And all voves  $\text{a}$  othes  $\text{y}$  bynde to humble  $\text{y}$  soule, maie hir huszbande stablish or breake, thus: Yf he holde his peace therto frō one daie to another, then stablisheth he all hir voves  $\text{a}$  bondes,  $\text{y}$  she hath vpon her, because he helde his peace, the same daye  $\text{y}$  he herde thē. But yf he disanulle thē after  $\text{y}$  he hath herde thē, then shal he take awaie hir miszdede.

These are the statutes  $\text{y}$  the LORDE cōmaunded Moses betwene a man  $\text{a}$  his wife,  $\text{a}$  betwene the father  $\text{a}$  his daughter, whyle she is yet a damsell in hir fathers house.

### The xxii. Chapter.

**A**ND the LORDE spake vnto Moses,  $\text{a}$  **B** saide: "Auenge the childre of Israel of the Madianites,  $\text{y}$  thou mayest afterwarde be gathered vnto thy people. Thē spake Moses vnto the people,  $\text{a}$  saide: Harnesse some men amonge you to the warre agaynst the Madianites ( $\text{y}$  they maye auenge  $\text{y}$  LORDE vpon the Madianites) out of euery trybe a thousande,  $\text{y}$  out of euery trybe of Israel ye maye sende some to the battayll. And from amonge the thousandes of Israel they toke one thousande out of euery tribe, euen twolue thousande prepared vnto the battayll. And Moses sent them with Phineas the sonne of Eleazar the prest in to the battayll, and the holy vessels and  $\text{y}$  trompettes to blowe in his hande.

And they fought agaynst  $\text{y}$  Madianites as  $\text{y}$  LORDE cōmaunded Moses,  $\text{a}$  slew all  $\text{y}$  males,  $\text{a}$  the kynge of the Madianites slew they also amonge the other that were slaine namely, Eui, Rekem, Zur, Hur and Reba, the fyue kynges of the Madianites. And they slew  $\text{y}$  Balaam the sonne of Beor with the

<sup>a</sup> Deut. 23. d.

<sup>a</sup> Nu. 25. c.

<sup>a</sup> 2 Pet. 2. 6.



swerde. And ʒ children of Israel toke the wemen of the Madianites presoners, ⁊ their childrē: all their catell, all their substance, and all their goodes spoiled they, and all their cities of their dwellynges ⁊ castels burnt they with fyre. And they toke all ʒ spoyle, ⁊ all ʒ they coulede cathe men ⁊ catell, and brought thē vnto Moses ⁊ to Eleasar the prest, and to ʒ congregacion of the children of Israel (namely ʒ presoners, and the catell ʒ were takē, and the good that was spoyle) in to the hoost in the felde of the Moabites, which lyeth besyde Iordane ouer against Iericho.

C And Moses and Eleasar the prest and all the captaynes of ʒ congregacion, \* wēte out of the hoost to mete thē. And Moses was angrie at the officers of the hoost, which were cap-  
taynes ouer thousandes and hūdreth, ʒ came from the battayll, and sayde vnto thē: Haue ye saued all ʒ wemen alyue? Beholde, † haue not they (thorow Balaams busynes) turned away ʒ childrē of Israel to synne agaynst the LORDE vpō Peor, ⁊ there came a plague ouer the whole cōgregacion of ʒ LORDE? "Now therefore slaie all the males amōge ʒ childrē, ⁊ kyll all ʒ wemen ʒ haue knowne men ⁊ lyen with them. But all the wemen childrē ʒ haue knowne no mē ner lien with them, kepe those alyue for youre selues. And lodge ye without the hoost, ‡ all ʒ haue slayne any man, or touched the slayne, that on the thirde and seuenth daie ye maie purifie youre selues and those whom ye haue taken presoners. And all the clothes, and all stuffe that is made of szkynnes, and all maner furies, and all vessels of wod shal ye purifie.

D And Eleasar the prest sayde vnto ʒ captaynes of the hoost, ʒ wente out to the battayll: This is the statute of the lawe, which the LORDE cōmaunded Moses: Golde, siluer, brasse, yron, tynne and leed, and all that suffreth the fyre, shall ye cause to go thorow the fyre, and clense it, that it maye be purified with ʒ sprencklynge water. As for all such as suffreth not the fyre, ye shal cause it to go thorow ʒ water, and shal washe youre clothes vpon the seuenth daye, and thē shall ye be cleane. After that shall ye come in to the hooste.

And the LORDE spake vnto Moses, and sayde: § Take the summe of the spoyle of

those that are taken, both of wemen and of catell, thou and Eleasar the prest, and the chefe fathers of the congregacion, and geue ʒ halfe vnto those that toke the warre vpon them, and wente out to the battayll, and ʒ other halfe to the congregacion. And of the men of warre that wente out to ʒ battayll, thou shalt heue vnto the LORDE one soule of fyue hundreth, both of the wemen, oxen, Asses and shepe: Of their halfe parte shalt thou take it, and gene it vnto Eleasar the prest for an Heueofferynge vnto the LORDE. But of the children of Israels halfe parte, thou shalt take one heade of fyftie, both of the wemen, oxen, Asses and shepe, and of all the catell, and shalt geue them vnto the Leuites, that wayte vpon the habitaciō of the LORDE.

And Moses and Eleasar the prest dyd as the LORDE commaunded Moses. And the spoyle and praye which ʒ men of warre had spoyle, was sixe hundreth thousande and fyue and seuentye thousande shepe, two and seuentye thousande oxen, one ⁊ thre score thousande Asses: and the wemen ʒ had knowne no men ner lyen with them, were two and thirtie thousande soules.

F And the halfe parte which belonged vnto them that wente to the warre, was in nōbre thre hundreth thousande, and seuen and thirtie thousande, and fyue hundreth shepe: of the which the LORDE had sixe hundreth, ⁊ fyue and seuentye shepe. Item sixe and thirtie thousande oxen: wherof the LORDE had two ⁊ seuentye. Item thirtie thousande ⁊ fyue hundreth Asses: wherof the LORDE had one ⁊ thre score. Item sixtene thousande soules of wemen: wherof the LORDE had two ⁊ thirtie. And Moses gaue this heue-offerynge of the LORDE vnto Eleasar the prest, as the LORDE commaunded him.

G As for the other halfe which Moses deuoyded vnto the children of Israel frō ʒ men of warre (namely ʒ halfe that fell to the congregacion) it was also thre hundreth thousande, and seuen and thyrty thousande, ⁊ fyue hundreth shepe, sixe and thirtie thousande oxen, thyrty thousande ⁊ fyue hundreth Asses, and sixtene thousande wemen soules. And of this halfe of the childrē of Israel toke Moses one of euery fyftie, both of the catell ⁊ of the wemen, and gaue them vnto ʒ Leuites, that waited

\* Gen. 14. c. † Num. 25. a. Apo. 2. c. § Iud. 21. b.

‡ Nu. 19. b. § Deu. 20. b. and 22. b. Ios. 8. f. 2 Mac. 8. e.

vpon the habitaciō of the LORDE, as ſ̃ LORDE cōmaūded Moses.

And the captaynes ouer ſ̃ thousandes of the hoost, namely they that were ouer thousandes and ouer hundredes, came forth vnto Moses, and sayde vnto him: Thy seruauentes haue taken ſ̃ summe of ſ̃ men of warre, that were vnder oure hande, and there lacked not one: therfore brynge we a present vnto the LORDE, what euery one hath foude of Jewels of golde, cheynes, bracelettes, rynges, earinges, and taches, that oure soules maye be reconcyled before the LORDE.

And Moses and Eleasar ſ̃ prest toke of them ſ̃ golde of all maner ornautes. And all the golde of the Heueofferynge that they Heued vnto the LORDE, was sixtene thousande and seuen hundredth and fyfthe Sycles, of the captaynes ouer thousandes and hundredes. For loke what euery one had spoyled, that was his awne. And Moses with Eleasar the prest toke the golde of the captaynes ouer thousandes and hundredes, and broughte it in to the Tabernacle of witness for a remembraunce of the children of Israel before the LORDE.

#### The xxxij. Chapter.

**T**HE children of Ruben and the children of Gad had an exceedinge greate multitude of catell, and sawe the londe of Iaesar and Gilead ſ̃ it was a mete place for catell, and came & spake vnto Moses and to Eleasar the prest, and to the captaynes of the congregacion: The londe of Atroth, Dibon, Iaesar, Nimra, Heszbō, Eleale, Seban, Nebo, & Beon, which the LORDE smote before ſ̃ congregacion of Israel, is a mete londe for catell, and thy seruauentes haue many catell. And they sayde morouer: Yf we haue founde fauoure before the, thē geue thy seruauentes this londe in possession, and we wyl not go ouer Iordane.

Moses sayde vnto them: Your brethren shall go to the warre, and wyl ye tary here? Wherefore turne ye ſ̃ hertes of the children of Israel, that they shulde not go ouer in to the londe that the LORDE shall geue them?

**\* Thus dyd youre fathers also, whan I sent them out from Cades Bernea, to spye out ſ̃ londe. And whan they were come vp to ſ̃ ryuer of Escol, and sawe ſ̃ londe, they turned**

the hertes of the children of Israel, so ſ̃ they wolde not in to the londe which ſ̃ LORDE wolde haue geuen them.

And the LORDE was wroth at the same tyme, & sware, & sayde: "These men ſ̃ are come out of Egipte, from twētye yere olde & aboue, shall not se the lande which I sware vnto Abraham, Isaac and Iacob, because they haue not wholly folowed me: saue Caleb ſ̃ sonne of Iephune ſ̃ Kenisite, & Iosua ſ̃ sonne of Nun: for they haue wholly folowed ſ̃ LORDE. So the LORDE was wroth with Israel, & let thē wander in the wilderness fourtye yeres, tyll all ſ̃ generacion ſ̃ had done euell before the LORDE, was consumed.

And beholde, ye are rysen vp in youre fathers steade, to increase the nombre of synfull men, & to augmente yet the wrath & indignacion of the LORDE agaynst Israel. For yf ye turne ye backe from folowinge him, he shal yet leaue them more in the wildernes, & so shal ye destroye all this people.

Then stepte they to him, & sayde: we wyl but buyde shepfoldes here for oure shep & catell, & cities for oure children: As for oure selues, we will go ready armed before the children of Israel, tyll we haue broughte them vnto their place: Oure childrē shal remayne in the fenced cities, because of ſ̃ indwellers of the londe. We will not turne home agayne, tyll the children of Israel haue taken euery one his inheritaunce in possession: for we wyl not inheret with them beyonde Iordane: for oure inheritaunce shal fall vnto vs vpon this syde Iordane Eastwarde.

Moses sayde vnto them: † Yf ye wil do this, that ye wil harnesse youre selues to the warre before the LORDE, then go ouer Iordane before the LORDE, who so euer is harnessed amonge you, tyll he haue dryuen out his enemies before his face, and vntyll the londe be subdued before the LORDE, then shal ye returne, & be vngiltye before the LORDE, and before Israel, & so shal ye haue this londe in possession before the LORDE. But yf ye will not do so, beholde, ye shal offende agaynst the LORDE, and be sure, that youre synne shal fynde you out. Buyde cities now therfore for youre children, and shepfoldes and stalles for youre shepe and catell, and do as ye haue spoken.

The childrē of Gad, & the childrē of Ruben

\* Num. 13. d.

\* Nu. 14. d.

† Iosua. 1. c. and 4. c.

sayde vnto Moses: Thy seruantes shal do as my lorde hath comaunded. Oure children, wyues, substaunce, ⁊ all oure catell, shal be in ⁊ cities of Gilead. But we thy seruantes will go all harnesssed for the warre vnto battail before ⁊ LORDE, as my lorde hath saide.

The Moses comaunded Eleasar ⁊ prest ⁊ Iosua the sonne of Nun, ⁊ the chefe fathers of the tribes of the children of Israel, and saide vnto them: Yf the children of Gad ⁊ the children of Ruben go ouer Iordane with you, all prepared to fight before the LORDE, ⁊ whan the londe is subdued vnto you, the geue them the londe of Gilead in possessiō. But yf they go not ouer with you in harnes, then shal they inheret with you in ⁊ lōde of Canaā.

The children of Gad and the children of Rubē answered, ⁊ sayde: As ⁊ LORDE hath spoken vnto thy seruantes, so wyll we do: we wil go harnesssed before the LORDE in to ⁊ lāde of Canaan, and possesse oure enheritance on this syde Iordane.

So Moses gaue vnto ⁊ children of Gad and to the children of Ruben, and to the halfe trybe of Manasse the sonne of Ioseph, ⁊ kyngdome of Sihon kyng of the Amorites and the kyngdome of Ōg the kyng of Basan, the londe with the cities therof in all ⁊ coastes of ⁊ cōuntre rounde aboute. The ⁊ children of Gad buylded Dibon, Ataroth, Aroer, Atroth, Sophan, Iaesser, ⁊ Iegabeha, Bethnimra, ⁊ Betharan, stronge fenced cities, ⁊ shepe foldes. The children of Ruben buylded Heszbō, Eleale, Kiriathaim, Nebo, Baal Meon, ⁊ turned ⁊ names, ⁊ Sibamas ⁊ gaue names vnto ⁊ cities which they buylded. And ⁊ children of Machir the sonne of Manasse wente in to Gilead, ⁊ conquered it, and droue out the Amorites ⁊ were therin. Then Moses gaue Gilead vnto Machir ⁊ sonne of Manasse, ⁊ he dwelt therin. Iair ⁊ sonne of Manasse wente and conquered the vyllages therof, and called them Hauoth Iair. Nobah wente, and cōquered Kenath, with the townes belonginge therto, and called it Nobah, after his awne name.

#### The xxxiiij. Chapter.

THESE are ⁊ journeyes of the childrē of Israel, which wēte out of ⁊ lande of Egipte acordinge to their armies, by Moses ⁊ Aarō. And Moses wrote their goiḡe out as

they journeyed, after ⁊ cōmaundement of ⁊ LORDE. And these (namely) are the journeyes of their outgoiḡe. \* They departed frō Raemeses vpon ⁊ fiftene daye of the first moneth (euen the morow after the Easter) thorow an hye hande, so that all the Egipcians sawe, and buried then their firstborne, whom the LORDE had slayne amonge them: for the LORDE executed iudgment also vpon their goddes. When they were departed from Raemeses, they pitched in Sucoth. And frō Sucoth they departed, ⁊ pitched their tentes in Ethā, which lyeth in ⁊ edge of ⁊ wildernes. Frō Etham they departed, and abode in the valley of Hiroth<sup>d</sup> (which lyeth towarde Baal Zephon) ⁊ pitched ouer agaynst Migdol. From Hyroth they departed, ⁊ wente in thorow ⁊ middes of the see in to ⁊ wyldernes, and wente thre dayes journey in the wildernes of Etham, ⁊ pitched in Marah. From Marah they departed, and came vnto Elim, where there were twolue welles of water, and seuentye palme trees, ⁊ there they pitched. From Elim they departed, and pitched by the reed see. From ⁊ reed see they departed, and pitched in the wilderness of Sin. From the wilderness of Sin they departed, and pitched in Daphka. Frō Daphka they departed, and pitched in Alus. <sup>a</sup> From Alus they departed, and pitched in Raphidim, where the people had no water to drynke. <sup>i</sup> From Raphidim they departed and pitched in the wilderness of Sinai.

From Sinai they departed, and pitched at the Lustgraues. <sup>k</sup> Frō the Lustgraues they departed, and pitched in Hazeroth. <sup>i</sup> From Hazeroth they departed, ⁊ pitched in Rithma. From Rithma they departed, and pitched in Rimon Parez. From Rimon Parez they departed, and pitched in Libna. From Libna they departed, and pitched in Rissa. Frō Rissa they departed, ⁊ pitched in Kehelatha. Frō Kehelatha they departed, ⁊ pitched in moūt Sapher. From moūt Sapher they departed, ⁊ pitched in Harada. Frō Harada they departed, pitched in Makeheloth. From Makeheloth they departed, ⁊ pitched in Tahath. From Tahath they departed, and pitched in Tharah. From Tharah they departed, and pitched in Mitka. From Mitka they departed, and pitched in Hasmona. From Hasmona they departed, and pitched in Mosseroth.

<sup>a</sup> Ios. 4. c. <sup>b</sup> Deut. 3. b. Ios. 22. a. d. <sup>\*</sup> Exod. 12. f. <sup>c</sup> Exod. 13. d. <sup>d</sup> Exod. 14. a. <sup>e</sup> Exod. 14. e.

<sup>f</sup> Exo. 15. d. <sup>g</sup> Exo. 16. a. <sup>h</sup> Exo. 17. a. <sup>i</sup> Exo. 19. a. <sup>k</sup> Num. 10. b. Num. 11. g. <sup>†</sup> Nu. 12. b.



**D** \* From Mosseroth they departed, and pitched in Bne Iaekon. From Bne Iaekon they departed, and pitched in Horgadgad. From Horgadgad they departed, & pitched in Iathbatha. From Iathbatha they departed, and pitched in Abrona. From Abrona they departed, and pitched in Ezeon gaber. From Ezeon gaber they departed, and pitched in y wilderness of Zin, which is Cades.

From Cades they departed, and pitched at mount Hor, <sup>o</sup>on the border of the londe of Edom. Then Aaron the prest wente vp vnto mount Hor (acordynge to the commaundement of the LORDE) and died there in the fortyeth yere, after y the children of Israel departed out of the londe of Egipte, in the first daie of the fiftē moneth, whā he was an hundreth and thre and twenty yere olde. And Arad the kynge of the Cananites, which dwelt in the south cōuntrie of Canaā herde y the children of Israel came.

**E** And from mount Hor they departed, and pitched in Zalmona. From Zalmona they departed, and pitched in Phimon. From Phimon they departed, <sup>†</sup>and pitched in Oboth. From Oboth they departed, and pitched in Igin by Abarim vpon the border of the lōde of y Moabites. From Igin they departed, and pitched in Dibon Gad. From Dibō Gad they departed, and pitched in Almon Diblathama. Frō Almon Diblathama they departed and pitched in the mountaynes of Abarim ouer agaynst Nebo. From the moūtaynes of Abarim they departed, and pitched in y felde of the Moabites besyde Iordane ouer agaynst Iericho. Frō Beth haiesmoth vnto the playne of Sitim <sup>c</sup> laye they in the felde of the Moabites.

**F** And the LORDE spake vnto Moses in the felde of the Moabites, by Iordane ouer agaynst Iericho, and sayde: Speake to the children of Israel, and saie vnto them: Whā ye are come ouer <sup>c</sup>Iordane in the lande of Canaan, ye shal dryue out all the inhabitants before youre face, and plucke downe all their pilers, and all their ymages of metall, and destroye all their <sup>†</sup>hye places: that ye maye so take the londe in possession and dwell therein. For I haue geue you the londe to enioie it.

And the londe shall ye deuyde out by lott amonge youre kynreds. Vnto those that are

many, shall ye denyde the more: And vnto them that are fewe, shall ye denyde the lesse. Euen as the lott falleth there vnto euery one, so shal he haue it, acordinge to the trybes of their fathers.

But yf ye wyll not dryue out the inhabitants of y lande before youre face, <sup>c</sup>then they whō ye suffre to remayne, shall become thornes in youre eyes, and dartes in youre sydes, & shall vex you in the londe where ye dwell. Then wil it come to passe, that I shal do vnto you euen as I thought to do vnto them.

### The xxxiiij. Chapter.

**A**ND the LORDE spake vnto Moses, <sup>a</sup> and sayde: Commaunde the childrē of Israel, and saie vnto them: Whan ye come in to the londe of Canaan, the londe y falleth to youre inheritance, shall haue hir borders in the londe of Canaan. The South quarter shall begynne at the wyldernes of Zin by Edom, so that youre South quarter be from the edge of the Salt see, which lyeth towarde the South: and that y same quarter fet a compasse from the South vp to Acrabim, & go thorow Zimma: & that his out goinge be from the South vnto Cades Barnea, & reache vnto Hazor Adar, and go thorow Azmona, and stretch out from Azmona vnto the ryuer of Egipte, and that the ende therof be at the greate see.

But the West quarter shal be this: namely the greate see, let y be youre border towarde the West.

The North quarter shalbe this: Ye shall <sup>b</sup> compass from the greate see vnto mount Hor. And fro mount Hor ye shall compass tyll a man come vnto Hemath, that the out goynge therof be the coast of Zedada, and that the border of the same go out vnto Siphron, and that the goynge out of it be at Hazor Enan. Let this be youre North quarter.

And youre East quarter shall ye cōpasse from Hazor Enan vnto Sephan, & let the coaste go downe from Sephan and Ribla on the East syde of Ain. Thē let it go downe, & reache vnto the syde of the see of Chinereth East warde, and come downe by Iordane, so y the goynge out of it be the Salt see. Let this be youre londe with the borders therof rounde aboute.

\* Deut. 10. b.    <sup>o</sup> Nu. 20. a.    <sup>b</sup> Nu. 20. d.    Deu. 10. b.  
<sup>†</sup> Num. 21. b.    <sup>c</sup> Num. 25. a.    <sup>d</sup> Deut. 7. a.    Iosu. 16. b.

<sup>†</sup> Hill chapels, or altares builded vpon hilles.    <sup>c</sup> Iudi.  
 1. e. f. g.



**C** And Moses commaunded the children of Israel, and sayde: This is youre londe that ye shal deuyde out amonge you by lott, which the LORDE hath commaunded to geue vnto the nyne trybes, and to the halfe trybe. \*For the trybe of the children of Ruben after their fathers house, and the trybe of the children of Gad accordinge to their fathers house, and the half trybe of Manasse haue receaued their porcion. Thus the two trybes and the halfe trybe haue their enheritaunce already, on this syde Iordane, ouer agaynst Iericho, Eastwarde.

And the LORDE spake vnto Moses, and sayde: "These are *ŷ* names of the men, which shal deuyde the londe amonge you. Eleasar the prest, and Iosua the sonne of Nun. And the captayne of euery trybe shal ye take, to deuyde the londe.

**D** And these are the names of the men: Caleb the sonne of Iephune of the trybe of Iuda. Semuel the sonne of Ammihud of the trybe of Simeon. Elidad *ŷ* sonne of Cison of the trybe of Ben Iamin. Buki the sonne of Iagli of the trybe of the childrē of Dan. Hamuel the sonne of Ephod, of the trybe of the children of Manasse amonge the children of Ioseph. Kemuel the sonne of Siphthan, of the trybe of the children of Ephraim. Elizaphan the sonne of Parnach, of the trybe of the childrē of Zabulon. Palthiel the sonne of Asan, of the trybe of the childrē of Isachar. Abihud the sonne of Selomi, of *ŷ* trybe of the children of Asser. Pedahel the sonne of Ammihud, of the trybe of the children of Nephtali. These are they whom *ŷ* LORDE commaunded, that they shulde deuyde the inheritaunce vnto the children of Israel in the londe of Canaan.

#### The xrv. Chapter.

**A**ND the LORDE spake vnto Moses in the felde of the Moabites by Iordane ouer agaynst Iericho, & sayde: Commaunde the childrē of Israel, \*that they geue vnto *ŷ* Leuites of the inheritaunce of their possession, cities to dwell in. The suburbs also aboute the cities shal ye geue vnto the Leuites, that they maye dwell in the cities, and in the suburbs to haue their catell, and substaunce, and all their beestes.

The suburbs which ye geue vnto *ŷ* Leuites, shal reache frō the wall of *ŷ* cite outwarde, a

M. cubites rounde aboute. Thus ye shal measure without the cite on *ŷ* East syde, two thousande cubites: & on *ŷ* South syde, two thousande cubites: & on *ŷ* West syde, two thousande cubites: & on *ŷ* North syde, two thousande cubites, so *ŷ* the cite be in the myddes. This shal be their suburbs.

**B** And amōge the cities which ye shal geue vnto the Leuites, ye shall geue the sixe fre cities, that he which cōmitteth a slaughter, maie flye thither. Besydes the same ye shal geue the yet two & fourtie cities: so *ŷ* all *ŷ* cities which ye geue vnto *ŷ* Leuites, be eight & fourtye with their suburbs. And of *ŷ* same ye shal geue the more, from the *ŷ* haue moch in possession amonge the children of Israel: & the lesse from them, that hane litle in possession. Euery one (accordinge to his enheritaunce that is denyded vnto him) shall geue of his cities vnto the Leuites.

And the LORDE talked with Moses & saide: Speake to the childrē of Israel, & saye vnto the: "Whan ye come ouer Iordane in to *ŷ* londe of Canaan, ye shall chose out cities to be fre cities, *ŷ* who so cōmytteth slaughter vnawarres, maye flye thither. And soch fre cities shalbe amonge you because of the auenger of bloude, that he which hath cōmytted slaughter, dye not, tyll he stonde in iudgment before the congregacion. And of these cities which ye shal geue, there shalbe sixe fre cites. Thre shal ye geue on this side Iordane, and thre in the londe of Canaan.

These are the sixe fre cities, both for *ŷ* childrē of Israel & for the strangers, & for soch as dwell amōge you, *ŷ* who so euer hath slaine eny soule vnawarres, maye flye thither.

**C** He *ŷ* smytheth eny man with an yron weapō, *ŷ* he dye, the same is a murthurer, & shal dye the death. Yf he cast at him with a stone (wherwith eny man maye be slayne) *ŷ* he dye therof, then is he a murthurer, and shal dye the death. Yf he smyte him with an hand-weapon of wodd (wherwith eny man maie be slayne) that he dye, then is he a murthurer, and shal dye the death. The auenger of bloude shal bringe *ŷ* murthurer to death. Whan he syndeth him, he shal slaye him. Yf he thrust at him of hate, or cast ought at him with laienge of wayte, or smyte him of enyue with his hande, that he dye, then shal he that hath slayne him, dye the death: for he is a mur-

\* Num. 32. f.    \* Deut. 3. e. Iosu. 14. a.    b Iosu. 21. a.

† Iosu. 20. a.    c Exo. 21. b. Deut. 19. a.    d Exo. 21. b.

thurer. The auenger of bloude shal brynge him to death, as soone as he fyndeth him.

But yf he thrust him by chaunce, ⁊ not of envye, or hurle ought at him without eny layenge of wayte, or cast at him with a stone (wherof a man maye dye, ⁊ sawe it not) so yf he dye, ⁊ is not his enemye, nether thought him eny euell, thē shal the cōgregacion iudge betwene him yf hath cōmytted yf slaughter, and the auenger of bloude, in such cases. And the cōgregacion shal delyuer the deed slayer from the hande of yf auenger of bloude, ⁊ shal let him come agayne to the fre cite, whither he was fled: ⁊ there shall he abyde vnto yf death of the hye prest, which was anoynted with yf holy oyle. But yf the deed sleyer go out of the borders of his fre cite, that he was fled vnto, and the auenger of bloude fynde him without yf borders of his fre cite, and kyll him, he shal not be gyltye of bloude. For he shulde haue bydden in his fre cite vntyll yf death of the hye prest, ⁊ after yf hye prestes death to come agayne vnto the londe of his enheritaunce. This shalbe a statute of the lawe vnto you amōge youre posterities in all youre dwellinges.

The deed slayer shal be slayne at yf mouth of witnesses. \*One witnesse shal not answere ouer a soule to death. And ye shal receaue none attonement ouer the soule of the deed-slayer (for he is gyltye of death) but he shal dye the death. And ye shal receaue none attonement of him, which is fled to the fre cite, yf he shulde come agayne to dwell in the londe, tyll the hye prest dye. And defyle not ye yf londe wherin ye dwell. For who so is gyltye of bloude, defyleth the londe: and the londe can not be reconcyed from the bloude that is shed therin, but onely thorow the bloude of him that shed it. Defyle not ye the londe that ye dwell in, wherin I dwell also. For I am the LORDE, which dwell amōge yf children of Israel.

#### The xxxvi. Chapter.

AND yf chefe fathers of the kynred of the childrē of Gilead yf sonne of Machir (which was the sonne of Manasse of the kynred of the children of Ioseph) came forth, and spake before Moses, and before the cap-

<sup>a</sup> Deu. 19. a.    <sup>\*</sup> Deu. 17. b. and 19. c.    <sup>†</sup> Nu. 26. f.  
<sup>b</sup> Nu. 27. a.    <sup>‡</sup> Tob. 1. b. and 7. c.

taynes amonge the chefe fathers of the children of Israel, and saide: Syr, the LORDE hath commaunded, that ye shulde geue the londe by lott vnto the childrē of Israel to inheret. And thou my lorde hast commaunded thorow the LORDE, <sup>a</sup> that the enheritaunce of oure brother Zelaphead shulde be geuē vnto his daughters. Now yf eny men out of the trybes of Israel take them to wyues, then shal oure fathers enheritaunce be lesse: and as moch as they haue, shal come to yf enheritaunce of the trybe that they come vnto. Thus shal the lott of oure inheritaunce be mynished. So whan the yeare of Iubilye commeth vnto the childrē of Israel, then shal their enheritaunce come to yf enheritaunce of the trybe, where they are. Thus shal oure fathers enheritaunce be mynished, as moch as they haue.

Moses charged the childrē of Israel (acordinge to the commaundement of the LORDE) and sayde: The trybe of the children of Ioseph hath sayde righte. This is it that yf LORDE commaundeth the daughters of Zelaphead, and sayeth: <sup>a</sup> Let them mary as they like best, onely that they mary in yf kynred of the trybe of their father, that the enheritaunce of the children of Israel fall not frō one trybe to another. For euery one amonge the children of Israel shall cleue to the enheritaunce of the trybe of his father: ⁊ euery doughter that possesseth eny enheritaunce amonge the trybes of the children of Israel, shal be maryed vnto one of the kynred of the trybe of hir father: <sup>c</sup> yf euery one amonge the children of Israel maye enioye his fathers enheritaunce, and that the enheritaunce fall not from one trybe to another: but that euery one maye cleue to his awne enheritaunce amonge the trybes of the children of Israel.

As the LORDE cōmaunded Moses, euē so dyd yf daughters of Zelaphead, Mahela, Thirza, Hagla, Milca ⁊ Noa ⁊ were married vnto their fathers brothers sonnes, of yf kynred of the children of Manasse the sonne of Ioseph. So their enheritaunce remainyd in the trybe of the kynred of their father.

These are the commaundemētes ⁊ lawes, which yf LORDE commaunded by Moses vnto the childrē of Israel, in the felde of the Moabites by Iordane ouer agaynst Iericho.

<sup>c</sup> Leui. 25. d. Iere. 32. b. Ruth 4. b.

The ende of the fourth booke of Moses, called Numerus.

# The fyfth boke of Moses, called Deuteronomion.

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What this boke conteyneth.

## Chap. I.

Moses putteth the childre of Israel in remembrance of the greates benefites that they haue receaued of God, and rebuketh them for their vnthankfulnesse and myszeleue.

## Chap. II.

They are commaunded not to fighte agaynst Seir, the Moabites and Ammonites. But Sihon the kynge of the Amorrites is delyuered vnto them.

## Chap. III.

Og the kynge of Basan is slayne, the londe taken in, and destroyed. Ruben, Gad, and the halfe trybe of Manasse haue their enheritaunce on this syde Iordane. Iosua is ordeyned in Moses steade.

## Chap. IIII.

After he hath rehearsed vnto them the benefites of God, he exorteth them to kepe his commaundementes, that they forget them not. Fredome for soch as committe slaughter vnawarres.

## Chap. V.

He rehearseth the commaundementes of God vnto them agayne, & exorteth them earnestly to kepe them.

## Chap. VI.

He telleth them of the statutes & ordinaūces of God, exortinge them to kepe them, and to teache their children the same.

## Chap. VII.

They are commaunded (whan they come in the lode of Canaan) to make no frendshipe ner to kepe company with the people therof, but vterly to rote them out, and not to be afayed of them.

## Chap. VIII.

He exorteth them, not to forget the commaundementes of God, but to remembre what singuler kindnes God hath shewed them, & from what troubles he hath delyuered them. And geueth the londe that they are to go vnto, a good reporte.

## Chap. IX.

He warneth them that they ascribe not the goodnes that God hath done for them, to their awne power: for yf he had serued them after their awne deseruinge, he had destroyed them euerychone.

## Chap. X.

He proceadeth forth in tellinge them their wickednes, & how they departed from Beroth.

## Chap. XI.

Consyderinge the multitude of the benefites of God that they had receaued and the pleasaunt londe that they were to receaue, he exorteth them againe to kepe Gods commaundementes.

## Chap. XII.

He descrybeth vnto them againe the statutes & ordinaūces of the LORDE.

## Chap. XIII.

How men shal knowe false prophetes and how they ought to be punished.

## Chap. XIII.

For so moch as they are a cleane people of God, they are commaunded to avoyde the customes of the Heythen, as in shauynge their heades, in eatinge certayne meates, &c.

# The v. boke of Moses.

## Chap. XV.

Of the seuenth yeare (wherof thou readest also in the XXV. chapter of the thirde boke of Moses) ⁊ how the poore folkes and bonde men oughte to be intreated.

## Chap. XVI.

The feaste of Easter, Whytsondaye, and of tabernacles.

## Chap. XVII.

Certayne statutes. The office of kynges and iudges.

## Chap. XVIII.

The porcion of the Leuites. Of the prophete that is promised vnto the people, and how the false prophetes maye be knowne.

## Chap. XIX.

Of the fre cities for the deedslayers. How many witnesses are to be accepted in a matter, and how the false oughte to be punished.

## Chap. XX.

A godly ordinance concernynge warre and strykinge of battayll.

## Chap. XXI.

What ought to be done with one that is founde slaine in the felde, and with a woman which is taken prisoner. Children that wil not obeye father and mother, are to be stoned to death. The deed bodies maye not hange styll vpon the tre.

## Chap. XXII.

Of loue towarde a mans neyghboure, with dyuerse other commaundemētes. How a man shal ordre him self with his wife, whom he founde no mayden.

## Chap. XXIII.

What they are, that maye not come in to the congregacion of the LORDE, and other commaundementes.

## Chap. XXIIII.

Of deuorcement, of the fredome of him that is new married, with other commaundementes concernynge loue towarde a mans neyghboure.

## Chap. XXV.

How the iudge ought to punyshe, ⁊ how one brother shulde rayse vp sede to another. Of true weightes and measures, and destroyenge of Amaleck.

## Chap. XXVI.

Of the first frutes and tythes, how they are to be broughte with prayse and thankesgeuyng vnto God.

## Chap. XXVII.

Of the stones to be set vp beyonde lordane, and the commaundementes of God to be wrytten thereon. Of the blessinge and cursinge vpon the two mountaynes.

## Chap. XXVIII.

Swete and gracious promyses for all soch as loue the commaundementes of God to do them. Agayne, Maruelous sore and fearfull plagis, threatened vnto all thē that regarde not Gods worde.

## Chap. XXIX.

The couenaunt is renewed in the londe of Moab. Moses putteth them in mynde of the louynge benefites of God, that they maie be stedfast in the LORDE.

## Chap. XXX.

Of the merciful kyndnesse of God, yf men wil herken vnto his voyce, and conuerte frō their awne euell wayes. Of his sore punyshment, yf they wil not obeye.

## Chap. XXXI.

Iosua is geuē vnto the people, to be their captayne in Moses steade. A prophecie that they wyl forsake the waye of God, ⁊ be punyshed therefore.

## Chap. XXXII.

The songe of Moses, which goeth vp to the mount, ⁊ seyth the londe of promesse, but commeth not in to it.

## Chap. XXXIII.

A swete blessinge, wherwith Moses blesseth the people before his death.

## Chap. XXXIIII.

Moses goeth vp to the mount, where he dyeth. The children of Israel make lamentacion for him.



## The first Chapter.

**A** THESE are the wordes that Moses spake vnto all Israel on the other syde Iordane in the wilderness, in the playne felde toward the reed see, betwene Paran, Thophel, Laban, Hazeroth, and Disahab, eleuen daies journey from Horeb, by the waye of mount Seir vnto Cades Bernea. And it fortuneth the first daye of the eleuenth moneth in the fortieth yere, that Moses spake vnto <sup>¶</sup> children of Israel accordinge vnto all as <sup>¶</sup> LORDE commaunded him, \*after he had smytten Sihon <sup>¶</sup> kynge of the Amorites which dwelt at Heszbou: and Og the kynge of Basan, that dwelt at Asteroth, and at Edrei.

On the other syde Iordane in <sup>¶</sup> lande of the Moabites, beganne Moses to declare this lawe, and sayde: The LORDE oure God spake vnto vs vpon mount Horeb, <sup>¶</sup> sayde: Ye haue bene lōge ynough vpon this mountayne, turne you, <sup>¶</sup> departe hence, that ye maye come to the mountaynes of the Amorites, and to all their neighbours in <sup>¶</sup> felde, vpon mountaynes, and in the valleys toward the South and toward the see syde, of the lande of Canaan: and to mount Libanus, <sup>¶</sup> euen vnto the greate water Euphrates. Beholde, I haue deliuered you the londe, go in, and take it in possession, which the LORDE sware vnto youre fathers, Abraham, Isaac and Jacob,<sup>†</sup> that he wolde geue it vnto thē, and their sede after them.

Then saide I vnto you at the same tyme: "I am not able to beare you my self alone, for the LORDE youre God hath increased you, so that this daye ye are as <sup>¶</sup> starres of heauen in multitude. (The LORDE God of youre fathers make you yet many thousande tymes mo, <sup>¶</sup> blesse you, as he hath promysed you.) How can I alone beare soche cōbraunce, <sup>¶</sup> charge, <sup>¶</sup> stryfe amōge you? Prouyde here men of wysdome <sup>¶</sup> vnderstandinge, such as are knowne amonge youre trybes, thē wil I set to be heades vnto you.

Then answered ye me, and sayde: It is a good thinge, that thou sayest thou wilt do. Then toke I <sup>¶</sup> heades of youre trybes, wyse and famous mē, and set them ouer you to be heades, ouer thousandes, ouer hundreds, ouer fiftye and ouer ten: and officers amonge youre trybes.

And I charged youre iudges at <sup>¶</sup> same tyme, <sup>¶</sup> sayde: Heare youre brethrē, <sup>¶</sup> iudge righteously betwene euery man and his brother, and the straunger. Ye shall knowe no personne in iudgment, but shall heare the small as well as the greate, and be afrayed of no man: for the Iudgment is Gods. But yf eny cause be to harde for you, <sup>¶</sup> let it be broughte vnto me, <sup>¶</sup> I maye heare it. Thus commaunded I you at the same tyme, all <sup>¶</sup> ye shulde doo.

Then departed we from Horeb, and walked thorow the whole wyldernes (which is greate and terryble as ye haue sene) by the waye to <sup>¶</sup> mountaynes of the Amorites, as the LORDE oure God commaūded vs, and came vnto Cades Bernea. Then sayde I vnto you: Ye are come to <sup>¶</sup> mountaynes of <sup>¶</sup> Amorites, which the LORDE oure God shal geue vs. Beholde, there the londe before the, which the LORDE thy God hath geuē vnto the: Go vp, <sup>¶</sup> conquer it, as <sup>¶</sup> LORDE God of thy fathers hath sayde vnto the: <sup>¶</sup> feare not, and be not discouraged.

Then came ye all vnto me, and sayde: Let vs sende men before vs, <sup>¶</sup> to spye vs out the londe, and to brynge vs worde agayne, by what waye we shal go vp, and to what cities we shal come. That pleased me well, and I toke twelue men from amonge you, of euery trybe one. Which whan they were departed, and wente vp to hye cōuntre, and came to the ryuer Escol, they spyed it out, and toke of the frute of <sup>¶</sup> londe with thē,<sup>¶</sup> and broughte it downe vnto vs, and broughte vs worde agayne, and sayde: It is a good londe, that the LORDE oure God hath geuen vs.

But ye wolde not go vp, and were disobedient vnto the mouth of the LORDE youre God, and murmured in youre tentes, and sayde: Because the LORDE hateth vs, therefore hath he broughte vs out of the londe of Egypte, to deliuer vs in to the handes of the Amorites, to destroye vs. Whither shal we go vp? Oure brethren haue discouraged oure hertes, <sup>¶</sup> saide: 'The people is greater <sup>¶</sup> of hyer stature thē we, <sup>¶</sup> cities are greate, <sup>¶</sup> walled euen vp to heauen. Morouer we haue sene there the children of Enakim.

But I sayde vnto you: Feare not, and be not afrayed of them: for the LORDE youre

\* Num. 21. d. † Gene. 15. d. and 17. b. ‡ Exod. 18. c. § Ioh. 7. b. ¶ Deu. 17. b. Exo. 18. d. † Deu. 20. a.

¶ Nu. 13. a.

¶ Nu. 13. c.

¶ Nu. 13. d.

God goeth before you, and shall fighte for you, like as he dealeth with you in Egipte before youre eyes, and in the wyldernes: where thou sawest, that the LORDE thy God bare the (euen as a man beareth his sonne) thorow out all the waye that ye haue walked, tyll ye came to this place. And yet for all this ye haue not beleued on the LORDE youre God, which wente before you, to searche you out a place, where ye shulde pitch youre tentes: by night in the fyre (to shewe you the waye, wherein ye shulde go) <sup>a</sup> and on the daye tyme in the cloude.

Whan the LORDE herde <sup>b</sup> y voice of youre wordes, he was wroth, and swore, and saide: <sup>c</sup> There shall none of this euell generacion se that good londe, which I sware to geue vnto youre fathers, excepte Caleb the sonne of Iephune, he shal se it. And vnto him wyl I geue the londe that he hath troddē vpon, and to his children, because he hath perfectly folowed the LORDE.

<sup>d</sup> The LORDE was angrie with me also for youre sakes, and sayde: <sup>e</sup> Thou also shalt not go in thither. But Iosua <sup>f</sup> sonne of Nun, which stondest before the, he shal go in thither: Corage him, for he shal deuyde the enheritaunce out vnto Israel. And youre childre, <sup>g</sup> of whō ye sayde they shulde be a praye, and youre sonnes which this daie vnderstonde nether good ner bad, they shal go in thither, vnto them wil I geue it, and they shall enioye it. But as for you, turne you, and take youre iourney to the wyldernes, euen the waye to the reed see.

<sup>h</sup> Then answered ye, and sayde vnto me: We haue synned agaynst <sup>i</sup> the LORDE, we wil go vp, and fighte, acordinge to all that the LORDE hath commaunded vs. Now whan ye had prepared youre selues, euery one in his harness, and were at the poynte to go vp to the mountaynes, <sup>j</sup> the LORDE sayde vnto me: Speake vnto them, <sup>k</sup> they go not vp, and that they fighte not (for I am not amōge you) that ye be not smytten before youre enemies. Whan I tolde you this, ye wolde not heare, and were disobedient vnto the worde of the LORDE, and were presumptuous, and wente vp to <sup>l</sup> the mountaines. Then the Amorites that dwelt vpon the moūtaines, came out against you, and chased you, as Bees do, and smote

you at Seir, euen vnto Horma. Now whan ye came againe, and wepte before the LORDE, he wolde not heare youre voyce, and enclyned not his eares vnto you. <sup>m</sup> So ye abode in Cades a longe season.

### The ij. Chapter.

**T**HEN turned we vs, and toke oure iourney <sup>n</sup> to the wildernes, <sup>o</sup> euen the waye to the reed see (as the LORDE sayde vnto me) and compassed mount Seir a longe season. And <sup>p</sup> the LORDE saide vnto me: Ye haue compassed this mountayne now lōge ynough, turne you Northwarde, and commaūde the people, and saye: Ye shal go thorow <sup>q</sup> the coastes of youre brethren the children of Esau, which dwell at Seir: and they shal be afraied of you. But take diligēte hede to youre selues, that ye prouoke them not: for I wyl not geue you one fote bredth of their londe. <sup>r</sup> For mount Seir haue I geuen to the children of Esau to possesse. Ye shal bye meate of them for moneye, that ye maye eate. And water shal ye bye of them for moneye, that ye maye drynke. For the LORDE thy God hath blessed the in all the workes of thy hondes. He hath considered thy iourneyes thorow this greate wyldernes: and this fortye yeares hath the LORDE thy God bene with the, so that thou hast wanted nothinge.

Now whan we were departed from oure brethren the children of Esau, that dwelt vpon mount Seir, by the waye of the felde from Elath and Ezeon gaber, we turned vs, and wente by the waye of the wyldernes of <sup>s</sup> the Moabites. Then sayde the LORDE vnto me: <sup>t</sup> Thou shalt not vex the Moabites, ner prouoke the vnto battayll, for I wil not geue the of their londe to possesse. For Ar haue I geuen vnto the children of Lot in possession. <sup>u</sup> The Emims dwelt there before tyme, which were a greate stronge people, and hie of stature, as the Enakims: and were taken for giauntes, like as <sup>v</sup> the Enakims. And <sup>w</sup> the Moabites called them Emims. <sup>x</sup> The Horites also dwelt in Seir afore tyme, and <sup>y</sup> the children of Esau droue them out, and destroyed them before them, and dwelt in their steade: like as Israel dyd in <sup>z</sup> the lōde of his possession, that the LORDE gaue them.

Get you vp now, and go ouer the ryuer Sared. <sup>aa</sup>

<sup>a</sup> Neem. 9. c. Exod. 13. d. <sup>b</sup> Psal. 94. b. Nu. 14. c. and 26. g. <sup>c</sup> Iosua. 14. b. <sup>d</sup> Nu. 20. b. 27. c. 34. a. <sup>e</sup> Nu. 14. d.

<sup>f</sup> Nu. 14. f. <sup>g</sup> Nu. 20. a. <sup>h</sup> Nu. 21. a. <sup>i</sup> Gen. 36. a. Mal. 1. a. <sup>j</sup> Iudic. 3. d. <sup>k</sup> Gen. 14. a. <sup>l</sup> Gen. 36. d.

And we wente ouer. The tyme that we were goinge frō Cades Barnea, tyll we came ouer the ryuer Sared, was eight & thirtie yeares: tyll all the men of warre were waysted out of the hoost, \*as the LORDE sware vnto them. The hande of the LORDE also was agaynst them, to destroye thē out of the hoost, tyll they were consumed.

And when all the men of warre were consumed, so ŷ they were deed amonge the people, the LORDE spake vnto me, and sayde: This daie shalt thou go thorow the coast of ŷ Moabites by Ar, & shalt come nye vnto ŷ children of Ammon,† whom thou shalt not vexe ner prouoke. For I wyll not geue the of the lōde of the childrē of Ammon to possesse, for I haue geuē it vnto the childrē of Lot in possession. It was takē for a lōde of giauntes also, & giauntes dwelt therein afore tyme. And ŷ Ammonites calle thē Samsumims, which was a people that was greате, many, and of hye stature, as the Enakims.

D And these ŷ LORDE destroyed before thē, and let them possesse the same, so that they dwelt in their steade. ‡ Like as he dyd with the childrē of Esau, which dwell vpō mount Seir, whan he destroyed the Horites before them: and let them possesse the same, so that they haue dwelt in their steade vnto this daye. And the Caphthorims came out of Caphther, and destroyed ŷ Auims (ŷ dwelt at Hazarim euen vnto Gaza) & there dwelt they in their steade.

Get you vp now, and departe, and go ouer the ryuer Arnon. Beholde, I haue geuē Sihon ŷ kynge of the Amorites at Heszbou in to thy hande: go to and conquere, and prouoke him vnto battayll. This daye wyll I begynne, so that all naciōs vnder all the heauen, shal feare & drede ŷ: In so moch ŷ whā they heare of the, they shal tremble and quake for thy commynge.

EE Then sent I messaungers from ŷ wylder- nesse of the East vnto \*Sihon the kynge at Heszbou † with peaceble wordes, and caused to saye vnto him: I wil go but thorow thy lōde, I wil go a longe by the hye waye, I wil nether turne to the righte hāde ner to ŷ left. Thou shalt sell me meate for money, that I maye eatē: & water shalt thou sell me for money, that I maye drinke. Onely let me

go thorow by fote, ‡as the children of Esau (which dwell at Seir) dyd vnto me: and the Moabites that dwell at Ar: vntyll I be come ouer Iordane, in to the londe which the LORDE oure God shal geue vnto vs.

But Sihon the kynge at Heszbou wolde not let vs go by him: for the LORDE thy God hardened his mynde, & made his hert tough that he mighte deluyuer him in to thy hādes, as it is come to passe this daye.

And ŷ LORDE sayde vnto me: Beholde, I haue begonne to deluyuer Sihon with his londe before the: go to and cōquere, and possesse his lōde. ¶ And Sihō came out with all his people to fight agaynst vs at Iahza. But the LORDE oure God deluyered him in to oure handes, so that we smote him with his children and all his people.

Then toke we all his cities at the same tyme, and destroyed vtterly all the cities, men, wemen, and children, and let none remayne: saue the catell, which we caught to oure selues, & the spoyle of the cities that we wanne from Aroer, which lyeth vpon the ryuer syde of Arnon, and from the cite on the ryuer vnto Gilead. There was no cite that coulde defende it selfe from vs: the LORDE oure God deluyered vs all before vs. ¶ But vnto the londe of the children of Ammon thou camest not, ner to all that was on the ryuer Iabok, ner to ŷ cities vpō ŷ mountaines, ner vnto what so euer the LORDE oure God forbad vs.

### The iij. Chapter.

A ND we turned vs, & wente vp ŷ waie A vnto Basan. And Og ŷ kynge of Basan, came out<sup>d</sup> with all his people to fight agaynst vs at Edrei. But the LORDE sayde vnto me: Be not afrayed of him, for I haue deluyered him & all his people with his londe in to thy hande: & thou shalt do with him, as thou dydest with Sihon kynge of ŷ Amorites, which dwelt at Heszbou.<sup>e</sup> Thus ŷ LORDE oure God deluyered Og ŷ kynge of Basan in to oure handes also with all his people: so that we smote him, tyll there was nothinge left ouer vnto him.

Then wanne we at the same tyme all his cities, & there was not one cite that we toke not from him, euen thre score cities, the

\* Nu. 14. c. and 26. g. † Iudic. 11. f. ‡ Gen. 36. d.

¶ Num. 21. c. § Deu. 20. b. <sup>b</sup> Nu. 20. c. <sup>c</sup> Nu. 21. d.

Deu. 29. b. ¶ Nu. 21. d. <sup>d</sup> Nu. 21. e. Deu. 29. b.

<sup>e</sup> Deut. 1. f.



whole region of Argob in the kyngdome of Og at Basan. All these cities were ströge, with hye walles, gates, and barres, besyde many other vnwalld townes.

33 And we vtterly destroyed them, as we dyd with Sihon the kyng of Heszbon.\* All the cities destroyed we vtterly, and the men, wemen, and children. But all the catell and spoyle of the cities caughte we for oure selues.

Thus toke we at the same tyme the londe out of the honde of the two kynges of the Amorites beyonde Iordane, from the ryuer of Arnon vnto mount Hermon (which the Sidons call Sirion, but the Amorites call it Senir) all the cities vpon the playne, and all Gilead, and all Basan vnto Salcha and Edrei, the cities of the kyngdome of Og at Basan. For onely Og the kyng of Basan remayned ouer of the giantes. Beholde, his yron bed is here at Rabath amonge the children of Ammon, nyne cubites longe, and foure cubites brode, after the cubite of a man.

This londe conquered we at the same tyme, from Aroer that lyeth on ȝ ryuer of Arnon.

And vnto the Rubenites and Gaddites I gaue halfe mount Gilead with the cities therof: but ȝ remnaunt of Gilead, ȝ all Basan the kyngdome of Og, gaue I vnto the halfe trybe of Manasse. The whole region of Argob with all Basan was called the giantes londe.

41 C Iair the sonne of Manasse toke all the region of Argob vnto the coastes of Gessuri and Maachati, and Basan called he Hauoth Iair after his awne name, vnto this daye: But vnto Machir I gaue Gilead. And vnto the Rubenites and Gaddites I gaue one parte of Gilead vnto the ryuer of Arnon (at the myddes of the ryuer is ȝ border) and vnto the ryuer Iabok, which is the border of the children of Ammon: the felde also, and Iordane (which is the coaste) from Cinereth vnto the see in the felde, namely, ȝ Salt see vnder mount Pisga, Eastwarde.

42 And I commaunded you at the same tyme, and sayde: The LORDE youre God hath geuen you this londe to take possession of it, Go youre waye forth therefore harnesssed before youre brethren the children of Israel, all ye that be mete for the warre. As for youre wyues, and children and catell (for I knowe that ye haue moch catell) let them remayne

in youre cities, which I haue geuen you, vntyl the LORDE youre God haue broughte youre brethren to rest also as well as you, that they also maye take possession of the londe, which ȝ LORDE youre God shal geue thē beyonde Iordane: and then shal ye turne agayne to youre awne possession, which I haue geuen you.

And I warned Iosua at the same tyme, and sayde: Thine eyes haue sene all that the LORDE youre God hath done vnto these two kynges: euē so shal the LORDE do also vnto all ȝ kyngdomes whither thou goest. Feare them not, for the LORDE youre God shal fighte for you.

And I besoughte the LORDE at the same tyme, ȝ sayde: O LORDE LORDE, thou hast begonne to shewe thy seruauente thy greatnesse and thy mightie hāde. For where is there a God in heauen ȝ earth, that can do after thy workes and after thy power? O let me go ȝ se ȝ good londe beyonde Iordane, ȝ goodly hye cowntre, and Libanus.

But the LORDE was angrie with me for 43 youre sakes, and wolde not heare me,<sup>d</sup> but sayde vnto me: Be content, speake nomore to me of this matter. Get the vp to the toppe of mount Pisga, and lifte vp thine eyes towarde the west, and towarde the north, and towarde the south, and towarde ȝ east: and beholde it with thine eies, for thou shalt not go ouer this Iordane. And geue Iosua his charge, and corage him, and bolde him, for he shal go ouer Iordane before the people,<sup>f</sup> and shal deuyde vnto them the londe, that thou shalt se.<sup>†</sup> And so we abode in the valley ouer agaynst the house of Peor.

The iiii. Chapter.

44 A ND now herken Israel vnto the ordi- 45 nances and lawes, which I teach you that ye do them, ȝ ye maye lyue, and come in, ȝ take possession of the londe, which the LORDE God of youre fathers geueth vnto you. Ye shal put nothinge vnto the worde which I commaunde you, nether do oughte therefrom, that ye maye kepe the commaundementes of the LORDE youre God, which I commaunde you. Your eyes haue sene what the LORDE hath done with Baal Peor: all them that walked after Baal Peor, hath the

\* Deu. 20. b.    a Num. 32. f.    Deu. 29. b.    Iosu. 12. a.  
b Nu. 32. d.    c Nu. 27. c.    d Deu. 1. f. and 4. c.

e Nu. 27. c.    f Nu. 34. c.    Iosu. 14. a.    † Nu. 25. a.  
‡ Deut. 12. d.    Iosu. 23. b.    Pro. 30. a.



LORDE thy God destroyed from amonge you.<sup>a</sup> But ye that cleue vnto the LORDE youre God, are all aliuē this daye. Beholde I haue taughte you ordinaūces and lawes, such as the LORDE my God commaunded me, that ye shulde do euē so in the londe, in to ſ which ye shal come, to possesse it.

Kepe them now therefore and do them:<sup>\*</sup> for that is youre wysdome and vnderstondinge in the sight of all nacions, which whā they haue herde all these ordinaūces, shall saye: O what a wyse and vnderstondinge folke is this? and how excellent a people? For where is there so excellent a nacion, that hath goddes so nye him, as the LORDE oure God is nye vnto vs,<sup>†</sup> as oft as we call vpon him? And where is there so excellent a nacion, that hath so righteous ordinaūces and lawes, as all this lawe which I laye before you this daye.

**B** Take hede to thy selfe now, and kepe well thy soule, that thou forget not the thinges which thine eyes haue sene, and that they departe not out of thy hert all the dayes of thy life. <sup>a</sup>And thou shalt teach them thy children and thy childers children, the daye whā thou stodest before the LORDE thy God by mount Horeb, whan the LORDE sayde vnto me: Gather me the people together, that I maye make them heare my wordes, which they shal lerne, that they maye feare me all the dayes of their life vpon earth,<sup>‡</sup> & that they also maye teach their children.

And ye came nye, & stode vnder ſ mount. But the mount burnt euen vnto the myddes of heauen, and there was darknesse, cloudes, and myst. And ſ LORDE spake vnto you out of the myddes of the fyre. The voyce of his wordes ye herde, neuerthelesse ye sawe no ymage,<sup>¶</sup> but herde the voyce onely. <sup>§</sup>And he declared vnto you his couenaut, which he cōmaunded you to do, namely, the ten verses, and wrote them vpon two tables of stone. And the LORDE commaūded me at the same time, to teach you ordinaūces & lawes that ye might do thereafter in the londe, in to the which ye go to possesse it.

**C** Kepe well youre soules therefore, for ye sawe no maner of ymage, in the daye whā the LORDE spake vnto you out of the fyre vpon mount Horeb,<sup>||</sup> that ye destroye not youre

selues, and make you eny ymage, that is like a man, or woman, or beest vpon earth, or fethered foule vnder the heauen, or worne vpon the grounde, or fyszshe in the water vnder ſ earth: <sup>a</sup>ſ thou lifte not vp thine eyes towardē heauen, and se the Sonne and the Moone & the starres, and the whole hoost of heauē, & be disceaued, and worshippe, and serue them:<sup>¶</sup> which the LORDE thy God hath made to serue all naciōs vnder ſ whole heauē.

<sup>¶</sup>But you hath the LORDE taken, and broughte you out of the yron fornace, namely, out of Egipte, that ye shulde be the people of his enheritaunce, as it is come to passe this daye. And the LORDE was angrie with me for youre sakes,<sup>¶</sup> so that he sware, ſ I shulde not go ouer Iordane, ner come in to that good londe, which the LORDE thy God shall geue the to enheritaunce. As for me,<sup>\*\*</sup> I must dye in this londe, and shal not go ouer Iordane: But ye shal go ouer, and shall haue that good lōde in possession.

Take hede therefore vnto youre selues, that ye forget not the couenaut of the LORDE youre God, and that ye make no ymages of eny maner of faszhion<sup>††</sup> as the LORDE thy God hath commaūded. For the LORDE thy God is a consuming fyre<sup>¶</sup> and a gelous God.

Yf whan ye haue begotten children, and childers children, and haue dwelt in the londe, ye marre youre selues, <sup>††</sup>& make you ymages of eny maner of faszhion, and do euell in the sighte of ſ LORDE youre God, to prouoke him: <sup>§§</sup>I call heauen and earth to recorde ouer you this daie, that ye shall shortly perishe frō the londe, in to ſ which ye go ouer Iordane to possesse it. Ye shal not dwell longe therin, but shal vtterly be destroyed. And ſ LORDE shal scater you amonge ſ nacions<sup>¶</sup> and ye shall be left a small people amōge ſ Heythen, whyther the LORDE shall brynge you. There shal ye serue goddes, which are ſ workes of mens handes, euen wodd & stone, which neither se ner heare, ner eate ner smell.

**E** But yf thou seke the LORDE thy God there thou shalt finde him, <sup>¶</sup>yee yf thou seke him with thy whole hert and with all thy soule. Whan thou shalt be strately troubled, & whā all these thinges shal come vpō the in ſ latter

<sup>a</sup> Num. 25. a. and 31. e. Exo. 32. f. <sup>\*</sup> Psal. 18. b. <sup>†</sup> Psa. 144. c. <sup>b</sup> Deut. 6. d. <sup>‡</sup> Ephe. 6. a. <sup>c</sup> 1 Ioh. 4. b. <sup>§</sup> Exo. 20. a. <sup>||</sup> Deut. 5. a. <sup>¶</sup> Deut. 17. b. Sap. 13. a. Iob 31. c. <sup>¶¶</sup> Gen. 1. b. <sup>¶¶¶</sup> Esd. 6. e. Mat. 5. c.

<sup>c</sup> Deut. 6. c. and 32. b. <sup>¶</sup> Nu. 27. c. Deut. 1. f. and 3. c. <sup>\*\*</sup> Deut. 34. a. <sup>††</sup> Exo. 20. a. <sup>¶¶</sup> Heb. 12. d. <sup>‡‡</sup> Deut. 8. d. Iere. 16. b. <sup>§§</sup> Deut. 30. d. and 31. g. <sup>b</sup> Deut. 28. d. <sup>¶</sup> Deut. 30. a. Iere. 29. c.

dayes, then shalt thou turne agayne to  $\text{f}$  LORDE thy God, and be obedient vnto his voice. For  $\text{f}$  LORDE thy God is a mercifull God, he shal not forsake the, ner destroye the: nether shall he forget the couenaunt with thy fathers, \* which he sware vnto them.

For axe after the tymes past, which haue bene before the, sens the daie  $\text{f}$  God created man vpon earth, from one ende of the heauē vnto the other, whether there was euer eny soch greate thinge done, or eny soch like herde, that a people hath herde  $\text{f}$  voyce of God speake out of the fyre (as thou hast herde)  $\text{a}$  yet liued. Or whether God assaied to go  $\text{a}$  take vnto him a people out of  $\text{f}$  myddes of a nacion, thorow tentacions, thorow tokens, thorow wonders, thorow warre,  $\text{a}$  thorow a mightie hande,  $\text{a}$  thorow a stretched out arme, and thorow greate visiōs, acordinge vnto all as the LORDE youre God hath done with you in Egipte before thine eyes.

$\text{f}$  "Thou hast sene it,  $\text{f}$  thou mightest knowe that the LORDE is God, and that there is none other but he onely.  $\text{†}$  Out of heauen made he the to heare his voyce, that he might nurtoure the: and vpon earth he shewed the his greate feare,  $\text{a}$  out of  $\text{f}$  fyre thou herdest his wordes:  $\text{‡}$  because he loued thy fathers,  $\text{a}$  chose their sede after thē. And he brought  $\text{f}$  out with his presence thorow his mightie power out of Egipte, to dryue out (before the) nations greater and mightier then thou, and to bringe  $\text{f}$  in,  $\text{f}$  he might geue the their lōde to enheritaunce, as it is come to passe this daye.

Therefore shalt thou knowe this daye,  $\text{a}$  turne it in to thine herte,  $\text{§}$  that the LORDE is God aboue in heauen, and beneth vpon earth, and that there is no mo. Kepe his ordinaunces therfore and commaundementes, which I commaunde the this daie, thē shal it go well with the and thy children after the, so that thy life shal longe endure in  $\text{f}$  londe, which the LORDE the God geweth the thy life longe.

$\text{§}$  Then separated Moses thre cities beyonde Iordane,  $\text{¶}$  towardes the Sonne rysinge,  $\text{f}$  he might flye thither, which had slayne his neighbour vnawarres,  $\text{a}$  hated him not a fore tyme,  $\text{f}$  he might flye in to one of these cities,  $\text{a}$  lyue. Bezer in  $\text{f}$  wildernes in the playne countre amonge the Rubenites,  $\text{a}$  Ramoth in

Gilead amōge  $\text{f}$  Gaddites,  $\text{a}$  Golan in Basan amonge the Manassites.

This is the lawe which Moses layed before the children of Israel: these are the testimonies, ordinaunces,  $\text{a}$  lawes,  $\text{f}$  Moses spake vnto the children of Israel (after they were departed out of Egipte) beyonde Iordane in the valley ouer agaynst the house of Peor, in  $\text{f}$  londe of Sion kynge of  $\text{f}$  Amorites which dwelt at Heszbon,  $\text{¶}$  whom Moses  $\text{a}$  the childrē of Israel smote after they were departed out of Egipte,  $\text{a}$  conquered his lāde,  $\text{a}$  the londe of Og kynge of Basan, two kynges of the Amorites which were beyonde Iordane towardes the Sonne rysinge frō Aroer (which lyeth vpon  $\text{f}$  ryuer syde of Arnon) vnto mount Sion, which is Hermon:  $\text{a}$  all  $\text{f}$  playne felde beyonde Iordane eastwarde vnto the see in  $\text{f}$  plaine felde vnder mount Pisga.

The v. Chapter.

**A**ND Moses called all Israel,  $\text{a}$  sayde vnto  $\text{a}$  thē: Heare Israel the ordinaunces  $\text{a}$  lawes which I speake in youre eares this daye: lerne them,  $\text{a}$  kepe thē so, that ye do thereafter.  $\text{¶}$  The LORDE oure God made a couenaunt with vs at Horeb: he made not this couenaunt with oure fathers, but with vs, that are here this daie, and lyue euery one. He talked with vs face to face out of the fyre vpō the mount. I stode at the same tyme betwixte the LORDE and you, that I might shewe you the worde of the LORDE. For ye were afrayed of the fyre,  $\text{a}$  wente not vp to the mount, and he sayde:

$\text{¶}$  I am the LORDE thy God, which haue brought the out of the londe of Egipte, out of the house of bondage. Thou shalt haue none other goddes in my sighte.  $\text{**}$  Thou shalt make the no grauen ymage of eny maner of liknesse of the thinges  $\text{f}$  are aboue in heauen,  $\text{a}$  beneth vpon earth,  $\text{a}$  in the water vnder the earth. Thou shalt not honour  $\text{b}$  them, ner serue thē.  $\text{¶}$  For I  $\text{f}$  LORDE thy God am a gelous God, vsytinge the syme of the fathers vpō the children, vnto the thirde and fourth generacion, of thē  $\text{f}$  hate me:  $\text{a}$  shewe mercye vpon many thousandes  $\text{f}$  loue me, and kepe my commaundementes.

\* Gen. 12. a.     $\text{¶}$  Deut. 6. b. and 32. f.     $\text{†}$  Exo. 19. b.

$\text{‡}$  Ephe. 1. a.    Deut. 10. c.     $\text{§}$  3 Reg. 10. d.

$\text{¶}$  Exo. 21. b.    Nu. 33. b.    Deut. 19. a.     $\text{¶}$  Nu. 21. d.

$\text{¶}$  Exo. 19. a.

$\text{¶}$  Exo. 20. a.

$\text{**}$  Deu. 4. c.

$\text{¶}$  Deu. 34. a.    Nau. 1. a.

Thou shalt not take  $\hat{y}$  name of  $\hat{y}$  LORDE thy God in vayne: \* for  $\hat{y}$  LORDE shal not holde him vngiltie,  $\hat{y}$  taketh his name in vaine.

$\hat{y}$  Kepe  $\hat{y}$  Sabbath daye, that thou sanctifye it, as the LORDE thy God hath commaunded the. Sixe daies shalt thou laboure, and do all thy worke, but vpon the seuenth daye it is the Sabbath of the LORDE thy God: No maner worke shalt thou do in it, thou, and thy sonne, and thy daughter, and thy seruaut, and thy mayde, and thine oxe, and thine Asse, and all thy catell, and the straunger which is within thy gates, that thy seruaut and thy mayde maye rest as well as thou. For thou shalt remembre, that thou thyself also wast a seruante in the londe of Egipte, and how that the LORDE thy God brought the out from thence with a mightye hande, and a stretched out arme. Therefore hath the LORDE thy God commaunded  $\hat{y}$  to kepe the Sabbath daye.

$\hat{y}$  Honoure thy father and thy mother, as the LORDE thy God hath commaunded the that thou mayest lyue longe vpō earth, and that it maye go well with the in the londe, which the LORDE thy God shall geue the.

Thou shalt not kyll.†

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false witnes against thy neighbour.

Thou shalt not  $\dagger$  lust after thy neighbours wyfe.

Thou shalt not lust after thy neighbours house, londe, seruaut, mayde, oxe, Asse, or what so euer he hath.

These are the wordes that the LORDE spake to all youre congregacion, vpon the mount out of the fyre of the cloude and darkness with a greate voyce, and added nothinge therto.  $\S$  And he wrote them vpon two tables of stone, and deliuered the vnto me.

But whan ye herde the voyce out of the darknes, and sawe the mount burne with fyre, ye came vnto me all ye rulers amonge youre trybes, and youre Elders and sayde: Beholde, the LORDE oure God hath shewed vs his glory  $\dagger$  his greatnes, and we haue herde his voyce out of  $\hat{y}$  fyre. This daye haue we sene, that God maie talke with a man, and he yet

lyue. And now wherfore shulde we dye, that this fire shulde cōsume vs? Yf we shulde heare the voyce of the LORDE oure God eny more, we shulde dye. For what is all fleshe, that it shulde be able to heare  $\hat{y}$  voyce of the lyuyng God speakyng out of  $\hat{y}$  fyre, as we haue done, and yet lyue? Go thou and heare all  $\hat{y}$  the LORDE oure God sayeth, and tell us.  $\dagger$  All  $\hat{y}$  the LORDE sayeth vnto the, that will we heare and do. Whan the LORDE herde the voyce of youre wordes which ye spake vnto me, he sayde vnto me: I haue herde  $\hat{y}$  voyce of the wordes of this people, which they haue spoken vnto  $\hat{y}$ . It is all good that they haue spoken.  $\parallel$  But who shal geue them soch an herte,  $\hat{y}$  they maye feare me,  $\dagger$  kepe all my cōmaundementes as longe as they lyue,  $\hat{y}$  it maye go well with them, and with their childrē for euer? Go  $\dagger$  saye vnto them: Get you in to youre tentes agayne. But thou shalt stonde here before me, that I maye tell the all the cōmaundementes, and ordinaūces and lawes which thou shalt teach them  $\hat{y}$  they maye do therafter in the lōde, which I shal geue the to possesse. Take hede now therefore that ye do, as the LORDE youre God hath commaunded you,  $\dagger$  and turne not asyde nether to  $\hat{y}$  right hande ner to the left: but walke in all  $\hat{y}$  wayes which the LORDE youre God hath commaunded you, that ye maie lyue, and that it maie go well with you, and  $\hat{y}$  ye maye lyue longe in  $\hat{y}$  londe which ye shall haue in possession.

### The vi. Chapter.

THESE are the cōmaundementes, ordinaūces  $\dagger$  lawes which  $\hat{y}$  LORDE youre God hath cōmaunded,  $\hat{y}$  ye shulde lerne them,  $\dagger$  do them, in the londe whyther ye go to possesse it,  $\dagger$  that thou mayest feare the LORDE thy God,  $\dagger$  kepe all his ordinaūces  $\dagger$  cōmaundementes, which I cōmaunde the, thou and thy children, and thy childers children all  $\hat{y}$  dayes of youre life, that ye maye lyue lōge. Thou shalt heare (O Israel)  $\dagger$  take hede,  $\hat{y}$  thou do therafter,  $\hat{y}$  it maye go well with  $\hat{y}$ ,  $\dagger$  that thou mayest multiplye greatly, as  $\hat{y}$  LORDE God of thy fathers hath promysed the a londe  $\hat{y}$  floweth with mylke  $\dagger$  hony. Heare O Israel, the LORDE

\* Leu. 24. b.  $\dagger$  Exo. 29. b.  $\dagger$  Exo. 21. b. Mat. 15. a. Ephe. 6. a.  $\dagger$  Math. 5. c. Rom. 13. b.  $\dagger$  Rom. 7. b.

and 13. b.  $\S$  Exo. 31. d.  $\dagger$  Exo. 19. b.  $\parallel$  Ier. 24. b. and 31. f.  $\dagger$  Deut. 17. c.  $\dagger$  Deut. 10. c.

oure God is one **LORDE** onely. "And thou shalt loue the **LORDE** thy God with all thy hart, with all thy soule, & with all thy mighte. \* And these wordes, which I commaunde the this daie, shalt thou take to hert, & shalt whet them vpon thy children, and shalt talke of them, whā thou syttest in thine house, & whan thou walkest by the waie: whan thou lyst downe, & whā thou rysest vp. And thou shalt bynde them for a signe vpon thine hande, and they shall be a token of remembrance before thine eyes, and thou shalt wryte them vpon the postes of thine house, and vpon thy gates.

Now whan **ŷ** **LORDE** thy God shal bringe the in to **ŷ** londe wherof he sware vnto thy fathers Abraham, Isaac, & Iacob, and shal geue the greates & goodly cities, which thou hast not buylded: and houses full of all goodes, which thou hast not filled: & digged welles which thou hast not digged: & vnyardes and olyue trees, which thou hast not plāted, so **ŷ** thou eatest and art full: then bewarre that thou forget not the **LORDE**, which brought the out of the londe of Egipte, frō the house of bondage: <sup>a</sup> but thou shalt feare the **LORDE** thy God, and him onely shalt thou serue, and sweare by his name. † And ye shal not folowe the other goddes of the nacions which are aboute you (for the **LORDE** thy God is a gelous God in the myddest of the) that the wrath of the **LORDE** thy God waxe not whote ouer the, and destroye the from the earth.

'Ye shal not tempte **ŷ** **LORDE** youre God, ‡ as ye tempted him at Massa: but kepe the commaundementes of the **LORDE** youre God, and his witnesses, & his ordinaunces, which he hath commaunded, that thou mayest do that which is right & good in **ŷ** sighte of the **LORDE**, **ŷ** thou mayest prosper, and **ŷ** thou mayest go in & conquer that good londe, which the **LORDE** sware vnto thy fathers, that he maye chace out all thine enemies before the, as the **LORDE** hath sayde.

Now whan thy sonne axeth the todaye or tomorrow, and sayeth: "What meane these witnesses, ordinaunces and lawes, that the **LORDE** oure God hath comaunded you?

Then shalt thou saye vnto thy sonne: We were Pharaos bondmen in Egipte, and the **LORDE** brought vs out of Egipte with a mightie hande, and the **LORDE** did greates & euell tokens & wonders in Egipte vpō Pharao and all his house before oure eyes, and brought vs from thence, to bringe vs in and to geue vs **ŷ** londe, that he sware vnto oure fathers. And therfore hath the **LORDE** commaunded vs to do acordinge vnto all these ordinaunces, that we might feare the **LORDE** oure God, that we might prospere all the dayes of oure life, as it is come to passe this daye. And it shall be righteousnes vnto vs before the **LORDE** oure God, yf we kepe and do all these commaundementes, as he hath commaunded vs.

### The vij. Chapter.

**W**HAN **ŷ** **LORDE** thy God bringeth **A** the in to **ŷ** londe where in to thou shalt come to possesse it, & rotheth out many nacions before the: the Hethites, Girgosites Amorites, Cananites, Pheresites, Heuites, and Iebusites, seuc nacions which are greater and mightier then thou: <sup>§</sup> and whan the **LORDE** thy God delyuereth thē before **ŷ**, that thou mayest smyte them, thou shalt vtterly destroye them, so that thou make no couenaunt with them, nor shewe them fauoure, and shalt make no mariages with them: Ye shall not geue youre daughters vnto their sonnes, ner take their daughters vnto youre sonnes. ¶ For they will make youre sonnes departe fro me, to serue straunge goddes: then shall the wrath of the **LORDE** waxe whote vpon you, and destroye you shortly.

But thus shal ye do with them: 'Ye shal ouerthrowe their altares, breake downe their pilers, cut downe their groues, & burne their ymages with fyre. / For thou art an holy people vnto the **LORDE** thy God. ¶ The hath the **LORDE** thy God chosen, that thou shuldest be his awne peculier people, from amonge all nacions that are vpon the earth.

It was not because of the multitude of you **B** aboute all nacions, that **ŷ** **LORDE** had lust vnto you and chose you. (For ye were the leest amonge all nacions) but because he loued you, and that he mighte kepe the ooth, \*\* which

<sup>a</sup> Mat. 22. d. Mar. 12. c. Luc. 10. c. \* Deut. 11. c.

<sup>b</sup> Deut. 10. d. Mat. 4. b. Luc. 4. b. † Exo. 32. f.

Num. 25. a. <sup>c</sup> Mat. 4. a. Luc. 4. b. ‡ Exo. 17. a.

Num. 20. a. <sup>d</sup> Deut. 4. b. <sup>§</sup> Exo. 23. c. and 34. b.

Iosu. 23. e. 2 Cor. 6. c. 2 Esd. 13. a. 3 Re. 3. a. ¶ Nu.

25. a. <sup>e</sup> Exo. 34. b. Num. 33. f. / Deu. 14. a.

and 26. d. 1 Pet. 2. b. ¶ Exo. 19. a. \*\* Gen. 22. c.



he sware vnto youre fathers, he broughte you out with a mightie hāde, and delyuered you frō the house of bondage, out of the hande of Pharaο kynge of Egipte.

Thou shalt vnderstonde now therfore, that the LORDE thy God is a mightie and true God, which kepeth couenaunt and mercy vnto them that loue him, \*and kepe his cōmaundementes, euen thorow a thousande generacions: And rewardeth them that hate him, before his face, that he maye destroye them: and wyll not be longe in tarienge to rewarde them (before his face) that hate him. Kepe now therfore the commaundementes, and ordinaunces and lawes, which I commaunde the this daye, that thou do thereafter.

And yf ye shall heare these lawes and kepe them, and do thereafter, then shal the LORDE thy God <sup>a</sup>also kepe the couenaunt and mercy with the, which he sware vnto thy fathers: and shal loue the, blesse the, and multiplye the: he shal blesse the frute of thy wombe, and the frute of thy londe, thy corne, wyne and oyle, the frute of thy kyne, and the frute of thy shepe, in the londe that he sware vnto thy fathers to geue the. Blessed shalt thou be aboue all nacions, there shal no vnfrutefull personne be in the, ner amonge thy catell. The LORDE shall put from the all inaner of dyscease, and shal brynge vpon the none of <sup>†</sup>yeuell sicknesses of Egipte, \*which thou hast sene, but shall put them vpon all those that hate the.

Thou shalt brynge to naught all the nacions, which the LORDE thy God shal delyuer the. Thine eye shall not spare them, and their goddes shalt thou not serue, for that shalbe thy decaye. Yf thou shalt saye in thyne hert: These naciōs are mo then I, how cā I dryue them out? <sup>a</sup>Feare them not. Remembre what the LORDE thy God did vnto Pharaο and to all the Egipcians, thorow greате tentacions (which thou hast sene with thine eyes) thorow tokens and wōders, thorow a mightie hande and a stretched out arme, wherewith the LORDE thy God brought the out. Euen so shall the LORDE thy God do vnto all <sup>†</sup>ye nacions of whō thou art afraied.

<sup>a</sup>The LORDE thy God also shal sende hornettes amonge them, vntyll they that re-

mayne and hyde them selues from the, be destroyed. Be not thou afraied of them: for the LORDE thy God is in the myddes of the, euen the mightie and fearfull God. He (euen the LORDE thy God) shall rote out the nacions before the by litle and litle. Thou canst not consume them at one time, <sup>†</sup>ye beestes of the felde increase not vpon the. The LORDE thy God shall delyuer them before the, and shall smite them with a greате slaughter, tyll they be destroyed. And he shal delyuer their kynges in to thine hāde, <sup>†</sup>and thou shalt destroye their names from vnder heauen. There shal noman make the resistance before the, vntyll thou haue destroyed them.

The ymages of their goddes shalt thou burne with fyre, <sup>†</sup>ye shalt not desyre the syluer or golde that is on them <sup>†</sup>or to take it vnto the, that thou snare not thy self therein: for it is abhominacion vnto the LORDE thy God. Therfore shalt thou not brynge the abhominacion in to thine house, <sup>†</sup>ye thou be not damned as it is, but shalt vtterly defye it, and abhorre it, for it is damned.

### The viij. Chapter.

ALL the commaundementes which I commaunde <sup>†</sup>ye this daye, shal ye kepe, so <sup>†</sup>ye do thereafter, that ye maye lyeue and multiplye, and come in, and take possession of the lande, which <sup>†</sup>ye LORDE sware vnto youre fathers: and thynke vpon all <sup>†</sup>ye waie thorow the which the LORDE thy God hath led the this fortye yeares in the wyldernes, <sup>†</sup>that he mighte chasten the, and proue the, to wete what were in thyne herte, whether thou woldest kepe his comaundemētes or no. He chastened the, and let the hunger, <sup>a</sup>and fed the with Manna (which thou and thy fathers knewe not) to make the knowe, that <sup>†</sup>man lyueth not by bred onely, but by all that proceedeth out of the mouth of the LORDE. <sup>†</sup>Thy clothes are not waxed olde vpon the, and thy fete are not swollē this fortye yeare.

Vnderstonde therfore in thyne hert, that as a man nurtoureth his sonne, euen so hath the LORDE thy God nurtured the. Kepe therfore the commaundementes of the LORDE

<sup>a</sup> Exo. 20. a. and 34. a. <sup>†</sup> Exo. 23. c. Leui. 26. a. Deu. 28. a. <sup>\*</sup> Exo. 9. a. <sup>†</sup> Deut. 20. a. Iosu. 8. a. <sup>a</sup> Exo. 23. d. and 33. a. Ios. 24. c. <sup>†</sup> Exo. 23. d.

<sup>†</sup> Ios. 10. 11. 12. <sup>†</sup> Deut. 13. c. <sup>†</sup> Ios. 7. a. 2 Ma. 12. f. <sup>†</sup> Deut. 13. a. Iud. 2. d. and 3. a. <sup>a</sup> Exo. 16. d. Num. 11. b. <sup>†</sup> Mat. 4. a. Luc. 4. a. <sup>†</sup> Deut. 29. a.

thy God, that thou walke in his wayes, and feare him. For the LORDE thy God bryngeth the in to a good londe: "A londe where in are ryuers of water, fountaynes and sprynges, which flowe by the hilles and valleys: A londe wherein is wheate, barlye, vines, fygge trees, and pomgranates: A londe wherein growe Olyue trees and honye: A londe where thou shalt not eate bred in scarcenes, and where thou shalt lacke nothinge: <sup>a</sup>A lode where <sup>†</sup>stones are yron, where thou shalt dygge brasse out of hilles: <sup>\*</sup>That whā thou hast eaten and art fylled, thou mayest praise the LORDE thy God, for that good londe, which he hath geuen the.

**C** Bewarre now therefore, that thou forget not the LORDE thy God, that thou woldest not kepe his commaundementes, and his ordinaunces, and lawes, which I commaunde the this daye: that (whan thou hast eaten & art fylled, and hast buylded goodly houses, & dweldest therin, and whan thy beestes and shepe, and syluer, and golde, and all <sup>†</sup>thou hast, increaseth) thine hert ryse not then, and <sup>†</sup>thou forget the LORDE thy God (which brought the out of the londe of Egipte, frō <sup>†</sup>house of bondage, and led <sup>†</sup>thorow this greate & terrible wyldernes, <sup>a</sup>where were serpentes that spouted fyre, and Scorpions, & drouth, and where there was no water, and brought the water out of the hard flynte, and fed the in the wyldernes with Manna wherof thy fathers knewe not, that he might chasten the, and proue the (to do the good afterwarde) and lest thou saye in thine hert: <sup>†</sup>My power and the mighte of myne awne hande hath done me all this good: But that thou thynke vpon the LORDE thy God. <sup>a</sup>For it is HE, which geueth the power to exercise strength, that he maye perfourme the couenaunt, which he sware vnto thy fathers, as it is come to passe this daye.

But yf thou shalt forget the LORDE thy God, <sup>†</sup>and folowe other goddes, and serue them, and worships the, I testifie ouer you this daye, that ye shal vtterly perishe. Euen as the Heythen whom <sup>†</sup>LORDE destroyeth before youre face, so shall ye perishe also, because ye are not obedient vnto the voyce of the LORDE youre God.

## The ix. Chapter.

**H**EARE O Israel, This daie shalt thou **A** go ouer Iordane, that thou maiest come in to conquere the nacions, which are greater and mightier then thou, <sup>†</sup>greate cities, walled vp vnto heauen, a greate people and of an hye stature, namely the childrē of Enakim, whom thou hast knowne, and of whom thou hast herde saye: Who is able to stonde agaynst the children of Enakim? Therfore shalt thou knowe this daye, that the LORDE thy God goeth before the, <sup>†</sup>sa cōsumynge fyre. He shal destroye the, and shall subdue them before the, and shal driue them out, & shortly shall he brynge the to naught, as the LORDE hath promysed the.

<sup>a</sup>Now whan the LORDE thy God hath expelled them out before the, saye not thou the in thine hert: The LORDE hath brought me in to take possession of this lande for myne awne righteousnes sake, where as <sup>†</sup>LORDE yet dryueth out the Heithen before the, because of their vngodlynes.

For thou comest not in to take their londe in possession, for thine awne righteousnes sake, and because of thy right hert: but the LORDE dryueth out these Heythen, for their awne vngodlynes sake, and that he maye perfourme the worde, which the LORDE hath sworne vnto thy fathers, Abraham, Isaac, and Iacob.

**V**nderstande now therefore, that the LORDE **B** thy God geueth not the this londe to possesse it, for thine awne righteousnes sake. For thou art a styffnecked people.

Remembre and forget not, how thou displeasedest the LORDE thy God in the wyldernes. Sence <sup>†</sup>daye that thou departedst out of the londe of Egipte, tyll ye came vnto this place, haue ye bene dishobedient vnto the LORDE.

<sup>a</sup>For in Horeb ye angred the LORDE, so that of wrath he wolde haue destroyed you, whan I was gone vp to <sup>†</sup>mount, to receaue the tables of stone, namely the tables of the couenaunt <sup>†</sup>which the LORDE made with you, and I abode fortye dayes & fortye nightes vpon the mount, and ate no bred, & dranke no water: and the LORDE gaue me <sup>†</sup>two

<sup>a</sup> Deut. 11. b. <sup>†</sup> Iob 28. a. <sup>\*</sup> Nu. 15. b. <sup>†</sup> 1 Co. 10. a. <sup>†</sup> 1 Tim. 4. a. <sup>a</sup> Deut. 31. e. <sup>†</sup> Prou. 30. a. <sup>a</sup> Num. 21. a. <sup>†</sup> 1 Reg. 2. b. <sup>a</sup> Eze. 36. e. <sup>†</sup> Phil. 2. b. <sup>†</sup> Deut. 4. d.

<sup>†</sup> Num. 13. c. <sup>†</sup> Deut. 1. c. <sup>†</sup> Deut. 4. d. <sup>a</sup> 3 Reg. 20. e. <sup>a</sup> Leu. 30. d. <sup>†</sup> Exo. 32. c. <sup>†</sup> Deut. 5. a.

tables of stone, wrytten with the fygner of God, and in them was acordinge to all the wordes, which the LORDE sayde vnto you vpon the mount out of the fyre, "in the daye of the gatheringe together.

¶ And after the fortye dayes and fortye nightes, § LORDE gaue me § two tables of stone, namely § tables of the couenaut, and sayde vnto me: 'vp, ¶ get § downe quickly from hence, for thy people whom thou broughtest out of Egipte, haue marred the selues, they are soone gone out of the waye, which I commaunded them, and haue made them a molten ymage.

And the LORDE saide vnto me: I se this people, that it is a stiffnecked people: let me alone, that I maye destroye them, and put out their name from vnder heauē. I wyl make of the a people mightier and greater thẽ this is.

¶ And as I turned me, ¶ wente downe frō the mount which brent with fyre, ¶ had § two tables of the couenaut in both my hādes, I loked, ¶ beholde, ye had synned agaynst § LORDE youre God, so § ye had made you a molten calfe, ¶ were soone turned out of § waie which the LORDE had commaunded you. Then toke I the two tables, ¶ cast them out of both my handes, ¶ brake thẽ before youre eyes, ¶ I fell before the LORDE \* (euen as at the first tyme) fortye dayes ¶ fortye nightes, ¶ nether ate bred, ner drāke water, because of all youre synnes which ye had synned, whan ye dyd soch euell in the sighte of the LORDE, to prouoke him vnto wrath. ¶ For I was afraied of the wrath and indignacion, wherwith the LORDE was angrie with you, euen to haue destroyed you. And the LORDE herde me at that tyme also.†

Morouer the LORDE was very angrie with Aaron, so that he wolde haue destroyed him, but I made intercession for Aaron also at § same tyme. As for youre synne (namely, the calfe that ye had made) ¶ I toke it, and burnt it with the fyre, and smote it a sunder, ¶ grynde it in peces, euen vnto dust, and cast the dust in to the broke that descended from the mount.

Ye displeased the LORDE also, † at Tabera, † and at Massa, § and at the lustgraues, ¶ and

whā he sent you from Cades Barnea, and sayde: Go vp, and conquere the londe which I haue geuen you. And ye were disobedient vnto the mouth of the LORDE youre God, and beleued not on him, and herkened not vnto his voyce: ¶ for ye haue bene disobediēt vnto the LORDE, as longe as I haue knowne you.

The fell I before § LORDE fortye daies and fortye nightes, which I laye there. For § LORDE sayde, he wolde destroye you. But I made intercession vnto the LORDE, and sayde: ¶ O LORDE LORDE, destroye not thy people and thine enheritaunce, which thou thorow thy greate power hast deliuered, and broughte out of Egipte with a mightie hāde. Remembre thy seruantes Abraham, Isaac and Iacob. Loke not vpon the stubburnesse, and vngodlynesse and synne of this people (that the londe wherout thou hast broughte vs, saye not: The LORDE was not able to bringe them in to the lande, that he promysed them, and because he hated them, therefore hath he broughte them out, to destroye thẽ in the wyldernes:.) For they are thy people ¶ thine enheritaunce, which thou hast broughte out with thy greate power, and with thy stretched out arme.

### The x. Chapter.

AT the same tyme sayde the LORDE ¶ vnto me: 'Hew § two tables of stone like vnto the first, and come vp vnto me in to the mount, and make § an Arke of wod, and in the tables I wyl wryte the wordes, that were in the first, \*\* which thou brakest, and thou shalt laye them in the Arke. So I made an Arke of Fyrr tre, and hewed two tables of stone (like as the first were) ¶ wente vp into the mount, and § two tables were in my hande.

¶ Then wrote he in § tables (acordinge as the first wrytinge was) the ten verses, which the LORDE spake vnto you out of the fyre vpon the mountayne, at the tyme of the gatheringe together. And the LORDE gaue thẽ vnto me. And I turned me, ¶ wente downe from the mount, and layed the tables in the Arke which I had made, † that they mighte be there, as the LORDE commaunded me.

¶ And the childrē of Israel departed from

<sup>a</sup> Exo. 19. c. and 24. a. Deut. 4. b.

<sup>b</sup> Exod. 31. d.

<sup>c</sup> Exo. 32. b. <sup>d</sup> Exo. 32. d. <sup>e</sup> Exo. 34. d. <sup>f</sup> Exo.

24. d. <sup>g</sup> Deu. 10. b. <sup>h</sup> Exo. 32. e. <sup>i</sup> Nu. 11. a.

† Exo. 17. b. § Nu. 11. g. ¶ Nu. 13. d. ¶ Act. 7. f.

<sup>a</sup> Exo. 34. a. Nu. 14. b. Iosu. 7. b.

<sup>i</sup> Exo. 34. a.

<sup>\*\*</sup> Exo. 32. e. Deut. 9. c.

<sup>k</sup> Exo. 34. d. and 24. c.

<sup>l</sup> Deu. 31. f.

<sup>m</sup> Nu. 33. d.

Beroth ⁊ Bue Iackan vnto Mosera (there \*dyed Aaron, ⁊ there was he buried: ⁊ Eleasar his sonne became prest in his steade.) Fro thence they departed from Gadgad. From Gadgad to Iathbath, a londe of ryuers of water. "At the same season the LORDE separated out the trybe of Leui, to beare the Arke of the LORDES couenaunt, and to stonde before the LORDE, to mynister vnto him, and to prayse his name vnto this daye. <sup>b</sup>Therefore shal the Leuites haue no porcion ner enheritaunce with their brethren: for the LORDE is their enheritaunce, as the LORDE thy God hath promysed them.

"But I taried vpō the mount (like as afore) euen fortye dayes and fortye nightes, and the LORDE herde me at that tyme also, and wolde not destroye the. But he sayde vnto me: Vp, ⁊ get the forth, ⁊ thou mayest go before the people, ⁊ they maye come in, and cōquere the lōde, which I sware vnto their fathers to geue them.

Now Israel, what requyreth the LORDE thy God of the, <sup>a</sup>but ⁊ thou feare the LORDE thy God, and that thou walke in all his wayes, ⁊ loue him, ⁊ serue the LORDE thy God with all thy hert, ⁊ with all thy soule: and ⁊ thou kepe the cōmaundementes of ⁊ LORDE, ⁊ his ordinaunces, which I cōmaunde the this daye, ⁊ thou mayest prospere? "Beholde, the heauen ⁊ the heauen of all heauēs the earth, and all ⁊ is therein, is ⁊ LORDES thy God. +Yet hath he had a pleasure vnto thy fathers, to loue thē: and hath chosen their sede after thē, namely you, aboue all nacions, as it is come to passe this daye.

Circumcyse therfore ⁊ foreszkyne of youre hert, ⁊ be nomore styffnecked. / For the LORDE youre God is God of all goddes, ⁊ LORDE ouer all lodes, a greate God, mightie ⁊ terryble, which regardeth no personne, ⁊ taketh no giftes, and doeth righte vnto the fatherlesse and wedowe, and loueth the straunger, to geue him fode ⁊ rayment. <sup>c</sup>Therefore shal ye loue a straūger, for ye youre selues also were straungers in the londe of Egipte.

<sup>a</sup>Thou shalt feare the LORDE thy God, him onely shalt thou serue, vnto him shalt thou cleue ⁊ swære by his name. He is thy

prayse ⁊ thy God, which hath done for ⁊ these greate ⁊ terryble thinges, ⁊ thine eyes haue sene. / Thy fathers wēte downe in to Egipte with seuentye soules, but now hath ⁊ LORDE thy God made the ⁊as ⁊ starres of heauen in multitude.

### The xi. Chapter.

THERFORE shalt thou loue the LORDE <sup>a</sup>thy God, ⁊ kepe his cōmaundemētes, his ordinaunces, his lawes, ⁊ his preceptes all thy life lōge. And vnderstōde this daye, that which youre childrē knowe not: Which haue not sene the nurtoure of the LORDE youre God, ⁊ his greatnesse, ⁊ his mightie hande, ⁊ his stretched out arme, ⁊ his tokens and actes which he dyd amonge the Egipciās, vnto Pharaο the kynge of Egipte, ⁊ to all his londe, ⁊ what he dyd to the power of ⁊ Egipcians, ⁊ vnto their horses ⁊ charettes, <sup>b</sup>whan he broughte the waters of the reed see vpō them, as they folowed after you, ⁊ how ⁊ LORDE hath broughte them to naught vnto this daye: ⁊ what he dyd vnto you in the wilderness, vntyll ye came vnto this place: ¶ what he dyd vnto Dathan and Abiram the children of Eliab the sonne of Ruben, how the earth opened hir mouth and swallowed them with their householdes ⁊ tētes all their good that they had in the myddes amonge all Israel.

For youre eyes haue sene the greate workes of ⁊ LORDE, which he hath done. Therefore shal ye kepe all the commaundementes which I commaunde you this daye, that ye maye be stronge to come in, and to conquere the londe, whither ye go to possesse it, ⁊ that ye maye lyue longe in the londe, <sup>c</sup>which the LORDE sware vnto youre fathers, to geue vnto them and to their sede, euē a londe that floweth with mylke and hony: For the londe whither thou comest in, to possesse it, is not as the londe of Egipte, whence ye came out, where thou sowedest thy sede, and waterdest it at thy fote as a garden of herbes: <sup>d</sup>but it hath hilles and valleys, which drynke water of the rayne of heauen, a londe that the LORDE thy God careth for. And the eyes of the LORDE thy God are allwaye therein from the begynnyng of the yeare vnto the ende.

\* Nu. 20. d.    <sup>a</sup> Nu. 3. 4. 18.    <sup>b</sup> Nu. 18. a.    Iosu. 13. d.  
<sup>c</sup> Deut. 9. d.    <sup>d</sup> Deut. 6. a.    Iosu. 22. a.    <sup>e</sup> Psal. 25. a.  
 Iere. 27. a.    <sup>f</sup> Deu. 4. f.    <sup>g</sup> Deu. 30. b.    <sup>h</sup> Exod. 22. c.

<sup>i</sup> Deut. 6. c.    <sup>j</sup> Matth. 5. d.    <sup>k</sup> Gen. 46. d.    <sup>l</sup> Gene.  
 15. a.    Deut. 28. g.    <sup>m</sup> Exo. 14. f.    ¶ Num. 16. c. and  
 26. b.    <sup>n</sup> Exo. 23. d.    <sup>o</sup> Deut. 8. b.



Yf ye shal herken therfore vnto my commaundementes, which I commaunde you this daye, yf ye loue the LORDE youre God, and serue him, with all youre hert and with all youre soule \*then wyl I geue rayne vnto youre lode in due season, early and late, that thou mayest gather in thy corne, thy wyne and thine oyle: and I wyll geue grasse vpon thy felde for thy catell, that ye maye eate & be fylled.

**C** But bewarre, yf youre hert be not disceaued, that ye go asyde, & serue other goddes, & worshipec them, and then the wrath of the LORDE waxe whote vpon you, and he shut vp the heauē, that there come no rayne, and the earth geue not hir increase, & ye perishe shortly from the good lode, which the LORDE hath geuen you.

**D** Put vp therfore these my wordes in youre hertes and in youre soules, and bynde thē for a signe vpon youre handes, yf they maye be a token of remembraunce before youre eyes: and teach them youre children, so that thou talke therof, whan thou syttest in thine house, or walkest by the waye: whan thou lyst downe, and whan thou rysest vp: and wryte them vpon the postes of thine house, and vpon thy gates, that thou and thy children maye lyue longe in the londe, which the LORDE sware vnto thy fathers to geue them, as longe as the dayes of heauen endure vpon earth.

For yf ye shal kepe all these commaundementes which I commaunde you, so that ye do thereafter, that ye loue the LORDE youre God, and walke in all his wayes, and cleue vnto him, then shall the LORDE dryue out all these nacions before you, so that ye shall cōquere greater and mightier nacions then ye your selues are.

**D** All the places that the soles of youre fete treade vpon, shalbe yours, from the wyldernes, and fro mount Libanus, and from the water Euphrates vnto yf ttemost see shal youre coastes be. Noman shal be able to withstonde you. The LORDE youre God shal let the feare and drede of you come vpon all yf londes wherin ye go, like as he hath promysed you.

**C** Beholde, I laye before you this daye the blessinge and the curse. **†** The blessinge, yf

ye be obedient vnto the commaundementes of the LORDE youre God, which I commaunde you this daye. The curse, yf ye wyl not be obedient to the commaundementes of the LORDE youre God, but turne out of the waye, which I cōmaunde you this daye, so that ye walke after other goddes, whom ye knowe not.

Whan yf LORDE thy God hath broughte the in to the londe, whither thou comdest in to possesse it, then shalt thou geue the blessinge vpon mount Grisin, and the curse vpon mount Ebal, which are beyonde Iordane the waye towardes the goinge downe of the Sonne, in the lōde of the Cananites, which dwell in yf playue felde ouer agaynst Gilgal, besyde the Oke groue of More. For ye shal go ouer Iordane, that ye maye come in to take possession of the londe, which the LORDE youre God hath geuen you, to conquire it, and to dwell therein. Take hede now therfore, that ye do acordinge vnto all the ordinaunces and lawes, which I laye before you this daye.

### The xij. Chapter.

**T**HESE are the ordinaunces and lawes **A** which ye shal kepe, that ye do thereafter in the londe, which the LORDE God of thy fathers hath geuen the to possesse, as longe as ye lyue vpon earth. **§** Destroye all the places, wherin yf Heithen (whō ye shal conquire) haue serued their goddes, whether it be vpon hye mountaynes, vpon hilles, or amonge grene trees. And ouerthrowe their altares, and breake downe their pilers, and burne their groues with fyre, and hewe downe the ymages of their goddes, & brynge the names of them to naught out of the same place. Ye shal not do so vnto the LORDE youre God: but the place **¶** which yf LORDE youre God shal chose out of all youre trybes (that he maye let his name dwell there) shal ye seke, and come thither, **¶** and thither shal ye brynge youre burnt sacrifices, & youre other offerynges, and youre tithes and the Heueofferynges of youre handes, and youre vowes, and youre fre wyll offerynges, and the firstborne of youre oxen and shepe: and there shall ye eate before the LORDE youre God, and **\*\*** reioyse ouer all that ye and youre houses haue geue

\* Deut. 28. b. Joel 2. c. Amos 4. b. **°** Deut. 28. c.  
3 Re. 17. a. and 18. a. **^** Deut. 6. b. Pro. 3. a. **°** Deut.  
30. c. **†** Deut. 28. a. **‡** Deut. 27. b. **§** Deut. 7. a.

¶ 3 Reg. 9. a. 2 Par. 7. c. **¶** Deut. 14. b. 15. c. 16. a.  
**\*\*** 1 Reg. 1. a. and 16. a.

with youre handes, because the LORDE thy God hath blessed the. \*Ye shall do none of the thinges, † we do here this daye, euery man what semeth him good in his awne eyes. For ye are not yet come to rest, ner to ‡ enheritaunce which the LORDE thy God shall geue thee.

But ye shal go ouer Iordane, and dwell in the londe † the LORDE youre God shall deuyde out vnto you, ‡ he shal geue you rest from all youre enemies rounde aboute, and ye shal dwell safe. Now whan the LORDE thy God hath chosen a place, to make his name dwell there, ye shall brynge thither all † I haue commaunded you, namely, youre burnt sacrifices, youre other offerynges, youre tythes, the Heueofferynges of youre handes, ‡ all youre fre vowes, which ye shall vowe vnto † LORDE: and there shal ye eate, and reioyse before the LORDE youre God, ye and youre sonnes, and youre daughters, and youre seruantes, and youre maydes, and the Leuites that are within youre gates, † for they haue no porcion ner inheritaunce with you.

Take hede vnto thy selfe, that thou offer not thy burntofferings in what so euer place thou seyst: but in the place which † LORDE shall haue chosen in one of thy trybes, there shalt thou offer thy burntofferings, and do all that I commaunde the. Not withstandinge thou mayest kyll and eate flesh within all thy gates, after all the desyre of thy soule, acordinge to the blessinge of the LORDE thy God, which he hath geue the: † both the cleane and vncleane maye eate it, as of the Roo and herte, onely the bloude shalt thou not eate, but poure it out as water vpon the earth.

But within thy gates mayest thou not eate of the tythes of thy corne, † of thy wyne, ‡ of thy oyle, ner of † first borne of thine oxen and of thy shepe, or of eny of thy vowes which thou hast vowed, or of thy frewyl-offerynges, or Heueofferynges of thy handes: but before the LORDE thy God shalt thou eate them, in the place which the LORDE thy God choseth, thou ‡ thy sonne, and thy daughter, thy seruauant, thy mayde, and the Leuite that is within thy gates, ‡ thou shalt reioyse before † LORDE thy God, ouer all † thou putttest thine hande vnto. § And be-

warre, that thou forsake not the Leuite, as longe as thou lyuest vpon the earth.

But whan the LORDE thy God shal enlarge thy bordes of thy londe (as he hath promysed the) and thou saye: I wil eate flesh (for so moch as thy soule longeth to eate flesh) then eate flesh accordinge to all the desyre of thy soule. But yf the place that the LORDE thy God hath chosen (to let his name be there) be farre from the, then kyll of thy oxen and of thy shepe, which the LORDE hath geuen the, as he hath commaunded the, and eate it within thy gates accordinge to all † desyre of thy soule. ¶ Euen as a Roo or Hert is eaten, maiest thou eate it: both the cleane and vncleane maie eate it indifferently. ¶ Onely bewarre, that thou eate not the bloude: for the bloude is the life. Therefore shalt thou not eate the life with the flesh, but shalt poure it out like water vpon the earth, † thou mayest prosper, and thy children after the, whan thou hast done that which is righte in the sighte of the LORDE.

But whan thou halowest oughte that is thine, or makest a vowe, † thou shalt take it, and brynge it vnto the place, that the LORDE hath chosen, and do thy burntofferings with the flesh and bloude vpon the altare of the LORDE thy God. The bloude of thine offrynge shalt thou poure vpon the altare of the LORDE thy God, and eate the flesh. Take hede, and heare all these wordes, which I commaunde the, † it maye go well with the, and thy children after † for euer, whan thou hast done † which is righte and acceptable in the sighte of the LORDE thy God.

¶ Whan the LORDE thy God hath rote out the Heithen before the, whither thou comdest in to conquere them, ‡ whan thou hast cōquered them, ‡ dwelt in their londe, bewarre then, † thou fall not in the snare after thē, whan they are destroyed before the: ‡ that thou axe not after their goddes, ‡ saye: Euē as these nacions haue serued their goddes, so wil I do also. ¶ Thou shalt not do so vnto the LORDE thy God. For all that is abhominacion vnto the LORDE, ‡ that he hateth, † same haue they done vnto their goddes. For they haue burnt euen their sonnes and their daughters with fyre vnto their goddes.

All that I commaunde you, shal ye kepe,

\* Deu. 29. c. † Deut. 10. b. ‡ Deut. 15. c.  
 § Deut. 14. c. § Eccli. 7. d. † Deut. 15. c. ‡ 1 Ro. 14. e.

¶ Deut. 14. b. and 15. c. † Deut. 18. b. Iosu. 23. c.  
 ‡ Deut. 18. b. Ierr. 19. a. Esa. 65. a.

that ye do thereafter. \*Ye shal put nothinge therto, ner take ought there from.

The xiiij. Chapter.

**A** YF there ryse vp a † prophet or dreamer amonge you, and geue the a token or a wonder, and that token or wonder which he spake of, come to passe, and then saye: Let vs go after other goddes (whom thou knowest not) and let vs serue thē: Thou shalt not herken vnto the wordes of such a prophet or dreamer.

“For ŷ LORDE youre God proueth you, to wete whether ye loue him with all youre hert, & with all youre soule. For ye shall walke after the LORDE youre God, and feare him, and kepe his commaundementes, & herken vnto his voyce, and serue him, and cleue vnto him. ‡As for that prophet or dreamer, he shal dye: because he hath spoken to turne you awaye from the LORDE youre God (which broughte you out of the londe of Egipte, and deluyered you from the house of bondage) to thrust the out of the waye, which the LORDE thy God commaunded the to walke in, and so shalt thou put awaie the euell from the.

**B** Yf thy brother, the sonne of thy mother, or thine awne sonne, <sup>b</sup>or thy daughter, or the wyfe in thy bosome, or thy frende which is vnto the as thine owne soule, entyse the secretly, and saye: Let vs go and serue other goddes (whom thou knowest not, ner yet thy father) which are amonge the nacions rounde aboute you, whether they be nye vnto the or farre from the, from the one ende of the earth vnto the other: consente not vnto him, and herke not vnto him. <sup>c</sup>Thine eye also shal not pytie him, and thou shalt haue no compassion vpon him, ner kepe him secrete, but shalt cause him to be slayne: thine hāde shal be first vpon him, to cause him to be slayne, and then the handes of all the people. He shalbe stoned to death, because he wente aboute to thrust the awaye from the LORDE thy God, which broughte the out of the londe of Egipte from the house of bōdage: § ŷ all Israel maye heare, and feare him, and do nomore such euell amonge you.

Yf thou hearest in eny cite which ŷ LORDE

thy God hath geuē the to dwell in, that it is sayde: There are certayne men, the children of Belial, gone out from amonge you, and haue disceaue the inhabitants of their cite, and sayde: let vs go, and serue other goddes, whom ye knowe not. ¶ Then shalt thou seke, make search, and enquire diligently.

And yf it be founde of a trueth, that it is so in dede, ŷ soch abhominacion is wroughte amonge you, then shalt thou smyte the indwellers of the same cite and their catell, with the edge of the swerde, and damne the cite with all that is therein: and all the spoyle therof shalt thou gather together in the myddes of the stretes of it, and burne with fyre, both the cite and all the spoyle therof together vnto the LORDE thy God, that it maye lye vpon a heape for euer, and neuer be buylded eny more. ¶ And let nothinge of the damned thinge cleue vnto thy hande, that the LORDE maye be turned from the indignacion of his wrath, and graunte the mercy, and haue compassion on the, and multiplye the (as he hath sworne vnto thy fathers) because thou hast herkened vnto ŷ voyce of the LORDE thy God, to kepe all his commaundementes, which I commaunde the this daye, so that thou doest the thinge which is righte in the sighte of the LORDE thy God.

The xiiij. Chapter.

**A** YE are the children of the LORDE youre God, <sup>a</sup>“Cut not youre selues therefore, & make you no baldnesse betwene youre eyes ouer eny deed. <sup>b</sup>“For thou art an holy people vnto the LORDE thy God. <sup>c</sup>\*\* And the LORDE hath chosen the to be his awne peculier people, from amōge all the nacions that are vpon the earth.

¶ Thou shalt eate no abhominacion. These are the beestes which ye shal eate: Oxen, shepe, Goates, Hert, Roo, Bugle, wyld goate, Vnicorne, Origen, and Camelion. And euery beest that deuydeth his clawe, & cheweth cudd, shal ye eate. Neuertheles these shal ye not eate of them that chewe cudd, and deuyde not the hofte in to two clawes: The Camell, the bayre, & the conye, for though they chewe cudd, yet deuyde they not the hofte, therefore shal they be vncleane vnto you. The swyne,

\* Deut. 4. a. Iosu. 1. b. † Mat. 7. b. ° Deut. 3. a.  
† Iere. 28. c. and 29. d. <sup>b</sup> Zach. 13. a. Mat. 18. a.  
Luc. 17. a. ° Deut. 17. b. § Deut. 19. d. ¶ Deut. 17. b.

¶ Deut. 7. e. Iosu. 7. a. 2 Ma. 12. c. <sup>a</sup> Leui. 10. b.  
° Deut. 7. a. and 26. d. \*\* Exo. 19. a. <sup>f</sup> Leui. 11. a.

though he deuyde the hofte, yet cheweth he not cudd, he shall be vncleane vnto you: ye shall not eate of the flesh of the, and their deed carcasses shal ye not touche.

\* This is it that ye shall eate of all that is in the waters: All that hath fynnes and scales, shall ye eate. But what so euer hath no fynnes ner scales, that shal ye not eate, for it is vncleane vnto you.

33 Eate of all cleane foules. But these are they, wherof ye shal not eate: The Aegle, & Goshauke, the Cormoraunte, the Ixion, the Vultur, the Kyte with his kynde, & all Rauens in their kynde, the Estriche, the Night crowe, the Cocow, the Sparow hauke with his kynde, the litle Oule, the greate Oule, & Backe, the Bytture, the Swanne, the Pellicane, the Pye, the Storke, the Heron, the laye with his kynde, the Lapwyng, & Swalowe: And all foules & crepe, shal be vn cleane vnto you, and ye shal not eate them.

Ye shall eate of nothings & dyeth alone: thou mayest geue it vnto & straunger with in thy gate, that he eate it, or sell it to a straunger. For thou art an holy people vnto & LORDE thy God. \* Thou shalt not seeth a kydd, wyle it yet sucketh his mother.

Thou shalt separate out the tythe of all the increase of thy sede, & cometh out of thy felde every yeare: & shalt eate it before & LORDE thy God (in & place which He choseth, & his name may dwell there) namely of & tythes of thy corne, of thy wyne, of thy oyle, & the first borne of thine oxen, and of thy shepe, & thou mayest lerne to feare the LORDE thy God, all thy life longe.

34 \* But yf the waye be to moch for &, and the place, which & LORDE thy God hath chosen to set his name there, be to farre from the: & thou canst not cary it that & LORDE thy God hath blessed the withall, Then geue it for money, & take & money in thine hande, and go vnto the place which the LORDE thy God hath chosen, and geue the money for all that thy soule desyreth, whether it be oxen, shepe, wyne, stronge drynke, or for what so euer thy soule desyreth, and eate there before the LORDE thy God, and be mery, thou and thine housholde, and & Leuite that is within thy gates. Thou shalt not forsake

him, & for he hath no porcion nor inheritaunce with the.

In the thirde yeare shalt thou brynge forth all the tithes of thine increase of the same yeare, and shalt laye it within thy gates. The shal the Leuite (which hath no porcion ner enheritaunce with the) and & straunger, and the fatherlesse, and the wedowe, which are within thy gates, come and eate, and fyll them selues, that the LORDE thy God maye blesse the in all the workes of thy handes which thou doest.

The xv. Chapter.

IN the seuenth yeare shalt thou make a Fre 2 yeare. \* This is & maner of the Fre yeare. || Who so euer ledeth oughte with his hande vnto his neghbour, shal not require it of his neghbour or his brother: for it is called the Fre yeare vnto the LORDE. Of a strainger mayest thou require it: but vnto him that is thy brother, shalt thou remytte it. \* There shall be no begger amoge you: for the LORDE shal blesse & in the lode which the LORDE thy God shal geue & to inheritaunce to take it in possession, onely & thou herke vnto the voyce of the LORDE thy God, & kepe all these comaundemets which I comaunde the this daye, that thou maiest do therafter. For the LORDE thy God shal blesse the, as he hath promysed the. The shalt thou lende vnto many nacions, & shalt borowe of noman. Thou shalt raigne ouer many nacions, & noman shal reigne ouer &.

\*\* Whan one of thy brethre is waxed poore in eny cite within thy londe, which & LORDE thy God shal geue &, thou shalt not harden thine hert, ner withdrawe thine hande from thy poore brother: but shalt open thine hande vnto him, and lende him, acordinge as he hath nede.

35 Beware, that there be not a poynte of Belial in thine hert, that thou woldest saye: The seuenth yeare, the yeare of Fredome is at honde. For yf thou lokest not fredly vpō thy poore brother, and geuest him nothings then shall he crye ouer the vnto the LORDE, and it shall be synne vnto the: \* But thou shalt geue him, and let it not greue thine hert that thou geuest him. For because of it, shall

\* Leui. 11. b. \* Exod. 23. c. and 34. c. b Exo. 34. c. † Esa. 65. c. ‡ Deut. 12. c. Baruc. 1. c. § Leui. 18. c. c Deu. 26. c. d Leui. 25. a.

|| Exo. 22. c. Esa. 58. b. ¶ Eccli. 4. a. \* Exo. 28. b. \*\* 1 Iob. 3. c. †† Ro. 12. b.



the LORDE thy God blesse the in all thy workes, and in all that thou putttest thine hande vnto. "The londe shal neuer be without poore, therefore commaunde I the and saye, that thou open thine hande vnto thy brother, which is neady and poore in thy londe.

¶ Yf thy brother an Hebrue or Hebruesse be solde vnto the, he shal serue the sixe yeare, in the seventh yeare shalt thou let him go Fre. And whā thou deliuerest him fre, thou shalt not let him go from the emptye, but shalt geue him of thy shepe, of thy corne, and of thy wyne, so that thou geue him of that, which the LORDE thy God hath blessed the withall. And remembre that thou also wast a seruante in the lōde of Egipte, and how that the LORDE thy God deliuered the, therefore commaunde I the this thinge to daye.

But yf he saye vnto the: I wyll not go out awaye from the, for I loue y and thine house (in so much as he is well at ease with the) then take a botkyn, and bore him thorow his eare to the dore, and let him be thy seruaut for euer. And with thy mayde shalt thou do likewise. And let it not seme greuous vnto the, to let him go fre from the (for he hath serued the sixe yeares as a dubble hyred seruaut) then shall the LORDE thy God blesse the in all that thou doest.

¶ All the first borne that come of thine oxen and shepe, y are males, shalt thou halowe vnto the LORDE thy God. Thou shalt not plowe with the firstborne of thine oxē, and shalt not clyppe the firstborne of thy shepe: Before the LORDE thy God shalt thou eate thē euery yeare, \* in the place that the LORDE choseth, thou and thine housholde.

† But yf it haue a deformyte, so that it is lame or blynde, or hath any other euell blemysh, thou shalt not offre it vnto y LORDE thy God, but shalt eate it within thine awne gates (‡ whether thou be vnclene or cleane) euen as the Roo and Hert. Onely se that thou eate not of the bloude therof, but poure it out as water vpon the grounde.

#### The xvi. Chapter.

¶ OBSERVE the moneth Abib, y thou offre Easter vnto the LORDE thy God: for in the moneth Abib the LORDE

thy God broughte y out of Egipte by night. And for the Easter vnto y LORDE thy God, thou shalt offre oxen & shepe, in y place which y LORDE shal chose, y his name maye dwell there. Thou shalt eate no leuened bred in y feast. Seuen dayes shalt thou eate the vnleuened bred of thy tribulacion: For with sorowfull haist camest thou out of the londe of Egipte, that thou mayest remēbre the daye of thy departinge out of y londe of Egipte, all thy life longe. In seue dayes shal there no leuēd bred be sene within all thy coastes: & of the flesh that is offred y first daye at euen, there shal nothinge be lefte ouer night vntyll the mornynge.

Thou mayest not offre Easter with in any of thy gates, which the LORDE thy God hath geuen the: but ¶ in the place which the LORDE thy God hath chosen, that his name maye dwell there, there shalt thou offre this Easter, at euen when the Sonne is gone downe, euen in the same season that thou camest out of Egipte: and thou shalt dighte it, and eate it in the place that the LORDE thy God hath chosen, and then turne the on the morowe, & go home in to thy tente. Sixe dayes shalt thou eate vnleuened bred, and on the seventh daye is the gatheringe together of the LORDE thy God. Thou shalt do no worke therin.

¶ Seuen weekes shalt thou nombre vnto y, and begynne to nombre when the syccle begynneth in the corne, and thou shalt kepe the ¶ Feast of weekes vnto the LORDE thy God, that thou geue a frewyllofferynge of thine hande, accordinge as the LORDE thy God hath blessed the, and shalt reioyse before the LORDE thy God, thou and thy sonne, thy doughter, thy seruaut, thy mayde, and the Leuite that is within thy gates, y straunger, the fatherlesse, and the wedowe, that are amonge you, in the place which y LORDE thy God hath chosen, that his name maye dwell there. And remembre, y thou wast a seruante in Egipte, so that thou kepe and do these ordynaunces.

The feast of Tabernacles shalt thou kepe ¶ seuen dayes, when thou hast gathered in the frutes of thy barne & of thy wyne presse, and thou shalt reioyse in thy feast, thou and thy

¶ Mat. 26. a.    ¶ Exo. 21. a.    Leui. 25. f.    Ier. 34. b. e.  
 ¶ Exo. 21. a.    ¶ Exod. 13. a.    Leui. 27. d.    Num. 3. b.  
 ¶ Deu. 12. a. d. 14. b. 16. a.    † Leu. 22. c.    Deut. 17. a.

‡ Deu. 12. b.    ¶ Exod. 12. a. and 23. b.    Leui. 23. a.  
 Num. 9. a. and 28. c.    § Deut. 12. a. 14. b. 15. c.  
 ¶ 2 Par. 35. a.    ¶ Exo. 23. b.    Leu. 23. c.    ¶ Act. 2. a.

sonne, thy doughter, thy seruante, thy mayde, the Leuite, the straunger, the fatherlesse, and the wedowe that are within thy gates. \*Seuen dayes shalt thou kepe  $\text{y}$  feast vnto the LORDE thy God, in the place that he hath chosen. For the LORDE thy God shal blesse the in all thy frutes and in all the workes of thine hādes. Therefore shalt thou be glad.

\*Three tymes in the yere shal all thy males appeare before the LORDE thy God (in the place that he shall chose) namely, in the feast of vneleuended bred, in the feast of wekes, and in the feast of Tabernacles. He shal not appeare empie before the LORDE, but euery one after the gifte of his hande, acordinge to the blessinge that the LORDE thy God hath geuen the.

The xviij. Chapter.

**I**UDGES  $\alpha$  officers shalt thou ordeyne within all thy gates, which  $\text{y}$  LORDE thy God geueth the amōge thy trybes,  $\text{y}$  they maye iudge the people with righteous iudgment. Thou shalt not wrest the lawe. \*Thou shalt knowe no personne also, ner take giftes. For †giftes blynde the eyes of  $\text{y}$  wyse,  $\alpha$  peruerter  $\text{y}$  righteous causes. Loke what righte is,  $\text{y}$  shalt thou folowe, that thou mayest lyue  $\alpha$  possesse the londe, which the LORDE thy God shal geue the.

Thou shalt plante no groue (of what so euer trees it be) nye vnto the altare of the LORDE thy God, which thou makest the. \*Thou shalt set the vp no piler, which  $\text{y}$  LORDE thy God hateth. †Thou shalt offre vnto the LORDE thy God no oxen or shepe, that hath a blemish or eny euell fauourednesse on it: for that is abhominacion vnto the LORDE thy God.

**Y**f there be founde amonge you (within eny of thy gates which the LORDE thy God shal geue  $\text{y}$ ) a man or woman, that worketh wickednesse in  $\text{y}$  sighte of the LORDE thy God, so that he transgresseth his couenaūte and goeth, and serueth other goddes,  $\alpha$  worshippeth them,  $\text{y}$  whether it be Sōne or Mone, or eny of the hooste of heauen, which I haue not commaunded, and it is tolde the,  $\alpha$  thou hearest of it, \*Then shalt thou make diligent search therefor. And yf thou fyndest that it

\* 3 Re. 8. i.    \* Exo. 23. b.    † Deut. 24. c.    1 Reg. 8. a.  
† Exo. 23. a.    Eccli. 20. d.    \* 1 Reg. 15. c.    2 Re. 18. d.  
† Leu. 22. c.    Deu. 15. c.    † Exo. 32. f.    3 Re. 18. e.  
† Re. 10. d.    † Deut. 4. c.    † Deut. 13. b. and 19. d.

is so of a trueth, that soch abhominacion is wroughte in Israel, then shalt thou brynge forth the same man or  $\text{y}$  same womā (which haue done soch euell) vnto thy gates and shalt stone them to death. †At the mouth of two or three witnessess shal he dye, that is worthy of death. At the mouth of one witness shal he not dye. The handes of the witnessess shal be the first to kyll him, and the  $\text{y}$  handes of all the people, that thou mayest put awaye the euell from the.

Yf a matter be to harde for the in iudgmēt  $\alpha$  betwixte bloude and bloude, betwixte plee and plee, betwixte stroke and stroke, and yf there be matters of stryfe within thy gates then shalt thou ryse, and go vp vnto  $\text{y}$  place that  $\text{y}$  LORDE thy God hath chosen: and shalt come to the prestes the Leuites,  $\alpha$  to the iudge which shalbe at that tyme, and shalt axe. \*They shal shewe the how to iudge, and thou shalt do thereafter, as they saye vnto the, in  $\text{y}$  place which the LORDE hath chosen: and thou shalt take hede that thou do acordinge vnto all  $\text{y}$  they teach the. Acordinge to the lawe  $\text{y}$  they teach the,  $\alpha$  after the iudgment that they tell  $\text{y}$ , shalt thou do  $\text{y}$  so that thou turne not asyde from  $\text{y}$  same, nether to the righte hande ner to the left.

And yf eny man deale presumptuously, so that he herkeneth not vnto the prest (which stoneth to do seruyce vnto the LORDE thy God) or to the iudge, the same shal dye: and thou shalt put awaye the euell from Israel, that all  $\text{y}$  people maye heare, and feare, and be nomore presumptuous.

Whan thou art come in to  $\text{y}$  londe which the LORDE thy God shal geue the,  $\alpha$  takest it in possession, and dwellest therein, and shalt saie: \*\*I wil set a kinge ouer me, as all the nacions haue aboute me, the shalt thou set him to be kyngue ouer the, whom the LORDE thy God shal chose.

One of thy brethren shalt thou sett to be kyngue ouer the. Thou mayest not set a straūger ouer the, which is not thy brother. Onely let him not haue many horses,  $\text{y}$  he brynge not  $\text{y}$  people againe in to Egipte thorow  $\text{y}$  multitude of horses, for as moch as  $\text{y}$  LORDE hath sayde vnto you, that from hence forth ye shulde come nomore this waye agayne.

Iosu. 7. d.    † Num. 35. c.    Deut. 19. c.    † Deut. 21. a.  
Eccli. 45. d.    † Eze. 44. d.    † Deut. 5. d.    \*\* 1 Reg. 8. a.  
† 3 Reg. 4. c.    † 2 Par. 9. e.

"He shall not haue many wyues also, that his hert be not turned awaye. \* Nether shal he gather him syluer and golde to moch.

And whan he is set vpon the seate of his kyngdome, he shal take of the prestes the Lewites this seconde lawe, and cause it be wrytten in a boke, and that shall he haue by him, † and he shall rede therein all the dayes of his life, that he maye lerne to feare ‡ LORDE his God, to kepe all the wordes of this lawe, all these ordinaūces, so that he do thereafter. He shall not lifte vp his herte aboue his brethren, and shall not turne asyde from the commaundement, nether to the right hāde ner to the lefte, that he maye prologe his dayes in his kyngdome, he and his children in Israel.

### The xliij. Chapter.

**A** THE prestes, † the Lewites, all the trybe of Leui shal haue no parte ner enheritaunce with Israel. The offerynges of ‡ LORDE ¶ his enheritaunce shal they eate. Therefore shal they haue no inheritaunce amonge their brethren, because the LORDE is their enheritaunce, as he hath saide vnto thē. This shalbe ‡ prestes dutye of the people, ¶ of thē that offre, whether it be ox or shepe, so that they geue vnto the prest the shulder and both the chekes, and the brest. And the first frutes of thy corne, of thy wyne and of thy oyle, and the first of thy shepe shering. ‡ For the LORDE thy God hath chosen him out of all thy trybes, to stonde and mynyster in the name of the LORDE, he and his sonnes all the dayes of their life.

Yf a Leuite come out of eny of thy gates or out of eny place of all Israel, where he is a gest, and cōmeth with all the desyre of his soule (vnto the place which the LORDE hath chosen) to mynister in the name of the LORDE his God, like as all his brethren ‡ Lewites, which stonde there before the LORDE, thē shal he haue like porcion of meate with the other: besydes that which he hath of the solde good of his fathers.

**B** Whan thou comnest in to ‡ londe which the LORDE thy God shal geue ‡, † thou shalt not lerne to do ‡ abhominacions of these nacions, that there be not founde amonge you, ‡ maketh his sonne or doughter go thorow

the fyre, or a prophetic, or a choser out of dayes, or that regardeth the foules cryenge, or a witch, or a coniurer, or soythsaye, or an expounder of tokens, or ‡ axeth eny thinge of the deed.

For who so euer doth soch, is abhominacion vnto the LORDE: and because of soch abhominacions doth the LORDE thy God dryue thē out before the. But thou shalt be perfecte with the LORDE thy God. For these nacions whom thou shalt conquere, whom the LORDE thy God hath geuen the, herken to the chosers out of dayes, and to the soyth-sayers: but so shalt not thou do vnto the LORDE thy God.

¶ A prophet, like vnto me, shall the LORDE ¶ thy God raise the vp euen out of the, ¶ from amonge thy brethren, ¶ vnto him shal ye herke, accordinge as thou desyrest before the LORDE thy God in Horeb, (in the daye of ‡ gatheringe together) ¶ saydest: 'Let me heare the voyce of the LORDE my God nomore, and se nomore this greate fyre, that I dye not. And ‡ LORDE saide vnto me: They haue well spoken. I wil rayse them vp a prophet from amonge their brethren like vnto the, and wyl put my wordes in his mouth, ¶ he shal speake vnto them all that I shal cōmaunde him. ¶ And who so euer wyl not herken vnto my wordes, which he shal speake in my name, of him wil I requyre it.

¶ But yf a prophete presume to speake ought in my name, which I haue not cōmaunded him to speake: and he that speaketh in ‡ name of other goddes, ‡ same prophete shal dye. But yf thou saye in thine hert: How can I knowe what worde the LORDE hath not spoken? Euen whan the prophete speaketh in the name of ‡ LORDE, and the thinge foloweth not, and commeth not to passe, ‡ same is the worde, ‡ the LORDE hath not spokē. The prophet hath spokē it presumtuously, therefore be not afraied of him.

### The xliij. Chapter.

**W**HAN ‡ LORDE thy God shall haue ¶ rotated out ‡ nacions, whose londe ‡ LORDE thy God shal geue the, so ‡ thou hast conquered them, and dwellect in their cities and houses, † thou shalt appoynte the

\* 3 Re. 11. a.    \* 3 Re. 10. c.    Esa. 2. b.    † Iosu. 1. b.  
 ‡ Num. 18. c.    Deut. 10. b.    12. b. 14. c.    Eze. 44. d.  
 ‡ Num. 3. b. and 18. a.    † Leu. 18. a. and 20. d.    Deut. 12. d. and 17. b.    ‡ Re. 21. a.    Iere. 7. a. and 19. a.

‡ Act. 3. d. and 7. e.    ‡ Mat. 17. a.    ‡ Exo. 20. c.  
 Deut. 5. c.    ‡ Iob. 12. f.    Heb. 2. a.    ‡ Num. 16. a.  
 Deut. 13. a.    Iere. 28. a.    Eze. 14. a.    ‡ Deut. 4. g.  
 Num. 35. b.    Iosu. 20. a.



out thre cities in the myddes of the lode, y the LORDE thy God shal geue y to possesse. Thou shalt prepare the waye, and parte the coastes of thy londe (which y LORDE thy God shal deuyde out vnto the) in to thre partes, that whosoever hath commytted a slaughter, maye flie thither. And this shalbe the cause, that whosoever hath committed a slaughter, maye flye thither, and lyue.

Yf eny man smyte his neighbour vnarwarres, and hath not hated him in tyme passed (as whan a man goeth vnto the wod with his neighbour to hew downe tyMBER, and he turneth his hande with the axe to hewe downe the wod, and the yron slippeth from the helue, and hytteth his neighbour, that he dyeth) the same shal flye in to one of these cities, that he maye lyue, lest the auenger of bloude folowe after the deedsleyer, whyle his hert is whote, and ouertake him, whyle the waye is so farre, and slaye him, where as yet no cause of death is in hi, for so moch as he hated him not in tyme passed. Therefore commaunde I the, that thou appoynte out thre cities.

And whan the LORDE thy God enlargeth thy borders, as he hath sworne vnto thy fathers, ⁊ geueth the all the lode which he promysed thy fathers to geue (so that thou kepe all these comaundementes, and do y I commaunde the this daye, y thou loue the LORDE thy God, and walke in his wayes all thy life longe) the shalt thou adde yet thre cities vnto these thre, that innocent bloude be not shed in thy londe (which the LORDE thy God geueth the to enheritaunce) and so bloude come vpon the.

\* But yf eny man beare hate agaynst his neighbour, and layeth waite for him, and ryseth agaynst him, and smyteth him that he dye, and flyeth in to one of these cities, then shall the Elders of the same cite sende thither, and cause him to be fetched from thence, and deluyuer him in to the handes of the auenger of bloude, that he maye dye: thine eye shal not pitie him, and the giltie bloude shalt thou put awaye fro Israel, that thou mayest prospere.

Thou shalt not remoue thy neighbours marck, which they of olde tyme haue set in thine enheritaunce, that thou enheretest in the londe, which the LORDE thy God hath geuen the to possesse it.

One witness shal not stonde vp alone agaynst a man, ouer eny trespase or synne, what maner of synne so euer it be, y a man can do, but in the mouth of two or thre witnesses shal euery matter be established.

† But yf an vnrighteous wytnesse stonde vp agaynst eny man, to testifie eny trespase vpon him, then shall both the men that stryue together, stonde before the LORDE, before the prestes and Iudges, which shall be at the same tyme. † And the iudges shall make diligent inquisicion: ⁊ yf the witness be founde false, and hath geue false witness agaynst his brother, then shall ye do vnto him, euen as he thoughte to do vnto his brother: that thou mayest put awaye the euell from the y that other maye heare and feare, and take nomore vpon them to do soch wicked poyntes amonge you. Thine eye shal not pitie him. ¶ Soule for soule, eye for eye, tothe for tothe, hande for hande, fote for fote.

The xx. Chapter.

WHAN thou goest out to battayll agaynst thine enemies, and seyst horses and charettes of the people more then thou, be not afrayed of them: for the LORDE thy God which brought y out of the londe of Egipte, is with the. Now whā ye are come nye vnto the battayll, the prest shal steppe forth, ⁊ speake to the people, and saye vnto thē: Heare Israel: Ye go this daye in to the battayll agaynst youre enemies, let not youre hert faynte. ⁊ Feare not, be not afrayed, ner a drede of them. ¶ For the LORDE youre God goeth with you, to fyghte for you agaynst youre enemies, y he maye saue you.

And the captaynes shal speake to y people, and saye: Who so hath buylded a new house, and hath not dedicate it, let him go, and byde in his house, that he dye not in y battayll, and another dedicate it. \*\* Who so hath planted a vynyarde, and hath not yet made it comen, lett him go, and byde at home, that he dye not in the battayll, and another make it comen. †† Who so hath spoused a wyfe, and hath not yet brought her home, let him go, and byde at home, y he die not in the battayll, ⁊ another brynge her home.

And the captaynes shal speake further vnto

\* Exo. 21. b. \* Num. 35. d. Deut. 27. c. \* 2 Re. 14. a. c Deu. 27. c. Iob 24. a. d Nu. 35. d. Mat. 18. b. Ioh. 8. b. 2 Cor. 13. a. † Susan. 1. † Deut. 13. b.

§ Deu. 13. b. ¶ Exod. 21. c. Leui. 24. d. Math. 5. e. c Deut. 7. d. f Deut. 1. c. Num. 14. a. 1 Mac. 4. a. † Deu. 28. a. \*\* 1 Mac. 3. g. †† Deu. 24. a.



the people, and saye: \* He that feareth and hath a faynte hert, lett him go, and byde at home, that he make not his brethrens hert fainte also, like as his hert is. And when the captaynes haue made an ende of speakinge vnto the people, they shall set the rulers of the hoost before the people in the forefront.

¶ When thou commest nye vnto a cite to fight against it, thou shalt offre them peace. Yf they answer the peaceably, and open vnto thee, then shal all þy people þy is founde therein, be tributaries vnto thee, and serue þy. But yf they wyl not deale peaceably with thee, and wyl warre with thee, then besege it: and when the LORDE thy God deluyereþ it in to thy hande, thou shalt smyte all the males that are therein, with the edge of the swerde: saue the women and the children. † As for the catell, and all that is in the cite, and all the spoyle, thou shalt take them vnto thy selfe, and eate the spoyle of thine enemies, which the LORDE thy God hath geuen thee. Thus shalt thou do vnto all the cities, that are very farre from thee, and are not of the cities of these nacions.

¶ But in the cities of these nacions, which the LORDE thy God shall ¶ geue thee to enheritaunce, thou shalt leaue nothinge alyue that hath breth, but shalt vtterly destroye the, namely: the Hethites, Amorites, Cananites, Pheresites, Heuites, ¶ Iebusites, as the LORDE thy God hath commaunded thee, ¶ they teache you not to do all þy abhominacions, which they do vnto their goddes, ¶ so ye to synne agaynst the LORDE youre God.

¶ When thou must lye a longe season before a cite, against the which thou makest warre to take it, thou shalt not destroye ¶ trees therof that thou woldest hew them downe with the axe, for thou mayest eate therof: and therefore shalt thou not hew them downe. For it is but wodd vpon the felde, and no man, and can not come ¶ be bullworkes agaynst thee. But the trees which thou knowest ¶ me eate not of, those shalt thou destroye, and rote out, and make bullworkes therof, agaynst the cite that warreth with thee, tyll thou haue ouercome it.

### The xxi. Chapter.

¶ **W**HAN there is one slayne founde in ¶ loude which þy LORDE thy God shall

geue þy to possesse it, ¶ lyeth in ¶ felde, ¶ it is not knowne who hath slaine him, then shal thy Elders ¶ iudges go forth, and meet from the slayne vnto the cities that lye rounde aboute. Loke which cite is the nexte, ¶ Elders of the same shal take a yoge cowe, which hath not bene laboured, ner hath drawe in the yocke, ¶ they shal brynge her in to a valley, where as is nether earinge nor sowinge, and strike of hir heade there in the valley.

¶ Then shal the prestes ¶ children of Leui come forth. (¶ For the LORDE thy God hath chosen them, to serue him, and to prayse his name: and at their mouth shal all plees and strypes be tryed.) And all the Elders of the same cite shall come forth vnto the slayne, ¶ wash their handes ouer ¶ yonge cowe, whose heade is stricken of in the valley, and shal answer and saie: Oure hādes haue not shed this bloude, nether haue oure eyes sene it. Be mercifull (O LORDE) vnto thy people of Israel, whō thou hast deluyered, ¶ laye no innocent bloude vnto thy people of Israels charge: then shall they be reconcyled from the bloude. Thus shalt thou put away the innocent bloude from thee, in that thou doest the thinge which is righte in the sighte of ¶ LORDE.

¶ Whā thou goest forth to warre against thine enemies, ¶ the LORDE thy God deluyereþ them in to thine handes, so that thou cariest away their presoners, and seist amonge the captyues a bewtyfull woman, ¶ hast a desyre vnto her to take her to thy wife, the brynge her home to thine house, and let her shaue hir heade, and pare hir nayles, and put of hir clothes that she was taken presoner in, and let her sit in thine house, and mourne for hir father and mother a moneth longe after that lye with her, and mary her, and let her be thy wife. But yf thou haue no fauoure vnto her, then shalt thou let her go whither she wyl, and not to sell her, ner to make cheuesauce of her, because thou hast dishonoured her.

¶ Yf a man haue two wyues, one that he loueth, and one that he hateth, and they beare him children, both the beloued and the hated, so that the firstborne be hirs that is hated, and the tyme commeth that he dealeth out the inheritance vnto his children, then can he not make the sonne of ¶ beloued first

\* Iudic. 7. a. \* Num. 21. c. Deut. 2. e. † Iosu. 8. a. and 11. c. † Deut. 31. a. Iosu. 6. c. 8 f. 10. e. Iud. 1. b.

‡ Deut. 7. a. § Deut. 17. b. Ecclī. 45. d. ¶ Ionez 1. c. ¶ Gen. 29. 30.

borne before the firstborne sonne of the hated, but he shall knowe the sonne of the hated for  $\text{y}$  first sonne, so that he geue him dubble of all that is at hande: \*for the same is  $\text{y}$  begynnyng of his strength,  $\text{t}$  the first byrth righte is his.

**¶**  $\text{Yf}$  eny man haue a stubborne and dishobedient sonne, which herkeneth not vnto the voyce of his father, and mother, and whan they teach him nurtoure, wyll not folowe them, then shall his father and mother take him, and brynge him to  $\text{y}$  Elders of their cite, and to the gate of the same place, and saye vnto the Elders of the cite: This oure sonne is stobburne and dishobediēt, and herkeneth not vnto oure voyce, and is a ryoter and a dronkarde. Then shal all the men of  $\text{y}$  same cite stone him to death: and thus shalt thou put awaye the euell frō the, that all Israel maye heare and feare.

\* $\text{Yf}$  a man haue commytted a synne  $\text{y}$  is worthy of death, and is put to death, so that he is hanged on tre, then shal not his body remayne all night on tre, but thou shalt burye him the same daye ( $\text{t}$  For cursed is he of God that is hanged) that thou defyle not thy londe, which the LORDE thy God geueth to the inheritance.

### The xxiij. Chapter.

**¶**  $\text{Yf}$  thou se thy brothers ox or shepe, go astraie,  $\text{t}$  thou shalt not withdrawe thy selfe from them, but shalt brynge thē agayne vnto thy brother. But  $\text{yf}$  thy brother be not nye vnto the,  $\text{t}$  thou knowest him not, then shalt thou take thē in to thine house,  $\text{y}$  they maye be with the, tyll thy brother axe after them,  $\text{t}$  then delyuer him thē agayne. In like maner shalt thou do with his Asse, with his rayment,  $\text{t}$  with euery lost thinge of thy brother, which he hath lost,  $\text{t}$  thou hast founde it: thou mayest not withdrawe thy selfe.

\* $\text{Yf}$  thou se thy brothers ox or Asse fallen downe by the waye, thou shalt not withdrawe thy selfe from him, but shalt helpe him vp.

§ A woman shall not weere  $\text{y}$  which per-tayneth to a man, nether shal a man put on womans raymēt. For who so euer doth soch, is abhominacion vnto  $\text{y}$  LORDE thy God.

**¶**  $\text{Yf}$  thou chauce vpon a byrdes nest by  $\text{y}$  waye in a tre, or on the grounde, with yonge

or with egges, and the dame syttinge vpon the yonge or vpon the egges, thou shalt not take the dame with the yonge, but shalt let the dame flye, and take the yonge, that thou mayest prospere and lyue longe.

Whan thou buyldest a new house, make a battelment aboute thy rose, that thou lade not bloude vpon thine house,  $\text{yf}$  eny man fall therof.

\* $\text{Thou}$  shalt not sowe thy vynyarde with dyuerse sedes, that thou halowe not (to the fullofferynge) the sede which thou hast sowne, with the increase of the vynyarde.

$\text{Thou}$  shalt not plowe with an ox and an Asse together at one tyme.

\* $\text{Thou}$  shalt not weere a garimēt,  $\text{y}$  is mixte with wollen and linnen together.

¶ $\text{Thou}$  shalt make gardes vpon the foure quarters of thy garment, wherwith thou couerest thy selfe.

$\text{Yf}$  a man take a wife, and hate her whan he hath lyen with her, and layeth eny shamefull thinge vnto hir charge, and bryngeth vp an euell name vpon her, and sayeth: I toke this wife,  $\text{t}$  whan I came to her, I founde her not a mayde. Then shall the father and mother of the damsell take her, and brynge forth the tokens of the damself virginite before the Elders of the cite, euen vnto the gate. And  $\text{y}$  damself father shal saie vnto  $\text{y}$  Elders: I gaue this man my daughter to wyfe. Now hateth he her, and layeth a shamefull thinge to hir charge, and sayeth: I founde not thy daughter a mayde. And lo, these are the tokens of my daughters virginite. And they shal sprede out the clothe before the Elders of the cite. So shal the Elders of the cite take that man, and chastice him, and put a pen-nance vpon him of an hundreth Sycles of syluer, and geue the same vnto the father of the damsell, because he hath broughte vp an euell name of a mayde in Israel, and he shall haue her to wyfe, so  $\text{y}$  he maye not forsake her all his life longe. But  $\text{yf}$  it be of a trueth, that the damsell is not founde a virgin, thē shal she be brought forth vnto the dore of hir fathers house, and the mē of the cite shal stone her to death,  $\text{t}$  because she hath wrought foly in Israel, and played the whore in hir fathers house. And so shalt thou put awaye the euell from the.

\* Gen. 49. a.    † Exo. 21. b.    \* Iosu. 8. f. and 10. c.  
† Gala. 3. b.    † Exod. 23. a.    \* Mat. 12. b. Luc. 13. b.

§ 1 Cor. 11. a.    \* Leui. 19. e.    \* Leui. 19. e.  
    ¶ Nu. 15. d.    † Deu. 23. c.

<sup>a</sup> Yf a man be founde lienge with a womā that hath a married huszbande, they shal dye both the man, & the womā that he hath lien withall. And so shalt thou put away euell from Israel.

**D** Yf a mayde be handfested to eny man, & another man getteth her in the cite, & lyeth with her, ye shal brynge them both out vnto the gate of the cite, and stone them both, <sup>y</sup> they dye. The damsell, because she cryed not, beyng in the cite. The man, because he hath brought his neighbours wife to shame. And thou shalt put away the euell from the.

But yf a man get an handfested damsell vpon the felde, and take her, and lye with her, then the man that laye with her, shal dye alone, and vnto the damsell thou shalt do nothinge: for she hath done no synne worthy of death. It is like as yf a man rose against his neghboure, and slewe him, euen so is this also. For he founde her in the felde, and the handfested damsell cryed, and there was no man to helpe her.

<sup>b</sup> Yf a man fynde a mayde that is not hād-fested, and take her, and lye with her, and be founde, then shal he that laye with her, geue hir father fyftie Sycles of syluer, and shall haue her to wyfe, because he hath shamed her: he maye not forsake her all his life lōge.

<sup>c</sup> Nomā shal take his fathers wife, ner vncouer his fathers couerynge.

### The xiiij. Chapter.

**A** **T**HERE shal none that hath his stones broken or <sup>y</sup> is gelded, <sup>d</sup> come in to the cōgregacion of the LORDE. There shal no whores childe also come in to the cōgregacion of <sup>y</sup> LORDE, no not after <sup>y</sup> tenth generaciō, but shal neuer come in to <sup>y</sup> cōgregaciō of <sup>y</sup> LORDE. <sup>e</sup> The Ammonites & Moabites shal not come in to <sup>y</sup> cōgregaciō of <sup>y</sup> LORDE, no not after <sup>y</sup> tenth generation, but shall neuer come in, because they met you not with bred & water in <sup>y</sup> waye, whā ye came out of Egipte. <sup>f</sup> And besides <sup>y</sup>, they hired agaynst you Balaā <sup>y</sup> sonne of Beor, <sup>y</sup> interpreter out of Mesopotamia, to curse <sup>y</sup>. But <sup>y</sup> LORDE thy God wolde not heare Balaam, and turned the curse to a blessing vnto the: because the LORDE thy God loued the.

Thou shalt wyshe him nether prosperite ner health all thy life longe for euer. Thou shalt not abhorre an Edomite: <sup>g</sup> for he is thy brother.

An Egipcian shalt thou not abhorre, for thou wast a straunger in his londe. The children whom they beget in the thirde generation, shal come in to the congregacion of <sup>y</sup> LORDE.

<sup>h</sup> Whā thou goest out to fighte agaynst thine enemies, kepe the from all wickednesse.

Yf there be eny man amonge you which is vncleane, so that eny thinge is chaunced to him by nighte, the same shal go out of <sup>y</sup> hoost vntyll he haue bathed himselfe with water before euen: and whan the Sonne is gone downe, he shall come in to the hoost agayne.

And without the hoost thou shalt haue place to resort vnto for necessitye, & thou shalt haue a shouell vnder the gyrdle: and whan thou wilt set <sup>y</sup> downe without, thou shalt dygge therwith: and whan thou hast done thine easement, thou shalt couer that which is departed from the. For the LORDE thy God walketh in thine hooste, to deluyuer the, and to geue thine enemies before the. Therefore shall thy hooste be holy, that he se no vncleane thinge in the, and so turne himselfe from the.

Thou shalt not deluyuer vnto his master the seruaunt, which is escaped fro him vnto the. He shall dwell within the in the place that he choseth within eny of thy gates, for his wealth, and thou shalt not vex him.

<sup>i</sup> There shal be no whore amonge <sup>y</sup> daughters of Israel, nether whorekeeper amonge the sonnes of Israel. <sup>j</sup> Thou shalt not bringe <sup>y</sup> hyre of an whoore ner the price of a dogg in to the house of the LORDE thy God for eny maner of vowe: for they both are abhominacion vnto the LORDE thy God.

<sup>k</sup> Thou shalt occupye no vsury vnto thy brother, nether with money, ner with fode, ner with eny maner thinge that vsury maye be vsed withall. (Vnto a strainger thou maiest lende vpō vsury, but not vnto thy brother) <sup>l</sup> the LORDE thy God maye blesse the in all <sup>y</sup> thou takest in hāde, in the lōde whither thou comest in to possesse it.

<sup>m</sup> Whan thou makest a vowe vnto <sup>y</sup> LORDE

<sup>a</sup> Leui. 20. b. <sup>b</sup> Exo. 22. c. <sup>c</sup> Leui. 18. a. Deu. 26. c. <sup>d</sup> Esa. 56. a. <sup>e</sup> 2 Esd. 13. a. <sup>f</sup> Num. 22. a. Iesu. 24. b. <sup>g</sup> Gen. 25. c. <sup>h</sup> 2 Co. 10. a. Ephe. 6. b.

<sup>i</sup> Num. 25. b. Deut. 22. c. <sup>j</sup> Mich. 1. b. <sup>k</sup> Exo. 22. c. Leuit. 25. f. <sup>l</sup> 2 Esd. 5. a. <sup>m</sup> Num. 30. a. Eccls. 5. a. Baruc 6. e. Act. 5. a.

thy God, thou shalt not be slacke to perfourme it: for the LORDE thy God shal requyre it of the, and it shal be synne vnto the. Yf thou leaue vowing, then is it no synne vnto the. But that which is proceeded out of thy lypes shalt thou kepe, and do thereafter, accordinge as thou hast vowed vnto the LORDE of a frewill, which thou hast spoken with thy mouth.

Whan thou goest in to thy neighbours vniarde, thou mayest eate of the grapes accordinge to thy desyre, tyll thou haue ynough. But thou shalt put none in to thy vessell.

\*Whan thou goest in thy neighbours cornefelde, thou mayest plucke the eares with thine hande, but with a syccle mayest thou not reape therin.

The xxiij. Chapter.

**W**HAN a man taketh a wife, \*and marieth her, and she findeth no fauoure in his eyes because of eny vncleennesse, the shal he wryte a byll of deuorcemēt, and geue it her in hir hāde, and sende her out of his house. Yf whan she is gone out of his house, she go, and be another mans wyfe, and the same seconde man hate her also, †wryte a byll of deuorcement, and geue it her in hir hande, and sende her out of his house: Or yf the same seconde man dye, which toke her to wife, then hir first huszbande that put hir awaie, maie not take hir againe to be his wife, in so moch as she is defyled, for that is abhominacion before the LORDE: that thou make not the londe to synne, which the LORDE thy God hath geuen the to enheritaūce.<sup>b</sup>

Whan a man hath newly taken a wyfe, he shall not go a warrefare, nether shall he be charged withall. He shal be fre in his house one yeaer longe, that he maye be mery with his wife which he hath taken.

**B** Thou shalt not take ‡nethermost and vppermost mylstone to pledge, for he hath set †his luyngye to pledge.

Yf eny man be founde that stealeth one of his brethren, from amonge the childrē of Israel, and setteth him to pledge, or selleth him such a thefe shal dye, that thou maiest put awaye the euell from the.

Kepe the from the plage of leprosie, that

thou †obserue diligently and do acordynge vnto all that the prestes the Leuites teach the, as I haue commaunded them, ‡shal ye obserue and do thereafter. Remembre what the LORDE thy God dyd vnto Miriam †by the waye, whan ye were come out of Egipte.

Yf thou lendest thy brother eny dett, thou shalt not go in to his house, and take a pledge, but shalt stonde without: and he, to whō thou lendest, shal brynge out his pledge vnto the. **C** But yf it be a poore body, thou shalt not lye downe to slepe, with his pledge, but shalt deliuer him his pledge agayne, whan the Sonne goeth downe, that he maye slepe in his awne rayment, and blesse the, so shall the same be rekened vnto the for righteousnes before the LORDE thy God.

Thou shalt not withdrawe the hyre of †ny nedye and poore amonge thy brethren, or straunger that is in thy londe, or within thy gates, but shalt geue him his hyre the same daye, that the Sonne go not downe thereon, for so moch as he is nedye, and his life susteyned therwith: that he call not vpon the LORDE agaynst the, and it be synne vnto the.

†The fathers shal not dye for the children, ner the childrē for the fathers, but euery one shal dye for his awne synne.

§Thou shalt not wrest the righte of the straunger and of the fatherlesse. And †yf wedowes rayment shalt thou not take to pledge: For thou shalt remembre, that thou wast a seruauante in Egipte, and how that †y LORDE thy God deliuered the from thence, therefore commande I the to do this. **D**

Whan thou hast reaped downe thine haruest in the felde, and hast forgotten a shefe in the felde, thou shalt not turne agayne to fetch it, but it shal be for the straunger, †y fatherlesse and the wedowe, that the LORDE thy God maye blesse the in all the workes of thy handes.

Whan thou hast plucked thine Olyue trees, thou shalt not plucke them vp cleane afterwarde: it shal be for the straunger, the fatherlesse and the wedowe. Whan thou hast gathered thy vynyarde, thou shalt not gather it vp cleane afterwarde: it shalbe for the straunger, the fatherlesse and the wedowe. And thou shalt remembre, that thou wast a

\* Mat. 12. a. \* Iere. 3. a. Mal. 2. c. Mat. 19. a. and 5. d.

† Deut. 20. a. † Deut. 17. c. Mat. 23. a. † Num. 12. a.

‡ Leu. 19. c. Eccli. 7. c. Tob. 4. c. ‡ Iere. 31. d.

4 Re. 14. a. 2 Para. 25. a. Ezec. 18. c. § Deut. 17. a.

and 27. c. † Leuit. 19. c.



seruaunt in the londe of Egipte: therefore comaunde I the to do this.

The xrb. Chapter.

**A** **W**HAN there is a stryfe between men, they shalbe brought before y lawe and iudged: and the iudges shall iustifye the righteous, and condemne the vngodly. And yf the vngodly haue deserued strypes, the iudge shall commaunde to take him downe, and they shall beate him before him, acordinge to the measure and nombre of his trespass. \*Whan they haue geue him fortye strypes, they shall beate him nomore, lest (yf there be mo strypes geuen him) he be beaten to moch, and thy brother be horrible before thine eyes. \*Thou shalt not mosell the mouth of the oxe, that treadeth out the corne.

\*Whan brethren dwell together, and one of them dye without children, then shall not y wife of the deed take a straunge man without, but hir kynsman shal go in vnto her, and take her to wyfe: and the first sonne that she beareth, shal he set vp after the name of his brother which is deed, that his name be not put out of Israel.

**B** But yf the man wyl not take his kynswoman, then shal his kinswoman go vp vnder the gate to the Elders, and saye: My kynsman refuseth to stere vp a name vnto his brother in Israel, and wyl not marye me. Then shal the Elders of the cite call him, and comen with him. Yf he stonde then and saye: I wyl not take her, then shal his kynswoman steppe forth vnto him before the Elders, and lowse a shue fro his fote, and spyt in his face, and shal answere, and saye: Thus shal it be done vnto euery man, that wyl not builde his brothers house. And his name shalbe called in Israel, the vnshodd house.

Yf two men stryue together, and the wyfe of one renne to, to deluyer hir huszbande from the hande of him that smyteth him, & put forth hir hande, and take him by the secretes, then shalt thou cut of hir hande, and thine eye shal not pitie her.

**C** Thou shalt not haue in thy bagg two maner of weightes, a greate and a small. \*Nether shalt thou haue in thyne house dyuerse measures, a greate and a small. Thou shalt haue a perfecte and iust weighte, and a perfecte

and iust measure, that thy life maye be longe in the londe, which the LORDE thy God shal geue the. For who so euer doth soch (yee all they that do euell) are abhominacion vnto the LORDE thy God. †Remembre what the Amalechites did vnto the by the waye, whā ye were departed out of Egipte, how they buckled with the by the waye, and smote thy hynmost, euen all that were feble, which came after the whan thou wast weerye and fainte, and they feared not God. Now whā the LORDE thy God bryngeth the, to rest fro all thine enemies rounde aboute in the londe which the LORDE thy God geueth the for inheritance to possesse, then shalt thou put out the remembraunce of the Amalechites from vnder heauen. Forget not this.

The xxbi. Chapter.

**W**HAN thou comest in to the londe **A** that the LORDE thy God shal geue the to inheritance, and enioyest it, and dwellest therin, thou shalt take of all maner † first frutes of the londe, that come out of thy ground, which the LORDE thy God geueth the, & shalt put them in a maunde, and go vnto the place which the LORDE thy God shal chose (y his name maye dwell there) and thou shalt come vnto the prest which shalbe at that tyme, and saye vnto him: I knowlege this daye vnto the LORDE thy God, that I am come in to the londe, which y LORDE sware vnto oure fathers to geue vs. And the prest shal take the maunde out of thine hande, and set it downe before the altare of the LORDE thy God.

Then shalt thou answere and saye before **B** the LORDE thy God: The Syrians wolde haue destroyed my father, ‡ which wēte downe in to Egipte, and was a straūger there with a small folke, and became there a naciō greate, mightie & full of people. ¶ But the Egipcias intreated vs euell, and troubled vs, and layed an harde bondage vpō vs. Then cried we vnto y LORDE, the God of oure fathers. And the LORDE herde oure cryenge, \* and lokod on oure aduersite, laboure, and oppressiō, † & brought vs out of Egipte with a mightie hande, and a stretched out arme, and with greate terryblenesse thorow tokens and wōders, and hath broughte vs vnto this place

\* 2 Cor. 11. a.    † 1 Cor. 9. b.    ‡ Timo. 5. c.    § Rut. 4. b.    ¶ Mat. 22. b.    Luc. 20. d.    ¶ Leui. 19. g.    Mich. 6. b.

† Exo. 17. c.    ‡ Exo. 23. c. and 34. c.    Prou. 3. b.    § Gen. 46. a.    ¶ Exod. 1. b.    ¶ Exod. 3. b.    ¶ Exo. 14. e.

and hath geuen vs this londe, that floweth with mylke and hony. Therefore brynge I now the first frutes of the londe, which the **LORDE** hath geuen vs. And thou shalt leaue them before the **LORDE** thy God, and geue thanks before the **LORDE** thy God, and reioyce ouer all the good, that the **LORDE** thy God hath geuen the, and thyne house: thou and the Leuite, and the straunger that is with the.

**C** When thou hast brought together all  $\frac{1}{2}$  tythes of thine increase in the thirde yeare,\* which is a yeare of tithes, thou shalt geue it vnto the Leuite, to the straunger, to the fatherlesse, and to the wedowe, that they maie eate within thy gates, and be filled. And thou shalt saye before the **LORDE** thy God: \* I haue broughte that halowed is, out of my house, and haue geuen it vnto the Leuite, the straunger, the fatherlesse, and the wedowe, acordinge to all thy commaundement which thou hast comaunded me. I haue not transgressed thy commaundementes, ner forgotten them. I haue not eaten therof in my heynesse, ner taken awaye therof in vnclennesse. I haue not geue therof vnto the deed. I haue bene obedient vnto the voyce of the **LORDE** my God, and haue done all as he hath comaunded me. †Loke downe from thy holy habitation, from heauen, and blesse thy people of Israel, and  $\frac{1}{2}$  londe that thou hast geuen vs, as thou swarest vnto oure fathers, a londe that floweth with mylke and hony.

**D** In the daye when the **LORDE** thy God comaunded the, to do acordynge vnto all these ordinaūces and lawes, that thou shuldest kepe them and do thereafter with all thy hert and with all thy soule. †The same daye maydest thou a promysse vnto the **LORDE**, that he shulde be thy God, and  $\frac{1}{2}$  thou woldest walke in all his wayes, and kepe his ordinaūces, his commaundementes, and his lawes, and to herken vnto his voyce. § And the **LORDE** promysed the vpo the same daye, that thou shuldest be his awne peculier people, like as he hath sayde vnto the (so  $\frac{1}{2}$  thou kepe all his commaundementes) and that he wolde make the hie in prayse name and honoure aboue all nacions which he hath made ||  $\frac{1}{2}$  thou mayest be an holy people vnto  $\frac{1}{2}$  **LORDE** thy God, as he hath sayde vnto the.

## The xxvij. Chapter.

**A** ND Moses with  $\frac{1}{2}$  Elders of Israel, comaunded the people, ¶ sayde: Kepe all the commaundementes which I comaunde you this daye. ¶ And what time as ye go ouer Iordane, in to the londe  $\frac{1}{2}$   $\frac{1}{2}$  **LORDE** thy God shal geue the, thou shalt set vp greate stones, and playster them with playster, and wryte vpon them all the wordes of this lawe: (whan thou art come ouer)  $\frac{1}{2}$  thou mayest come in to the londe, which the **LORDE** thy God shall geue the, a londe  $\frac{1}{2}$  floweth with milke and hony, as  $\frac{1}{2}$  **LORDE** God of thy fathers hath promysed the.

Now whan ye go ouer Iordane, ye shall set vp these stones (wherof I comaunde you this daye) vpon mount Eball, and playster them with playster: \*\* and there shalt thou buylde vnto the **LORDE** thy God an altare of stone, whervpon thou shalt lifte no yron. †† Of whole stones shalt thou builde this altare vnto the **LORDE** thy God, and offre burntofferings theron vnto the **LORDE** thy God: and thou shalt offre healthofferings, and eate there, and reioyce before the **LORDE** thy God: and vpon the stones thou shalt wryte all the wordes of this lawe manifestly and well.

And Moses with the prestes and Leuites **B** spake vnto all Israel, and sayde: Take hede and heare O Israel: This daye art thou become the people of the **LORDE** thy God, that thou mayest be obedient vnto the voyce of the **LORDE** thy God, and do acordinge vnto all his commaundementes and ordinaūces, which I comaunde the this daye.

†† And Moses charged the people the same daye, and sayde: These shal stonde vpon mount Grisin to blesse the people, whan ye are gone ouer Iordane: Simeon, Leui, Iuda, Isachar, Ioseph, and Ben Iamin. And these shal stonde vpon mount Eball to curse: Ruben, Gad, Asser, Zabulon, Dan ¶ Nephtali. And the Leuites shal begynne, and saye vnto euery man of Israel, with a loude voyce:

§ Cursed be he, that maketh eny carued Idoll or molten ymage (an abhominacion of the **LORDE**, a worke of the handes of  $\frac{1}{2}$  craftesman) and putteth it in a secrete place. And all the people shal answer and saye, Amen.

\* Deu. 14. c. \* Luc. 18. b. † Bar. 2. c. † Exo. 19. b. and 24. a. Deut. 5. d. § Exo. 19. a. Deut. 7. a. and 14. a.

|| Iere. 13. b. ¶ Iosu. 4. a. \*\* Iosu. 3. g. †† Exo. 20. d. †† Deut. 11. d. Iosu. 8. g. § Exo. 20. a. Esa. 57. a.

C \* Cursed be he, that curseth his father and mother. And all the people shall saye, Amen.

\* Cursed be he,  $\hat{y}$  remoueth his neighbours mark. And all the people shall saye, Amen.

\* Cursed be he, that maketh a blynde man go out of his waye. And all the people shall saye, Amen.

\* Cursed be he, that wresteth  $\hat{y}$  righte of  $\hat{y}$  straunger, of the fatherlesse, & wedowe. And all the people shall saye, Amen.

\* Cursed be he, that lyeth with his fathers wife, to vncouer his fathers couerynge. And all the people shall saye, Amen.

\* Cursed be he,  $\hat{y}$  lyeth with eny maner beest. And all the people shall saye, Amen.

\* Cursed be he,  $\hat{y}$  lyeth with his sister, which is the daughter of his father or of his mother. And all the people shall saye, Amen.

\* Cursed be he,  $\hat{y}$  lyeth with his mother in lawe. And all the people shall saye, Amen.

\* Cursed be he that slayeth his neighbour secretly. And all the people shall saye, Amen.

\* Cursed be he, that receaueth giftes to slaye the soule of innocent bloude. And all the people shall saye, Amen.

\* Cursed be he, that contynueth not in all  $\hat{y}$  wordes of this lawe, to do them. And all  $\hat{y}$  people shall saye, Amen.

### The xviij. Chapter.

A ND yf thou shalt herken vnto  $\hat{y}$  voyce of the LORDE thy God, to obserue and do all his commaundementes which I commaunde  $\hat{y}$  this daye, then shall the LORDE thy God set  $\hat{y}$  an hye aboue all nacions vpō earth, and all these blessinges shall come vpon the, and ouertake the, because thou hast bene obedient vnto the voyce of the LORDE thy God. Blessed shalt thou be in the towne, and blessed in the felde. Blessed shall be the frute of thy body, the frute of thy grounde, and the frute of thy catell, and the frute of thine oxen, and the frute of thy shepe. Blessed shall be thy baszkett, & thy stoare. Blessed shalt thou be whā thou goest in, and blessed whan thou goest out. § And thine enemies that ryse vp agaynst the, shall  $\hat{y}$  LORDE cause to be smytten before thy face. They shall come out agaynst the one waye, & flye before the seuen wayes.

\* Exo. 21. b.

\* Deut. 19. c.

\* Leui. 19. d.

\* Deu. 24. c.

\* Leui. 18. a. and 20. b. Deut. 22. d.

\* Exo. 22. c. Leui. 20. b. † Leui. 18. a. 2 Re. 13. d.

† Leui. 18. c.

\* Exo. 21. b. Leui. 24. d. Deu. 19. a.

The LORDE shall commaunde the blessinge to be with  $\hat{y}$  in thy cellers, and in all that thou takest in hande, and shall blesse the in  $\hat{y}$  londe that the LORDE thy God hath geue the. The LORDE shall set the vp to be an holy people vnto himselfe (as he hath sworne vnto the) yf thou kepe the commaundementes of the LORDE thy God: so that all nacions vpon earth shall se, that thou art called after the name of the LORDE: & they shall be afraied of you. And  $\hat{y}$  LORDE shall make  $\hat{y}$  plenteous in goodes, in the frute of thy wombe, in the frute of thy catell, & in the frute of thy grounde, in the londe that the LORDE sware vnto thy fathers, to geue the.

¶ And the LORDE shall open vnto  $\hat{y}$  his good treasure, euen the heauen, to geue rayne vnto thy londe in due season, and to prospere all the workes of thine handes. † And thou shalt lēde vnto many nacions, but thou shalt borowe of no man. And  $\hat{y}$  LORDE shall set the before, and not behynde: & thou shalt be aboue onely, and not benethe, yf thou be obedient vnto the commaundementes of  $\hat{y}$  LORDE thy God, which I commaunde the this daye to kepe and to do them: & yf thou \*\* bowe not asyde from eny of these wordes, which I commaunde  $\hat{y}$  this daye, either to the righte hande or to the lefte,  $\hat{y}$  thou woldest walke after other goddes to serue them.

\* But yf thou wylt not herken vnto the voyce of the LORDE thy God, to kepe and to do all his commaundementes and ordinances, which I commaunde  $\hat{y}$  this daie, †† then shall all these curses come vpon the, and ouertake the. Cursed shalt thou be in the towne, and cursed in  $\hat{y}$  felde: cursed shalt thy baszkett be, and thy stoare. Cursed shall be the frute of thy body, the frute of thy londe, the frute of thine oxen, and the frute of thy shepe. Cursed shalt thou be whan thou goest in, and cursed whā thou goest out. The LORDE shall sende in to the, consuminge, and complayninge, and cursynge, in all that thou takest in hande to do, tyll he haue destroyed the & shortly broughte the to naughte, because of thy wicked inuencions, in that thou hast forsaken me.

The LORDE shall make the pestylence to byde longe with the, tyll he haue consumed

† Eze. 22. b. Mich. 3. c.

\* Gal. 3. b.

\* Leu. 26. a.

§ Deu. 20. a. || Deut. 11. b.

† Deu. 15. a. \*\* Deu.

4. a. and 17. c. \* Leu. 26. b. †† Bar. 1. b. Dan. 9. b.

the out of the londe, in to the which thou comdest to possesse it. The LORDE shall smyte the with swellynge, feuers, heate, burnynge, venome, dronth, and palenesse, & shall persecute the, tyll he haue destroyed the. \* Thy heauen, that is ouer thy heade, shalbe of brasse, and the earth vnder the, of yron. The LORDE shall geue thy londe dust for rayne, and aszshes from heauen vpon the, vntyll thou be broughte to naught. The LORDE shall cause the be smytten before thine enemyes. Thou shalt come out one waye agaynst them, and seuen wayes shalt thou flye before them, and shalt be scatered amōge all the kyngdomes vpon earth. Thy carcase shalbe meate vnto all maner foules of the ayre, and to all the beestes vpon earth, and there shalbe no man to fraye them awaye.

The LORDE shal smyte the with fy botches of Egipte, with the Emorodes, with scalle, and maungynesse, that thou shalt not be healed therof. † The LORDE shall smyte the with madnesse, blyndnesse and dasynge of hert. And thou shalt grope at the noone daye, as fy blynde gropeth in darknesse, and shalt not prospere in thy waye. And thou shalt suffre violence and wronge all thy life longe, & no man shal helpe fy. ‡ Thou shalt spouse a wife, but another shal lye with her. § Thou shalt bnylde an house, but another shall dwell therein. Thou shalt plante a vynyarde, but shalt not make it comen.

¶ Thine oxen shalbe slayne before thine eyes, but thou shalt not eate therof. Thine asse shalbe violently taken awaye (euen before thy face) and shal not be restored fy againe. Thy shepe shalbe geuen vnto thine enemyes, and no man shal helpe the. Thy sonnes and thy daughters shalbe geuen vnto another nacion, and thine eyes shal se it, and dase vpon them all the daye longe, and thy hande shal not be able to delyuer them. The frute of thy londe and all thy labour, shall a nacion eate, which thou knowest not: and thou shalt but onely be he that shalbe oppressed and suffre wronge, all the dayes of thy life. And thou shalt be cleane besyde thy selfe for the sighte, which thine eyes shal se.

The LORDE shal smyte the with a myscheuous botch in fy knees & legges, so that

thou canst not be healed, euen from the sole of thy fote vnto the crowne of thy heade.

\* The LORDE shal brynge the and thy kynge (which thou hast set ouer the) vnto a nacion, whom thou knowest not, nether thy fathers: and there shalt thou serue other goddes, euen wodd and stone: and thou shalt go to waist, and become a byworde, & a laughing stocke amōge all nacions, whither fy LORDE hath caryed the.

† Thou shalt cary out moch sede in to fy felde, and shalt gather but litle in: for the greshoppers shal destroye it. Thou shalt plante vynyardes and dresse thē, but thou shalt nether drynke of the wyne, ner gather of fy grapes: for fy wormes shal consume it. Thou shalt haue Olyue trees in all thy coastes, but shalt not be anoynted with the oyle: for thyne Olyue trees shalbe roted out. Thou shalt get sounes and daughters, and yet not haue them: for they shal be caried awaye captiue. All thy trees and frutes of thy londe shall be marred with blastinge.

The straunger that is with fy, shal clymme vp ouer the, and be allwaye aboue the: but thou shalt come downe alowe, and lye euer beneth. He shal lende vnto the, but thou shalt not lende him. He shalbe before, but thou shalt be behynde.

And all these curses shall come vpon the, and folowe the, and onertake fy, tyll thou be destroyed, because thou herkenest not vnto fy voyce of the LORDE thy God, to kepe his commaundemētes and ordinaunces, which he hath commaunded the. Therefore shal there be tokens and wonders vpon the, & vpon thy sede for euer, because thou hast not serued fy LORDE thy God with a ioyfull and good hert, whan thou haddest abundaunce of all thinges. And therefore shalt thou serue thine enemye, which the LORDE shal sende vpon the, in hunger and thyrst, in nakednesse, and neade of all thinge: & he shal put a yocke of yron vpon thy necke, vntyll he haue broughte the to naughte.

\* The LORDE shal brynge a nacion vpon the from farre, euen from the ende of fy worlde, as a flyenge Aegle: a people, whose speache thou canst not vnderstonde, an harde fauoured people, which regarde not the personne of the olde, ner haue compassion on the yonge. And

\* Deut. 10. c. † Mich. 3. b. Rom. 1. c. ‡ 2 Re. 12. c. § Deu. 20. a. ¶ Deu. 4. d. 4 Re. 24. d.

2 Par. 33. c. Iere. 24. a. § Mich. 6. c. ¶ Iere. 5. c. Bar. 4. c.



they shal eate vp  $\text{f}$  frute of thy catell,  $\text{t}$  the frute of thy londe, tyll they haue destroyed the, and shall leaue the nothings in corne, wyne, oyle, in the frute of thy oxen and shepe, vntyll they haue broughte the to naughte: and shal laye sege vnto the with in all thy gates, tyll they cast downe thy hye and stronge walles, wherein thou trustest thorow out all thy londe. And thou shalt be beseged within all thy portes, thorow out all thy londe which the LORDE thy God hath geuen the.

$\text{f}$  \*Thou shalt eate the frute of thine awne body, the flesh of thy sonnes and of thy daughters, which the LORDE thy God hath geue the, in that straytnesse and sege, wherwith thine enemye shall besege the: so that it shal greue the man  $\text{f}$  afore hath lyued tenderly and in voluptuousnes amonge you, to loke vpon his brother and vpon his wife  $\text{f}$  lyeth in his bosome, and on the sonne that is left ouer of his sonnes, lest he shulde geue eny of them of the flesh of his children that he eateth, in as moch as there is nothings left him in that straytnesse and sege, wherwith thine enemye shal besege  $\text{f}$  within all thy gates. And the woman that afore hath lyued so tenderly and voluptuously amonge you, that she durste not set the sole of hir fote vpon the grounde for tendernes and voluptuousnes, shal be greued to loke vpon hir huszbande that lieth in hir bosome, and on hir sonne, and on hir daughter: euen because of hir daughters which she hath norished betwixte hir legges in hir lappe, and because of hir sonnes that she hath borne: For she shall eate them secretly for very scarcenesse of all thinges, in the straytnesse and sege, wherwith thine enemye shal besege  $\text{f}$  within thy gates.

$\text{b}$  Yf thou wilt not be diligent to do all the wordes of this lawe which are wrytten in this boke, that thou mayest feare this glorious and fearfull name, euen the LORDE thy God, then shal the LORDE entreate  $\text{f}$  wonderously, with plagues vpon  $\text{f}$  and thy sede, yee with greate and continuall plagues, with euell and contynuall sicknesses, and shal brynge vpō  $\text{f}$  all  $\text{f}$  sicknesses of Egipte (wherof thou wast affrayed) and they shal cleue vnto the. Therto all maner sicknesses and all maner plagues, which are not wrytten in the boke of this lawe, shal the LORDE thy God cause to come

vpon the, vntyll he haue destroyed the. And there shal be left but a fewe people of you,  $\text{t}$  which afore were as the starres of heauen in multitude: because thou hast not herkened vnto the voyce of the LORDE thy God.

\* And as  $\text{f}$  LORDE reioysed ouer you afore, to do you good, and to multiplie you, euē so shall he reioyse ouer you, to destroye you, and to brynge you to naughte, and ye shalbe waysted from of the londe, whither thou goest now to possesse it. For the LORDE shal scatter the amonge all nacions, from the one ende of the worlde vnto another, and there shalt thou serue other goddes, whom thou knowest not, ner yet thy fathers, euen wodd and stone.

And amonge those same nacions shalt thou haue no quyetnesse, nether shal the sole of thy fote haue eny rest: for the LORDE shal geue the there a fearfull hert, and dasyng of eyes, and a troubled soule, so that thy life shal hāge before the: Night and daye shalt thou feare, and shalt haue no trust in thy life. In the mornynge thou shalt saye: Who shall geue me the euenynge? And at euen shalt thou saye: Who shal geue me the mornynge? For the very greate feare of thine hert, which shal make the affrayed: and for the sighte of thine eyes which thou shalt se.

And the LORDE shal brynge the agayne in to Egipte by shippe fulles, euen thorow the waye wherof I sayde vnto the:  $\text{t}$  Thou shalt se it nomore: and there shal ye be solde vnto youre enemies for bonde seruauantes and bonde maidens, and there shalbe no man to bye you.

### The xxij. Chapter.

$\text{A}$  THESE are  $\text{f}$  wordes of the couenaunt, which the LORDE cōmaunded Moses to make with the children of Israel  $\text{t}$  in the londe of the Moabites,  $\text{f}$  besyde  $\text{f}$  couenaunt which he made with them in Horeb. And Moses called all Israel, and sayde vnto them: Ye haue sene all that the LORDE dyd before youre eyes in the londe of Egipte, vnto Pharaο with all his seruauites, and all his londe, the greate tentacions which thine eyes haue sene, that they were greate tokēs and wonders. And yet vnto this daye hath not the LORDE geuen you an hert that vnderstandeth, eyes that se,  $\text{t}$  eares that heare.

\* 4 Re. 6. f. Tren. 4. b. Bar. 2. a.  $\text{t}$  Deut. 10. d.  
 $\text{t}$  Iere. 31. c.  $\text{f}$  Exo. 14. c.

$\text{b}$  Nu. 21. c.  $\text{f}$  Exo. 19. a.  $\text{c}$  Deu. 30. b. Iere. 31. d.

He hath caused you to walke fortye yeares in the wyldernesse. \* Your clothes are not waxed olde vpon you, nether is thy shue waxed olde on thy fote. Ye haue eaten no bred, and drunken no wyne, ner stronge drynke, that ye mighte knowe, that he is y<sup>e</sup> LORDE youre God.

35 And whan ye came vnto this place, Sihon the kynge of Heszbou, and Og y<sup>e</sup> kynge of Basan, came out agaynst vs vnto battayll, and we smote them, and toke their londe, and gaue it to enheritaunce vnto y<sup>e</sup> Rubenites and Gaddites, and to the halfe trybe of the Manassites. \* Kepe now therfore the wordes of this couenaunt, and do thereafter, that ye maye haue vnderstandinge in all that ye do.

Ye stonde this daye all before the LORDE youre God, the chiefe rulers of youre trybes, youre Elders, youre officers, euery man in Israel, youre children, youre wyues, y<sup>e</sup> straungers that are in thine hoost, † from the hewer of thy wodde vnto y<sup>e</sup> drawer of thy water: that thou shuldest enter in to the couenaunt of the LORDE thy God, and in to the ooth which the LORDE thy God maketh with the this daye, that he mighte set the vp this daye to be a people vnto himself, and that he mighte be thy God, as he hath sayde vnto the, ‡ and as he sware vnto thy fathers, Abraham, Isaac and Iacob.

C For I make not this couenaunt and this ooth with you onely, but both with you y<sup>e</sup> are here this daye, and stonde with vs before the LORDE oure God, and also with them that are not here with vs this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thorow the myddes of the Heythen, whom ye passed by, and sawe their abhominacions and their Idols, wodde and stone, syluer and golde, which were with them: Lest there be amonge you man or woman, or an housholde, or a trybe, which turneth awaye his hert this daye from the LORDE oure God, to go and to serue y<sup>e</sup> goddesses of these nacions: and lest there be amonge you some rote, that beareth gall & wormwoodd: so that though he heare the wordes of this curse, he blesse him selfe yet in his hert, and saye: § Tush, it shal not be so euell. I wil walke after the ¶ meanyng of myne awne hert, that the drunken maye perishe with the thyrstie.

Then shall not the LORDE be mercifull vnto him, but his wrath and gelousy shall smoke ouer soch a man, and all the curses that are wrytten in this boke, shall lighte vpon him: and the LORDE shal put out his name from vnder heauen, and shall separate him vnto euell out of all the trybes of Israel, accordinge vnto all the curses of the couenaunt, that is wrytten in the boke of this lawe.

So the posterities of youre childre which shal ryse vp after you, and the straungers that come out of farre countrees, shall saye (whan they se the plagis of this londe, and the diseases wherewith the LORDE hath smytten it) that he hath brent vp all their londe with brymstone and salt, so y<sup>e</sup> it can not be sowne, ner is frutefull, nether groweth there eny grasse therein, ¶ Like as Sodome, Gomor, Adama and Zeboim are ouerthrowne, which the LORDE ouerthrowe in his wrath and anger.

Then shall all nacions saye: \*\* Wherefore hath the LORDE done thus vnto this londe? What greate wrothfull displeasure is this? Then shalt it be sayde: Euen because they haue forsaken the couenaunt of y<sup>e</sup> LORDE God of their fathers (which he made with them whan he broughte them out of the londe of Egipte) and they wete, and serued other goddesses, and worshipped the, euen soch goddesses as they knewe not, and whom he had not deuyded vnto them. Therfore the wrath of the LORDE waxed whote ouer this londe, to brynge vpon it all the curses that are wrytten in this boke. And the LORDE thrust them out of their londe with greate wrath, indignacion & displeasure & hath cast them in to another londe, as it is come to passe this daye.

These are the †† secretes of the LORDE oure God, which are opened vnto vs and oure children for euer, y<sup>e</sup> we shulde do all the wordes of this lawe.

The xxx. Chapter.

A NOW whan all this commeth vpon the, whether it be the blessinge or y<sup>e</sup> curse which I haue layed before the, ‡ and thou goest in to thine hert, beyng amonge the Heithen, whither the LORDE thy God hath thrust the, and thou turnest vnto the LORDE thy God, so that thou herkenest vnto his voyce, thou and thy children with all thy hert and with

\* Deu. 8. a.    § Nu. 21. d. e.    § Deu. 2. f. and 3. a.  
\* Deu. 4. a.    † Iosu. 9. d.    ‡ Gen. 17. a.    § Iere. 5. b.

Soph. 1. c.    ¶ Deu. 12. a.    ¶ Gen. 19. e.    \*\* Iere. 22. b.  
3 Re. 9. b.    †† 1 Cor. 4. a.    ‡ 3 Re. 8. e.    2 Par. 33. c.

all thy soule, in all that I commaunde the this daye, \*then shal the LORDE thy God turne thy captiuyte, and haue compassion vpon the, and shal gather thy congregacion agayne from amonge all the nacions, whither the LORDE thy God hath scattered the.

And though thou werest thrust out vnto the vttemost partes of the heauen, yet shall the LORDE thy God gather the from thence, and from thence shal he fetch the, and shal brynge the in to the londe, which thy fathers haue possessed, and thou shalt enioye it, and he shal do the good, and multiplye the aboue thy fathers.

† And the LORDE thy God shall circumsyse thine hert, and the hert of thy sede, that thou mayest loue the LORDE thy God with all thy hert and with all thy soule, that thou mayest lyue. But all these curses shall the LORDE thy God laye vpon thine enemyes, and vpon them that hate the and persecute the. But thou shalt turne, and herken vnto the voyce of the LORDE, to do all his commaundementes, which I commaunde the this daye. And the LORDE thy God shal make the plenteous in all the workes of thine hādes, in the frute of thy body, in the frute of thy cattell, in the frute of thy londe to good.

‡ For the LORDE shall turne, to reioyce ouer the to good, as he reioysed ouer thy fathers, so that thou herken vnto the voyce of the LORDE thy God (to kepe his commaundementes and ordinaunces, which are wrytten in the boke of this lawe) and turne vnto the LORDE thy God with all thy hert and with all thy soule.

§ For the commaundement which I commaunde ŷ this daye, is not to wonderfull for the, ner to farre, ner yet in heauen, that thou needest to saye: Who wil go vp for vs in to beauen, and brynge it vnto vs, that we maie heare it and do it? Nether is it beyonde the see, that thou needest to saye: Who wyl go ouer the see for vs, and fetch it vs, that we maye heare it, and do it? For the worde is very nye vnto the, euē in thy mouth and in thine hert, that thou do it.

¶ Beholde, I haue layed before you this daye, life and good, death and euell. For I cōmaunde the this daye, to loue the LORDE

thy God, and to walke in his wayes, and to kepe his commaundementes, ordinaunces, and lawes, that thou mayest lyue and multiplie, and that the LORDE thy God maye blesse the in the londe, whither thou goest to possesse it.

But yf thou turnest awaye thine hert, so that thou wilt not heare, but fall a waye, to worshipe other goddes and to serue them, I certifye you this daye, that ye shal perishe, and not lyue longe in the londe, whither thou goest ouer Iordane to possesse it.

¶ I take heauen and earth this daye to recorde ouer you: I haue layed before you life and death, blessinge and cursinge, that thou mayest chose life, and that thou and thy sede maye lyue, ŷ ye maye loue the LORDE youre God, and herken vnto his voyce, and cleue vnto him: (For he is thy life and thy lōge age) that thou mayest dwell in the londe, which the LORDE sware vnto thy fathers Abraham, Isaac and Iacob, to geue them.

### The xxiij. Chapter.

AND Moses wente, and spake these wordes to all Israel, and saide vnto them: I am this daye an hundreth and twetye yeare olde, I can nomore go out and in: the LORDE also hath sayde vnto me: ¶ Thou shalt not go ouer this Iordane. The LORDE thy God himselfe shall go before the ouer Iordane: and HE himselfe shal destroye these nacions before the, that thou mayest conquere them: and Iosua he shall go ouer before the, \*\* as the LORDE hath sayde. And the LORDE shal do vnto them, as he dyd vnto Sihon and Og the kynges of the Ainorites and vnto their lōde, which he destroyed.

†† Nowe when the LORDE shal deliuer the before you, ye shal do vnto them acordynge vnto all the commaundementes which I haue commaunded you. Be manly and strōge, feare not, and be not afraied of them. For the LORDE thy God himselfe shal go with the, ‡ and shal not fayle the, ner forsake the.

And Moses called Iosua, and sayde vnto him before all Israel: Be stronge and bolde, for thou shalt brynge this people in to the londe, which ¶ the LORDE hath sworne vnto their fathers to geue them, and thou shalt

\* Iere. 32. e. † Deut. 10. d. ‡ Iere. 32. e.  
§ Rom. 10. a. ¶ Deut. 11. d. Iere. 21. b. || Deu. 4. d.  
and 31. g. ¶ Nu. 20. b. \*\* Nu. 27. d. † Num. 21. d.

†† Deu. 7. a. and 20. c. ‡ Iosu. 1. a. Iieb. 13. a.  
¶ Iosu. 1. b. 3 Reg. 2. a.



parte it amonge them by lott. But the LORDE himselfe that goeth before you, euen HE shal be with the, and shal not fayle the, ner forsake the: Feare not, and be not afrayed.

And Moses wrote this lawe, and deluyered it vnto the prestes the children of Leni (\*which bare the Arke of the couenaunt of the LORDE) and vnto all the Elders of Israel.

And he commaunded them, and sayde: † At the ende of seuen yeares, in the tyme of the Fre yeare, in the feast of Tabernacles whan all Israel come to appeare before the LORDE thy God, in the place that he shall chose, thou shalt cause this lawe to be proclaimed before all Israel in their eares, namely, before the congregation of the people, both of men, wemen, children, and thy straungers which are within thy gates: that they maye heare and lerne to feare the LORDE their God, and be diligent to do all the wordes of this lawe: and that their children also which kuowe nothinge, maye heare and lerne to feare the LORDE youre God, all youre lyue dayes which ye lyue in the londe, whither ye go ouer Iordane to possesse it.

And the LORDE sayde vnto Moses: Beholde, thy tyme is come that thou must die, call Iosua, and stonde in the Tabernacle of witnessse, that I maye geue him a charge. Moses wente with Iosua, and stode in the Tabernacle of witnessse. And the LORDE appeared in the Tabernacle in a cloudy pyler † and the same cloudy pyler stode in the dore of the Tabernacle.

And the LORDE sayde vnto Moses: Beholde, thou shalt slepe with thy fathers, and this people wyll ryse vp, and go a whoringe after straunge goddes of the londe in to the which they come, ‡ and wyll forsake me, and breake the couenaunt which I haue made with them. And then shall my wrath waxe whote agaynst them, at the same tyme, ¶ I shal forsake the, and hyde my face frō them, that they maye be consumed. ¶ And so whan moch aduersite ¶ trouble commeth vpō the, they shal saye: Is not all this euell come vpō me, because God is not with me? But I shal hyde my face at the same tyme because of all the euell that they haue done, in that they haue turned vnto other goddes.

Wryte now therfore this songe, ¶ teach it the children of Israel, and put it in their mouth, that this ¶ songe maye be a witnessse vnto me amonge the children of Israel. For I wil brynge them in to the londe which I sware vnto their fathers, that floweth with mylke and honny. \*\* And whan they eate, and are full and fatt, they shal turne vnto other goddes, and serue them, and blaspheme me, and breake my couenaunt.

And so whan moch myschefe and tribulacion is come vpon them, this songe shall answeare before them for a witnessse. It shall not be forgotten out of the mouth of their sede: for I knowe their ymaginacion, that they go aboute euen now, before I brynge them in to the londe, which I sware vnto them.

So Moses wrote this songe at the same tyme, and taughte it the children of Israel. And the LORDE gaue Iosua the sonne of Nun a charge, and sayde: †† Be stronge and bolde, for thou shalt brynge the children of Israel in to the londe, which I sware vnto them, and I wil be with the.

Now whan Moses had wrytten out all the wordes of this lawe in a boke, he commaunded the Leuites (which bare the Arke of the LORDES couenaunt) and sayde: Take the boke of this lawe, and laye it by the syde of the Arke of the couenaunt of the LORDE youre God, that it maye be there a wytnesse agaynst the: for I knowe thy stubburnesse and thy harde neck. ¶ Beholde, whyle I am yet alyue with you this daye, ye haue bene disobedient vnto the LORDE: how moch more after my death?

Gather now vnto me all the Elders of youre trybes, and youre officers, ¶ I maye speake these wordes in their eares, †† and take heauen and earth to recorde agaynst them. For I am sure that after my death ye shall marre youre selues, and turne asyde out of the waye, which I haue commaunded you: and so shall mysfortune happen vnto you hereafter, because ye haue done euell in the sighte of the LORDE, in prouokynge him thorow the workes of youre handes.

So Moses spake out the wordes of this songe euen to the ende, in the eares of all the congregation of Israel.

\* Num. 3. 4.  
§ 1 Reg. 8. b.

† 2 Esdr. 8. a.  
¶ Iere. 2. d.

‡ Exo. 33. b.  
¶ Deut. 32. a.

\*\* Deut. 8. c.      †† Iosua. 1. b. and 23. c. 3 Reg. 2. a.  
¶ 4 Reg. 17. c.      Mala. 3. b.      †† Deut. 4. d. and 30. d.



## The xxxij. Chapter.

**H**ERKEN (O ye heauens) I wyll speake:  
and let the earth heare the wordes of  
my mouth.

\* My doctryne droppe as doth the raine,  
and my speach flowe as doth the dew.

Euen as the rayne vpon the grasse, and as  
the droppes vpon the herbe.

For I wyl call vpon the name of the LORDE,  
geue ye the glory vnto oure God.

† Perfecte are the workes of the Stone, for  
all his wayes are righteous.

God is true, and no wickednes is there in  
him, righteous and iust is he.

The frowarde and ouerthwarte generacion  
hath marred them selues to himwarde and are  
not his children, because of their deformyte.

Thankest thou the LORDE thy God so,  
thou foolish and vnwyse people?

Is not he thy father<sup>a</sup> and thy LORDE?<sup>†</sup>  
Hath he not made the, and prepared the?

Remembre the dayes that are past, conside  
re the yeaeres of the generacions afore tyme.

Axe thy father, he shall shewe the: thine  
elders, they shal tell the.

§ Whan the most Hyghest deuyded  $\hat{y}$  na-  
cions and scatred the children of men.

<sup>33</sup> Then set he the borders of the nacions  
acordinge to the nombre of the children of  
Israel.

¶ For the LORDES parte is his folke,  
Iacob is the meetlyne of his enheritaunce.

He founde him in the wyldernes, euen in  
the drye deserte where he roared.

He led him aboute, and gaue him vnder-  
standinge: He kepte him as the aple of his eye.

As an Aegle stereth vp hir nest, and floter-  
eth ouer hir yonge: Euen so stretched he out  
his fethers, and toke him ¶ and bare him on  
his wynges.

The LORDE onely was his gyde, and there  
was no straunge God with him.

He caried him ouer  $\hat{y}$  heighth of the earth,  
and fed him with the increase of the felde.

¶ He caused him sucke hony out of the rocke,  
and oyle out of the harde stone.

Butter of the kyne, and mylke of the shepe,  
with the fat of the lambes, and rammes of the  
sonnes of Basan, and hegoates with the fat of

the kydneyes, and wheate: And gaue him  
drynke of the very bloude of grapes.

\*\* And whan he was fat and had ynough, he  
waxed wanton.

He is fat, and thicke, and smothe, and hath  
letten God go, that made him, and despyed  
the rocke of his saluacion.

He hath prouoked him to indignacion, ¶  
thorow straunge goddes, and thorow abhomi-  
nacion hath he angred him.

† They offred vnto felde deuels, and not vnto  
their God.

Vnto goddes whom they knewe not, euē  
vnto new goddes,  $\hat{y}$  came newly vp, whom  
their fathers honoured not.

Thy rocke that begat  $\hat{y}$ , hast thou despyed:  
and hast forgotten God that made the.

And whan the LORDE sawe it, he was  
moued vnto wrath ouer his sonnes and his  
daughters.

And he sayde: I wyll hyde my face from  
them, I wyll se what their ende shal be: for  
it is a frowarde generacion, they are childrē  
in whom is no fayth.

They haue prouoked me in it that is not  
God: with their vanities haue they angred me.

†† And I agayne wil prouoke them, by those  
that are no people: by a foolish nacion wil I  
anger them.

For the fyre is kyndled in my wrath, and  
shal burne vnto  $\hat{y}$  nethermost hell, and shal  
consume the londe with the increase therof,  
and set the foundations of  $\hat{y}$  mountaynes on  
fyre.

I wil heape myscheues vpō them, I wil  
spende all myne arrowes at them.

They shal pyne awaye thorow hunger, and be  
consumed of the feuers, and of bytter sick-  
nesses.

¶ I wil sende amonge them  $\hat{y}$  tethe of beestes,  
and furious serpentes.

Without shall the swearde robbe them, and  
feare in the chambers, both the yonge man  
and yonge woman, the suckynge children with  
the gray headed man.

I wyll saye: Where are they? I shall make  
their remembraunce to ceasse from amonge  
men.

Yf the wrath of the enemies were not  
gathered, lest their enemies shulde be proude,

<sup>a</sup> Esa. 1. a.    <sup>b</sup> Mich. 1. a.    \* Esa. 55. c.    † Gen. 1. d.  
Eecl. 42. d.    <sup>c</sup> Mula. 1. a.    ‡ Gen. 1. d.    § Gen. 11. b.  
Act. 17. d.    ¶ Deut. 4. c.    ¶ Exo. 19. a.    ¶ Psal. 80. b.

\*\* Deu. 6. c.    <sup>d</sup> Psal. 105. e.    †† Rom. 10. c.    Iere. 15. c.  
¶ Iere. 5. b.    Ioel 1. a.

¶ might saie: Oure hande is hye, and: The LORDE hath not done all this.

For it is a people, wherin is no counsell, and there is no vnderstandinge in them.

O that they were wyse & vnderstode this, that they wolde cōsidre what shulde happē vnto them hereafter.

How cōmeth it, ¶ one shall chace a thousande of them, and ¶ two shal put ten thousande to flyghte?

Is it not so, euen because their rocke hath solde them, and because the LORDE hath geuen them ouer?

¶ For oure rocke is not as their rocke, \* of this are oure enemies iudges them selues.

Their vyne is of the vyne of Sodom, and of the feldes of Gomorra: their grapes are the grapes of gall, they haue bytter clusters.

Their vyne is the poyson of Dragons, & the furious gall of Adders.

Is not this hid with me, and sealed vp in my treasures?

"Vengeance is myne, and I wyll rewarde in due season. Their fote shall slyde, for the tyme of their destrucciō is at honde, and the thinge that is to come vpon them, maketh haiste.

For the LORDE shall iudge his people, † and shal haue compassion on his seruantes. For he shal conside that their power is awaie, and that it is gone with them, which were shut vp and remayned ouer.

And he shal saie: ‡ Where are their goddes, their rocke wherin they trusted?

Of whose sacrifices they ate ¶ fatt, and dranke the vyne of their drynkofferings? Let them ryse vp and helpe you, and be youre proteccion.

¶ Se now that I I am, and that there is none other God but I.

I can kyll and make alyue: § what I haue smytyn, that can I heale: § and there is noman able to delyuer out of my hande.

For I wil lifte vp my hande to heauen, & wyl saie: I lyue euer.

Yf I whet ¶ edge of my swerde, and my hande take holde of iudgment, then wyll I auenge me on myne enemies, and rewarde them that hate me.

I wil make myne arowes dronken with

bloude, and my swerde shal eate flesh ouer ¶ bloude of the slayne, and ouer the captyuite, and in that the enemies heade shall be discovered.

¶ Reioyse ye Heythen with his people: for he wil auenge the bloude of his seruantes, and wyl auenge him on his enemies, & wil be mercifull vnto the londe of his people.

And Moses came and spake all the wordes of this songe in the eares of the people, he and Iosua the sonne of Nun. Now whā Moses had made an ende of speakinge all these wordes vnto all Israel, he sayde vnto thē: ¶ Take to hert all ¶ wordes, which I testifie vnto you this daye, that ye commaunde youre children, to obserue and do all the wordes of this lawe. For it is no vaine worde vnto you, but it is youre life: & this worde shal prolonge youre life in ¶ londe, whither ye go ouer Iordane to conquire it.

And ¶ LORDE spake vnto Moses ¶ same daie, & sayde: Get the vp to this mount Abarim, vpon mount Nebo, which lyeth in ¶ londe of the Moabites ouer agaynst Iericho, & beholde the londe of Canaan, which I shall geue vnto the children of Israel in possessiō. And dye thou vpon the mount, whan thou art come vp, and be gathered vnto thy people, ¶ like as Aaron thy brother dyed vpon mount Hor, and was gathered vnto his people: Because ye trespased agaynst me amonge the children of Israel by the \*\* water of stryfe at Cades in the wilderness of Zin, and sanctified me not amonge the children of Israel. For thou shalt se the londe ouer against the, which I geue vnto ¶ children of Israel but thou shalt not come in to it.

The xxxij. Chapter.

THIS is the blessinge, wherwith Moses ¶ the man of God blessed ¶ childrē of Israel before his death, and saide: ¶ The LORDE came from Sinai, † and rose vp vnto thē from Seir. He appeared fro mount Paran, and came with many thousande sayntes. At his righte hande is there a lawe of fyre for them: O how loued he the people? All his sayntes are in his hande, †† they shall set them selues downe at thy fete, and receaue of thy wordes. Moses commaunded vs the lawe,

\* Exo. 14. c. 1 Reg. 5. b.    † Rom. 12. c. Heb. 10. d.  
‡ 2 Ma. 7. b.    § Iere. 2. d.    § Deut. 4. f. 1 Reg. 2. b.  
§ Iob 10. a.    † Rom. 15. a.    †† Deut. 6. b. and 11. c.

¶ Nu. 20. d.    \*\* Nu. 20. a.    † Exo. 3. a.    †† Exo. 19. a.  
‡ Luc. 10. d.    Sap. 3. a.

which is the enheritaunce of the congregacion of Iacob. And he was in the fulnesse of the kynge, & helde y rulers of y people together, with the trybes of Israel.

Let Ruben lyue, and not dye, and his people be fewe in nombre.

This is the blessinge of Iuda. And he sayde: **LORDE** heare the voyce of Iuda, and brynge him vnto his people: Let his hādes multiplie him, and let him be helped frō his enemies.

**B** And vnto Leui he sayde: Thy perfectnes and thy lighte be acordinge vnto the man of thy mercy, \* whō thou hast tempted at Massa, whan ye stroue by the water of stryfe. † He that sayeth vnto his father and to his mother: I se him not: and to his brother, I knowe him not: and to his sonne, I wote not of him, those haue obserued thy wordes, and kepte thy couenaunt: they shal teach Iacob thy iudgements, and Israel thy lawe: they shal laie incense before thy nose, & burnt offeringes vpon thine altare. **LORDE**, blesse thou his power & accepte the workes of his handes: smyte the loynes of them y ryse vp agaynst him, & of them that hate him, that they liue not vp them selues.

And to Ben Iamin he saide: The beloued of the **LORDE** shal dwell in hope on him: All the daye longe shal he wayte vpon him, and shal dwell betwene his shulders.

**C** And to Ioseph he sayde: † His londe lieth in the blessinge of the **LORDE**, there are noble frutes of heauen, of the dew, and of the depe that lyeth beneth: There are noble frutes of the increase of the Sonne, and noble rype frutes of y monethes: And of y toppes of the mountaynes of olde, and of the hilles allwaye, and of the noble frutes of y earth, and of the fulnesse therof. The good will of him ‡ that dwelleth in the buszshe, come vpon the heade of Ioseph, and ¶ vpon y toppe of his heade that was separated frō amonge his brethren.

His bewtye is as a firstborne oxe, and his hornes are as y hornes of an Vnicorne: with the same shal he puszshe the nations together, euen vnto the endes of the worlde. These are the thousandes of Ephraim, and the thousandes of Manasse.

**B** And vnto Zabulon he sayde: Reioyse Zabulon of thy outgoynge: but reioyse thou

Isachar of thy tentes. They shall call the people vnto y hyll, and there shal they offre y offeringes of righteousnes. For they shal sucke the abundaunce of the see, and the treasures hyd in the sonde.

And to Gad he sayde: Blessynge haue Gad, which maketh rowmce. He dwelleth as a lyon, and spoyleth the arme and the toppe of the heade. And he sawe his begynnynge, that y heape of the teachers laye hydd there, and came with the rulers of the people, and executed the righteousnesse of the **LORDE**, and his iudgment on Israel.

And to Dan he sayde: Dan a yonge lyon, he shal flowe from Basan.

And to Nephtali he saide: Nephtali shal haue abundaunce of pleasure, & shalbe full of the blessinge of the **LORDE**: his possession shalbe towarde the west and south. And to Asser he sayde: Asser be blessed with sonnes, accepted be he with his brethren, and dyype his fote in oyle. Yron and brasse be on thy shues. Thyne age be as thy youth.

There is no God as the God of the iust. He that sytteth vpon heauen, be thy helpe. And his glory is in the cloudes, that is the dwellynge of God from the beginnyng, and vnder the armes of the worlde. And he shal dryue out thyne enemye before the, and saye: Be destroyed. ¶ And Israel shall dwell safe alone. The eye of Iacob shalbe vpon y londe where corne and wine is, heauen also shal droppe with dewe. Happye art thou Israel, who is lyke vnto the? O thou people y art saued by the **LORDE**, which is thy helpe, shyld, and the swerde of thy glorie. Thyne enemies shal pyne awaye, and thou shalt treade vpon the height of them.

### The xxxiiij. Chapter.

**A** ND Moses wente from the felde of y Moabites vp vnto mount Nebo, \* vpō y toppe of moūt Pisga ouer agaynst Iericho. And the **LORDE** shewed him all the londe of Gilead vnto Dan, and all Nephtali, and the londe of Ephraim and Manasse, and all the londe of Iuda, vnto y vtmost see, and towarde the south, and the region of the playne of Iericho the cite of the palme trees euen vnto Zoar. And the **LORDE** sayde vnto him: This is the londe that I sware vnto

\* Deut. 33. b. Mala. 2. b. Num. 20. a. † Math. 19. d. Luc. 14. d. ‡ Iosu. 16. 17. § Exod. 3. a. ¶ Gen. 49. d.

¶ Ierem. 23. b. \* Num. 17. c. 2 Ma. 7. a.

33 Abraham, Isaac and Iacob, and sayde: I wyll geue it vnto thy sede. Thou hast sene it with thine eyes, \*but thou shalt not go ouer thither.

So Moses †seruaunt of the LORDE died there in the londe of the Moabites, acordinge vnto the worde of † LORDE. And he buried him in a valley, in the londe of the Moabites ouer agaynst the house of Peor. And noman knewe of his graue vnto this daye. And Moses was an hundreth and twentye yeare olde whan he dyed: his eyes were not dymme, and his chekes were not fallen. And the children of Israel weped for Moses in † felde of the Moabites thirtie daies, and the dayes

of the wepyng and mournyng for Moses were fulfilled.

And Iosua the sonne of Nun was filled with † sprete of wyszdome (\*for Moses had layed his hande vpon him) and the children of Israel herkened vnto him, and dyd as the LORDE commaunded Moses. And there arose no prophet more in Israel, like vnto Moses, whom the LORDE knewe face to face in all tokens and wonders (which the LORDE sent him to do in † londe of Egipte, vnto Pharaο, and to all his seruaūtes, and his londe) and in all this mightie hande and greate visions which Moses dyd in the sighte of all Israel.

\* Nu. 10. b.

† Nu. 27. d.

The ende of the fift booke of Moses, called Deuteronomion.





**The seconde parte**  
of the  
**olde Testament.**

The boke of Josua.

The boke of the Judges.

The boke of Ruth.

The first boke of the Kyniges.

The seconde boke of the Kyniges.

The thirde boke of the Kyniges.

The fourth boke of the kyniges.

The first boke of the Cronicles.

The seconde boke of the Cronicles.

The first boke of Esdras.

The seconde boke of Esdras.

The boke of Hester.

# The boke of Iosua.

What this boke conteyneth.

## Chap. I.

After the death of Moses, God cōmaūdeth Iosua to get him vp, and to go with the people ouer Iordane in to the londe of promes.

## Chap. II.

Two spyes are sent vnto Iericho, and Rahab lodgeth them.

## Chap. III.

Iosua goeth forth with the people vnto Iordane : The Leuites are ordeyned to go before with the Arke. The one parte of Iordane stondesth styll, the other renneth downe, and the people go thorow it drye shodd.

## Chap. IIII.

Twolue stones doth Iosua cause to be taken out of Iordane, and setteth them vp at Gilgall for a remembraunce.

## Chap. V.

The kynges beyonde Iordane are afrayed. The people in Gilgall are circumeysed. They eate the Passeouer and vneleuended bred.

## Chap. VI.

How Iericho is wonne and taken.

## Chap. VII.

The Israelites are put to flight before their enemies, because one of the had stollen of it that shulde haue bene damned and vterly destroyed. The trespasser is stoned vnto death.

## Chap. VIII.

The cite of Hai is wonne, the people slayne, the kynge taken alyue and hanged, the cite brent. Iosua buyldeth an altare vnto the LORDE. The blessinges and curses are red.

## Chap. IX.

The Heythen kynges prepare the selues agaynst Israel. The Gabaonites saue their lyues by crafte and suttylie.

## Chap. X.

The Heythen laye sege to Gabaon, but Iosua helpeth them, and wynneth a greate felde, commaundeth the Sonne to stonde styll, hangeth vp fyue kynges, and taketh the cities.

## Chap. XI.

The Heythe kynges gather the selues together agaynst Israel : but they are discomfited, and their cities wonne.

## Chap. XII.

The names of the kynges whom Iosua and the Israelites slewe, are here rehearsed, euen one and thirtie.

## Chap. XIII.

The remnaunt of the londe on this syde Iordane.

## Chap. XIIIII.

The dealinge out of the londe.

## Chap. XV.

The londe that fell vnto Iuda by lott.

## Chap. XVI.

The lot of Ephraim.

## Chap. XVII.

The lot and porcion of Manasse.

## Chap. XVIII.

Men are sent out of the seven trybes, to consyder the londe, and to deale it out. The porcion of Ben Iamin.

## Chap. XIX.

The porcion of Simeon, Zabulon, Isachar, Aser, Nephtali and Dan.

Chap. XX.

The partinge out of the fre cities.

Chap. XXI.

Of the cities and suburbs of the Leuites.

Chap. XXII.

The two tribes and a halfe are sent home agayne, with a charge to be diligent in keepynge Gods commaundement. Of the altare of witnesse.

Chap. XXIII.

Iosua calleth the people together before his death, & exorteth them to cleue fast to the commaundementes of the LORDE.

Chap. XXIIII.

He calleth the people together in Sichem, and reheareth the benefites of God vnto the. The couenaunt with God is renewed. Iosua dyeth, and so doth Eleasar.

The first Chapter.

**A**FTER the death of Moses the seruaunt of the LORDE, spake the LORDE vnto Iosua & sonne of Nun Moses mynister: My seruaunt Moses is deed, vp now, and go ouer this Iordane, thou and all this people in to the londe that I haue geuen the children of Israel. \* All the places that the soles of youre fete shal treade vpon, haue I geuen vnto you, as I sayde vnto Moses: From the wyldernessee and this Libanus vnto the greate water Euphrates: all the londe of the Hethites vnto the greate see towarde the west, shal be youre border. There shall noman be able to withstonde & all thy life longe. \* And like as I was with Moses, so wil I be with the also. † I will not fayle the nether forsake the. Be stronge and bolde: for vnto this people shalt thou deuyde & londe, which I sware vnto their fathers, to geue it them.

**B** \* Be ströge therfore and very bolde, that thou mayest kepe and do euery thyng acordinge to the lawe, that Moses my seruaunt commaunded the. Turne not asyde from it, nether to the righte hande ner to the lefte, † & thou mayest deale wysely whither so euer thou goest. § And let not the boke of this lawe departe out of thy mouth, but exerceyse thy selfe therin daie and nighte, that thou mayest kepe and do euery thyng acordinge to it that is wryttē therein: Then shalt thou prospere in thy waies, and deale wysely. Lo, I haue commaunded the to be stronge and bolde. Feare not, and be not afrayed: for the LORDE thy God is with &, whither so euer thou goest.

Then commaunded Iosua the officers of the people, and sayde: Go thorow the hoost,

and charge & people, and saye: Prepare you vytayles, for ouer thre dayes shal ye go ouer this Iordane, that ye maye come in and take possession of the londe, which the LORDE youre God shal geue you.

And to the Rubenites, Gaddites, and to the halfe trybe of Manasse, sayde Iosua: Thynke vpon the worde, † that Moses the seruaunt of & LORDE spake vnto you, and sayde: The LORDE youre God hath brought you to rest, and geuen you this londe. Let youre wyues and children and catell remayne in & londe, that Moses gaue you on this syde Iordane: But ye youre selues (as many as be fightinge men) shal go forth before youre brethren in harnessse, and helpe them, tyll the LORDE haue broughte youre brethren to rest also as well as you: that they also maye take possession of the londe, which the LORDE youre God shal geue them: Then shal ye turne agayne in to the londe of youre possession, that ye maye enioye it, which Moses the seruaunt of the LORDE hath geuen you on this syde Iordane towarde & East. And they answered Iosua and sayde: † All that thou hast commaunded vs, wyl we do: and whither so euer thou sendest vs, we wyl go thither. Like as we haue obeyed Moses, so wyl we be obedient also vnto the: Only that the LORDE thy God be with &, like as he was with Moses. Who so euer disobeyeth thy mouth, and herkeneth not vnto thy wordes in all that thou hast commaunded vs, shal dye: Only be thou stronge and bolde.

The ij. Chapter.

**I**OSUA the sonne of Nun sent out two spyes preuely from Setim, and sayde vnto

\* Deut. 11. d.      \* Iosua. 3. d.      † Deut. 31. b.  
Heb. 13. a.      † Deut. 31. b.      † Deut. 5. d.

§ Deut. 17. d.      † Nu. 32. d.      † Deu. 5. d.  
1 Mac. 2. d.      Iere. 42. a.



them : Go youre waye, loke vpon the londe and Iericho. They wente forth, \*and came in to † house of an harlot, called Rahab, and laye there. Then was it tolde the kynge of Iericho: Lo, there are men come in this nighte from the childre of Israel, to spye the londe. Then sent the kynge of Iericho vnto Rahab, saynge: Delyuer the men forth that are come vnto the in to thy house, for they are come to spye out the whole londe. Now as for the two men, the woman had hyd them, and sayde: There came men in vnto me in dede, but I knewe not whence they were. And at the shutting in of the gate when it was darcke, they wente out, so ‡ I can not tell whither they be gone: folowe soone after them, for ye shal ouertake them. But she had caused them to clymme vp vnto the house toppe, and hyd them vnder the stalkes of flaxe, that she had prepared her vpo the toppe of the house. Howbeit the men folowed after them in † waye towarde Iordane, euen vnto the ferye: and when they that folowed vpon them were gone forth, the gate was shut.

**B** And or euer the men layed them downe to slepe, she wente vp to them vnto the house toppe, and sayde vnto the: I knowe that the LORDE shal delyuer you the londe, † for the feare of you is fallen vpon vs, and all the inhabitors of the londe are discouraged at youre commynge. For we haue herde, how the LORDE † dried vp the water in the reed see before you, whā ye departed out of Egipte: † and what ye dyd vnto the two kynges of the Amorites, Sihon and Og beyonde Iordane, how ye roted them out, and destroyed them. And sence we herde therof, oure hert hath failed vs, nether is there a good stomacke more in eny man, by the reason of youre commynge. For the LORDE youre God is both the God aboue in heauē and beneth vpon earth.

**C** Swear now then vnto me † euen by the LORDE (for so moch as I haue dealte mercifully with you) that ye wyl also shewe mercy vpon my fathers house: and geue me a true token, that ye wyl let my father lyue, and my mother, my brethren, and my sisters, and all that they haue, and delyuer oure soules from death. The men sayde vnto her: † Yf we shewe not mercy and faithfulness vpon the, whan the LORDE geueth vs the londe, then let oure soule dye for you, so farre as thou

betrayest not oure deuyce. Then let she them downe thorow the wyndowe by a coarde: for hir house was in the wall of the cite, and in the wall was hir dwellynge. And she sayde vnto them: Go youre waye vp to the mountaynes, lest they mete you that folowe vpon you: and hyde youre selues there thre dayes, tyll they be come againe † folowe after you: and then get you youre waye.

**D** But the men sayde vnto her: As for this oath that thou hast taken of vs, we wyl be discharged of it whan we come in to † londe, excepte thou knyttest in the wyndowe † lyne of this rosecoloured rope (‡ thou hast lettē vs downe with all) † gatherest vnto † in to the house, thy father, thy mother, thy brethren † all thy fathers house. And loke who so euer goeth out at the dore of thy house, his bloude be vpon his owne heade, and we giltlesse. But of all those † are in thy house, yf a hande be layed vpon thē, their bloude shalbe vpo oure heade. And yf thou betrayest eny of this deuyce of ours, thē wil we be discharged of the oath † thou hast takē of vs. She sayde: Let it be so as ye saye, and she let thē go. And they wente their waye. And she knyt the rose coloured lyne in the wyndowe.

They wente on their waye, and came to the mountaynes, and remayned there thre dayes, tyll they that folowed vpon them were come agayne: for they soughte them thorow euery strete, † yet they founde them not. So the two men turned agayne, and departed from the mountaynes, and passed ouer (Iordane) and came to Iosua the sonne of Nun, and tolde him euery thinge, as they had founde it, † they sayde vnto Iosua: The LORDE hath geuē vs all the londe in to oure handes, and all they that dwell in the londe, are sore afraied of vs.

### The iij. Chapter.

**A**ND Iosua rose vp early, and they departed from Setim, † came vnto Iordane, he and all the children of Israel, and remayned there all night, afore they wete ouer. But after thre dayes wente the officers thorow † hoost, and commaunded the people, and sayde: Whan ye se the Arke of † couenaunt of the LORDE youre God, and the prestes from amōge the Leuites bearinge it, departe ye then out of youre place, and folowe after

\* Heb. 11. e. † Iac. 2. c. ‡ Deu. 28. a. Iosu. 5. a.

\* Exo. 14. e. ‡ Nu. 21. d. § Deu. 10. d. || Iosu. 6. d.

(but so, that there be rowme betwene you and it by two thousande cubites, & that ye come not nye it) & ye maye knowe what waye ye shulde go: for ye neuer wente that waye afore.

\*And Iosua sayde vnto the people: Halowe youre selues, for tomorow shal thy LORDE bringe wonderous thinges to passe amōge you. And vnto the prestes he sayde: Beare ye the Arke of & couenaunt, and go before the people. Then \*bare they the Arke, and wente before the people. And the LORDE sayde vnto Iosua: This daye wyl I begynne to make the greates in the sighte of all Israel, that they maie knowe, how that like as I was with Moses, so am I with the also. And commaunde thou the prestes that beare the Arke, and saye: Whan ye come before in the water of Iordane, stonde styll.

And Iosua sayde vnto the children of Israel: Come hither, & heare the worde of the LORDE youre God. He sayde morouer: By this shal ye perceaue, that the luyng God is amonge you, and that he shall dryue out before you & Cananites, Hethites, Heuites, Pheresites, Girkosites, Amorites and Iebusites. Beholde, the Arke of the couenaunt of him & hath domynion ouer all londes, shall go before you in Iordane. Take now therfore twolue men out of & trybes of Israel, out of euery trybe one. And whan the soles of the fete of the prestes that beare & Arke of the LORDE the gouernoure of all londes, are set in the water of Iordane, then shal & water of Iordane withdrawe it selfe from the water that floweth from aboue, that it maye stonde on a heape.

Now whan the people departed out of their tentes, to go ouer Iordane, & the prestes bare the Arke of the couenaunt before the people, and came in to Iordane, & dypte their fete before in the water (as for Iordane on all his bankes it was full of all maner waters † of the londe) then the water that came downe frō aboue, stode straight vp vpon one heape, very farre from the cite of Adom, that lyeth on the syde of Zarthan: But the water that ranne downe to the see (euen to the salt see) fell awaye, and decreased.

†So & people wente thorow ouer agaynst Iericho. And the prestes that bare the Arke of the LORDES couenaunt, stode drye in & myddes of Iordane, readye prepared: & all

Israel wete thorow drye shod, vntyll & whole people were all come ouer Iordane.

### The iiii. Chapter.

AND & LORDE sayde vnto Iosua: Take you twolue men, out of euery trybe one, & comaunde them, & saye: †Take vp twolue stones out of Iordane, from the place where the fete of the prestes stode in their araye: & cary them with you, & ye maie leaue them in & lodgings, where ye shal lodge this night. The Iosua called twolue mē which were prepared of the children of Israel, out of euery trybe one, & sayde vnto thē: Go youre waye ouer before the Arke of the LORDE youre God in the myddes of Iordane, & take euery man a stone vpon his shulder, after the nombre of the trybes of & children of Israel, & they maye be a token amonge you. And whan youre children axe their fathers here after, and saye: What do these stones there? That ye maye then saye vnto them, how that the water of Iordane claue in sunder before the Arke of the LORDES couenaunt, whan it wente thorow Iordane, & that these stones are set for a perpetuall remembraunce vnto the children of Israel.

Then dyd the children of Israel as Iosua commaunded them, and bare twolue stones out of the myddes of Iordane (as the LORDE had sayde vnto Iosua) & accordinge to the nombre of the trybes of the children of Israel, and broughte the same with them in to the lodginge, and lefte them there. And Iosua set vp twolue stones in & myddes of Iordane, where & fete of the prestes stode, that bare & Arke of the couenaunt: and there they be yet vnto this daye. As for & prestes that bare & Arke, they stode in the myddes of Iordane, vntyll all was perfourmed that the LORDE charged Iosua to saye vnto & people ‖ accordinge as Moses gaue Iosua in commaudemēt. The people also made haist, and wente ouer. Now whan all the people was gone ouer, the Arke of the LORDE wente ouer also, and the prestes wente before the people.

†And the Rubenites, & Gaddites, and & halfe trybe of Manasse wente harnessed before the childrē of Israel, like as Moses had sayde vnto thē: Aboute a fortye thousande men ready harnessed to the warre, wente before

\* Leui. 20. a. Nu. 11. d. 1 Re. 16. a. \* Nu. 7. b.  
† Some reade: of the harness. † Psal. 65. a. † Deu. 27. a.

§ 3 Re. 18. d. || Deu. 27. a. ¶ Num. 32. c. Iosu. 1. c.

the LORDE to the battayll, vpon ſ felde of Iericho. \* In that daye the LORDE made Iosua greate in the sighte of all Israel: and like as they feared Moses, so stode they in awe of him, all his life longe.

And the LORDE sayde vnto Iosua: Commaunde the prestes which beare the Arke of witness, that they come vp out of Iordane. So Iosua commaunded the prestes, & sayde: Come vp out of Iordane. And whan the prestes ſ bare the Arke of the couenaunt of ſ LORDE were come out of Iordane, and trode with the soles of their fete vpon the drye londe, ſ water of Iordane came agayne in to his place, and flowed (like as afore tyme) vpon all his banckes.

**D** It was ſ tenth daye of the first moneth, whan the people came vp out of Iordane: & they pitched their tentes in Gilgall vpon ſ East syde of ſ cite of Iericho. And ſ twolue stones which they had taken out of Iordane, dyd Iosua set vp at Gilgall, & saide vnto the children of Israel: † Whan youre children axe their fathers hereafter, & saie: What meane these stones? Ye shall tell thē, & saye: Israel wēte drye thorow Iordane, what tyme as ſ LORDE youre God dried vp ſ water of Iordane before you, vntyll ye were ouer: like as the LORDE youre God dyd in the reed see, † which he dried vp before vs, ſ we mighte go thorow: that all the people vpon earth mighte knowe the hāde of the LORDE, how mightie it is, to the intent that ye shulde allwaye feare the LORDE youre God.

#### The v. Chapter.

**a** **N**OW whan all the kynges of ſ Amorites that dwelt beyonde Iordane westwarde, and all the kynges of ſ Cananites by the see syde herde, how ſ LORDE had dried vp the water of Iordane before the children of Israel, tyll they were come ouer ſ their hert fayled them, nether was there eny more corage in them at the presence of the children of Israel.

At the same tyme sayde ſ LORDE vnto Iosua: Make the knyues ¶ of stone, and circuncyse the children of Israel agayne the seconde tyme. Then Iosua made him knyues of stone, and circuncysed the childrē of Israel vpon the toppe of the foreszkynnes. And the cause why Iosua circuncysed all the males of

the people ſ were come out of Egipte, is this: for all the men of warre dyed in ſ wilderness by the waye, after they were departed out of Egipte: for all the people that came forth, were circuncysed.

But all the people that were borne in ſ **B** wilderness by the waye (after they departed out of Egipte) were not circuncysed: for the children of Israel walked fortye yeares in the wilderness, vntyll all the people of the men of warre that came out of Egipte, were consumed, because they herkened not vnto the voyce of the LORDE, like as the LORDE sware vnto them, ¶ that they shulde not se the londe, which the LORDE sware vnto their fathers to geue vnto vs, euen a londe that floweth with mylke & honye: their children which were come vp in their steade, dyd Iosua circuncyse: for they had the foreszkynne, and were not circuncysed by the waye.

And whan all the people were circuncysed, they abode in their place, euē in ſ tētes, tyll they were whole. And ſ LORDE saide vnto Iosua: To daie haue I turned ſ shame of Egipte awaye from you, & the same place was called Gilgall vnto this daye. And whyle the children of Israel laye thus at Gilgall, they kepte Easter \*\* the fourteenth daye of the moneth at euē in the felde of Iericho. And they ate of the corne of the lōde the seconde daye of the Easter: namely, vnleuened bred, & fyrmentye of ſ yeare, euē the same daye. And vpon the morow, the † Manna fayled, whan they ate of the corne of ſ londe, so that the children of Israel had nomore Manna, but ate of the corne of the londe of Canaan the same yeare.

And it fortuneth that whā Iosua was by Iericho, he lifte vp his eyes, & was aware, that there stode a mā agaynst him, and had a naked swerde in his hande. And Iosua wēte to him, & sayde vnto him: Art thou one of vs, or of oure enemies? He sayde: No, but I am † the prynce of the LORDES hoost, and now am I come. Then fell Iosua downe to the earth vpon his face, & worshipped him, and sayde vnto him: What sayeth my LORDE vnto his seruaunt? And the prynce ouer the LORDES hoost sayde vnto him: §§ Put thy shues of thy fete, for the place whervpō thou stondest, is holy. And Iosua dyd so.

\* Iosu. 3. c. † Exo. 12. d. ‡ Exo. 14. e. § Iosu. 2. b.  
¶ Exod. 4. e. ¶ Nu. 14. d. \*\* Exod. 12. a.

†† Exod. 16. f. ‡‡ Dan. 10. b. §§ Exod. 3. a. Acto. 7. d.

## The vi. Chapter.

**A**S for Iericho, it was shut & kepte because of the childrē of Israel, so that no man mighte go out ner in. But the LORDE sayde vnto Iosua: Beholde, I haue geuen Iericho with  $\hat{y}$  kynge and men of warre therof, in to thy hande. Let all the men of warre go once rounde aboute  $\hat{y}$  cite, and do so sixe dayes. But vpon the seuenth daye let the prestes take the seuen trompettes of the yere of Iubilye before the Arke, and go the same seuenth daye seuen tymes aboute the cite, and let the prestes blowe the trompettes. And whan the horne of the yere of Iubilye bloweth and maketh a sounde, so that ye heare the trompettes, all the people shal make a greate shoute, then shal the walles of the cite fall downe, and  $\hat{y}$  people shal fall in, euery one straight before him.

**B**Then Iosua the sonne of Nun called  $\hat{y}$  prestes, and sayde vnto them: Beare ye the Arke of the couenaunt, and let seuen prestes take the seuen trompettes of the yere of Iubilye before the Arke of the LORDE. But vnto the people he sayde: Get you hence, and go rōnde aboute the cite: and let him that is harnesssed, go before the Arke of the LORDE. Whan Iosua had spoken this vnto the people, the seuen prestes bare the seuen trompettes of the yere Iubilye before the Arke of the LORDE, and wente & blew the trompettes, and the Arke of the LORDES couenaūt folowed after them: and who so was harnesssed, wente before the prestes that blew the trompettes, and the multitude folowed the Arke. And all was full of  $\hat{y}$  noyse of the trompettes. But Iosua commaunded the people, and sayde: Ye shall make no shoute, ner let youre voyce be herde, nether shall ye geue one worde out of youre mouth, vntyll the daye  $\hat{y}$  I saye vnto you: Make a shoute, then make a shoute.

**C**So the Arke of the LORDE wente once rounde aboute the cite, and came agayne in to  $\hat{y}$  hooste, & remayned therein: for Iosua vsed to ryse vp early in the mornynge. And the prestes bare the Arke of the LORDE: so dyd the seuen prestes beare the seuen trompettes of the yere of Iubilye before  $\hat{y}$  Arke of the LORDE, and wente and blew the trompettes: and who so was harnesssed, wente

before thē, but  $\hat{y}$  multitude folowed  $\hat{y}$  Arke of the LORDE. And all was full of the noyse of the trompettes.

The seconde daye wente they once aboute the cite also, and came agayne in to the hoost. Thus dyd they sixe dayes. But vpon the seuēth daye whan the mornynge sprynge arose, they gat them vp early, and wente after the same maner seuen tymes aboute  $\hat{y}$  cite, so that vpon the same one seuenth daye they wente seuen tymes aboute the cite.

And at the seuēth tyme whan the prestes **D**blewe the trompettes, Iosua sayde vnto the people: Make a shoute, for  $\hat{y}$  LORDE hath deluyered you the cite: Howbeit this cite, & all that is therein, shalbe damned vnto the LORDE: \* onely the harlot Rahab shal lyue, & all that are with her in  $\hat{y}$  house, for she hyd the messaungers, whom we sent forth. † Onely beware of it that is damned, lest ye damne youre selues (yf ye take ought of it which is damned) and make the hoost of Israel to be damned, and brynge it in to mysfortune. But all the syluer and golde, with the ornamētes of brasse & yron, shalbe sanctified vnto the LORDE, that it maye come to the LORDES treasure.

Then made the people a greate shoute, and the prestes blew the trompettes (for whan the people herde the noyse of the trompettes, they made a greate shoute) † and the walles fell, and the people clymmed vp in to the cite, euery one straight before him. Thus they wanne  $\hat{y}$  cite, and  $\hat{y}$  destroyed all that was in the cite with the edge of the swerde, both man and woman, yonge and olde, oxe, shepe, and Asse.

But Iosua sayde vnto  $\hat{y}$  two men which **E**had spied out the londe: Go in to the house of the harlot, and bringe out the woman frō thence with all that she hath, acordinge as ye haue sworne vnto her. Then  $\hat{y}$  yonge men (the spyes) wente in, and brought forth Rahab with hir father and mother, & brethren, and all that she had, and all hir kynred, and caused her to dwell without the hoost of Israel. As for the cite, they brent it with fyre, & all that was therein: onely the syluer and golde, and the ornamētes of brasse and yron put they vnto the treasure in the house of  $\hat{y}$  LORDE: but Iosua let ‖ the harlot Rahab lyue, with hir fathers house, and all that she had: & she dwelt in Israel vnto this

\* Iosua. 2. c. † Iosua. 7. a. ‡ Heb. 11. e.

§ Deut. 20. c. ‖ Heb. 11. e. Iacob. 2. c.



daie, because she had hyd the messengers whō Iosua sent vnto Iericho to spye.

At the same tyme sware Iosua, and sayde: \* Cursed be that man before the LORDE, which setteth vp this cite of Iericho & buyldeth it: Whan he laieth f̄ foundaciō therof, let it cost him his first sonne: And whā he setteth vp the gates of it, let it cost him his yōgest sonne. Thus the LORDE was with Iosua, so that he was spoken of in all londes.

The vij. Chapter.

**B**UT the children of Israel had cōmytted a sinne in the thinge f̄ was damned: for Achan the sonne of Charmi the sonne of Sabdi the sonne of Serah, of f̄ trybe of Iuda, toke some of it f̄ was dāned. Then was the wrath of the LORDE fearece ouer the children of Israel.

Now whan Iosua sent out men from Iericho vnto Hai, which lyeth besyde Bethauē on f̄ east syde of Bethel, he sayde vnto thē: Go vp, and spye the londe. And whan they had gone vp, and spied out Hai, they came agayne to Iosua, and sayde vnto him: Let not all the people go vp, but vpon a two or thre thousande, that they maye go vp and smyte Hai, lest all the people weerye them selues there, for they are but fewe.

So there wente vp, of the people vpon a thre thousande men, and they fled before the men of Hai, and they of Hai smote vpon a syxe and thyrtye men of them, and chaced them from the porte vnto Sebarim, and smote them downe the waye. Then was the hert of the people discouraged, † and became like water. As for Iosua he rente his clothes, and fell vpon his face vnto the earth before the Arke of the LORDE, vntill the eueninge, with the Elders of Israel, and cast dust vpon their heades.

**B** And Iosua sayde: Oh LORDE LORDE, wherefore hast thou broughte this people ouer Iordane, to delyuer vs in to the handes of the Amorites to destroye vs? O that we had taried beionde Iordane, as we begane. Oh my LORDE, what shal I saye, whyle Israel turneth his backe vpon his enemies? Whā the Cananites heare of this, they shal compass vs rounde aboute, yee and rote out oure names from of the earth. What wilt thou do then vnto thy greate name?

Then sayde the LORDE vnto Iosua: Stōde vp, why lystest thou so vpon thy face? Israel hath offended, and trāsgressed ouer my couenaunt, which I commaunded thē. They haue taken also of the thinge that was damned, and haue stollen, and dyssembled, and layed it amonge their ornamente. The children of Israel are not able to stonde before their aduersaries, but must turne their backs vpon their enemies: for they are acursed. I wyll no more be with you from hēce forth yf ye put not out the damned from amonge you.

Stonde vp, and sanctifie the people, and saye: † Sanctifie youre selues agaynst tomorow for thus sayeth the LORDE God of Israel: ‡ There is a damned thinge in the O Israel, therefore canst thou not stonde before thine enemies, tyll ye put awaye the damned from amonge you. And ye shall ryse vp early, one trybe after another: and loke which trybe so euer the LORDE taketh, the same shall come forth, one kynred after another: and loke which kynred the LORDE taketh, the same shall come forth, one house after another. And loke what house the LORDE taketh, the same shal come forth, one housholder after another. And who so euer is founde in f̄ curse, the same shalbe burnt in the fyre with all that he hath: because he hath gone beyonde the couenaunt of the LORDE, and committed folye in Israel.

Then Iosua gat him vp by tymes in the mornynge, and brought forth Israel, one trybe after another, and f̄ trybe of Iuda was taken. And whan he had brought forth the kynreds in Iuda, f̄ kinred of the Serahites was taken. And whan he had brought forth the kynred of the Serahites, one housholde after another, Sabdi was taken. And whā he had brought forth his house, one housholder after another, Achan the sonne of Charmi f̄ sonne of Sabdi the sonne of Serah of the trybe of Iuda, was taken.

And Iosua sayde vnto Achan: My sonne, geue the glory vnto the LORDE the God of Israel, and geue him the prayse, and tell me, what thou hast done, and hide nothinge fro me.

Then answered Achan vnto Iosua, and sayde: Verely I haue synned agaynst f̄ LORDE God of Israel, thus & thus haue I done: I sawe amōge f̄ spoiles a costly Babilonish garment, and two hūdreth Sycles of

\* 3 Re. 16. d.    † Deut. 7. e.    Iosu. 6. d.    ‡ Ma. 12. f.

† Psa. 21. b.    † 1 Re. 16. a.    ‡ Deut. 13. c. and 17. b.

sylyer and a tunge of golde, worth fiftye Sycles in weight, vnto the which I had a lust, and toke it: and beholde, it is hyd in the grounde in my tente, and the syluer vnder it.

Then Iosua sent messauagers thither, which ranne to the tente, and beholde, it was hyd in his tente, and the syluer vnder it. And they toke it out of the tente, and broughte it vnto Iosua, and to all the children of Israel and poured it before the LORDE. Then Iosua and all Israel with him, toke Achan the sonne of Serah with the syluer, the garment and goldē tunge, his sonnes and daughters, his oxen and asses, and shepe, and all that he had broughte they in to † valley of Achor.

And Iosua sayde: For so moch as thou hast troubled vs, the LORDE trouble the this daye. And all Israel stoned him, and burned him with fyre with all that he had. And whan they had stoned him, they made ouer him a greate heape of stones, which remayneth vnto this daye. (So the LORDE turned from the rigorousnes of his wrath.) Therefore is the same place called † valley of Achor vnto this daye.

#### The viij. Chapter.

**A**ND † LORDE saide vnto Iosua: Feare not, and be not afraied. "Take all the men of warre with the, and ryse, and get the vp vnto Hai. Beholde, I haue geuen in to thy hande, the kynge of Hai with his people in his cite & countre. And thou shalt do with Hai and the kynge of it, \*as thou dydest with Iericho and the kynge therof, sauynge that ye shal deale amōge yowr spoyle & catell: but set thou a † preuy watch behynde the cite.

Then Iosua arose, and all † men of warre, to go vp vnto Hai: and Iosua chose thirtie thousande fightinge men, and sent them out by night, and commaunded them, and sayde: Take hede, ye shal be † preuy watch behynde the cite, but go not to farre from the cite, and se that ye be redye altogether. As for me and all the people that is with me, we wyll make vs to the cite. And whan they come forth agaynst vs (†as afore) we wyll flye before them, that they maye folowe out after vs, tyll we haue prouoked them forth of the cite: for they shal thinke that we flye before them, like as at † first. And whyle we flye before them,

ye shal get you vp out of the preuy watch, and wyne the cite. For † LORDE youre God shal delyuer it in to youre handes. But whan ye haue wonne the cite, set fyre vpon it, doinge †acordinge vnto the worde of the LORDE. Beholde, I haue commaunded you.

So Iosua sent them awaye, & they wente vnto the place of the preuy watch, and laye betwixte Bethel and Hai, on the west syde of Hai. But Iosua abode that night amōge the people. And in the mornynge he arose early, and set the people in order, and wente vp with the Elders of Israel before the people towarde Hai: and all the men of warre that were with him, wente vp, & gat them forth, and came ouer agaynst the cite, and pitched their tentes on the north syde of Hai, so † there was but a valley betwene him and Hai.

He had taken aboute a fyue thousande men, and set them in the hynder watch betwene Bethel and Hai, on the west syde of the cite, and they ordered the people of the whole hoost that was on the north syde of the cite, so that the vttemost of the people reached vnto the west ende of the cite. So Iosua wente the same nighte in to the myddes of the valley.

But whan the kynge of Hai sawe that, he made haist, and gat him vp early, and the men out of the cite, to mete Israel to † bat-tayll, with all his people, euen righte before the felde: for he wyst not that there was a preuy watch behynde him on the backe syde of the cite. But Iosua and all Israel were feble before them, and fled by the waye to † wyldernesse. Then cried all the people in the cite, that they shulde folowe vpon them, and they folowed after Iosua and ruszshed out of the cite, so that there remayned not one man in Hai and Bethel, which wente not out to folowe vpon Israel, and they lefte the cite standinge open, that they mighte persecute Israel.

Thē sayde † LORDE vnto Iosua: Reach out the speare that thou hast in thine hande, towarde Hai: for I wyll delyuer it in to thy hande. And whan Iosua reached out the speare that was in his hande, towarde † cite, † hinder watch brake vp out of their place, and ranne (whan he had stretched out his hande) and came in to the cite, and wanne it, and made haist, & set fyre vpon it. And the men of Hai turned them, and loked

\* Deut. 7. d.

\* Iosu. 6. c.

† Iosu. 8. c.

† Iosu. 7. a.

§ Deu. 20. c.

behynde them, and the smoke of the cite wente vp toward heauen, and they had no place to flie vnto, nether hither ner thither: and the people that fled toward the wyldernes turned aboute, to folowe vpon them.

¶ And whan Iosua and all Israel sawe, <sup>¶</sup> the hynder watch had wonne the cite (for <sup>¶</sup> smoke of the cite ascended) they turned againe, and smote the men of Hai. And they in the cite came forth also agaynst them, so <sup>¶</sup> they came in the myddes amonge Israel on both the sydes, and they slewe them, so that there was not one man of them left ouer or escaped: and they toke the kynge of Hai alyue, and broughte him vnto Iosua. And whā Israel had slayne all the inhabitors of Hai, which had folowed vpon them in the felde and in the wilderness: and whan they were all fallen thorow the edge of the swerde, tyll they were destroyed, thē turned all Israel vnto Hai, and smote it with the edge of <sup>¶</sup> swerde. And of all them which fell that daye fro man vnto womā, there were twolue thousande, all men of Hai.

¶ But Iosua withdrew not his hande (wherwith he reached out the speare) tyll all the inhabitors of Hai were vtterly destroyed, <sup>\*</sup> sauynge the cattell and the spoyle of <sup>¶</sup> cite, dyd Israel parte amonge them selues, accordynge vnto the worde of the LORDE, which he cōmaunded Iosua. And Iosua burned vp Hai and made an heape therof for euer, which is there yet vnto this daye. And the kynge of Hai caused he to be hanged on a tre vntyll the euen.

<sup>\*</sup> But whā the Sonne was gone downe, he commaunded to take his body from the tre, and to cast it vnder the gate of the cite, and made vpon him a greate heape of stones, which is there yet vnto this daye.

¶ <sup>¶</sup> Then buylded Iosua an altare vnto the LORDE God of Israel vpon mount Ebal accordynge as Moses the seruauit of <sup>¶</sup> LORDE commaunded the children of Israel, as it is wrytten in the boke of the lawe of Moses euen an altare of whole stone, wherypon there was no yron lifted: and he offred burntofferings and healthofferings, and there vpon the stones he wrote the seconde lawe of Moses, which he wrote before the childrē of Israel.

And all Israel with their Elders and officers and iudges, stode on both the sydes of the

Arke, right ouer agaynst the prestes <sup>¶</sup> bare the Arke of the couenaunt of the LORDE, the straunger as well as one of them selues, the one halfe besyde mount Grysīm, and the other halfe beside mount Ebal, <sup>†</sup> as Moses the seruauit of the LORDE commaunded afore, to blesse the people of Israel. Afterwarde caused he to proclame all the wordes of the lawe of the blessinge and cursynge, as it is wrytten in the boke of the lawe. There was not one worde that Moses commaunded, but Iosua caused it to be proclaimed before all the congregacion of Israel, and before the wemō, and children, and straungers which walked amonge them.

### The ix. Chapter.

NOW whan all the kynges that were beyond Iordane vpon the mountaynes, and in the lowe countrees, <sup>¶</sup> in all the hauens of the greate see, and besyde mount Libanus, herde this (namely, <sup>¶</sup> Hethites, Amorites, Cananites, Pheresites, Heuites, and Iebusytes) they gathered thē selues together with one acorde, to fighte agaynst Iosua, and agaynst Israel.

But whan the inhabitors of Gibeon herde, what Iosua had done with Iericho and Hai, they dealte craftely, wēte on their waie, and made a message, and toke olde sakes vpon their asses, and olde rente wyne botels, and olde mended shues vpon their fete, and put on olde and peced garmentes, and all <sup>¶</sup> bred of their vytayles was harde and moulede, and they wente vnto Iosua in to <sup>¶</sup> hoost at Gilgall, and sayde vnto him, and to euery man in Israel: We are come out of a farre countre, therefore make now a couenaunt with vs. Then sayde euery man in Israel vnto <sup>¶</sup> Heuyte: Peraduenture thou dwellest amonge vs, how can I then make a couenaunt with the?

They sayde vnto Iosua: We are thy seruauētes. Iosua sayde vnto them: What are ye, <sup>¶</sup> whence come ye? They sayde: Thy seruauētes are come out of a very farre countre, because of the name of the LORDE thy God: for we haue herde the reporte of him, and all that he dyd in Egipte, and all that he dyd vnto the two kynges of the Amorites beyōde Iordane, Sihon the kynge at Heszbō, and Og the kynge of Basan, which dwelt at Astaroth. Therefore sayde oure

<sup>\*</sup> Num. 31. d. Deut. 20. c. Iosu. 8. a. and 22. b. <sup>\*</sup> Deut.

20. c. Iosu. 10. e. <sup>¶</sup> Deu. 27. a. Exo. 20. d. <sup>†</sup> Deut. 27. b.



Elders and all the inhabitors of oure countre : Take sode with you for youre iourney, and go mete them, and saye vnto them : We are youre seruantes, therfore make now a bonde with vs : This oure bred that we toke out of oure houses for oure foode, was new whan we toke oure iourney towardes you : but now lo, it is harde & moulded. And these bottels fylled we new, and lo, they are rête. And these oure clothes and shues are waxed olde, by ð reason of the sore longe iourney.

**C** Then the captaynes toke their vytayles, and axed not the mouth of the LORDE. \*And Iosua made peace with them, and set vp a couenaunt with them, that they shulde be saued alyue, and the rulers of the congregacion sware vnto them. But thre dayes after that they had made a couenaunt with them, they herde, that they were their neighbours, and dwelte amonge them : For as the children of Israel wente forth on their iourney, they came on the thirde daye vnto their cities, which are called Gibeon, Caphira, Beeroth, and Cirath Iearim, and smote thê not, because that the rulers of the congregacion had sworne vnto them by the name of the LORDE the God of Israel.

But whan all the congregacion murmured agaynst the rulers, all the rulers sayde vnto the whole congregacion : We haue sworne vnto them by the LORDE the God of Israel, therfore maye we not touch them. But this wil we do vnto them : Let them lyue, that there come no wrath vpon vs, because of the ooth that we haue made vnto them.

**D** And the rulers sayde vnto them : Let them lyue, that they maye be ðewers of wodd and bearers of water for the whole congregacion, as the rulers haue sayde vnto them. Then Iosua called them, and commened with them, and sayde : Wherefore haue ye disceaueu vs, and sayde, that ye were farre from vs, where as ye dwell amonge vs ? Therfore shall ye be cursed, so that of you there shall not cease seruantes to hew wodd and to beare water for the house of my God.

They answered Iosua, & sayde : It was tolde thy seruantes, that the LORDE thy God commaunded Moses his seruaut, that he shulde geue you the whole lôde, and that he wolde destroye all the inhabitors of the londe before you : therfore were we sore afraied of

oure lyues before you, and thus haue we done. But now lo, we are in thy handes : loke what thou thinkest good and righte to do vnto vs, that do.

And he dyd euen so vnto them, and delyuered them from the children of Israels hâde, that they shulde not slaye them. So vpô the same daye Iosua made them hewers of wodd and water bearers for the congregacion, and for the altare of the LORDE vnto this daye, in the place that he shall chose.

### The r. Chapter.

**W**HAN Adonisedech the kynge of Ierusalem herde, that Iosua had wonne Hai, and dammed it, and done vnto Hai and ð kynge of it, like as he dyd vnto Iericho and to the kynge therof, †and that they of Gibeon had made peace with Israel, and were come vnder them, they were sore afraied. For Gibeon was a greate cite, like as one of the kynges cities, and greater then Hai, and all the citesyns therof were men of armes. Therfore sent he vnto Hoham the kynge of Hebron, and to Pirea the kynge of Iarmuth, and to Iaphia the kynge of Lachis, and to Debir the kynge of Eglon, and caused to saie vnto them : Come vp vnto me, and helpe me, that we maie smyte Gibeon, for they haue made peace with Iosua and the children of Israel. Then came the fyue kynges of the Amorites together, and wente vp, the kynge of Ierusalem, the kynge of Hebron, ð kynge of Iarmuth, the kynge of Lachis, the kynge of Eglon, with all their armies, & layed sege vnto Gibeon, and foughte agaynst it.

**B** Howbeit they of Gibeon sent vnto Iosua to Gilgall, and caused to saye vnto him : Withdrawe not thine hande from thy seruantes, come vp soone vnto vs : delyuer and helpe vs, for all the kynges of the Amorites that dwell vpon the mountaynes, are gathered together agaynst vs. Iosua wente vp from Gilgall, and all the warryers and all the men armes with him. And the LORDE sayde vnto Iosua : ‡Feare them not, for I haue genê them in to thy hande. There shall not one of them be able to stonde before the. So Iosua came sodenly vpon them, for all that night wente he vp from Gilgall. ¶And the LORDE discomfyted thê before Israel, and smote them with a greate slaughter at Gibeon :

\* 2 Reg. 21. a. † Deu. 29. b.

‡ Iosu. 9. c. § Iosu. 8. a. ¶ Esa. 28. d.



¶ they chased them the waie downe to Beth Horon, and smote them vnto Aseka and Makeda.

¶ And whan they fled before Israel, the waye downe to Bethoron, the LORDE caused a greate hayle from heauen to fall vpon them, vnto Aseka, so that they dyed: ¶ many mo of them dyed of the hayle, then the children of Israel slewe with the swerde.

Then spake Iosua vnto the LORDE (the same daye that the LORDE gaue ouer the Amorites before the children of Israel) and sayde in the presence of Israel: \* Sonne, holde styll at Gibeon, and thou Moone in the valley of Aialon.

Then the Sonne helde styll, and ¶ Moone stode, vntyll the people had auenged thē selues on their enemies. Is not this wrytten in the boke of the righteous? Thus the Sonne stode styll in the myddes of heauen, and dyfferred to go downe for the space of a whole daye after. And there was no daye like vnto this (nether before ner after) whan the LORDE herkened vnto the voyce of one man: for the LORDE fought for Israel. And Iosua wente agayne to Gilgall in to the tētes, and all Israel with him. As for the fyue kynges, they were fled, and had hyd thē selues in the caue at Makeda.

¶ Then was it tolde Iosua: We haue fōūde the fyue kynges hyd in the caue at Makeda. Iosua sayde: Rolle greate stones then before the hole of the caue, and set men there to kepe them.

As for you, stonde not ye styll, but folowe after youre enemies, and smyte them behynde, and let them not come in their cities, for the LORDE youre God hath deliuered thē in to youre hande. And whan Iosua and ¶ children of Israel had ended the sore greate slaughter vpō them, so ¶ they were brought to naught, the remnaunt of them came in to the stronge cities.

So all the people came agayne to the hoost vnto Iosua to Makeda in peace, and no man durst moue his tūge agaynst the children of Israel. Iosua sayde: Open the mouth of the caue, and brynge the fyue kynges forth vnto me. They dyd so, and broughte the kynges vnto him out of the caue: the kinge of Ierusalem, the kinge of Hebrō, the kinge of Iar-muth, the kinge of Lachis, the kinge of Eglon.

Whan these fyue kynges were broughte forth vnto him, Iosua called euery man of Israel, and sayde vnto the rulers of the men of warre that wente with him: Come forth and treade vpon the neckes of these kynges with youre fete. And they came forth, and trode vpon their neckes with their fete. And Iosua saide vnto them: Be not afrayed, and feare not: be stronge and bolde, for thus shal the LORDE do vnto all youre enemies, agaynst whom ye fighte.

And Iosua smote them afterwarde, and put them to death, and hanged them vpon fyue trees. And they hanged styll vpon the trees vntyll the euenynge. † But whan the Sonne was gone downe, he commaunded to take them of from the trees: and they cast them in the caue, wherin they had hyd them selues, ¶ before the hole of the caue they layed greate stones, which are there yet vnto this daye. The same daye wanne Iosua Makeda also, and smote it with the edge of the swerde, and the kynges therof, and † damned it, and all the soules that were therein, and let none remayne escaped: and dyd vnto the kynges of Makeda § as he dyd vnto the kynges of Iericho.

Then Iosua and all Israel with him departed fro Makeda vnto Lybna, ¶ foughte agaynst it. (And the LORDE gaue it with ¶ kynges therof in to the hande of Israel) and smote it and all the soules that were therein, with the edge of the swerde, and let not one remayne in it: and dyd vnto the kinge therof as he had done vnto the kynges of Iericho.

Afterwarde wente Iosua and all Israel with him from Lybna vnto Lachis, and layed sege vnto it, and fought agaynst it. And the LORDE deliuered Lachis also in to the hande of Israel, so that they wanne it vpon the seconde daye, and smote it with ¶ edge of the swerde, and all the soules that were therein, acordinge to all as he had done vnto Lybna. At the same tyme Horam ¶ kynges of Gazer wente vp, to helpe Lachis. But Iosua smote him with all his people, tyll there remayned not one.

And Iosua wente with all Israel from Lachis, vnto Eglon, and layed sege vnto it, and fought agaynst it, and wanne it the same daye, and smote it with the edge of the swerde, and damned all the soules that were therein the

\* Eccli. 46. a. † Deut. 21. d.

‡ Deut. 20. c. § Iosua. 6. e.

same daye, acordynge vnto all as he had done vnto Lachis.

After that wente Iosua with all Israel from Eglon vnto Hebron, and foughte agaynst it, and wanne it, and smote it with  $\text{f}$  edge of the swerde, and the kyng of it, and all the cities therof, and all the soules that were therein, and let not one remayne, acordynge vnto all as he had done vnto Eglon: and damned it, and all the soules that were therein.

Then turned Iosua agayne with all Israel towarde Debir, and fought agaynst it, and wanne it, with the kyng of it, and all  $\text{f}$  cities therof, and smote them with the edge of the swerde, and damned all  $\text{f}$  soules that were therein, and let not one remayne ouer. Euen as he had done vnto Hebrō and Lybua with their kynges, so dyd he also vnto Debir, and the kyng thereof.

Thus Iosua smote all the londe vpon the mountaynes, and towarde the south, and in the lowe countrees, and by the ryuers, with all their kynges, and let not one remaine ouer and damned all that had breth, \*as the LORDE God of Israel had commaunded. And Iosua smote them from Cades Bernea vnto Gaza, and all the londe of Gosen vnto Gibeon, and toke all these kynges with their lōde at one tyme: for the LORDE God of Israel foughte for Israel. And Iosua wente agayne with all Israel to the tentes vnto Gilgal.

### The xi. Chapter

**W**HAN Iabin the kyng of Asor herde this, he sent vnto Iabob the kyng of Madon and to the kyng of Samron, and to the kyng of Achsaph, and to the kynges that dwelt towarde the north vpon the mountaynes, and in the playne on the southsyde of Cineroth, and in the lowe countrees, and in the lordshippes of Dor by the see syde: and to the Cananites towarde  $\text{f}$  east and west, to  $\text{f}$  Amorites, Hethites, Pheresites, and Iebusites, vpon the mountaynes and to the Heuites, vnder mount Hermon in the londe of Mispā. These wēte out with all their armies, a greate people, as many as  $\text{f}$  sonde of the see, and exceedinge many horses and charettes. All these kynges gathered thē selues, and came, and pitched together by  $\text{f}$  water of Meram, to fighte with Israel.

And the LORDE sayde vnto Iosua: Feare

them not, for tomorow aboute this tyme wil I delyuere them all slayne, before the children of Israel: thou shalt lame their horses, and burne their charettes with fire. †And Iosua came sodenly vpon them, and all the men of warre with him by the water of Merom, and fell vpon them. And the LORDE delyuered them in to  $\text{f}$  handes of Israel, and they smote them, and chased them vnto greate Sidō and to the warme water, and to the playne of Mispā towarde  $\text{f}$  east: and smote them, vntyll there remayned not one.

Then dealte Iosua with them as  $\text{f}$  LORDE had saide vnto him, and lamed their horses, and brent their charettes. And he turned backe at the same tyme, and wanne Hasor, and smote  $\text{f}$  kyng of it with the swerde (for Hasor was afore tyme  $\text{f}$  head cite of all these kyngdomes) and smote all the soules that were therein with the edge of the swerde, and damned it, and nothing remayne that had breth, and damned Hasor with fyre. All the cities of these kyngdomes wāne Iosua also, and smote thē with the edge of the swerde, and damned them, ‡acordinge as Moses the seruauant of the LORDE commaunded.

Howbeit the cities that stode vpon the hilles, dyd not the children of Israel burne with fyre: but Hasor onely dyd Iosua burne. §And all the spoyles of these cities and the cattell, dyd the children of Israel deale amonge them, but smote all the men with the edge of the swerde, tyll they had destroyed them, and let nothing remayne that had breth. As the LORDE commaunded his seruauant Moses, and as Moses commaunded Iosua, euen so dyd Iosua, so that there was nothinge vndone of all that the LORDE cōmaunded Moses.

So Iosua toke all this lōde vpon  $\text{f}$  moūntaynes, and all  $\text{f}$  lyeth towarde the south, and all the londe of Gosen, and the lowe countre, and the playne felde, and the mountayne of Israel with the valley therof, from the mountayne that parteth the londe vp towarde Seir, vnto Baalgad, in the playne of moūt Libanus beneth mount Hermon. All their kynges toke he, and smote them, and put thē to death. ||Howbeit he warred a longe season with these kynges.

Yet was there not one cite, that yelded it selfe peaceably vnto the children of Israel ¶(excepte the Heuites, which dwelt at Gibeon)

\* Deut. 20. c. † Iosu. 10. b. ‡ Deut. 20. c.

§ Num. 31. d. || Exo. 23. d. ¶ Iosu. 9. a.

but they wanne them all with battayll. And this was done so of the LORDE that their hert was so hardened, to come against the children of Israel with battayll, y they mighte be dāned, & no fauoure to be shewed vnto them, but to be destroyed, \*as the LORDE commaunded Moses.

At the same tyme came Iosua, and rote out the Enakims from y mountayne, from Hebron, from Debir, from Anab, from euery mountayne of Iuda, and from euery mountayne of Israel, and damned the with their cities, and let none of the Enakims remayne in the londe of the children of Israel, saue at Gasa, †at Gath, at Asdod, there remayned of them.

Thus Iosua conquered all the londe according vnto all as the LORDE sayde vnto Moses, & gaue it vnto Israel to enheritaunce, †vnto euery trybe his porcion, and y londe rested from warre.

#### The xij. Chapter.

**T**HESE are y kynges of the londe, whō the childrē of Israel smote, & conquered their lōde, beyonde Iordane, eastwarde, frō the water of Arnon, vnto mount Hermon, and vnto all y playne felde towarde the east: y Sihon the kyng of the Amorites, which dwelt at Hesbon, and had domiuiou from Aroer that lieth by the water syde of Arnon, and vnto the myddes of y water: and ouer halfe Gilead, vnto the water of Iabok, which is the border of the childrē of Ammon: and ouer the playne felde, vnto the see of Cynneroth eastwarde, and vnto the see of the playne felde, namely the Salt see towarde the east, the waye vnto Beth Iesimoth: and from the south beneth by the ryuers of mount Pisga.

**33** And the border of Og the kyng of Basan, which remayned yet of Raphaim, †and dwelt at Astaroth and Edrei, and had the dominion ouer moūt Hermon, ouer Salcha, and ouer all Basan vnto the border of Gessuri & Maachati, & of halfe Gilead, which was the border of Sihon the kyng at Hesbon. Moses the seruauant of the LORDE and the childrē of Israel smote them. || And Moses the seruauant of y LORDE gaue it vnto the Rubenites, Gaddites and to the halfe trybe of Manasse in possession.

These are the kynges of the lōde, whom

Iosua & the children of Israel smote on this syde Iordane westwarde, frō Baalgad vpō the playne of mount Libanus, vnto y moūt that parteth the londe vp towarde Seir, & that Iosua gaue vnto the trybes of Israel in possession, vnto euery one his parte, what so euer was in y moūtaynes, valleyes, playne felde, by the ryuers, in y wyldernesses & towarde the south, the Hethites, Amorites, Cananites, Pheresites, Heuites, and Iebusites.

The kyng of Iericho, †the kyng of Hai, †C which lyeth besyde Bethel, †the kyng of Ierusalem, the kyng of Hebron, the kyng of Iarmoth, the kyng of Lachis, the kyng of Eglon, the kyng of Geser, the kyng of Debir, the kyng of Geder, the kyng of Horma, the kyng of Arad, y kyng of Libna, the kyng of Adulla, the kyng of Makeda, the kyng of Bethel, the kyng of Tapnah, the kyng of Hephher, the kyng of Aphek, the kyng of Lasaron, the kyng of Madan, the kyng of Hasor, the kyng of Simron Meron, the kyng of Achsaph, the kyng of Tahenah, the kyng of Megido, the kyng of Cades, the kyng of Iakneam by Carmel, the kyng in the lordshippes of Dor, the kyng of the Heithen at Gilgall, the kyng of Thirza. These are one and thirtie kynges.

#### The xij. Chapter.

**N**OW when Iosua was olde and wel stricken **A** in age, the LORDE sayde vnto him: Thou art olde & well aged, and there remayneth yet moch of the londe to conquire, namely all Galile of the Philistynes, and all Gessuri, from Sihor which floweth before Egipte, vnto the border of Ekron, northwarde, which is rekened vnto the Cananites: fyue lordes of the Philistynes, namely, the Gasites, the Aszdodites, the Ascalonites, the Gethites, the Ekronites & the Hauites. But from the north it is all y londe of the Cananites, and Maara of the Sidonians vnto Aphek, euen vnto the border of the Amorites. Morouer the londe of the Giblites eastwarde, from Baalgad vnder mount Hermon, tyll a mā come vnto Hamath. All they that dwell vpon the mount, from Libanus vnto the warme waters, and all the Sidonians, I wyl dryue them out before the children of Israel: Onely let them be dealte out amonge Israel, as I haue commaunded the.

\* Deu. 20. c. † 1 Re. 17. a. ‡ Nu. 26. f.  
§ Nu. 21. d. Deut. 2. f. ° Nu. 21. e. Deut. 3. a.

|| Nu. 32. d. and 34. c. Deut. 3. b. Iosu. 13. b. § Iosu. 10. a.  
6. a. and 8. a.



**B** Denyde thou this lode now to enheritaunce amonge the nyne trybes and y halfe trybe of Manasse. \* For the Rubenites & Gaddites with y halfe trybe of Manasse, haue receaued their enheritaunce, which Moses gaue the be-yonde Iordane Eastwarde, † accordinge as Moses the seruauit of the LORDE gaue them the same, from Aroer which lieth vp by the water syde of Arnon, and the cite in the myddes of the water, & all the coastes of Medba vnto Dibon, and all the cities of Sihon the kynge of the Amorites, which, dwelt at Heszbzon, ‡ vnto the border of the children of Ammon: and Gilead and y border of Gessuri and Maachati, and all mouit Hermon, and all Basan vnto Salcha: all y kyngdome of Og at Basan, which dwelt at Astaroth and Edrei, that remained yet ouer of Raphaim. But Moses smote them and droue them out.

The children of Israel droue not out the Gessurites & Maachathites, but both Gessur and Maachat dwelt amonge the childre of Israel vnto this daye. § But vnto y trybe of the Leuites he gaue no enheritaunce: for the offeringe of the LORDE God of Israel is their enheritaunce, accordinge as he hath promysed them.

**C** So Moses gaue vnto the trybe of y children of Ruben after their kynreds, so that their border was Aroer, which lyeth vpon the water syde of Arnon, and the cite in the myddes of the same water, with all the playne felde vnto Medba: Heszbzon, and all the cities therof which lye in the playne felde: Dibon, Bamoth Baal, & Beth Baal Meon, Iahza, Kedemoth, Mephaath, Kiriathaim, Sibama, Zeretha Sahar, vpon mount Emek, Beth Peor: the ryuers by Pisia, and Beth Iesimoth, and all the cities kyngde of the Amorites, which dwelt at Heszbzon, ¶ whom Moses smote with the prynces of Madian, Eui, Rekem, Zur, Hur, & Reba, the mightie men of kyngde Sihon, which were inhabitants of the londe. And Balaam the sonne of Beor the prophecier, dyd the children of Israel kyll with the swerde amonge the other that were slayne: and the border of y childre of Ruben was Iordane. This is the enheritaunce of the children of Ruben amonge their kynreds, cities and villages.

**D** Vnto the trybe of the children of Gad amonge their kynreds gaue Moses, so that their border was, Iahesar and all the cities in Gilead, and the halfe londe of the children of Ammon, vnto Aroer, which lyeth before Rabbath: and from Heszbzon vnto Ramath Misper & Betomim: and fro Mahanaim vnto the border of Debir. But in the valley, Beth Haram, Beth Nimra, Suchoth and Zaphon (which remayned yet of the realme of Sihon kyngde of Heszbzon) and was by Iordane, vnto the edge of the see of Cyneroth, on this syde Iordane eastwarde. This is the inheritaunce of the children of Gad in their kynreds, cities & villages.

¶ Vnto the halfe trybe of the children of Manasse after their kynreds, gaue Moses, so that their border was fro Mahanaim, all Basan, all the kyngdome of Og kyngde of Basan, and all the townes of Iair which lye in Basan, namely thre score cities. And halfe Gilead, Astaroth, Edrei, the cities of the kyngdome of Og at Basan, vnto the children of Machir the sonne of Manasse. This is the halfe porcion of the children of Machir after their kynreds.

This is it that Moses dealete out vpon the felde of Moab beyonde Iordane ouer agaynst Iericho eastwarde. ¶ But vnto y trybe of Leui gaue Moses no enheritaunce: for the LORDE God of Israel is their enheritaunce, as he hath promysed them.

The xiiiij. Chapter.

**T**HIS is it that the children of Israel haue enhereted in the londe of Canaan,\*\* which Eleasar the prest, and Iosua the sonne of Nun, and the chefe of the fathers amonge the trybes of the children of Israel parted out amonge them. †† But by lot dyd they deuyde it out amoge them, accordinge as the LORDE commaunded Moses to geue vnto the nyne trybes and y halfe: for vnto the two trybes and the halfe dyd Moses geue enheritaunce beyonde Iordane. ‡‡ But vnto the Leuites he gaue no enheritaunce amonge them. §§ For of the childre of Ioseph there were two trybes, Manasses and Ephraim. Therefore gaue they the Leuites no porcion in the londe, but cities, to dwell therin, and suburbs for their catell and goods. ||| Euen as the LORDE

\* Iosua. 12. b. † Nu. 32. d. ‡ Iosua. 12. a. § Nu. 18. d. Iosua. 14. a. ¶ Nu. 33. f. ¶ Nu. 21. d. and 31. a. § Iosua. 17. a. † Par. 6. d. ¶ Iosua. 13. b. and 18. a.

\*\* Nu. 34. c. †† Nu. 26. f. and 33. f. ‡‡ Iosua. 13. b. §§ Gen. 48. c. ||| Num. 35. a.



cōmaunded Moses, so dyd the childrē of Israel, and deuyded the londe.

**B** Then came forth the children of Iuda to Iosua at Gilgall: and Caleb † sonne of Iephunne the Kenisite sayde vnto him: Thou knowest what † LORDE \*sayde vnto Moses the man of God, concerninge me and the in Cades Bernea. I was fortye yere olde, whan Moses the seruauent of the LORDE † sent me out from Cades Bernea, to spye out the londe, and I broughte him worde agayne, euen as I had it in my hert. Howbeit my brethren that wente vp with me, discouraged the hert of the people: but I folowed † LORDE my God vnto the vttemost.

**C** Then sware Moses vnto me the same daye, and sayde: The londe wherupon thou hast troden with thy fote, shalbe thine enheritaunce and thy childrens for euer, because thou hast folowed the LORDE my God vnto the vttemost. And now hath the LORDE letten me lyue, † acordinge as he sayde. It is now fyue and fortie yere sence † LORDE spake this vnto Moses, whā Israel walked in the wilderness. And now lo, this daie am I fyue and foure score yere olde, and am yet as stronge to daye, as I was in that daye whan Moses sent me out: euen as my strength was then, so is it now also to fighte, and to go out and in.

**D** Geue me now therfore this mountayne, wherof the LORDE spake in that daye, and thou herdest it the same daye: for now the Enakims dwell thereon, and it hath greate and stronge cities: yf happily the LORDE wyl be with me, that I maye dryue thē out, as he hath sayde. Then Iosua blessed him, † and so gaue Hebron vnto Caleb the sonne of Iephune. Therfore was Hebron the enheritaunce of Caleb the sonne of Iephune the kenisite, vnto this daye, because he folowed the LORDE God of Israel vnto the vttemost. † But afore tyme was Hebron called Kiriath-arba, † greate people were there amonge the Enakims. And the lōde ceased from warre.

#### The xv. Chapter.

**A** THE lot of the trybe of the children of Iuda amonge their kynreds, was † coaste of Edom by the wyldernesse of Zin, which borderth southwarde on the edge of

the south cōtrees. Their south borders were from the vttemost syde of the salt see, that is, from the coast that goeth southwarde, and commeth out from thēce towarde † eastsyde of Acrabbim, and goeth forth thorow Ziinna, and yet goeth vp from the south towarde Cades Bernea, and goeth thorow Hesron, and goeth vp to Adara, † fetcheth a compass aboute Carcaa, † goeth thorow Asmona, and commeth forth to the ryuer of Egipte, so that the see is the ende of † border. Let this be youre border southwarde.

But the east border is from the salt see to the vttemost parte of Iordane.

The border northwarde, is from the see **B** coast which is on † edge of Iordane, and goeth vp vnto Beth Hagla, and stretcheth out from the north vnto Betharaba, and commeth vp vnto the stone of Bohen the sonne of Ruben, and goeth vp vnto Debir from † valley of Achor, and from the north coaste that is towarde Gilgall, which lyeth ouer agaynst Adumim vpwarde, which is on the north syde of the water. Then goeth it vnto † water of Ensemes, and commeth out vnto the \*\* well of Rogell. Then goeth it vp to the valley of the sonne of Hinnam, a longe besyde the Iebusite that dwelleth from † southwarde, that is Ierusalem: and commeth vp vnto the toppe of the mount which lyeth before the valley of Hinnam from the westwarde, that borderth on the edge of the valley of Raphaim towarde the north.

**C** Then commeth it from the toppe of the same mount vnto the water well of Nephtoah, and commeth out vnto the cities of mount Ephron, and boweth towarde Baala, that is Kiriath Iarim, and fetcheth a cōpasse aboute from Baala westwarde vnto mount Seir, and goeth by the north syde of the mount Iarim, that is Chessalon: and cōmeth downe to Beth-emes, and goeth thorow Thimna, and breaketh out on the north syde of Acron, and stretcheth forth towarde Sicron, and goeth ouer mount Baala, and commeth out vnto Iabueel: so that their vttemost border is the see.

The weste border is the greate see. This is the border of the children of Iuda rounde aboute in their kynreds. Caleb the sonne of Iephune had his porcion geuē him amōge the children of Iuda (as the LORDE cōmaunded

\* Nu. 14. c. † Nu. 13. a. † Nu. 14. c.  
† Eccl. 46. b. † 1 Par. 7. d. Iosu. 21. b. † Iosu. 15. c.

\*\* 3 Reg. .1. b.

Iosua) namely \* Kiriatharba of the father of Enak, that is Hebron.

† And Caleb droue from thence the three sonnes of Enak, Sesai, Ahiman, and Thalmas begotten of Enak. And from thence he wente vp to the inhabitants of Debir. (As for Debir, it was called Kiriath Sepher afore tyme.) And Caleb sayde: † Who so smyteth Kiriath Sepher and wynneth it, I wyll geue him my daughter Achsa to wyfe. Then Athniel the sonne of Kenas the brother of Caleb wanne it: and he gaue him his daughter Achsa to wife.

And it fortuned when they wente in, that she was counceled of hir houszbande, to axe a peece of londe of hir father. And she fell downe from the asse. Then sayde Caleb vnto her: What ayleth the? She sayde: Geue me a blessinge, for thou hast geue me a south (and drye) londe: geue me welles of water also. Then gaue he her welles aboue and beneth.

‡ This is the enheritaunce of the trybe of Iuda amonge their kynreds. And the cities of the trybe of the children of Iuda, from one to another by the coastes of the Edomites towarde the south, were these: Cabzeel, Eder, Iagur, Kina, Dimona, Adada, Kedès, Hazor, Iethnam, Siph, Telem, Bealot, Hazor Hada-tha, Kiriath Hezron that is Hasor: Amā, Sema, Molada, Hazor Gadda, Hesmon, Beth palet, Hazer Sual, Beer Seba, Bisziothia, Baala, Iim, Azem, Eltholad, Chesil, Harma, Ziklag, Madmanna, San Sana, Lebaoth, Silhim, Ain, Rimō. § These are nyne and twentye cities ¶ their vyllages.

But in the lowe countrees was Esthaol, Zaren, Asna, Saroah, Engannim, Thapua, Enam, Iarmoth, Adullam, Socho, Aseka, Saaraim, Adithaim, Gedera, Giderotliim. These are fourtene cities ¶ their vyllages.

¶ Zenā Hadasa, Migdal Gad, Dilean, Mispa, Iakthiel, Lachis, Bazekath, Eglō, Chabon, Lachmā, Chithlis, Gedoroth, Beth Dagon, Naama, Makeda. These are sixtene cities and their vyllages.

Libna, Ether, Asen, Iephthah, Asua, Nezib, Keila, Achsib, Maresa. These are nyne cities and their vyllages. Ekron with hir daughters and vyllages. From Ekron vnto the see, all that reacheth vnto Asdod and the vyllages therof. Asdod with the daughters and vyllages therof. Gasa with hir daughters

and vyllages vnto the water of Egipte. And the greate see is his border.

But vpon the mount was Samir, Iatir, Socho, Danna, Kiriath Sanna, that is Debir: Anab, Esthemo, Annim, Gosen, Holon, Gilo. These are eleuen cities and their vyllages. Maon, Carmel, Siph, Iuta, Iesrael, Iakdeā, Sanoah, Kain, Gibea, Thimna. These are ten cities and their vyllages. Halhul, Beth-zur, Gedor, Maarath, Beth Anoth, Elthekon. These are sixe cities and their vyllages. Kiriath Baal (that is Kiriath Iearim) Harabba, two cities ¶ their vyllages. And in the wyldernesse was Betharaba, Middin, Sechacha, Nibsan, and the Salt cite, and Engaddi. These are sixe cities and their vyllages. ¶ But the Iebusites dwelt at Ierusalem, and the children of Iuda coude not dryue them awaye. So the Iebusites remayne with the children of Iuda at Ierusalem vnto this daye.

### The xvi. Chapter.

AND the lot fell vnto the children of Ephraim frō Iordane ouer agaynst Iericho, vnto the water on the east syde of Iericho, and the wyldernesse, ¶ goeth vp from Iericho thorow the mountayne of Bethel, and commeth out from Bethel vnto Lus, and goeth thorow the coast of Arciataroth, and stretcheth downe westwarde vnto ¶ coaste of Iaphleti to ¶ border of the lower Bethoron, and vnto Gaser: and the ende therof is by the greate see. This the children of Ioseph (Manasses ¶ Ephraim) receaued to enheritaunce.

The Border of the children of Ephraim amonge their kynreds of their enheritaunce from the east, was Ataroth Adar vnto the vpper Bethoron, ¶ goeth out westwarde by Michmethath that lyeth towarde the north, there fetcheth it a compassse towarde the east syde of the cite Thaenath Silo, and goeth there thorow from the east vnto Ianoah, and commeth downe from Ianoah vnto Ataroth and Naaratha, and bordreth on Iericho, and goeth out at Iordane. From Thapuah goeth it westwarde vnto Naalkama, and the out goinge of it is at the see.

This is the enheritaunce of the trybe of the children of Ephraim amonge their kynreds. And all the borders, cities with their vyllages of the childrē of Ephraim laye scatred

\* Iosu. 14. d. † Iudic. 1. b. ‡ Iud. 1. c. 1 Re. 17. c.

1 Par. 12. a.

¶ Iosu. 19. a.

¶ Iud. 1. d.

amonge the enheritaunce of the children of Manasse. And they droue not out y Cananites, which dwelt at Gaser. So y Cananites remayned amöge Ephraim vnto this daye, and became tributaries.

The xiiij. Chapter.

**A**ND the lot fell vpö the trybe of Manasse (for \* he is Iosephs first sonne) and it fell vpon Machir the first sonne of Manasse y father of Gilcad: for he was a mā of armes, therfore had he Gilead and Basan. It fell also vnto the other children of Manasse, namely vnto y childrē of Abieser, the children of Helek, y children of Asriel, the children of Sechem, the children of Hephher, and the children of Semida: These are the childrē of Manasse the sonne of Ioseph, males, amonge their kynreds.

But Zelaphead the sonne of Hephher the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sonnes, but daughters, and their names are these: Mahala, Noa, Hagla, Milca, Tirza, and they came before Eleasar the prest, and before Iosua the sonne of Nun, and before the rulers, and sayde: The LORDE commaunded Moses, to geue vs enheritaunce amonge oure brethren. And so they had enheritaunce geuen them amonge their fathers brethren, accordinge to the commaundement of the LORDE.

**B** There fell vpon Manasse ten meetlynnes without the londe of Gilead and Basan, which lyeth beyöde Iordane. For y daughters of Manasse receaued enheritaunce amonge his sonnes: but the other children of Manasse had the londe of Gilead. And the border of Manasse was frö Asser forth vnto Michmethath, that lyeth before Sichem, and reacheth vnto the righte syde of them of En Tapuah: for the londe of Tapuah fell vnto Manasse, and the border of Manasse is vnto the childrē of Ephraim. Then commeth it downe to Nahelkana towarde the south syde of the ryuer cities, which are Ephraims amonge the cities of Manasse. But from the north is the border of Manasse by the ryuer, and goeth forth by the sec syde, south warde vnto Ephraim, and to Manasse northwarde, and the sec is his coaste. And it shal border on Asser from the north, and on Isachar from the easte.

\* Gen. 48. c.

So (amöge Isachar and Asser) Manasses had Beth Sean and the townes therof, and Ieblaam and the townes therof, and them of Dor and their townes, and them of En Dor and their townes, and them of Mageddo and their townes, and the thirde parte of (the cite) Nophet. And the children of Manasse coude not dryue awaye the inhabitors of these cities, but the Cananites beganne to dwell in the same londe. Howbeit whan the children of Israel were able, they made the Cananites tributaries, and droue them not out.

Then spake the children of Ioseph vnto Iosua, and sayde: Wherfore hast thou geuē me but one porcion and one meetlyne of enheritaunce, and I am yet a greate people, as the LORDE hath blessed me so largely? Then sayde Iosua vnto them: For so moch as thou art a greate people, go vp therfore in to y wodd, and make thy selfe rowme there in the londe of the Pheresites and Raphaim, seynge moüt Ephraim is to narowe for the.

**D** Then sayde the children of Ioseph: We shal not be able to attayne vnto the mountaynes, for there are yron charettes amonge all the Cananites, that dwell in the londe of Emek, by whom lyeth Beth Sean and the vyllages therof, and Iesrael in Emek. Iosua sayde vnto the house of Ioseph, euen to Ephraim and Manasses: Thou art a greate people, and for so moch as thou art so greate, thou must not haue one lot, but the mountayne where y wod is, shal be thine: rote y out for y, so shall it be the outgoinge of thy porcion, whan thou dryuest out the Cananites, which haue yron charettes, and are mightie.

The xiiij. Chapter.

**A**ND all the multitude of the children of Israel gathered them selues together vnto Silo, and they set vp y Tabernacle of wnesse, and the londe was subdued vnto them. But there were yet seuen trybes of the childrē of Israel, vnto whom they had not deuyded their enheritaunce. And Iosua sayde vnto the children of Israel: How longe are ye so slowe, to go and cōquere the londe, which the LORDE God of youre fathers hath geuen you? Chose you thre men out of euery trybe, y I maye sende them, and that they maye get them vp and go thorow the

<sup>a</sup> Nu. 27. a. and 36. d.



londe, and descrybe it acordinge to the enheritaunces therof, and come vnto me.

Deuyde the londe in seuen partes. Iudas shal remayne vpon his borders of the south syde, and the house of Ioseph shal remayne vpon his borders of the north parte: but descrybe ye the londe in seuen partes, and brynge them vnto me, then shal I cast y lot for you before the LORDE oure God. \* For the Leuites haue no porcion amonge you, but the presthode of the LORDE is their enheritaunce. "As for Gad & Ruben and y halfe trybe of Manasse, they haue receaued their enheritaunce beyonde Iordane eastwarde, which Moses the seruauant of the LORDE gaue them.

33 Then the men gat vp, to go their waye. And whan they were aboute to go for to descrybe the londe, Iosua commaunded them, and sayde: Go youre waye, and walke thorow the londe, and descrybe it, and come agayne vnto me, that I maye cast y lot for you before the LORDE at Silo. So the men departed, and wente thorow the londe, and descrybed it in seuen partes vpon a letter acordinge to the cities, and came to Iosua in to the hoost at Silo. Then Iosua cast the lot ouer them at Silo before the LORDE, and there distributed the londe amonge the children of Israel, vnto euery one his parte.

And the lot of the trybe of the children of Ben Iamin fell acordinge to their kynreds, and the border of their lot wente out betwene the children of Iuda & the children of Ioseph. And their border was on y north quarter of Iordane, and goeth vp from the north syde of Iericho, and commeth vp to the mountayne westwarde, and goeth out by the wyldernesse of Bethauen, and goeth from thēce towarde Lus, euen by the south syde of Lus (that is Bethel) and commeth downe vnto Ataroth Adar by the mountayne which lyeth on y south syde of the lower Bethoron. Then boweth it downe, and fetcheth a compasse vnto the south west quarter from the mount that lyeth ouer agaynst Bethoron towarde the south, and goeth out vnto Kiriath Baal, y is Kiriath Iearim, a cite of the children of Iuda. This is the west border.

C But the south border is from Kiriath-Iearim forth, and goeth out towarde the west, and commeth forth vnto y water well of Nepthoah:

\* Iosu. 13. d. and 14. a.

and goeth downe by the edge of the mount, that lyeth before the valley of the sonne of Hinnam: and goeth downe thorow the valley of Hinnam on y south syde of the Iebusites, and commeth downe to the well of Rogell, and stretcheth from the northwarde, and commeth out vnto En Semes, and commeth forth to the heapes that lye vp towarde Adumim, and cometh downe vnto the stone of Bohen the sonne of Ruben, and goeth a longe besyde y playne felde which lyeth north warde, and commeth downe vnto y playne felde, and goeth besyde Beth Hagla that lyeth towarde the north, and his ende is at the north border of the Salt see, vnto y edge of Iordane south warde. This is the south border.

But Iordane shal be the ende of the east quarter. This is the enheritaunce of y children of Ben Iamin in their borders rounde aboute, amonge their kynreds.

The cities of the trybe of the children of Ben Iamin amōge their kynreds are these: Iericho, Beth Hagla, Emek Kezitz, Betharaba, Zemaraim, Bethel, Aiuin, Haphar, Aphra, Caphar Amonai, Aphni, Gaba: these are twolue cities and their villages.

Gibeon, Rama, Beeroth, Mispa, Caphira, Moza, Rekem, Ieerpeel, Thareala, Zela, Eleph, and the Iebusites, that is Ierusalem, Gibeath, Kiriath: these are fourtene cities and their villages. This is the enheritaunce of the children of Ben Iamin in their kynreds.

The xij. Chapter.

THEN fell the seconde lot of the trybe of A the children of Simeon acordinge to their kynreds, and their enheritaunce was amonge the enheritaunce of y children of Iuda. † And to their enheritaunce they had Beer Seba, Molada, Hazar Sual, Baala, Azem, El Tholad, Bethul, Harma, Ziklag, Betha Markaboth, Hazar Sussa, Beth Lebaoth, and Saruhen: these are thirtene cities & their villages. Ain, Rimón, Ether, Asan: these are foure cities and their villages. And all y villages that lye aboute the cities vnto Balath Beer Ramath towarde the south. This is the enheritaunce of the trybe of the children of Simeon in their kynreds: for the enheritaunce of the children of Simeon is vnder the porcion of the children of Iuda. For so much as the enheritaunce of the children of Iuda was to

\* Iosu. 12. b. † 1 Par. 5. a.



greate for them, therfore inhereted the children of Simeon amonge their enheritaunce.

The thirde lot fell vpon the childrē of Zabulon after their kynreds. And the border of their enheritaunce was vnto Sarid, ⁊ goeth vp westwarde to Mareala, ⁊ bordreth vpon Dabaseh, and reacheth vnto the ryuer that floweth ouer agaynst lakneam: ⁊ turneth from Sarid eastwarde vnto the border of Cisloth Thabor, and cometh out vnto Dabrath, and reacheth vp to Iapia, and from thēce goeth it westwarde thorow Githa Hephher, and Itha Kazim, and commeth out towarde Rimom, Hamthoar Hanea, ⁊ fetcheth a compasse aboute from the north vnto Nathon, ⁊ the goynge out of it is in ⁊ valley Iephtha El, Katath, Nahalal, Simron, Iedeala, ⁊ Beth-lehem: These are twolue cities and their vyllages. This is the enheritaunce of the childrē of Zabulon in their kynreds: these are their cities and vyllages.

The fourth lot fell vpō the childrē of Isachar after their kynreds, ⁊ their border was Iesraela, Chessulloth, Sunem, Hapharaim, Sion, Anaharath, Raabith, Kislon, Abez, Kemeth, En Gānim, Enhada, Beth Pazez, ⁊ bordreth vpon Thabor, Sahazima, Beth Semes, and ⁊ outgoinge of it was at Iordane. These are sixtene cities and their vyllages. This is the enheritaunce of the trybe of the children of Isachar in their kynreds, cities and vyllages.

The fifti lot fell vpon the trybe of the children of Asser, after their kynreds. And their border was Helkath, Hali, Beten, Achsaph, Alamelech, Ameid, Miscal; and borderth on Carmel vnto the see, and on Sihor, and Libnath, and turneth towarde the east vnto Beth Dagon, and bordreth on Zabulon, and on the valley of Iephtael, and towarde the north syde of Beth Emek and Negiel: ⁊ commeth out vnto Cabul on the lefte syde of Ebron, Rehob, Hamon and Cana, vnto greate Sidon. And turneth towarde Rama, vnto the stronge cite of Zor, and turneth towarde Hossa, and goeth out vnto the see, after ⁊ meetlyne towarde Achsib, Vma, Apek, Rehob.

These are two and twenty cities and their vyllages. This is the enheritaunce of the trybe of the children of Asser in their kinreds cities and vyllages.

The syxte lot fell vpon the children of

Nephtali in their kynreds. And their border was frō Heleph Elon thorow Zaanaim, Adai Nekeb, Iabne El vnto Lakum, and goeth out vnto Iordane, and turneth westwarde to Asnoth Thabor, and cometh out from thence vnto Hukok, and bordreth on Zabulon towarde the south, and on Asser towarde the west, and on Iuda by Iordane towarde the east: and hath stronge cities, Zidimzer, Hamath Rakath, Chinnaret, Adama, Rama, Hazor, Kedes, Edrei, En Hazor, Iereon, Migdal Elharē, Beth Anath, Beth Sames. These are nyentene cities and their vyllages. This is the enheritaunce of ⁊ trybe of the children of Nephtali in their kynreds, cities, and vyllages.

The seuenth lot fell vpon the trybe of the children of Dan after their kynreds. And the border of their enheritaunce was Zarea, Esthaol, Irsames, Saalabin, Aialon, Iethla, Elon, Thimnata, Ekron, Eltheke, Gibethō Baalath, Iehud, Buerarak, Gat Rimom, Me larkon, Rakon with the border by Iapho, and on the same goeth the border of the children of Dan out. And the children of Dā wente vp, and foughte agaynst Lesem, and wanne it, and smote it with the edge of the swerde, and toke it in possession, ⁊ dwelt therin, and \*called it Dan, after ⁊ name of their father. This is the enheritaunce of the trybe of the children of Dan in their kynreds, cities, and vyllages.

And whā ⁊ lōde was all parted out with the borders therof, the children of Israel gaue Iosua the sonne of Nun, an enheritaunce amonge them, and (acordynge to the commaundement of the LORDE) they gaue him ⁊ cite that he requyred, namely, † Thimnath Serah, vpon mouēt Ephraim: there buylded he the cite, and dwelt therin.

These are the enheritaunces which Eleasar the prest and Iosua ⁊ sonne of Nun, and the chefest of the fathers amonge ⁊ tribes, deuided out by lot vnto the childrē of Israel at Silo before the LORDE, euen before the dore of the Tabernacle of wytnes, and so they ended the deuydinge out of the londe.

#### The xx. Chaptr.

AND the LORDE spake vnto Iosua, and sayde: Speake to the children of Israel: Geue amonge you fre cities, ‡ wherof I spake vnto you by Moses, that a deedsleyer which

\* Iud. 18. g.

† Iosua. 24. f.

‡ Exo. 21. b. Deut. 19. c.

sleyeth a soule vnawarres and vniwittingly, maye flye thither, y they maye be fre amoge you from the avenger of bloude. And he that flyeth to one of those cities, shal stonde without before the porte of the cite, and shewe his cause before the Elders of the cite, then shall they take him to them in to the cite, and geue him place to dwell with them.

And yf the auenger of bloude folowe vpon him, they shall not delouer the deed-slayer in to his handes, for so much as he hath slayne his neyghboure vnawarres, and was not his enemye afore: but he shall dwell in y cite, tyll he stonde before the congregacion in iudgment, vntyll the hie prest dye, which shall be at that tyme. Then shall the deed-slayer returne, and go vnto his awne cite, and vnto his house to the cite, from whence he was fled.

Then appoynted they Kedes in Galile vpon mount Nepthali, and Sechem vpon mount Ephraim, and Kiriatharba, that is Hebron vpon mount Iuda. And beyöde Iordane on the east syde of Iericho, they gaue Beser in the wildernes vpon the playne out of the trybe of Ruben, and Ramoth in Gilead out of the trybe of Gad, and Golan in Basan out of the trybe of Manasse.

These were the cities appoynted for all y children of Israel, and for the straungers which dwelt amonge them, that whosoever had slayne a soule vnawarres, might flye thither, that he shulde not be put to death by the auenger of bloude, tyll he had stonde before the congregacion.

The xxi. Chapter.

**T**HEN the chefe fathers amonge the Leuites came forth vnto Eleasar the prest, and to Iosua the sonne of Nun, and to y auuncient fathers amoge the trybes of the children of Israel, and spake vnto them at Silo in the londe of Canaan, and sayde: \*The LORDE commaunded by Moses, that we shulde haue cities geuen vs to dwell in, and the suburbes of the same for oure catell. Then the children of Israel gaue of their enheritaunce these cities and the suburbes therof, vnto the Leuites, acordynge to the commaundement of the LORDE.

And the lot fell vpon the kynred of the Kahathites, and the children of Aaron the

prest amonge the Leuites, had by the lott thyrtyene cities of the trybe of Iuda, of the trybe of Simeon, and of the trybe of Ben Iamin. The other childrē of Kahath of the same kynred, had by the lot ten cities, of the trybe of Ephraim, of the trybe of Dan, and of the halfe trybe of Manasse.

But the children of Gerson of the same kynred had by the lot thyrtyene cities, of the trybe of Isachar, of the trybe of Asser, of y trybe of Nepthali, and of the halfe trybe of Manasse at Basan.

The children of Merari of their kynred had twolue cities, of the trybe of Ruben, of the trybe of Gad, and of the trybe of Zabulon. So the children of Israel gaue these cities and their suburbes vnto the Leuites by lott, as the LORDE commaunded by Moses.

Of the trybe of the children of Iuda, and of the trybe of the children of Simeon, they gaue these cities (which they named by name) vnto the children of Aaron of the kynred of the Kahathites amonge the children of Leui: for the first lot was theyrs.

So they gaue them Kiriatharba, which was the fathers of Enak, that is Hebron vpon the mount Iuda, and the suburbes therof rounde aboute. † But the felde of the cite and the vyllages therof, gaue they vnto Caleb the sonne of Iephune for his possession.

Thus gaue they vnto the children of Aaron the prest, the fre cite of the deed sleyers, Hebron and the suburbes therof, Libna and the suburbes therof, Iathir and the suburbes therof, Esthuma and the suburbes therof, Holon and the suburbes therof, Debir and the suburbes therof, Ain and the suburbes therof, Iuta and the suburbes therof, Beth Semes and the suburbes therof, euen nyne cities of these two trybes.

But of the trybe of Ben Iamin they gaue foure cities, Gibeon and y suburbes therof, Gaba, and the suburbes therof, Anathot and the suburbes therof, Almon and the suburbes therof: so that all the cities of the children of Aaron the prest were thirtene with their suburbes.

The kynreds of the other children of Kahath the Leuites, had by their lott foure cities, of the trybe of Ephraim, and they gaue the fre cite of the deedsleiers, Sechē and the suburbes therof vpon mount Ephraim Gaser

\* Num. 35. a.

† Iosu. 14. d. † Par. 7. d.

and the suburbes therof, Kibzaim and the suburbes therof, Bethron and the suburbes therof.

**D** Of the trybe of Dan foure cities, Eltheke and y suburbes therof, Gibthon and the suburbes therof, Aialon and the suburbes therof, Gath Rimon and the suburbes therof. Of the halfe trybe of Manasses two cities, Thaeinach and the suburbes therof, Gath Rimon and the suburbes therof: so that all the cities of the other children of y kynred of Kahath, were ten with their suburbes.

But vnto the children of Gerson amonge the kynreds of the Leuites were geuen, Of the halfe trybe of Manasse two cities, the fre cite for the deedslayer, Gola in Basan and the suburbes therof, Beasthra, and the suburbes therof. Of the trybe of Isachar foure cities, Kision and the suburbes therof, Dabrach and the suburbes therof, Iarnuth and the suburbes therof, Engannim and the suburbes therof. Of the trybe of Asser foure cities, Miseal, Abdon, Helkath and Rehob with the suburbes therof. Of the trybe of Nephtali thre cities, the fre cite Kedes (for the deedsleyer) in Galile, Hamoth, Dor, and Karthan with the suburbes therof: so that all the cities of the kynred of the Gersonites were thirtene with their suburbes.

**E** Vnto the kynreds of Merari the other Leuites were geuen, Of the trybe of Zabulon foure cities, Iakneam, Kartha, Dimna and Nahalal with y suburbes therof. Of the trybe of Ruben foure cities, Bezer, Iahza, Kedemoth and Mephaat with their suburbes. Of the trybe of Gad foure cities, the fre cite for the deedsleyer, Ramoth in Gilead, Mahanaim, Heszbou and Iaeser with their suburbes: so that all the cities of the children of Merari amonge their kynreds of y other Leuites, were twolue. Thus all the cities of the Leuites amonge y possession of the children of Israel, were eight and fortye with their suburbes. And these cities were so dealte out, that euery one had their suburbes rounde aboute, the one as the other.

Thus the LORDE gaue the children of Israel all the londe, which he had sworne vnto their fathers to geue: ⁊ they toke possession of it, and dwelt therein. And the LORDE gaue the rest before all those y were aboute them \*like as he sware vnto their fathers, ⁊ none of their enemies stode agaynst the, but

all their enemies deliuered he in to their hande. And their myssed nothinge of all the good that the LORDE had promysed vnto the house of Israel, it came euery whyt.

### The xxij. Chapter.

**T**HEN Iosua called y Rubenites and Gaddites, and y halfe trybe of Manasse, and sayde vnto them: Ye haue kepte all, ⁊ that Moses the seruauit of the LORDE commaunded you, and haue herkened vnto my voyce in all y I haue commaunded you. Ye haue not forsaken youre brethre a longe season, vnto this daye, and haue wayted vpon the commaundement of the LORDE youre God. For so moch now as the LORDE youre God hath broughte youre brethre to rest, as he promysed them, turne you now, and go youre waye to youre tentes in to the londe of youre possession, which Moses the seruauit of the LORDE gaue you beyode Iordane.

But take diligent hede now, that ye do accordinge to the commaundement and lawe which Moses the seruauit of the LORDE hath commaunded: ⁊ That ye loue the LORDE youre God, and walke in all his wayes, and kepe his commaundementes, and cleue vnto him, and serue him with all youre hert and with all youre soule. So Iosua blessed them, and let them go. And they wente vnto their tentes.

Vnto the halfe trybe of Manasse had Moses geuen possession at Basan: vnto the other halfe gaue Iosua amonge their brethren on this syde Iordane westwarde. And whan he let them go to their tentes and blessed them, he sayde vnto them: Ye come home agayne with greate good vnto youre têtes, with excedyng moch catell, syluer, golde, brasse, yron and rayment, ⁊ distribute therfore the spoyle of youre enemyes amonge youre brethren.

So the Rubenites, Gaddites, and the halfe trybe of Manasse returned, and wente from the children of Israel out of Silo (which lyeth in the londe of Canaan) to go in to the countre of Gilead to the londe of their possession, that they mighte possesse it, accordinge to the commaundement of the LORDE by Moses.

And whan they came vnto the heapes by Iordane, which lye in the londe of Canaan, the same Rubenites, Gaddites, and the halfe trybe of Manasses buylded there besyde Ior-

\* Gen. 17. a. † Num. 32. f. Deut. 3. b. Iosu. 12. a. ‡ Deut.

10. c. § Deut. 20. b. Num. 31. d. Iosu. 8. f. 1 Re. 30. e.



dane, a fayre greate altare. But whan the children of Israel herde saye: Beholde, the children of Ruben, the children of Gad, and the halfe trybe of Manasse haue buylded an altare ouer agaynst the londe of Canaan vpon the heapes by Iordane on this syde the children of Israel, they gathered them selues together with the whole congregacion at Silo, to go vp agaynst thē with an armye. And (in the meane season) they sent to them in the londe of Gilead, Phineas the sonne of Eleasar the prest, and with him ten chefe prynces amonge the houses of their fathers, out of euery tribe in Israel one. And they came to the children of Ruben, to the children of Gad, and to the halfe trybe of Manasse in the londe of Gilead, and sayde:

¶ Thus sayeth the whole congregacion of the LORDE vnto you: \*What trespase is this, y<sup>e</sup> haue trespassed agaynst the God of Israel, that ye shulde turne backe from y<sup>e</sup> LORDE this daye, to builde you an altare, for to fall awaye from the LORDE?

† Haue we not ynough of the wickednesse of Peor? from the which we are not yet censed this daye, and there came a plage amonge the congregacion of the LORDE: and ye turne you backe this daye from the LORDE, and this daye are ye fallen awaye from the LORDE, that he maye be wroth to daye or tomorrow at the whole congregacion of the LORDE.

Yf the londe of youre possession be vncleane, then come ouer in to the londe that the LORDE possesseth, where the dwellynge of the LORDE is, and take possessions amonge vs, and fall not awaye from the LORDE and from vs, to builde you an altare without the altare of the LORDE oure God. †Did not Achan the sonne of Serah trespase in the thinge that was damned, and the wrath came ouer y<sup>e</sup> whole congregacion of Israel and he wente not downe alone for his myszdede?

¶ Then answered the children of Ruben, and the children of Gad, and the halfe trybe of Manasse, and sayde vnto the heades and prynces of Israel: Themightie God y<sup>e</sup> LORDE, the mightie God the LORDE knoweth, and Israel knoweth also, yf this be a trangressyng or trespacyng agaynst the LORDE, then let it not helpe vs this daye: Yf we haue buylded the altare, because we wolde turne awaye backe from the LORDE, to offre burnt-

offerings or meatofferings theron, or to make any deedofferings vpon it, then let the LORDE requyre it: And yf we haue not done it rather for very feare of this thinge, and sayde: To daye or tomorrow mighte youre children saye vnto oure children:

What haue ye to do with the LORDE the God of Israel? The LORDE hath set Iordane for a border betwene vs and you ye children of Ruben and Gad, ye haue no porcion in the LORDE: By this shulde youre children make oure children to turne awaye from the feare of the LORDE.

¶ Therefore sayde we: Let vs make oure children an altare, not for sacrifice, ner for burnt offeringe, s<sup>b</sup>ut that it maye be a tokē betwene vs and you, and oure posterities, that we maye serue the LORDE in his sighte with oure burntofferings, deedofferings, and other offerings: and y<sup>e</sup> youre children to daye or tomorrow neade not to saye vnto oure children: Ye haue no parte in the LORDE.

And we sayde: But yf they shulde speake so vnto vs, or to oure posterities to daye or tomorrow, then maye we saye: Beholde the similitude of y<sup>e</sup> altare of the LORDE, which oure fathers made, not for sacrifice, ner for burnt-offerynge, but for a wytnesse betwene vs and you.

God forbydde, that we shulde fall awaye from the LORDE, to turne backe from him this daye, and to builde an altare for sacrifice, for burnt offeringe and for eny presente, without y<sup>e</sup> altare of the LORDE oure God, that stondeth before his Habitacion.

But whan Phineas the prest, and the chefe of the congregacion, the prynces of Israel which were with him, herde these wordes, that the children of Ruben, Gad, and Manasse had spoken, they pleased them well. And Phineas the sonne of Eleasar the prest sayde vnto the children of Rubē, Gad and Manasse: This daye we knowe, that y<sup>e</sup> LORDE is amonge vs, in that ye haue not trespassed agaynst the LORDE in this dede. Now haue ye deliuered the children of Israel out of the hande of the LORDE.

Then Phineas the sonne of Eleasar the prest, and the rulers returned out of the londe of Gilead, from the children of Ruben and Gad vnto y<sup>e</sup> londe of Canaā to the children of Israel, and brought them worde agayne of the matter.

Then were the children of Israel well

\* Iudi. 20. b. † Num. 25. a. ‡ Iosu. 7. a.

§ Gen. 31. g. Deu. 30. d. Iosu. 24. f.



cōtēte with the thinge. And they prayed the God of Israel, and sayde nomore that they wolde go vp agaynst them with an armye, to destroye the londe that the childrē of Ruben and Gad dwelt in. And ſ childrē of Ruben and Gad called the name of the altare: This altare be witnesse betwene vs, that the LORDE is God.

The xiiij. Chapter.

**A**ND after a longe season, whan the LORDE had broughte Israel to rest from all their enemies rounde aboute: and Iosua was now olde and well stricken in age, he called all Israel and their Elders, heades, iudges, and officers, and sayde vnto them: I am olde and well aged, and ye haue sene all that the LORDE your God hath done vnto all these nacions in youre sighte. For the LORDE your God himself hath foughte for you. Beholde, I haue parted amonge you ſ renaunt of the nacions by lot, vnto euery trybe his enheritaunce from Iordane forth, and all the nacions whom I haue roted out vnto the greate see westwarde.

**B** And the LORDE your God shal thrust them out before you, and dryue them awaye from you, that ye maye haue their londe in possession, as the LORDE your God hath promysed you. Be strōge now therfore, that ye maye obserue and do all that is wrytten in the boke of the lawe of Moses: \*so that ye turne not asyde from it, nether to the righte hande ner to the lefte: that ye come not amonge ſ remnaunt of these naciōs, which are with you: And se that ye make no mencion ner †swear by the names of their goddes, nether serue them, ner bowe youre selues vnto them: But cleue vnto the LORDE your God, as ye haue done vnto this daye: thē shal the LORDE dryue awaye greate and mightie nacions before you, like as there hath no man bene able to stonde before you vnto this daye. †One of you shall chace a thousande: for the LORDE your God fighteth for you, accordinge as he promysed you. Take diligent hede therfore vnto youre soules, that ye loue the LORDE your God.

\*But yf ye turne backe, and cleue vnto these other nacions, and make mariages with them, so that ye come amōge them, and they amonge

you, be ye sure then, that the LORDE your God shal nomore dryue out all these nacions before you, †but they shall be vnto you a snare and net, and prickes in youre sydes, and thornes in youre eyes, vntyll he haue destroyed you from the good lōde, which the LORDE your God hath geuen you.

Beholde, †this daye do I go the waye of all the worlde, and ye shal knowe euen from all your hert and from all youre soule, that there hath not fayled one worde of all the good that the LORDE your God promysed you. Now like as all the good is come that the LORDE your God promised you: †euen so shal the LORDE cause all euell to come vpon you, tyll he haue destroyed you from this good londe, which the LORDE your God hath geuen you: yf ye transgresse ſ couenaunt of the LORDE your God, which he hath commaunded you. And yf ye go youre waye and serue other goddes, and worships thē, then shall the wrath of the LORDE waxe whote ouer you, †and shall shortly destroye you out of the good londe, ſ he hath geuen you.

The xiiij. Chapter.

**I**OSUA gathered all the trybes of Israel together vnto Sichem, and called the Elders of Israel, the heades, iudges and officers. And whā they were come before God, he sayde vnto all the people: Thus sayeth the LORDE the God of Israel: \*\*Your fathers dwelt afore time beyōde ſ water, Abrahā † Nahor with Tarah their father † serued other goddes. ††Then toke I your father Abraham beyonde the water, † caused him to walke in the londe of Canaan, † multiplied his sede, and gaue him Isaac, † and vnto Isaac I gaue Iacob and Esau, and gaue Esau moūt Seir to possesse. ††As for Iacob, † his childrē, they wente downe in to Egipte.

Then sent I Moses and Aaron, and plaged Egipte † as I haue done amonge thē. After ſ † brought I you and youre fathers out of Egipte. And whan ye came to ſ see, and the Egipcians folowed vpon youre fathers with charettes and horse men vnto the reed see, then cryed they vnto the LORDE, which put a darcknesse betwene you and the Egipcians, and broughte the see vpon them, and ouerwhelmed them. And youre eyes haue sene

\* Deu. 4. a. and 6. d. † Deu. 10. d. ‡ Leui. 26. a. Esa. 30. c. \* Deu. 7. a. and 12. d. § Nu. 33. g. || 3 Re. 2. a. ¶ Deut. 28. b. \*\* Gen. 11. d. †† Gen. 12. a.

† Gen. 21. a. Gen. 25. c. Gen. 32. a. †† Gen. 46. a. † Exod. 7. 8. 9. 10. 11. §§ Exod. 14.

what I dyd to  $\hat{y}$  Egipcians, & ye dwelt in  $\hat{y}$  wildernes a lōge season. \* And I broughte you in to  $\hat{y}$  londe of the Amorites, which dwelt beionde Iordane: & whā they fought agaynst you, I delyuered them in to youre hande, that ye mighte haue their countre in possession, and I destroyed them before you. † Then Balac the sonne of Ziphor the kynge of the Moabites gat him vp, and foughte agaynst Israel: and he sente and bad call Balaam the sonne of Beor, to curse you, neuertheles I wolde not heare him, but I blessed you, and delyuered you out of his hande.

¶ And whan ye wente ouer Iordane, and came vnto Iericho, the citesyns of Iericho foughte agaynst you, the Amorites, Pheresites, Cananites, Hethites, Girgosites, Heuites, & Iebusites: howbeit I delyuered thē in to youre hande. ‡ And I sent hornettes before you, which droue them out before you, namely the two kynges of  $\hat{y}$  Amorites: not thorow thy swerde, ner thorow thy bowe. ¶ And I haue geuen you a londe wherupon ye bestowed no labour, and cities which ye haue not buylded, that ye might dwell therein, and that ye might eate of the vynyardes and olyue trees which ye haue not planted. Feare the LORDE now therefore, § and serue him perfectly and in the trueth, and let go the goddes, whom youre fathers serued beyonde the water and in Egipte, and serue ye  $\hat{y}$  LORDE.

¶ But yf ye like not to serue the LORDE, thē chose you this daye whom ye wyll serue: the God whom youre fathers serued beyonde  $\hat{y}$  water, or  $\hat{y}$  goddes of the Amorites, in whose lōde ye dwell. As for me and my house, we wyll serue the LORDE. Then answered the people, and saide: God forbidde, that we shulde forsake the LORDE, & serue other goddes. For the LORDE oure God brought vs and oure fathers out of the londe of Egipte frō the house of bondage, and did soch greate tokens before oure eyes, and preserued vs all  $\hat{y}$  waye that we wente, and amonge all the nacions, whom we trauayled by. And the LORDE thrust out before vs all the people of the Amorites that dwelt in the londe. Therefore wyll we also serue the LORDE, for he is oure God.

¶ Iosua sayde vnto the people: Ye can not

serue the LORDE: for he is an holy God, mightie, and gelous, which spareth not youre transgressions and synnes. But yf ye forsake the LORDE, and serue a straunge god, then shall the LORDE turne him, and do you euell, and consume you, after that he hath done you good. The people sayde vnto Iosua: Not so, but we will serue the LORDE. Then sayde Iosua vnto the people: Ye are witnessnes ouer youre selues, that ye haue chosen you the LORDE, to serue him. And they sayde: Yee. Then put away from you (sayde he) the straunge goddes  $\hat{y}$  are amonge you, and enclue youre hert vnto the LORDE the God of Israel. And the people sayde vnto Iosua: We wyll serue the LORDE oure God, and be obedient vnto his voyce. § So Iosua made a couenaunt with the people  $\hat{y}$  same daye, and laied statutes & lawes before them at Sichem.

¶ And Iosua wrote this acte in the boke of the lawe of God, ¶ and toke a greate stone, & set it vp there vnder an oke, which was in  $\hat{y}$  Sanctuary of  $\hat{y}$  LORDE, and sayde vnto all the people: Beholde, this stone shall be witness ouer you: For it hath herde all the wordes of the LORDE, which he hath spoken vnto vs, and shall be a witness ouer you, that ye denye not youre God. So Iosua let the people go euery one to his enheritaunce.

¶ And it fortunated after these actes, ¶  $\hat{y}$  Iosua the sonne of Nun  $\hat{y}$  seruaūt of the LORDE dyed, whan he was an hundreth and ten yeare olde, and was buried in the border ¶ of his enheritaunce at Thimnath Serah, which lyeth on the mount Ephraim, on the north side of mount Gaas. And the children of Israel serued the LORDE as longe as Iosua lyued, and the Elders (that lyued longe after Iosua) which knewe all the workes of  $\hat{y}$  LORDE, that he had done vnto Israel. ¶ The bones of Ioseph, which the children of Israel had broughte out of Egipte, buried they at Sichem, in the pece of the londe, ¶  $\hat{y}$  Iacob boughte of the children of Hemor  $\hat{y}$  father of Sichem for an hundreth pens, and was the enheritaunce of the children of Ioseph. Eleasar the sonne of Aaron died also, and they buried him at Gibeath, which was Phineas his sonnes, that was geuen him vpon mount Ephraim.

\* Num. 21. d. † Num. 22. a. Deut. 23. a.  
‡ Exo. 33. a. Deu. 7. d. § Deut. 6. b. ¶ 1 Reg. 7. a.  
Tob. 14. c. Iosua. 23. d. § 4 Re. 23. a.

<sup>d</sup> 1 Reg. 7. c. <sup>e</sup> Iudic. 2. b. ¶ Iosua. 19. d.  
<sup>f</sup> 2 Par. 34. f. ¶ Gen. 50. d. Exo. 13. d. Acto. 7. b.  
\*\* Gen. 33. d.

# The boke of the Judges

## called, Iudicum.

What this boke conteyneth.

### Chap. I.

Iudas is made captayne of the people, subdueth the Cananytes, and wynneth Ierusalem. Israel roteth not out the Cananites as God commaunded them

### Chap. II.

The angell of God punysheth them, because they cōsente to their enemies. The childrē of Israel serue Baal, for the which cause God geueth them ouer in to captiuyte.

### Chap. III.

God punysheth Israel, and yet delyuereth them wonderously.

### Chap. IIII.

Debbora the prophetisse with Barach ouercōmeth Sissara, and delyuereth the people of the **LORDE**

### Chap. V.

The songe of prayse which Debbora and Barach songe because of the victory.

### Chap. VI.

For their synnes God geueth them ouer in to the handes of the Madianites, from the which Gedeon delyuereth them.

### Chap. VII.

How Gedeon parteth his hoost, & discomfiteth the Madianites.

### Chap. VIII.

Gedeon punysheth thē at Suchoth, dyeth, and is buried.

### Chap. IX.

Abimelech seketh the superiorite, slayeth his seuentye brethren, wynneth Sichē and Thebes.

### Chap. X.

Thola & Iair rule the people. The Israelites synne, and are punyshed.

### Chap. XI.

Iepthe is made ruler of the people, and ouercōmeth Ammon in Maspha.

### Chap. XII.

The Ephraites rise vp against Iepthe, and there are slayne of them two and fortye thousande.

### Chap. XIII.

The byrth of Samson is shewed vnto his father and mother by an angell.

### Chap. XIII.

Samson taketh a wife ī Timnath, renteth a yonge Lyon in peces, and putteth forth a dark sentence vnto his companyons.

### Chap. XV.

How Samson hurteth the Philistynes with the foxes. He slayeth a thousande mē with the cheke bone of an asse.

### Chap. XVI.

Samson taketh both the portes of the gate of the cite vpon his backe, & beareth them vp to the mount. Dalila the harlot bryngeth him in dotage, so that he telleth her his secretes, and is blynded of his enemies.

### Chap. XVII.

Of Micha and his ymage &c.

### Chap. XVIII.

Dan sendeth out men to spye the lōde, which take Michas ymage, & carie awaye the prest.

### Chap. XIX.

How shamefully the Gabeonites deale with the Lenites wife.

### Chap. XX.

How the same synne is punyshed.

### Chap. XXI.

The Ben Iamites optayne wyues in Israel, whō the Israelites had sworne not to geue them.

The first Chapter.

**A**FTER the death of Iosua the children of Israel axed the LORDE, and sayde: Who shall go vp & be oure captayne of warre agaynst y<sup>e</sup> Cananites? The LORDE sayde: Iuda shall go vp. \* Beholde, I haue deliuered the londe in to his hande. Then sayde Iuda vnto his brother Simeon: Go vp with me in to my lot, and let vs fighte against the Cananites, then wyl I go agayne with the in to thy lot: So Simeon wente with him.

Now whan Iuda wente vp the LORDE deliuered the Cananites and Pheresites in to their hādes, & they slewe tē thousande mē at Besek: & they foude Adoni Besek at Besek, & foughte agaynst him, and slewe the Cananites and Pheresites. But Adoni Besek fled, and they folowed after him: and whan they had ouertaken him, they cut of the thōbes of his handes and fete.

**B** Then sayde Adoni Besek: Thre score and ten kynges with the thombes of their hādes & fete cut of, gathered vp the meate y<sup>e</sup> was lefte vnder my table. † Now as I haue done, so hath God rewarded me agayne. And he was broughte vnto Ierusalē, where he dyed.

But y<sup>e</sup> childrē of Iuda foughte agaynst Ierusalem, and wāne it, † and smote it with the edge of the swerde, and set fyre vpon the cite. Then wente the children of Israel downe, to fighte agaynst y<sup>e</sup> Cananites, y<sup>e</sup> dwelt vpon the mount, and towarde the south, and in the valleys. § And Iuda wente agaynst the Cananites, which dwelt at Hebron. (As for Hebron, it was called Kiriatharba afore tyme) and they smote Sesai, & Achiman, and Thalmai.

**C** And from thence he wente agaynst y<sup>e</sup> inhabitants of Debir (but Debir was called Kiriath Sepher aforetyme.) And Caleb sayde: || He y<sup>e</sup> smyteth Kiriath Sepher, & wynneth it, I wyl geue him my daughter Achsa to wife. Then Athniel the sonne of Kenas, Calebs yongest brother wāne it. And he gaue him his daughter Achsa to wife. And it fortunēd y<sup>e</sup> whan they wēte in, she was counceled of hir housbande, to axe a pece of londe of hir father. And she fell from the asse. Thē sayde Caleb vnto her: What ayleth y<sup>e</sup>? She sayde: Geue

me a blessinge, for thou hast geuen me a south & drye londe, geue me also a watery londe. Then gaue he her a londe that was watery a boue and beneth.

And the childrē of y<sup>e</sup> Kenyite Moses brother in lawe, wente vp out of the ¶ palme cite, with the children of Iuda in to the wylder-nesse of Iuda, that lyeth on y<sup>e</sup> south syde of the cite Arad: \*\* and wente their waye, & dwelt amonge the people. And Iuda wente with his brother Simeon, & they smote the Cananites at Zephath, & damned them, & called the name of the cite Horma. †† Iuda also wanne Gasa with the borders therof, & Ascalon with hir borders, & Accaron with the coastes therof. And the LORDE was with Iuda, so that he conquered the mountaynes: but them that dwelt in the valley coulde he not conquere, because they had yron charettes. And acordinge as Moses had sayde, they gaue Hebron vnto Caleb, which droue out the thre sonnes of Enak. †† Howbeit y<sup>e</sup> children of Ben Iamin droue not out y<sup>e</sup> Iebusites which dwelt at Ierusalem, but y<sup>e</sup> Iebusites dwelt amonge the children of Ben Iamin at Ierusalem vnto this daye.

Likewyse the children of Ioseph wēte vp also vnto Bethel, & the LORDE was with thē. And the house of Ioseph spyed out Bethel (which afore tyme was called Lus) and the watch men sawe a man goinge out of the cite, and saide vnto him: Shewe vs where we maye come in to the cite, §§ & we wyl shewe mercy vpon the. And whan he had shewed them where they mighte come in to the cite, they smote y<sup>e</sup> cite with the edge of the swerde: but they let the man go & all his frendes.

Then wēte the same man vp in to y<sup>e</sup> countre of the Hethites, & buylded a cite, and called it Lus, & so is the name of it yet vnto this daye. And Manasses ||| droue not out Beth Sean with the villages therof, ner Thaenah with the villages therof, ner the inhabitants of Dor with the villages therof: ner the inhabitants of Ieblean with the villages therof, ner the inhabitants of Mageddo with the villages therof, and y<sup>e</sup> Cananites beganne to dwell in the same londe. But whan Israel was mightie, he made the Cananites tributaries, and droue them not out.

\* Iosu. 23. a. † Leu. 24. d. Iudic. 15. c. ‡ Deu. 20. c.  
§ Iosu. 15. d. || Iosu. 15. d. 2 Par. 12. a. 1 Re. 17. c.  
¶ Deu. 34. a. \*\* Nu. 10. d. 1 Re. 15. d. ° Num. 21. a.

†† Iosu. 15. a. † Iosu. 14. d. ‡† Iosu. 15. g. ° Iosu. 16. a.  
§§ Iosu. 2. c. ||| Nu. 33. g. Iosu. 17. c.



"In like maner Ephraim droue not out ſ Cananites that dwelt at Gaser, but the Cananites dwelt amonge them at Gaser.

Zabulon also droue not out the inhabiteurs of Kitron and Nahalol, but ſ Cananites dwelt amonge them, ⁊ were tributaries.

Asser droue not out ſ inhabiteurs of Aco, ⁊ ſ inhabiteurs of Sidon, of Ahelab, of Achsib, of Helba, of Aphik ⁊ of Rehob, but ſ Asserites dwelt amōge the Cananites that dwelt in the lōde, for they droue thē not out.

Nephtali droue not out ſ inhabiteurs of Beth Semes, ner of Beth Anath, but dwelt amonge the Cananites which dwelt in the londe: howbeit they of Beth Semes and of Beth Anath were tributaries.

And the Amorites subdued the childrē of Dan vpon the mountaine, and suffred them not to come downe in to the valley. And the Amorites beganne to dwell vpō mount Heres at Aiolon and at Saalbin. Howbeit ſ hande of ſ house of Ioseph was to sore for them, and they became tributaries. And the border of the Amorites was, as a mā goeth vp towarde Acrabim. and from the rocke, ⁊ from the toppe.

#### The ij. Chapter.

**B**UT there came vp a messaūger of ſ LORDE from Gilgall vnto Bochim, and sayde: I haue caried you vp hither out of Egipte, and broughte you in to the londe that I sware vnto youre fathers, ⁊ saide: \* I wyl neuer breake my couenaunt with you, that ye shulde make no couenaunt with the indwellers of this londe, but breake downe their altares: Neuertheles ye haue not herkened vnto my voyce. Wherefore haue ye done this? Then saide I morouer: I wil not dryue them out before you, that they maye be a fall vnto you, and their goddes a snare. And whan ſ messaūger of the LORDE had spoken these wordes vnto all the children of Israel, the people lifte vp their voyce, ⁊ wepte, and called ſ name of the place Bochim, and offred there vnto the LORDE.

For whan Iosua had sente awaye ſ people, and the childrē of Israel were gone, euery one to his inheritaunce, for to take possession of the londe, tthe people serued the LORDE as longe as Iosua lyued and ſ Elders, which lyued longe after Iosua, and ſ sawe all the

greate workes of the LORDE, which he dyd for Israel.

Now whan Iosua the sonne of Nun, the seruauant of the LORDE, <sup>a</sup>was deed (whan he was an hūdreth and ten yeare olde) they buried him in ſ border of his inheritaunce at Timnath Heres vpon mount Ephraim on the north syde of mount Gaas. And whan all the same generacion was gathered vnto their fathers, there came vp after them another generacion, which knew not the LORDE, ner the workes that he had done for Israel.

"Then wroughte the children of Israel euell before the LORDE, and serued Baalim, and forsoke ſ LORDE the God of their fathers (which broughte them out of the londe of Egipte) and folowed other goddes ⁊ the goddes of the nacions that dwelt rounde aboute them, ⁊ worshipped them, ⁊ displeased the LORDE: for they forsoke ſ LORDE euer more and more, and serued Baal and Astaroth.

Then ſ wrath of the LORDE waxed whote vpō Israel, ⁊ he deliuered thē in to ſ handes of those ſ spoyled thē, that they mighte spoyle them, ⁊ solde thē in to the handes of their enemies rōunde aboute, ⁊ they were not able to withstonde their enemies eny more, but what waye so euer they wolde out, ſ hāde of the LORDE was agaynst thē to their hurte (euen as the LORDE <sup>a</sup>sayde and sware vnto them) and they were sore oppressed.

Now whan the LORDE raysted them vp iudges, which helped them out of the hande of soch as spoyled thē, they folowed not the iudges nether, but wente a whoringe after other goddes, ⁊ worshipped them, and were soone gone out of ſ waye ſ their fathers walked in, to heare the cōmaundementes of the LORDE, ⁊ dyd not as they dyd.

But whan ſ LORDE raysted vp iudges vnto them, the LORDE was with ſ iudge, and helped them out of the hande of their enemies, as longe as the iudge lyued. † For the LORDE had pitie of their complaynte, which they made ouer those ſ subdued thē and oppressed them.

Neuertheles whan the iudge dyed, they turned backe, <sup>a</sup>and marred all more thē their fathers, so that they folowed other goddes to serue them and to bowe them selues vnto

<sup>a</sup> Iosu. 16. b.    \* Deut. 7. a. and 12. a.    † Iosu. 24. f.  
<sup>b</sup> Iosu. 24. f.    <sup>c</sup> Iud. 3. a. 4. a. 6. a.    <sup>d</sup> Deu. 28

‡ Exod. 2. d.    <sup>c</sup> Iud. 3. b.

them: they wolde not fall from their purposes, ner from their obstinate waye.

Therefore waxed the wrath of the LORDE allwaie so whote ouer Israel, that he sayde: For so moch as the people haue transgressed my couenaut, which I commaunded their fathers, & folowe not my voyce, I wil from hence forth dryue out none of the Heythen, whō Iosua lesfe behynde him, whā he dyed, \* that by them I maye proue Israel, whether they wil kepe the waye of the LORDE, to walke therin, as their fathers dyd, or not. Thus the LORDE suffred all these nacions, so that in a shorte tyme he droue them not out, whom he had not geuen ouer in to Iosuas hande.

The iij. Chapter.

**T**HESE are the nacions, whom the LORDE suffred to remayne, y by them he mighte proue Israel, which had no vnderstandinge in the warres of Canaan: onely because y the trybes of the childrē of Israel might knowe & lerne to warre, which afore had no knowlege therof, namely: The fyue lordes of y Philistynes, & all the Cananites, & Sidonians, & the Hethites y dwelt vpon mount Libanus, fro mount Baal Hermon, vntyll a man come vnto Hemath. The same remayned, that Israel mighte be proued by them, that it mighte be knowne whether they wolde herken to the commaundementes of the LORDE, which he commaunded their fathers by Moses.

Now whan the children of Israel dwelt thus amōge the Cananites, Hethites, Amorites, Pheresites, Heuites & Iebusites, † they toke their daughters to wyues, and gaue their daughters vnto their sonnes, & serued their goddes, and wrought wickednes before the LORDE, & forgat the LORDE their God, & serued Baalim & Astaroth. Then y wrath of y LORDE waxed whote ouer Israel, & he solde thē vnder the hāde of Cusan Risathaim kynge of Mesopotamia, & so y childrē of Israel serued Cusan Risathaim viij. yeare.

**B** Thē cried the childrē of Israel vnto the LORDE, & the LORDE raysted thē vp a sauioure which delyuered thē, namely, ‡ Athniel y sonne of Kenas, Calebs yongest brother. And the sprete of the LORDE came vpon him, & he was iudge in Israel, & wente out a

warre fare. And y LORDE delyuered Cusan Risathaim the kynge of Syria in to his hāde, so y his hande was to strōge for him. § Then was the londe in rest fortye yeares. And Athniel the sonne of Kenas dyed.

But the children of Israel dyd yet more euell before the LORDE. Then the LORDE strenghted Eglon the kynge of y Moabites agaynst y childrē of Israel, because they wrought wickednesse before y LORDE. And he gathered vnto him y childrē of Ammon, & the Amalechites, & wete and smote Israel, and conquered the ll cite of the palme trees. And the children of Israel serued Eglon y kynge of y Moabites eightene yeare. Thē cried they vnto the LORDE. And the LORDE raysted thē vp a sauioure, namely Ehud the sonne of Gera y sonne of Iemini, which was a man that mighte do nothinge with his righte hande.

And whā the childrē of Israel sent a present by him vnto Eglon the kynge of the Moabites, Ehud made him a two edged dagger of a spanne longe, & gyrded it vnder his garment vpo his righte thye, & broughte y present vnto Eglon the kynge of y Moabites. As for Eglon, he was a very fat man.

And whan he had delyuered the presente, © he let the people go that had caried the present, and he himselfe turned backe from the Idols at Gilgall, & caused to saye thus (vnto the kynge:) I haue a secrete thinge to tell the O kynge. And he commaunded to kepe sylence, & all they that stode aboute him, wente out from him.

And Ehud came in vnto him. He sat in a syled Sommer perler, which was for him selfe alone. And Ehud saide: I haue somwhat to saye vnto the of God. Thē rose he vp fro his seate. But Ehud put forth his lesfe hande, & toke the dagger from his righte thye, & thrust it in to his bely, so y the hefte wente in also after the blade, & the fatt closed the hefte: for he drue not y dagger out of his bely, & y fylthines departed fro him. But Ehud gat him out at the backe dore, & put to y dore after him, and lockte it.

Now whan he was gone, his seruantes came in, and sawe that the dore of the Sommer perler was lockte, and they sayde: peradventure he is gone to the preuie in the syled Sommer perler.

\* Deut. 8. a. and 13. a.

† Deut. 7. a. and 12. a.

‡ Iud. 1. c.

§ 2 Par. 15. d.

|| Deut. 30. a.

**D** But when they had wayted so löge tyll they were ashamed (for no man opened the perler dore) they toke the keye, and opened it. Beholde, then laye their lorde deed vpon the earth. As for Ehud, he was gotten awaye, whyle they made so longe tariège, & he wente ouer by the Idols, and ranne his waye vnto Seirath.

And whan he came in \* he blewē f̃ trumpet vpō mount Ephraim, and the children of Israel wente with him from the mount, and he before them, and he saide vnto them: Folowe me, for the LORDE hath delyuered the Moabites youre enemies in to youre hande. And they folowed him, & wanne f̃ ferye of Iordane, f̃ goeth towarde Moab, & suffred no man to go ouer, and at f̃ same tyme they smote of the Moabites vpō a ten thousande men, all nobles and men of armes, so that there escaped not one. Thus were the Moabites broughte vnder the hande of the children of Israel at that tyme, and the londe was in rest foure score yeares.

Afterwarde was † Samgar f̃ sonne of Anath, which slewe sixe hundred Philistynes with an oxes gadd, and delyuered Israel also.

#### The iij. Chapter.

**A** **B**UT the children of Israel dyd yet more euell before f̃ LORDE, whan Ehud was dead. And the LORDE solde thē in to the hande of Iabin the kynge of the Cananites, which dwelt at Hazor, & the chefe captayne of his hooste was Sissera, and he dwelt at Haroseth of the Heythen. And the childrē of Israel cried vnto the LORDE: for he had nyne hūdreth yron charettes, and subdued the children of Israel by violence twentye yeare.

At f̃ same tyme was Iudgesse in Israel the prophetisse Debbora, the wyfe of Lapidoth, and she dwelt vnder f̃ palme of Debbora betwene Rama & Bethel, vpon mount Ephraim, and the children of Israel came vp vnto her to the lawe. She sent forth, & called for Barak the sonne of Abi Noam of Kedes Nephtali, and sayde vnto him: Hath not f̃ LORDE the God of Israel cōmaunded the: Go thy waye, and get the vp vnto mount Thabor, & take with the ten thousande men of the children of Nephtali & Zabulon? For I wil make Sissera the chefe captayne of Iabins hoost to come to the vnto f̃ f̃ water of

Cyson, with his charettes and with his multitude, and I wyll delyuere him in to thy hande. Barak sayde vnto her: Yf thou wilt come with me, I wil go: but yf thou wilt not come with me, I wil not go.

She sayde: I wyll go with the: neuerthelesse the prayse shal not be thine in this iourney that thou goest, but f̃ LORDE shal delyuere Sissera in to a womāns hande. So Debbora gat hir vp, and wente with Barak vnto Kedes. Then Barak called Zabulon and Nephtali vnto Kedes, and wēte on fote with ten thousande men. And Debbora wente with him also. As for Heber the Kenyte he was departed from the Kenytes from the children of ‖ Hobab Moses brother in lawe, and had pitched his tent by f̃ Oke of Zaanaim besyde Kedes.

Then was it tolde Sissera, f̃ Barak the sonne of Abi Noā, was gone vp vnto moũt Thabor: & he gathered all his charettes together, nyne C. yron charettes, & all the people f̃ was with him from Haroseth of the Heythē, vnto the water Cyson. Debbora sayde vnto Barak: Vp, this is the daie wherin the LORDE hath delyuered Sissera in to thy hande: for f̃ LORDE shal go forth before f̃. So Barak wente for mount Thabor, and f̃ ten thousande men after him.

But the LORDE discomfited Sissera with all his charettes & hoost, & made thē afrayed of the edge of the swerde before Barak, so f̃ Sissera leapt of his charet, & fled on fote. Neuerthelesse Barak folowed vpon the charettes & the hoost vnto Haroseth of the Heythen, & all Sisseras hoost fell thorow f̃ edge of the swerde, so f̃ not one escaped. As for Sissera, he fled on fote vnto the tente of Iael, f̃ wife of Heber f̃ Kenite. For there was peace betwene kynge Iabin at Hasor, & the house of Heber the Kenite.

Iael wēte forth to mete Sissera, & sayde vnto him: Turne in my lorde, turne in to me, & be not afrayed. And he turned in vnto her in to the tente, & she couered him with a garment. He sayde vnto her: I praye f̃ geue me a litle water to drynke, for I am a thyrst. ¶ Thē opened she a mylke pot, & gaue him to drynke, and couered him. And he sayde vnto her: Stōde in the tente dore, & yf one come & axe, is there eny man here? saye Noman.

\* Nu. 10. a. † Iud. 5. a. ‡ Iud. 5. b.

§ Psal. 82. a. || Nu. 10. d. ¶ Iud. 5. d.

**D** Then Iael the wife of Heber toke a nale of the tente, and an hammer in hir hande, & wente in preuely vnto him, & smote the nale in thorow the temples of his heade, so  $\hat{y}$  he sancke to  $\hat{y}$  earth. As for him, he was fallen on a slomber, and weery, and so he dyed.

But whā Barak folowed after Sissera, Iael wente for to mete him, and sayde vnto him: Come hither, I wil shewe the the man, whom thou sekest. And when he came in vnto her, he sawe Sissera deed, & the nale stickinge in his temples. Thus God broughte downe Iabin the kyng of the Cananites before the children of Israel at that tyme, & the hande of the children of Israel wente & subdued Iabin  $\hat{y}$  kyng of the Cananites, tyll they had roted him out. Then Debhora and Barak the sonne of Abi Noam, sange at the same tyme, and sayde :

The b. Chapter.

**N**OW that ye are come to rest, ye quyetē men in Israel, prayse  $\hat{y}$  LORDE, amonge soch of the people as be fre wyllinge.

Heare ye kynges, & herken to ye prynces: I wyl, I wyl synge to the LORDE, euen vnto the LORDE  $\hat{y}$  God of Israel wil I playe.

\*LORDE, whan thou wentest out from Seir, & camest in from the felde of Edom,  $\hat{y}$  earth quaked, the heauen dropped, and the cloudes dropped with water.

† The hilles melted before the LORDE, Sinai before the LORDE the God of Israel.

In the tyme of † Sanger the sonne of Anath: In the tyme of  $\hat{y}$  Iael the wayes fayled: and they that shulde haue gone in pathes, walked thorow croked wayes.

There was scarcenesse, there was scarcenesse of houszbande men in Israel, vntyll I Debhora came vp, vntyll I came vp a mother in Israel.

God hath chosen a new thinge. He hath ouercome  $\hat{y}$  portes in battayll: and yet was there sene nether shyld ner speare amonge fortye thousande in Israel.

**B** My hert loueth  $\hat{y}$  teachers of Israel: ye  $\hat{y}$  are frewyllinge amonge the people, prayse the LORDE.

Ye that ryde vpō fayre Asses, ye that syt in iudgment and geue sentence, ye that go by the waye, prayse the LORDE.

Whā  $\hat{y}$  archers cried betwene  $\hat{y}$  drawres of

water, then was it spokē of  $\hat{y}$  righteousnes of the LORDE, of the righteousnes of his huszbande men in Israel: then ruled the people of the LORDE vnder the gates.

Vp Debhora vp, get the vp, get the vp, & rehearse a songe. ‖ Arise Barak, & catch him  $\hat{y}$  caughte the, thou sonne of Abinoam.

Then had the desolate the rule with the mightie of the people. The LORDE had  $\hat{y}$  dominion thorow the giauntes.

† Out of Ephraim was their rote against Amalek, and after him Ben Iamin in thy people.

Out of Machir haue teachers ruled, and out of Zabulō are there become gouernours thorow the wrytinge penne.

And out of Isachar there were prynces with Debhora, and Isachar was as Barak in  $\hat{y}$  valley, sent with his people on fote: As for Ruben, he stode hye in his awne consayte, and separated him selfe from vs.

Why abodest thou betwixte the borders, whan thou herdest the noyse of the flockes? because Ruben stode hye in his awne cōsayte, and separated him selfe from vs. **C**

Gilead abode beyonde Iordane, and why dwelt Dan amonge the shippes? Asser sat in the haufen of the see, and tariē in his porcions.

But Zabulons people ioperde their life vnto death: Nephtali also in the toppe of  $\hat{y}$  felde of Merom.

The kynges came & foughte, then foughte  $\hat{y}$  kynges of the Cananites at Thaanah by the water of Megiddo, but spoyle of money broughte they not there from.

From heauē were they foughtē agaynst, the starres in their courses foughte with Sissera.

The broke Cyson ouerwhelmed them, the broke Kedumim, yee the broke Cyson. My soule treade thou vpon the mightie.

Then made the horse fete a ruszshinge together, for the greate violence of their mightie horse men.

Curse the cite of Meros (sayde  $\hat{y}$  angell of the LORDE) curse the citesyns therof, because they come not to helpe  $\hat{y}$  LORDE, to helpe the LORDE to the giauntes. **D**

Blessynge amonge women haue Iael the wife of Heber the Kenite: blessinge haue she in the tente amonge the women.

\*\*Whan he axed water, she gaue him mylke, & broughte forth butter in a lordly dyszshe.

\* Exo. 19. c. Deut. 4. b. † Psal. 96. a. ‡ Iud. 3. d.

§ Iud. 4. c. ‖ Iud. 4. a. ¶ Iud. 3. d. \*\* Iud. 4. c.



She toke holde of the nale with hir hande, ⁊ the smyth hammer with hir righte hande, and smote Sissera, cut of his heade ⁊ pearced and bored thorow his temples.

He bowed him selfe downe at hir fete, he fell downe, and laye there. He sanke downe, and fell at hir fete: whan he had soncke downe, he laye there destroyed.

His mother loked out at the wyndowe, ⁊ cried piteously thorow the trallace: Why tarieth his charet out so lōge, that he cōmeth not? Wherefore do the wheles of his charet make so longe tarienge?

The wysest amōge his ladies answered, ⁊ sayde vnto her: Shulde they not finde ⁊ deuide the spoyle, vnto euery man a fayre mayde or two for a pray, ⁊ partye coloured garnētes of nedle worke to Sissera for a spoyle, partye coloured garmentes of nedle worke aboute the necke for a pray?

Thus all thine enemies must perishe O LORDE: but they that loue the, shal be euen as the Sonne rysinge vp in his mighte.

And the londe had peace fortye yeares.

#### The bi. Chapter.

**A**ND whan the children of Israel dyd euell in the sighte of the LORDE, the LORDE delyuered them vnder the hande of the Madianites vij. yeares. And whā the hande of the Madianites was to mightie ouer the children of Israel, the children of Israel made them clyffes in y mountaynes, and caues and holdes, to defende them selues from y Madianites. And whan Israel sowed eny thinge, y Madianites and Amalechites, and the children towarde the south came vp vpon them, and pitched their tētes agaynst them, and destroyed the increase of the londe downe vnto Gasa, ⁊ let nothinge remayne ouer of the beestes in Israel, nether shepe, ner oxen, ner asses. For they came vp with their cattell and tentes, as it had bene a greate multitude of greshoppers (so that nether they ner their camels mighte be nombred) and fell in to the londe, that they mighte destroye it. Thus was Israel excedinge small before the Madianites. Then cried the children of Israel vnto the LORDE.

**B**ut whan they cried vnto the LORDE because of y Madianites, y LORDE sent the a prophet, which sayde vnto thē: Thus saieth

the LORDE the God of Israel: I caried you out of Egipte, ⁊ broughte you out of y house of bondage, ⁊ delyuered you from the hande of the Egipcians, ⁊ from the hāde of all them that oppressed you, and I haue thrust them out before you, ⁊ geuen you their lōde and sayde vnto you: I am the LORDE youre God. \* Feare not ye the goddesses of the Amorites, in whose londe ye dwell: neuertheles ye haue not herkened vnto my voyce.

And there came an angell of the LORDE, ⁊ sat him downe vnder an Oke at Aphra, which belonged vnto Ioas the father of y Esrites, and his sonne Gedeon was throsshinge wheate in the barne, that he mighte flye awaye before the Madianites.

Then appeared vnto him the angell of y LORDE, and sayde vnto him: The LORDE with y thou mightie giaunte. But Gedeon sayde vnto him: Syr, yf the LORDE be with vs, wherefore is all this then happened vnto vs? And where are all the wonders, which oure fathers tolde vs, ⁊ sayde: The LORDE brought vs out of Egipte? But now hath the LORDE forsaken vs, and delyuered vs in to the hande of the Madianites.

The LORDE turned him vnto him, ⁊ sayde: Go thy waye in this thy strength, thou shalt delyuer Israel out of the hande of y Madianites. I haue sent the. But he sayde: My LORDE, wherewithall shal I delyuer Israel? Beholde, my kynred is the smallest in Manasse, ⁊ I am the leest in my fathers house? The LORDE sayde vnto him: I will be with the, so y thou shalt smyte the Madianites, euen as though they were but one man.

He sayde vnto him: Yf I haue fōūde grace in thy sighte, then make me a token, that it is thou, which speakest with me: go not awaye, tyll I come to y, and brynge a meat-offerynge, to set before the. He sayde: I wyll tary, tyll thou cōmest agayne. And Gedeon wēte, and made ready a kydd, and an Ephā of vneuended floure, and layed the flesh in a maunde, and put the broth in a pot, and broughte it forth vnto him vnder the Oke, and came nye. But the angell of God sayde vnto him: † Take the flesh and the vneuended bred, ⁊ set it vpon the stonye rocke that is here, and poure the broth theron. And he dyd so. Then the angell of the LORDE

\* 4 Re. 17. g. Iere. 10. a.

† Iud. 13. d.

stretched out the staffe that he had in his hande, and with the ende of it he touched the flesh and the vleuended floure: \*and the fyre came out of the rocke, and consumed the flesh and the vleuended floure. And the angell of the LORDE vanyshe out of his sighte.

Now whā Gedeon sawe that it was an angell of † LORDE, he sayde: "O LORDE LORDE, haue I thus sene an angell of † LORDE face to face? The LORDE sayde vnto him: Peace be with the, feare not, thou shalt not dye. Thē Gedeon buylded an altare there vnto † LORDE, & called it: The LORDE of peace. The same stondesth yet vnto this daye at Apra, † belōgeth vnto the father of † Esrites.

And in † same night sayde † LORDE vnto him: Take a fedd bullocke frō amōge thy fathers oxen, & another bullocke of seuen yeare olde, and breake downe the altare of Baall which is thy fathers, and cut downe the groue that stondesth by it, and buylde thou an altare vnto the LORDE thy God aboue vpon the toppe of this rocke, and make it ready, and take the other bullocke, and offre a burnt-offerynge with the wodd of the groue that thou hast hewen downe. Then toke Gedeon ten men of his seruantes, and dyd as † LORDE sayde vnto him: but he was afraied to do this by daye tyme, for his fathers house and the people in † cite, and so he dyd it by nighte.

Now whan the people in the cite rose vp early in the mornyng, beholde, Baals altare was broken, and the groue hewen downe by it, and the other bullocke a burnt-offerynge vpon the altare that was buylded, & one sayde vnto another: Who hath done this? And whan they soughte & made searche, it was sayde: Gedeon the sonne of Ioas hath done it. Thē sayde the people of † cite vnto Ioas: Brynge forth thy sonne, He must dye, because he hath broken Baals altare, and hewen downe the groue therby. But Ioas sayde vnto all them that stode by him: Wyl ye stryue for Baal? Wil ye delyuer him? He † stryueth for him, shal dye this mornyng. Yf he be God, let him auēge him selfe, because his altare is broken downe. From † daye forth was he called Ierubaal, because it was sayde:

Let Baal auenge him selfe, that his altare is broken downe.

Whan † Madianites now & † Amalechites, & the childre toward the south had gathered thē selues together, & were passed thorow (Iordane) & had pitched their tentes in the valley of Iesrael, the sprete of the LORDE endued Gedeon, & he caused the trompet to be blowne, & called (the house of) † Abieser, that they shulde folowe him: & he sent messaungers vnto all Manasse, & called them, † they shulde folowe him also: and he sent messaungers likewise vnto Asser & Zabulon & Nephtali, which came vp to mete him.

And Gedeon sayde vnto God: Yf thou wilt delyuer Israel thorow my hande, as thou hast saide, thō wil I laye a flese of woll in the court: yf † dew be onely vpon † flese, & drye vpon all the grounde, then wyl I perceaue, that thou shalt delyuer Israel thorow my hande, as thou hast sayde. And it came so to passe. And whan he rose vp early on the morow, he wrāge † dew out of the flese, and fylled a dyszshe full of water. And Gedeon sayde vnto God: † Be not wroth at me, that I speake yet this one tyme, I wyl proue yet but once with the flese, let it be drye onely vpon the flese, and dew vpon all the grounde. And God dyd so the same night: so that it was drye onely vpon the flese, and dew vpon all the grounde.

The vij. Chapter.

THEN Ierubaal (that is Gedeon) gat him vp early, & all the people that was with him, and pitched their tentes besyde the well of Harod, so that he had the hoost of the Madianites on the north side behynde the hyll of More in the valley. But the LORDE sayde vnto Gedeon: The people that be with † are to many for me to delyuer Madian in to their hande, lest Israel boost them selues agaynst me, and saye: My hande hath delyuered me. Cause a proclamacion now to be made in the eares of the people, and saye: † He that feareth, and is afraied, let him turne backe, and get him soone fro mount Gilead. Then returned there of the people aboute a two and twenty thousande so that there was left but ten thousande.

And the LORDE sayde vnto Gedeon.

\* Gen. 15. d. † Re. 18. c.      † Exo. 33. d. Iud. 13. d.  
† Iud. 8. a.      † Gen. 18. d.

† Iud. 6. f.      † Deu. 20. b.    1 Mac. 3. g.

The people are yet to many: brynge them downe to the water, there wyl I proue them for y: and of whom I saye that he shal go with the, the same shal go with the: but of whō I saie that he shal not go with the, the same shall not go. And he broughte the people vnto y water. And the LORDE sayde vnto Gedeon: Whosoer licketh of the water with his tūge, as a dogg licketh, make him stonde asyde and lykewyse who soeuer falleth downe vpo his knees to drynke. Then was the nombre of them that had licked out of the hande to the mouth, thre hundreth men. And the LORDE sayde vnto Gedeon: Thorow the thre hūdreth which haue licked, wyl I delyuer you, and geue ouer the Madiānites in to thy hāde: As for the other people, let them go euery one vnto his place.

And they toke vytayles with them for y people, and their trompettes: but the other Israelites let he go, euery one vnto his tente. And he strengthened himselfe with the thre hundreth men, and the Madiānites hoost laye before him beneth in the valley. And the same night sayde the LORDE vnto him: Vp, and go downe in to the hoost, for I haue geuen them ouer in to thy hande. But yf thou be afrayed to go downe, then let thy seruauunt Pura go downe with the vnto the hoost, y thou maiest heare what they saie: after that shalt thou be bolde, and thy honde stronge, that thou mayest go downe in to the hoost.

Than wente Gedeon downe with his seruauunt vnto y vttemost parte of y watchmē of armes y were in y hoost. And y Madiānites and Amalechites, and all the children of the south, had layed them selues beneth in the valley, as a multitude of greshoppers, and their Camels were not to be nombred for multitude, euē as the sonde on y see shore. Now whan Gedeon came, beholde, one tolde another his dreame, ⁊ sayde: Beholde, I haue dreamed a dreame: Me thoughte a bakē barleye lofe came rollinge downe to y hoost of y Madiānites: and whan it came to the tente, it smote it, and ouerthrew it, and turned it vpsyde downe, so that the tente fell. Then answered the other: That is nothinge els then y swerde of Gedeon the sonne of Ioas y Israelite: God hath geuē ouer the Madiānites with all the hoost in to his hande.

Whan Gedcon herde this dreame tolde, ⁊

the interpretacion of it, he worshipped, and came agayne in to the hoost of Israel, and sayde: Vp, for the LORDE hath delyuered y hoost of the Madiānites in to youre hāde. And he deuyded the thre hundreth men in to thre partes, and gaue euery one a trompet in his hande, and emptye pytchers, and lampes therin, and sayde vnto them: "Loke vnto me, and do ye euē so, and beholde, whā I come to the vttemost parte of the hoost, euen as I do, so do ye also. Whan I blowe y trompet, and all that are with me, then shal ye blowe y trōpettes also rounde aboute all the hoost, and saye: Here the LORDE ⁊ Gedeon. Thus came Gedeon and the thre hundreth men with him vnto the vttemost parte of y hoost (aboute the tyme whan the mydwatch begyneth) and waked vp the watchmē, and blew with the trompettes, and smote asunder the pitchers in their handes.

So all the thre companies blew with y trompettes, and brake the pitchers. But the lampes helde they in their lefte hande, and the trompettes in their righte hāde, so that they blew, and cried: Here the swerde of the LORDE and Gedeon. And euery one stode in his place aboute the hoost. Then ranne all the hoost, and cried and fled. And whyle the thre hundreth men blew the trompettes, y LORDE broughte it so to passe, that \*euery mans swerde in all y hoost was agaynst another, and the hoost fled vnto Bethsitha Zereratha, and vnto the border of the playne of Mehohab besyde Tabath. And y men of Israel of Nephtali, of Asser, ⁊ of Manasse cried, and folowed vpon the Madiānites.

And Gedeon sent messaungers vp vnto all mount Ephraim, sayenge: Come downe against the Madiānites, and stoppe the water from them vnto Beth Bara and Iordane. And then cryed all they that were of Ephraim, and stoppde the water from them vnto Bethbara and Iordane, and toke two prynces of the Madiānites Oreb and Zeb, and slewe Oreb vpon the rocke of Oreb, and Zeb in the wynepresse of Zeb, and folowed vpon the Madiānites, and broughte the heades of Oreb and Zeb, vnto Gideon ouer Iordane.

#### The viij. Chapter.

AND the men of Ephraim sayde vnto him: Wherefore hast thou done this vnto

\* Iud. 9. g.

\* 1 Re. 14. c. 2 Pa. 20. d.

vs, that thou hast not called vs, whā thou wentest forth to fight agaynst ſ Madianites? and they chode sore with him. But he sayde vnto them: What haue I done now that is like youre acte? Is not the aftergadderynge of Ephraim better then the whole haruest of Abieser? \* God hath delyuered ſ prynces of the Madianites Oreb and Zeb in to youre hande, how coulde I do that ye haue done? Whā he had sayde this, their blast was swaged from him.

Now whan Gedeon came vnto Iordane, he wente ouer with the thre hundred mē that were with him, and they were weery, and folowed vpon their chace. And he sayde vnto the men of Sucoth: I praye you geue the people that are with me, some loaues of bred (for they are weery) that I maye folowe vpon Zebea and Salmana the kinges of the Madianites.

But the rulers of Sucoth sayde: Are the handes of Zebea and Salmana in thy handes already, that we must geue bred vnto thy men of warre? Gedeon sayde: Well, whan the LORDE delynereth Zebea and Salmana in to my hāde, I wyll threshs he youre flesh with thornes of the wyldernes and with breares. And from thence he wente vp vnto Penuel, and spake euen so vnto them. And the mē of Penuel gaue him like answer as they of Sucoth. And he sayde also vnto the men of Penuel: Yf I come peaceably agayne, I wil breake downe this tower.

As for Zebea and Salmana, they were at Karkar, and their hoost with them vpon a fyftene thousande, which were all that were left of the whole hoost of the children of the Easte: for there were fallen an hundred and twente thousande, that coulde drawe the swerde.

And Gedeon wente vp by the waye, where they dwell in the tentes on the east side of Nobah and Iakbeha, and smote the hoost, for the hoost was careless, and mystrusted nothinge. And Zebea and Salmana fled, but he folowed after them, and toke ſ two kynges of the Madianites Zebea and Salmana, and put all the hoost in feare.

Now whan Gedeon ſ sonne of Ioas came agayne frō the battayll out of ſ east, he toke a lad of the men of Sucoth, and examyned him, which wrote him vp the names of the rulers of

Sucoth, and their Elders, euē thre score and seuentene men.

And he came to the men of Sucoth, and sayde: Beholde, here is Zebea and Salmana, cōcernynge whō ye laughed me to scorne, and sayde: Are the handes of Zebea and Salmana in thy hādes all ready, that we must geue bred vnto thy men which are weery? And he toke the Elders of the cite, and thornes out of the wildernes, and breres, and caused ſ men of Sucoth to be torne therewith. \* And the tower of Penuel brake he downe, and slewe the men of the cite.

And he saide vnto Zebea and Salmana: What maner of mē were they whō ye slewe at Thabor? They sayde: They were euen like the, and goodly men, as yf they had bene a kynges childrē. He sayde: They were my brethren, euen my mother sonnes: As truly as the LORDE lyueth, yf ye had lettē them lyue, I wolde not slaye you.

And he saide vnto his first borne sonne Iether: Stonde vp, and slaye them. Howbeit the lad drue not out his swerde, for he was afrayed, for so moch as he was yet but a lad. Zebea and Salmana sayde: Stonde thou vp, and slaye vs, for as the man is, soch is also his strēgth. So Gedeon arose, and slewe Zebea and Salmana, and toke the ornamentes that were aboute their Camels neckes.

Then sayde certayne in Israel vnto Gedeon: Be thou lorde ouer vs, thou and thy sonne, and thy sonnes sonne, for so moch as thou hast delyuered vs from ſ hande of ſ Madianites. Neuertheles Gedeon saide vnto them: I wil not be lorde ouer you, nether shal my sonne be lorde ouer you, but the LORDE shalbe lorde ouer you.

Gedeon sayde vnto them: One thinge I desyre of you, Euery man geue me the earinge that he hath spoyled. (For in so moch as ſ men were Ismaelites, they had earinges.) They sayde: Them wyll we geue the. And they spred out a cloth, and euery man cast the earinge theron that he had spoyled. And the golden earinges which he requyred, had in weight, a thousande and seuen hundred Sycles of Golde, besyde the spanges and cheynes, and scarlet rayment which the kynges of the Madianites dyd weere, and besyde the neckbandes of their Camels. And Gideon made a cote armour therof, and set it in his

\* Iudi. 6. g.

\* 3 Re. 12. d.



cite at Aphra. And all Israel wente there a whoringe after it, and it turned to an occasion of fallinge vnto Gedeon and his house.

Thus were  $\text{f}$  Madianites brought downe before the children of Israel, and lifte vp their heade nomore: and the londe was in rest fortye yeares, as lōge as Gedeon lyued.

And Ierubaal the sonne of Ioas wētē  $\text{t}$  dwelt in his house. "And Gedeon Had thre score  $\text{t}$  ten sonnes, which were come out of his thye: for he had many wyues. And his concubyne which he had at Sichē, bare him a sonne also, whom he called Abimelech. And Gideon the sonne of Ioas dyed in a good age,  $\text{t}$  was buried at Aphra in  $\text{f}$  sepulchre of his father Ioas the father of the Esrites.

But when Gedeon was deed, the childrē of Israel turned backe, and wente awhoringe after Baalim, and made a couenaunt with Baal Berith,  $\text{f}$  he shulde be their God. And  $\text{f}$  childrē of Israel thoughte not on  $\text{f}$  LORDē their God, which had delyuered them frō the hande of their enemies rounde aboute: and they shewed not mercy vnto the house of Ierubaal Gedeon, accordinge to all the good that he had done vnto Israel.

#### The ix. Chapter

**A**BIMELECH the sonne of Ierubaal, wente vnto Sichē to his mothers brethren,  $\text{t}$  spake vnto them,  $\text{t}$  to all the kynred of his mothers fathers house, and sayde: I praye you speake in the eares of all the men at Sichem: What is better for you, that thre score and ten men all children of Ierubaal shulde be lordes ouer you, or that one man shulde be lorde ouer you? Remembre also that I am youre bone and youre flesh.

Then spake his mothers brethrē all these wordes for him, in  $\text{f}$  eares of all  $\text{f}$  men at Sichem. And their hert enclined to Abimelech, for they thoughte: He is oure brother: and gaue him thre score and ten syluerlinges out of  $\text{f}$  house of Baal Berith. And with them Abimelech hyred men that were vagabundes and of light condicions, which folowed him. And he came to his fathers house vnto Aphra, and slew his brethren the children of Ierubaal,<sup>a</sup> euen thre score men and tē vpon one stone. But Iotham the yongest sonne of Ierubaal remayned ouer, for he was hydd. And all the men of Sichem, and all the house

of Millo gathered them selues together, and wente and made Abimelech kynge by the Oke that stondesth at Sichem.

When this was tolde Iotham, he wente, and stode vpon the toppe of mount Grism, and lifte vp his voyce, cried, and sayde: Heare me ye men of Sichem, that God maye heare you also. \*The trees wente to anointe a kinge ouer them, and sayde vnto the Olyue tre: Be thou oure kynge. But the Olyue tre answered them: Shall I go and leaue my fatnesse (which both God and men commende in me) and go to be puft vp aboute the trees? Then sayde the trees vnto the fygge tre: Come thou and be kynge ouer vs. But the fygge tre sayde vnto thē: Shal I leaue my swetnes and my good frute, and go to be puft vp aboute the trees? Then sayde the trees vnto the vyne: Come thou and be oure kinge. But the vyne sayde vnto them: Shal I leaue my swete wyne, which reioyseth God and men, and go to be puft vp aboute the trees? Thē sayde all the trees vnto the thorne buszshe: Come thou, and be kynge ouer vs. And the thorne buszshe sayde vnto the trees: Yf it be true,  $\text{f}$  ye anoynte me to be kynge ouer you, thē come, and put youre trust vnder my shadowe. Yf no, then go fyre out of the thorne buszshe,  $\text{t}$  cōsume  $\text{f}$  Ceder trees of Libanō.

Yf ye haue done right now and iustly,  $\text{f}$  ye haue made Abimelech to be kynge: and yf ye haue done well vnto Ierubaal and to his house, and haue done vnto him as he deserued vnto you. Which (euen his father) foughte for youre sakes, and ioperde his lyfe, to delyuer out of the Madianites hāde, euē you, which are rysen vp this daye agaynst my fathers house,  $\text{t}$  haue slaine his childrē, thre score personnes  $\text{t}$  ten vpon one stone, and haue made you a kynge (euen Abimelech the sonne of his handmaide) ouer the men at Sichem, for so moch as he is youre brother.

Yf ye haue done right now and iustly vnto Ierubaal and his house this daye, then reioyse ouer Abimelech, and let him reioyse ouer you. Yf no, then go fyre out from Abimelech, and cōsume the men of Sichem and the house of Millo: And fyre go out also frō the men of Sichem, from the house of Millo, and consume Abimelech. And Iothā (whan he had spoken this out) fled, and gat him out of

<sup>a</sup> 4 Re. 10, a.

<sup>b</sup> 2 Par. 21, a.

\* 2 Par. 25, c. 4 Esd. 4, b.

the waye, and wente vnto Ber, and dwelt there because of his brother Abimelech.

Now whan Abimelech had reigned three yeaere ouer Israel, \*God sent an euell mynde betwene Abimelech and the men of Sichem (for the men of Sichem despyed Abimelech), and rehearsed the wronge done to the sonnes of Ierubaal, and their bloude, and layed it vpon Abimelech their brother which slewe them, and vpon the men of Sichem that strengthed his hande therto, that he mighte slaye his brethren.

And the men of Sichem set an hynder watch vpon the toppes of the mountaynes, and spoyled all them that walked nye them by the waye, and it was tolde Abimelech. But there came Gaal the sonne of Ebed and his brethren, and entred in to Sichem, and the men of Sichem put their trust in him, and wete out in to the felde, and gathered their vnyardes, and pressed them, and made a daunce, and wente in to their gods house, and ate and dranke, and cursed Abimelech.

And Gaal & sonne of Ebed sayde: Who is Abimelech? and what is Sichem, that we shulde serue him? Is he not the sonne of Ierubaal, and hath set Sebul his seruaut ouer the men of †Hemor the father of Sichem? Wherefore shulde we serue him? Wolde God the people were vnder my hãde, & I mighte put downe Abimelech.

And it was tolde Abimelech: Increase thine hooste, and departe. For Sebul the chefe ruler of the cite, whan he herde the wordes of Gaal & sonne of Ebed, he was wroth fully displeased, and sente message secretly to Abimelech, and caused to saye vnto him: Beholde, Gaal the sonne of Ebed and his brethren are come to Sichem, and make the cite to be agaynst the.

Arise therefore by nyght, thou and thy people that is with the, and laye wayte for thẽ in the felde: and tomorow whan the Sonne aryseth, get the vp soone, and fall vpon the cite: and yf he and the people that is with him come out vnto the, thẽ deale with him, as thyne hande fyndeth.

Abimelech stode vp by nyght, and all the people that was with him, and layed wayte for Sichem with foure companies of men of warre. And Gaal the sonne of Ebed wete out and stode at the dore of the gate of the cite.

But Abimelech gat him vp out of the hinder watch, and the people that was with him. Now whan Gaal sawe the people, he sayde vnto Sebul: Beholde, there commeth a people downe from the toppe of & mount. Sebul saide vnto him: Thou seist & shadowe of the mountaines as though they were mē. Gaal spake yet more and sayde: Beholde, there commeth a people downe from & myddes of the londe, & one bonde of men cōmeth by the waye to & witch Oke. Thẽ sayde Sebul: Where is now thy mouth & sayde: Who is Abimelech, that we shulde serue him? Is not this & people, whom thou hast refused? Go forth now, and fighte with him.

Gaal wente forth before the citesyns of Sichem, and foughte with Abimelech. But Abimelech chased him, so that he fled, and there fell many slayne euen vnto the gate of the cite. And Abimelech abode at Aruma. But Sebul droue awaye Gaal and his brethren, so that they must not remayne at Sichem. Vpon the morowe wente the people forth in to & felde. Whā this was tolde Abimelech, he toke the people, and parted them in to thre bōdes of men, and wayted for thẽ in the felde. Now whan he sawe & the people wete out of the cite, he rose agaynst thẽ, and smote them.

Abimelech and & company of men that was with him, fell vpon them, and stepte vnto the dore of the porte: but the other two companies fell vpon all them that were in the felde, and slewe them. Thẽ foughte Abimelech agaynst the cite all & same daye, and wanne it, and slewe the people that was there in, and brake downe & cite, and sowed salt thereon.

Whan all the men of the tower of Sichem herde this, they wente in to a stronge holde of & house of their God Berith. But whan Abimelech herde, that all the men of the tower of Sichem had gathered thẽ selues together, he wente vp vnto mount Zelmon, and all the people that was with him, and toke an axe in his hãde, and hewed downe a braunch of a tre, and toke it vp, & layed it vpon his shulder, and sayde vnto all the people that was with him: † As ye haue sene me do, make ye haist, and do euen so as I. Then all the people hewed downe euery one a braunch, and folowed Abimelech: and they layed them to the holde, and set fyre vpon them agaynst them and the holde: and all the men of the tower of Sichem

\* Esa. 45. a. † Gen. 34. a.

‡ Iud. 7. c.

dyled thorow the smoke and fyre, vpon a thousande men and wemen.

As for Abimelech, he wete vnto Thebetz, and layed sege vnto it, and wanne it. But in the myddes of the cite, there was a stronge tower, vnto the which all the men and wemen, and all the citesyns of the cite fled, and shutt it after them, and clymmed vp to the toppes of the tower. Then came Abimelech vnto the tower, and foughte agaynst it, and came nye vnto the dore of the tower, that he might burne it with fyre. \* But a woman cast a pece of a mylstone vpon Abimelechs heade, and brake his brane panne. Then Abimelech in all the haist, called the seruauant that bare his wapen, and sayde vnto him: Drawe out thy swerde, and kyll me, that it be not sayde of me: A woman hath slayne him. Then his seruauant thrust him thorow, and he dyled. When the Israelites which were with him, sawe, y Abimelech was deed, they gatt them awaye euery one vnto his awne place.

Thus God recompenced Abimelech the euell that he had done vnto his father, whā he slewe his thre score and ten brethren: like wyse all the euell of the men of Sichem, dyd God rewarde them vpon their heade: and so the t curse of Iotham y sonne of Ierubaal came vpon them.

#### The x. Chapter.

AFTER Abimelech there rose vp another sauoure in Israel, Thola a man of Isachar, and the sonne of Pua, the sonne of Dodo. And he dwelt at Samir vpō the mount Ephraim, and iudged Israel thre and twentye yere, and died, and was buried at Samir.

After him stode vp one Iair a Gileadite, and iudged Israel two and twentye yere, and had thirtie sonnes,† rydinge vpon thirtie asses foales: and had thirtie cities, whose names are Hauoth Iair (that is, the cities of Iair) vnto this daye, and lye in Gilead. And Iair dyled, and was buried at Camon.

But the children of Israel wrought wickednes in the sighte of the LORDE, and serued Baalim and Astaroth, and the goddesses of Siria, and the goddesses of Sidon, and the goddesses of Moab, and the goddesses of y children of Ammon, and the goddesses of the Philistines, and forsoke y LORDE, and serued him not. Then

was y wrath of y LORDE fearce vpon Israel, and he gaue the ouer vnder the hāde of the Philistynes, and of the children of Ammō. And they vexed and oppressed y children of Israel eightene yere longe, all the children of Israel that were beyonde Iordane in the londe of the Moabites, which lyeth in Gilead. The children of Ammon also wente ouer Iordane, and fought agaynst Iuda, Ben Iamin, and agaynst the house of Ephraim, so that Israel was very sore troubled.

Then cryed the children of Israel vnto the LORDE, and sayde: We haue synned agaynst the, for we haue forsaken oure God, ⁊ serued Baalim. But the LORDE sayde vnto the childrē of Israel: Did not the Egipcias, the Amorites, the children of Ammon, y Philistines, the Sidonians, the Amalechites and Maonites oppresse you, and I helped you out of their hande, whan ye cryed vnto me? Yet haue ye forsaken me, and serued other goddesses? Therefore wyll I helpe you nomore. † Go youre waye, and crye vpon the goddesses whom ye haue chosen, let them helpe you in the tyme of youre trouble.

But the childrē of Israel sayde vnto the LORDE: We haue synned, do thou vnto vs what pleaseth the, onely delyuer vs at this tyme. And they put the straunge goddesses frō them, and serued the LORDE, And his soule had pytie on the mysery of Israel.

And the children of Ammon called them selues together, and pitched in Gilead: But the children of Israel gathered them selues together also, and pitched at Mispa. And y people of the chefest of Gilead sayde amōge them selues: Who so euer begynneth to fight agaynst the children of Ammon, shalbe heade ouer all them that dwell in Gilead.

#### The xi. Chapter.

I EPHTHAE a Gileadite was a valeaūt a man of armes, but an harlottes childe. Gilead begat Iephthae. But whan the wyfe had borne children vnto Gilead, and the same wyues childrē were waxē greate, they thrust out Iephthae, and sayde vnto him: Thou shalt not be heire in oure fathers house, for thou art another womāns sonne. Thē fled he from his brethrē, and dwelt in the londe of Tob. And there resorted vnto him vagabūdes, and wete out with him. And after a certayne

\* 2 Ro. 11. c.    † 1 Reg. 31. a.    † Par. 11. a.    † Iud. 9. c.

† Iud. 12. c.    § Deut. 32. e.    Iere. 2. a.



tyrne foughte the children of Ammon with Israel.

Now whā the childrē of Ammon foughte thus with Israel, the Elders wente from Gilead to fetch Iephthae out of the londe of Tob, and sayde vnto him: Come, and be oure cap-  
 33 tayne, and fight agaynst the children of Ammon. But Iephthae sayde vnto the Elders of Gilead: Are not ye they that hate me and haue thrust me out of my fathers house, and now come ye to me whan ye are in trouble?

The Elders of Gilead sayde: Therefore come we now againe vnto the, that thou mayest go with vs, and fighte agaynst the children of Ammon, and be oure capayne ouer all that dwell in Gilead. Iephthae sayde vnto the Elders of Gilead: Yf ye fetch me agayne to fighte agaynst the childrē of Ammon, and the LORDE deluyuer them before me shal I then be youre heade? The Elders of Gilead saide vnto Iephthae: The LORDE be hearer betwene vs, yf we do not as thou hast sayde. So Iephthae wēte with the Elders of Gilead. And the people made him heade and duke ouer them. And Iephthae spake all this before the LORDE at Misa.

Then sente Iephthae messaungers to the kyng of the children of Ammon, and caused to saye vnto him: What hast thou to do with me, that thou cōmest vnto me to fight agaynst my londe? The kyng of the childrē of Ammō answered Iephthae messaungers Because that Israel toke awaye my londe (whan they departed out of Egipte) from Arnon vnto Iabock, and vnto Iordane: geue it me agayne now therefore peaceably.

34 But Iephthae sent yet mo messaungers to ſ kyng of the children of Ammon, which sayde vnto him: Thus sayeth Iephthae: Israel hath taken no londe, nether from the Moabites ner from the children of Ammon: for when they departed out of Egipte, Israel walked thorow the wyldernes vnto the reed see, and came to Cades, and † sent messaungers to the kyng of the Edomites, and sayde: Let me go thorow thy londe. But the kyng of ſ Edomites wolde not heare thē. They sent lykewyse vnto the kyng of the Moabites, which wolde not also. Thus Israel abode in Cades, and compased the lōde of the Edomites and Moabites, and came on the eastsyde of the londe of the Moabites and pitched

beyonde Arnon, and came not within the coaste of the Moabites. † For Arnon is the border of the Moabites.

And Israel sent messaungers vnto Sihon the kyng of the Amorites at Heszbón, and caused to saye vnto him: Let me go thorow thy londe vnto my place. Neuertheles Sihon wolde not trust Israel to go thorow the border of his londe, but gathered all his people, and pitched at Iahza, and foughte with Israel. Howbeit the LORDE God of Israel gaue Sihon with all his people in to Israels hāde, so that they slewe them. Thus Israel conquered all the londe of the Amorites that dwelt in ſ same countre. And they toke possessiō of all the borders of the Amorites, from Arnon vnto Iabok, and from ſ wyldernes vnto Iordane. So ſ LORDE God of Israel drone awaye the Amorites before his people of Israel, and wilt thou cōquere them? Is it not so, yf thy God Camos gaue the oughte to possesse, woldest thou not possesse it? What so euer the LORDE oure God hath geuē vs before vs to possesse, that shal we conquere and take in possession.

Hast thou better right (thinkest thou) thē 35 ſ Balac the sonne of Ziphor, the kyng of ſ Moabites? Dyd he euer go to lawe or fighte agaynst Israel? Though Israel haue dwelt now vpō a thre hūdreth yeaere in Hesbón, and in the vyllages therof, in Aroer and in the vyllages therof, and in all the cities that lye by Arnon. Why dyd not ye rescue it at the same tyne? I haue not offended the, and thou doest me euell to fighte agaynst me. The LORDE geue sentence this daie betwene Israel and the children of Ammon.

Neuertheles the kyng of the children of Ammon wolde not heare ſ wordes of Iephthae, which he sent vnto him. Then came ſ sprete of the LORDE vpon Iephthae, and he wente thorow Gilead and Manasse, and thorow Misa which lieth in Gilead, and fro Misa that lieth in Gilead, vnto ſ children of Ammon.

And Iephthae vowed a vowe vnto the LORDE, and sayde: ¶ Yf thou wilt deluyuer the childrē of Ammon in to my hande, what so euer commeth (first) out at the dore of my house in my waye, whan I returne agayne peaceably from the childrē of Ammon, that same shalbe the LORDES, and I wyl offre it for a burntofferynge.

\* Deu. 2. a. † Num. 20. b. ‡ Num. 21. c.

\* Deut. 2. d. § Nu. 22. a. Deut. 23. a. || Mar. 6. c.



So Iephthae wente vpon the children of Ammon, to fighte against them. And ȝ LORDE gaue them in to his hande, and he smote thẽ from Aroer tyll thou comest vnto Minnith, euen twenty cities, and vnto the playne of ȝ vynyardes a very greate slaughter, and thus were the children of Ammon subdued before the children of Israel.

Now whan Iephthae came to Mispa vnto his house, beholde, his daughter wente out to mete him with tabrettes and daunces: and she was his onely childe, ȝ he had els nether sonne ner daughter. And whan he sawe her, he rente his clothes, ȝ sayde: Alas my doughter, thou makest my hert sorowfull, and discomfortest me: for I haue opened my mouth vnto the LORDE, and can not call it agayne.

C She sayde: My father, yf thou hast opened thy mouth vnto the LORDE, then do vnto me as it is proceded out of thy mouth, accordinge as the LORDE hath auēged the of thyne enemies the children of Ammon. And she sayde vnto hir father: Do this for me, geue me leue to go downe vpō the mountaynes two monethes, that I maye bewepe my virginite with my playfeeres. He sayde: Go thy waye. And he let her go two monethes. Then wente she with her playfeeres, and bewayled hir mayden heade vpon the mountaynes. And after two monethes she came agayne vnto hir father. And he dyd vnto her accordinge as he had vowed. And she had neuer bene in daunger of eny man. And it was a custome in Israel, that the daughters of Israel shulde go euery yere, and mourne for the daughter of Iephthae the Gileadite, foure dayes in the yere.

#### The xij. Chapter.

A ND they of Ephraim made insurrection, ȝ wente northwarde, ȝ sayde vnto Iephthae: \*Wherefore wētest thou to the battayll agaynst the children of Ammon, ȝ hast not called vs, that we mighte go with the? We wil burne thy house and the with fyre. Iephthae sayde vnto thẽ: I and my people had a greate matter with ȝ children of Ammon, and I cried vpon you, but ye helped me not out of their handes. Now whan I sawe ȝ there was no helper, I put ȝ my soule in my honde, and wente agaynst the children of

Ammon, and the LORDE deliuered them in to my hande. Wherefore come ye vp to me, to fighte agaynst me?

B And Iephthae gathered all the men in Gilead, ȝ foughte agaynst Ephraim. And the men in Gilead smote Ephraim, because they sayde: Ye Gileadites are as they ȝ fle awaye before Ephraim, (and dwell) amōge Ephraim ȝ Manasse. And the Gileadites toke ȝ ferye of Iordane from Ephraim. Now whā one of ȝ fugityue Ephraites dyd saye: Let me go ouer, ȝ men of Gilead sayde: Art thou an Ephraite? yf he answered: No, they bad him saye: Schiboleth, ȝ he sayde: Siboleth, ȝ could not speake it righte: then they toke him, ȝ slew him at ȝ ferye of Iordane, so ȝ the same tyme there fell of Ephraim two ȝ fortye M. Iephthae iudged Israel sixe yeares. And Iephthae ȝ Gileadite dyed, ȝ was buried in one of the cities of Gilead.

C After him iudged Israel one Ebzan of Bethleem, which had thirtie sonnes and as many daughters: and his thirtie daughters gaue he forth to mariage, and thirtie daughters toke he from without for his sonnes, and iudged Israel seuen yeaere, and died, and was buried at Bethleem.

After him iudged Israel one Elon a Zabulonite, ȝ he iudged Israel ten yeaere, ȝ was buried at Aialon in the londe of Zabulon.

After him iudged Israel one Abdō a sonne of Hillel, a Pirgathonite, which had fortye sonnes, ȝ thirtie neuies (ȝ which rode vpō seuentye Asses foales) and he iudged Israel eighte yeaere, and dyed, ȝ was buried at Pirgathon in the londe of Ephraim vpon the mount of the Amalechites.

#### The xiiij. Chapter.

A ND the children of Israel wroughte A more euell before the LORDE, ȝ the LORDE gaue them ouer in to the hādes of the Philistynes fortye yeaeres.

But there was a man at Zarga, of one of ȝ kynreds of the Danites, named Manoah, and his wife was vnfrutefull ȝ bare him no children. And the angell of the LORDE appeared vnto ȝ woman, ȝ sayde vnto her: Beholde, thou art baren, ȝ bearest not: but thou shalt conceaue, ȝ beare a sonne. Take hede therefore, ȝ thou drynke no wyne ner stronge drynke, and ȝ thou eate no vncleane thinge, for thou

\* Iud. 8. a.

† Psal. 118. o.

‡ Iud. 10. a.

§ Iud. 10. b.

shalt conceaue, and beare a sonne, \*vpō whose heade there shal come no rasoure: for ſ childē shal be a Nazaree of God, euen from his mother wombe, and shall begynne to deliuer Israel out of the hande of the Philistynes.

33 Then came ſ woman and tolde hir husbāde, ⁊ sayde: There came a mā of God vnto me, ⁊ his proporcion was to lōke vpon as an angell of God, very terrible, so ſ I axed him not whence he came, ⁊ whither he wolde: nether tolde he me his name. But he sayde vnto me: beholde, thou shalt conceaue ⁊ beare a sonne: drynke no wyne therefore ner strōge drynke, ⁊ eate no vnclane thinge: † for the childē shal be called a Nazaree of God, euen frō his mother wombe vnto his death.

Then Manoah prayed the LORDE, ⁊ sayde: Oh LORDE, let ſ man of God whom thou hast sent, come to vs agayne, ſ he maye enfourme vs what we shall do vnto the childē which shalbe borne. And God herde the voyce of Manoah, ⁊ the angell of God came to his wife agayne. But she sat in ſ felde, and hir huszbāde Manoah was not with her. Thē ranne she in all the haist, ⁊ tolde hir huszbāde, ⁊ saide vnto him: beholde, ſ man hath appeared vnto me, ſ came to me to daye.

24 Manoah gat him vp, ⁊ wente after his wife, and came to the man, and sayde vnto him: Art thou ſ man that spake to the woman? He sayde: Yee. And Manoah sayde: whā it cometh to passe that thou hast sayde, what shal be the maner and worke of ſ childē? The angell of the LORDE sayde vnto Manoah: He shal kepe him from all that I tolde the woman: he shal not eate that which cometh of the vyne, and shal drynke no wyne ner stronge drynke, and eate no vnclane thinge: ⁊ all that I haue cōmaunded her, shal he kepe.

Manoah sayde vnto ſ angell of the LORDE: let vs holde the here (I praye the) we will prepare a kydd for the. Neuertheles ſ angell of the LORDE answered Manoah: ⁊ Though thou kepest me here, yet wyll I not eate of thy bred. But yf thou wilt make a burntofferynge vnto the LORDE, thou mayest offre it. (For Manoah wist not that it was an angell of the LORDE.) And Manoah sayde vnto the angell of the LORDE: What is thy name, that we maye prayse ſ,

whan it commeth now to passe, that thou hast sayde? But the angell of the LORDE sayde vnto him: ‡ Why axest thou after my name, which is wonderfull?

Then toke Manoah a kyd and a meatofferynge, ⁊ layed it vpō a rocke vnto the LORDE, ¶ which doth ſ wonders him selfe. But Manoah and his wife behelde it. And whā the flamme wente vp from ſ altare towardē heauen, the angell of the LORDE ascēded vp in the flamme of the altare. Whan Manoah ⁊ his wife sawe ſ, they fell downe to ſ earth vpō their faces. And the angell of ſ LORDE appeared nomore vnto Manoah ⁊ his wife. Thē knewe Manoah, that it was an angell of the LORDE, and he sayde vnto his wife: ¶ We must dye the death, because we haue sene God. But his wife answered him: Yf the LORDE wolde haue slaine vs, he had not receaued the burntofferynge and meat-offerynge of oure handes: nether had he shewed vs all these thinges, ner letten vs heare soch as is now come to passe.

And the woman broughte forth a sonne, and called his name Samson. And the childē grewe, and the LORDE blessed him. And the sprete of the LORDE begāne to be with him in the tentes of Dan, betwene Zarga and Esthaol.

#### The xiiij. Chapter.

25 **S**AMSON wente downe vnto Thimnath, ⁊ there he sawe a woman amōge the daughters of ſ Philistynes. And whan he came vp, he tolde his father ⁊ his mother, ⁊ sayde: I haue sene a woman amōge the daughters of the Philistynes, I praye you geue me the same to wife. His father ⁊ his mother sayde vnto him: Is there not a woman amōge the daughters of thy brethren, ⁊ in all thy people, but thou must go ⁊ take a wife amōge the Philistynes, which are vncircumcised?

Samson sayde vnto his father: Geue me this womā, for she pleaseth myne eyes. But his father ⁊ his mother knewe not ſ it came of the LORDE, ⁊ that he soughte an occasion agaynst the Philistynes. For the Philistynes reigned ouer Israel at ſ same tyme. So Samson wente downe with his father and with his mother vnto Thimnath.

\* 1 Reg. 1. b. † Matt. 2. d. ‡ Tob. 12. d.  
§ Gen. 32. e. Exo. 3. c.

¶ Psal. 71. c. and 135. a. ¶ Exo. 33. d. Iud. 6. e.

**B** And when they came to the vynyardes of Thimnath, beholde, there came a yonge roa-  
 inge Lyon against him. And the sprete of the  
 LORDE came vpon him, and he rente him  
 in peces, euen as a kydd is parted a sunder,  
 and yet had he nothinge at all in his hāde, and  
 he tolde it not vnto his father & his mother.

Now whan he came downe, he spake with  
 the woman, and she pleased Samsons eyes.  
 And after certayne dayes he came agayne, to  
 receaue her, & wente out of ſ waye, that he  
 mighte se ſ deed carcas of the lyon: and be-  
 holde, in ſ lyons carcas there was a swarme  
 of beyes, and hony: and he toke of it in his  
 hande, and ate therof by the waye: and wēte  
 vnto his father and to his mother, and gaue  
 them to eate also. But he tolde them not,  
 that he had taken the hony out of the lyons  
 carcas.

**C** And whan his father came downe to the  
 woman, Samson made a feast there, as the  
 yonge men vsed to do. And whan they sawe  
 him, they gaue him thirtie companyons to be  
 with him. Samson sayde vnto them: I wil  
 expresse a darke sentence vnto you, yf ye  
 expounde me the same with in these seuen  
 dayes of the feast, I wyll geue you thirtie  
 shertes, and thirtie chaunge of raymente.  
 But yf ye can not expounde it, then shall ye  
 geue me thirtie shertes, & thirtie chaunge of  
 rayment. And they sayde vnto him: Shewe  
 forth thy ryddle, let vs heare it. He sayde  
 vnto them: Meate wente out from the deu-  
 ourer, and swetenesse from the mightie.  
 And in thre dayes they coule not expounde  
 the ryddle.

Vpon the seuenth daye they sayde vnto  
 Samsons wife: Persuade thy huszbāde, that  
 he tell vs what the ryddle meaneth, or els we  
 shal burne the and thy fathers house with fyre.  
 Hauē ye called vs hither, to brynge vs to  
 pouerte? Then wepte Samsons wife before  
 him, and sayde: Thou art displeased at me,  
 and louest me not: thou hast expressed a  
 darke sentence vnto the children of my people,  
 and hast not tolde it me.

**D** But he sayde vnto her: Beholde, \* I haue  
 not tolde it vnto my father and mother, and  
 shulde I tell it the? And she wepte before  
 him those seuen dayes, whyle they had ſ feast.  
 But on the seuēth daye he tolde it her, for  
 she was so importune vpon him. And she ex-

pounded the darke sentence vnto the children  
 of her people. Then sayde the men of the  
 cite vnto him vpon the seuenth daye or euer  
 the Sonne wente downe: What is sweter then  
 hony? What is stronger then the lyon? But  
 he sayde vnto thē: Yf ye had not plowed with  
 my calfe, ye shulde not haue founde out my  
 ryddle. And the sprete of ſ LORDE came  
 vpon him, and he wente downe vnto Ascalon,  
 and slewe thirtie men of them, & toke their  
 spoyles, and gaue chaunge of rayment vnto  
 thē, ſ had expounded the ryddle. And he  
 was wrothfully displeased, & wente vp vnto his  
 fathers house. As for Samsons wife, she was  
 geuen vnto one of his companyons, which  
 belonged vnto him.

### The rb. Chapter.

**I**T fortunēd after certayne daies aboute the  
 wheate haruest tyme, ſ Samson visited  
 his wife with a kydd. And whā he thoughte,  
 I wyl go to my wife in to the chamber, hir  
 father wolde not let him in, and sayde: I  
 thoughte thou wast displeased at her, and I  
 gaue her vnto thy frende. But she hath a  
 yonger sister which is more beutyfull then  
 she, let ſ same be thine for her. Thē sayde  
 Samson vnto thē: I haue once gottē a righte  
 occasion agaynst the Philistynes, I wyl do you  
 displeasure.

And Samson wēte and caught thre hun-  
 dreth foxes, and toke fyre brandes, and  
 festened one tayle to another, and put euer a  
 fyre brande betwene two tayles, and kynled  
 the same with fyre, and let them go amonge  
 the Philistynes corne, and thus he brent ſ  
 stoukes and the stondinge corne, and ſ vyn-  
 yardes, and the olyue trees.

Then sayde the Philistynes: Who hath  
 done this? And they sayde: Samson the  
 husbāde of the Thimnites daughter, because  
 he toke awaye his wife from him, and gaue  
 hir vnto his frende. Then wente the Philis-  
 tynes vp, and brent her and hir father also  
 with fyre.

But Samson sayde vnto them: I can suffre  
 you to do this, neuertheles I wyl be auēged  
 vpon you my selfe, and then wyl I leaue of.  
 And he smote them sore both vpō the shulders  
 & loynes: and wēte downe, & dwelt in the stone  
 clyffe at Etam. Then wente the Philistynes  
 vp, and layed sege vnto Iuda, & pitched at  
 Lechi. But they of Iuda sayde: Wherfore

\* Iud. 14. b.

are ye come vp against vs? They answered: we are come vp to bynde Samson, & we maye do vnto him, as he hath done vnto vs.

Then wete there thre M. men of Iuda downe to the stone clyffe of Etam, & sayde vnto Samson: Knowest thou not that the Philistynes raigene ouer vs? Wherefore hast thou done this then vnto vs? He sayde: As they dyd vnto me, so haue I done vnto the agayne. They sayde vnto him: We are come downe to bynde the, & to delyuer & in to the hãde of the Philistynes. Samson sayde vnto the: Then sweare & promyse me, & ye wyll not slaye me. They answered him: We wyll not kyll the, we wil but bynde the, & delyuer the in to their hande, & wyl not slaye &. And they bounde him with two new coardes & caried him from the stone. And whan he came vnto Lechi, the Philistynes shouted, and rãne vnto him. But & sprete of & LORDE came vpon him, & the coardes aboute his armes were like thredes burnt in the fyre, so & the bondes were lowsed from his hondes.

And he founde the cheke bone of a deed asse: then put he forth his hande, and toke it, & slewe a thousande men therwith: And Samson sayde: With an olde asses cheke bone, yee euẽ with the cheke bone of an asse haue I slayne a thousande men. And whan he had sayde &, he cast & cheke bone out of his hande, & called the place Ramath Lechi. But whã he was sore a thyrst, he called vpõ the LORDE, & saide: Soch greate health hast thou geuẽ by the hãde of thy seruauent, but now must I dye a thyrst, & fall in to & hande of & vncircũcised. Thẽ God opened a gome tothe in & chekebone, so & water wete out: & whan he dranke, his sprete came agayne, & he was refrezshed. Therefore vnto this daye it is yet called & well of & cheke bone of him & made intercession. And he iudged Israel in the tyme of the Philistynes twẽtye yeare.

#### The xvi. Chapter.

SAMSON wente vnto Gasa, & there he sawe an harlot, & laye with her. Thẽ was it saide vnto the Gasites: Samson is come hither. And they compased him aboute, & caused to laye wayte for him prenelly, & watched all the nigte in the gate of & cite, & all that nigte they helde them styll, & sayde: Abyde, tomorew whan it is lighte, we wyll

slaye him. But Samson laye vnto mydnighte, then rose he at mydnighte, & toke holde on both & syde portes of & gate of the cite, with both the postes, & lifte them out with the barres, & layed them vpon his shulders, & bare them vp to & toppe of & mount ouer agaynst Hebron.

After this he fell in to the loue of a woman by & broke of Sorek, whose name was Dalila, vnto whom the prynces of the Philistynes came vp, and sayde vnto her: Persuade him, and loke wherin he hath soch greate strẽth, & how we maye ouercome him, & we mighte bynde him & subdue him, so wyll we geue the euery man a M. and an C. syluerlinges. And Dalila sayde vnto Samson: I praye the tell me, wherin thy greate strẽth is, & how thou mightest be bounde to be subdued. Samson sayde vnto her: Yf I were bounde with seũe roapes of fresh senowes, which are not yet dried vp, I shulde be weake, and as another man. Thẽ the prynces of the Philistynes broughte vp vnto her seuen new roapes, which were not yet dried vp. And she bounde him therwith. (But there was wayte layed for him besyde her in the chamber) and she sayde vnto him: The Philistynes vpon the Samson. Neuertheles he brake the roapes in sunder, euẽ as a twyned threde breaketh, whan it hath catched the heate of the fyre. And it was not knowne wherin his strength was.

Then sayde Dalila vnto Samson: beholde, thou hast begyled me & dyssembled with me: tell me yet, wherwithall mayest thou be bounde? He answered her: Yf they bounde me with new coardes, wherwith no laboure hath bene done, I shulde be feble, & as another man. Then toke Dalila new coardes, & bounde him withall, and sayde: The Philistynes vpõ the Samson (but there was wayte layed for him in the chamber.) And he brake them from his armes, euen as it had bene a threde.

Dalila sayde vnto him: Yet hast thou begyled me & dessembled with me: O tell me yet, wherwithall mightest thou be bounde? He answered her: Yf thou playtest seũe hayrie lockes of my heade together in a fyllet, and fastenest them in with a nayle (I shulde be weake.) And she saide vnto him: The Philistynes vpõ the Samson. But he awaked out of his slepe, & drue out & playted hayrie lockes with the nale and the fyllet.



**D** The sayde she vnto him: How cast thou saye  $\hat{y}$  thou louest me, where as thine hert is not yet with me? Thre tymes hast thou disceaused me, and not tolde me wherin thy greate strength is. So whan she was euery daye importune vpon him with her wordes,  $\tau$  wolde not let him haue rest, his soule was faynte euen vnto the death,  $\tau$  he shewed her his whole hert,  $\tau$  sayde vnto her: \* There came neuer rasoure vpon my heade, for I am a Nazaree of God fro my mothers wombe. Yf I were shauen, my strength shulde departe fro me, so that I shulde be weake, and as all other men. Now whan Dalila sawe that he had opened all his hert vnto her, she sent  $\tau$  called for the prynces of the Philistynes,  $\tau$  sayde: Come yet once vp, for he hath opened his whole hert vnto me.

**E** The came the prynces of the Philistynes vp vnto her,  $\tau$  broughte the money with them in their handes. And she made him to slepe vpon hir lappe,  $\tau$  called one which shoue of the seuē hayrie lockes of his heade. And she beganne to vex him. Thē was his strength departed frō him. And she sayde vnto him: The Philistynes vpon the Samson. Now whā he awoke out of his slepe, he thoughte: I wil go forth as I haue done afore tyme,  $\tau$  ease my selfe,  $\tau$  knewe not  $\hat{y}$  the LORDE was departed from him. But the Philistynes toke him,  $\tau$  put out his eyes, and broughte him downe to Gasa,  $\tau$  bounde him with fetters, and made him to grynde in the preson. But the heer of his heade beganne to growe agayne, where it was shauen of.

**F** Whan  $\hat{y}$  prynces of the Philistynes were gathered together, to make a greate sacrifice vnto Dagon their god, and to be ioyfull, they sayde: Oure god hath delyuered Samson oure enemye in to oure hande. Like wyse whan  $\hat{y}$  people sawe him, they prayed their god,  $\tau$  sayde: Oure god hath delyuered in to oure handes oure enemye,  $\hat{y}$  destroyed oure londe,  $\tau$  slewe many of vs. Now whan their hert was ioyfull, they sayde: Let vs fetch Samson, that he maye make some pastyme before vs. Then fetched they Samson out of the preson,  $\tau$  he made pastyme before them. And they set him betwene two pilers. But Samson sayde vnto the lad  $\hat{y}$  led him by the hande: Let me touche the pilers wher vpon the house stondeth,  $\hat{y}$  I maye leane there vnto. As for

$\hat{y}$  house, it was full of men  $\tau$  wemen. All the prynces of the Philistynes were there also, and vpon the rofe were aboute a thre thousande men and wemen, which behelde what pastyme Samson made.

But Samson called vpon the LORDE,  $\tau$  **G** sayde: O LORDE LORDE, thinke vpon me,  $\tau$  strength me but this once O God I beseke the,  $\hat{y}$  for both myne eyes I maye auēge me on the Philistynes. And he toke holde of  $\hat{y}$  two mydpilers, that the house stode vpon  $\tau$  was holden by, the one in his righte hāde,  $\tau$   $\hat{y}$  other in his lefte,  $\tau$  saide: My soule dye with the Philistynes,  $\tau$  he bowed him selfe mightely. Then fell the house vpon the prynces  $\tau$  vpon all the people that were therin, so that there were mo of  $\hat{y}$  slayne which dyed in his death, thē he slewe whyle he lyued. Then came his brethren downe and all his fathers house, and toke him, and caried him vp, and buried him in the graue of his father Manoah betwene Zarga and Esthaol. He iudged Israel twentye years.

#### The xviij. Chapter.

**T**HERE was a man vpō mount Ephraim, **A** named Micha, which sayde vnto his mother: The thousande and hundreth syluerlinges which thou hast taken vnto the,  $\tau$  sworne, and spoken of before myne eares: beholde,  $\hat{y}$  same money is by me, I haue taken it vnto me. Then sayde his mother: The blessinge of the LORDE haue thou my sonne. So he gaue his mother the thousande  $\tau$  hundreth syluerlinges agayne. And his mother saide: That money haue I sanctified vnto the LORDE with my hande for my sonne, to make a molten ymage: therefore I geue it the agayne. Neuertheles he delyuered  $\hat{y}$  money agayne vnto his mother.

Then toke his mother two hundreth syluerlinges,  $\tau$  put them forth to  $\hat{y}$  goldsmith, which made a molten ymage,  $\hat{y}$  was afterwarde in Michas house. And thus the man Micha had a gods house,  $\tau$  made an ouerbode cote,  $\tau$  Idols, and fylled  $\hat{y}$  handes of one of his sonnes,  $\hat{y}$  he mighte be his prest.  $\dagger$  At  $\hat{y}$  tyme was there no kynge in Israel,  $\tau$  euery man dyd the thinge  $\hat{y}$  was righte in his awne eyes. There was a yōge man of Bethleem Iuda, amōge the kynreds of Iuda, and he was a Leuite, and was a straunger there. The

\* Num. 6. a. Iud. 13. a.

$\dagger$  Iud. 18. a. and 21. d.

same wente out of the cite of Bethleem Iuda, to walke whither he coulede.

**C** And whā he came vp to mount Ephraim vnto the house of Micha, to go on his iourney, Micha axed him: Whence comest thou? He answered him: I am a Leuite of Bethleem Iuda, and am walkynge where I can. Micha sayde vnto him: Tary with me, thou shalt be my father and my prest, I will geue the euery yeaere ten syluerlinges and thy appoynted raymēt, and meate and drynke: and the Leuite wēte on. And the Leuite agreed to abyde with the man: and he helde the yonge mā, as one of his owne sonnes. And Micha fylled the Leuites hande, that he mighte be his prest, and so he was in Michas house. And Micha sayde: I am sure the LORDE wyll do me good now, that I haue a Leuite to my prest.

The xviij. Chapter.

**A**T that tyme was there no kynge in Israel. And ſ trybe of ſ Danites soughte them an enheritaunce to dwell in, \* for vnto that daie there was no enheritaunce fallen vnto them amonge the trybes of Israel. And the childrē of Dan sent out of their kynreds fyue captaynes (which were men of armes) from Zarga and Esthaol, to spye and search out the londe. And they sayde vnto them: Go' youre waie, and search out the londe. And they came vp to mount Ephraim in to ſ house of Micha, and taried there all nighte. And whyle they were there with Michas huszsholde, they knewe ſ voyce of the yonge man the Leuite, and sayde vnto him: Who broughte ſ hither? What makest thou here? and why woldest thou come hither?

**33** He answered thē: Thus & thus hath Micha done vnto me, & hath hyred me to be his prest. They sayde vnto him: Oaxe at God, ſ we maye perceaue, whether oure iourney which we go, shal prospere well or not. The prest answered them: Go youre waye in peace, youre iourney ſ ye go, is before the LORDE. Then the fyue men wente their waye, & came vnto Lais, and sawe that the people which was therin, dwelt sure, euen as ſ Sidonians, at rest, and carelesse, and that there was no lorde in the londe to vexe them, and were farre from the Sidoniās, and had nothinge to do with eny man.

\* Iosu. 19. d.

And they came to their brethrē to Zarga and Esthaol. And their brethren saide vnto them: How is it with you? They sayde: Arise, let vs go vp vnto them, for we haue sene the londe, ſ it is a very good londe: make haist therefore, & be not slacke to go, that ye maye come to take possession of the londe. When ye come, ye shall come to a carelesse people, and the londe is wyde: for God hath delyuered this place in to youre hande, where nothinge wanteth of all ſ is vpon earth.

Then wente there thence out of the kynreds of Dan from Zarga and Esthaol, sixe hundreth men ready wapened to ſ battayll, and wente vp, and pitched at Kiriath Iearim in Iuda: therefore called they the same place, ſ hoost of Dan, vnto this daye, which is behinde Kiriath Iearim.

**D** And frō thence they wēte vp vnto mouēt Ephraim, and came to the house of Micha. Then answered the fyue men that wēte out to spye the londe of Lais, & sayde vnto their brethren: Knowe ye not that in these houses there is an ouerbody cote, Idols, & molten ymages? Now maye ye lōke what ye haue to do. They departed thence, and came to the house of the yonge man the Leuite in Michas house, and saluted him frēdly. But the sixe hundreth men, which were of ſ children of Dan, stode ready harnesssed before ſ gate. And the fyue men that were gone out to spye ſ londe, wēte vp, and came thither, and toke the ymage, the ouerbody cote, & the molten Idols. In the meane whyle stode ſ prest at the gate, with the sixe hundreth readye harnesssed.

**35** Now whā these were come in to Michas house, and toke the ymage, the ouerbody cote, and the molten Idols, the prest sayde vnto them: What do ye? They answered him: Holde thy peace, and laye thine hande vpon thy mouth, and go with vs, ſ thou mayest be oure father & prest. Is it better for the to be prest in one mans house, then amonge a whole trybe & kynred in Israel? This pleased the prest well, & he toke both the ouerbody cote, and the Idols, and the ymage, and came in amonge the people. And when they turned them and wente thence, they sent their children, and catell, and soch precious thynges as they had, before them.

**37** When they were come farre now from the house of Micha, the men ſ were in Michas

houses gathered the together by Michas house, and folowed the childre of Dan, and cried vpon the childre of Dan. They turned their faces aboute, and sayde vnto Micha: What ayleth the, the thou makest soch a crienge? He answered: Ye haue taken awaye my goddes, and the prest, and are goinge youre waie, and what haue I behynde? What is here? And yet ye saye vnto me: What ayleth the? But the childre of Dan saide vnto him: Let not thy voyce be herde amonge vs, that some wrothfull man thrust not at the, and so thy soule and the soule of thy house be destroyed. So the childre of Dan wete on their waye. And Micha, whan he sawe they were to stronge for him, turned backe, and came agayne to his house.

But they toke that Micha had made, and the prest whom he had, and came vnto Laish, to a quyet carelesse people, and slewe them with the edge of the swerde, and burnt the cite with fyre, and there was no man to deliuer them: for they laye farre fro Sidon, and had to do with no man. And they laye in the valley, which is besyde Beth Rehob. Then buylded they the cite, and dwelt therin, and called it Dan, after the name of their father Dan, whom Israel begat. And the cite was called Laish afore tyme.

And the children of Dan set vp the ymage for them, and Ionathan the sonne of Gerson the sonne of Manasse, and his sonnes were prestes amonge the trybe of the Danites, vnto the tyme they were led awaye captiue out of the londe. And thus they set amonge the the ymage of Micha, which he had made, as longe as the house of God was at Silo.

#### The xix. Chapter.

At the same tyme was there no kynge in Israel, and there was a man of Levi, which was a straüger besyde mouthe Ephraim, and had taken him a concubine of Bethleem Iuda to wife. And whan she had played the harlot besyde him, she ranne fro him to hir fathers house vnto Bethleem Iuda, and was there foure monethes longe. And hir husband gat him vp, and wente after her, to speake freely with her, and to fetch her againe, and had a seruauit and a couple of asses with him. And she led him in to hir fathers house. But whan the damsels father sawe him, he was

glad, and receaued him: and his father in lawe, the damsels father kepte him, so that he taried three dayes with him: thus they ate and dröke, and remayned there all nighte.

But on the fourth daye he gat him vp early, and wolde go his waye. Then sayde the damsels father vnto his sonne in lawe: Refresh thine hert first with a morsell of bred, and then shal ye go. And they sat them downe, and ate and drouke both together: Then sayde the damsels father vnto the man: Oh tarye all nighte, we maie refresh thine hert. But the man arose, and wolde nedes go. And his father in lawe constrayned him to tarye all nighte. On the fifth daye in the mornynge he gat him vp, and wolde be gone. Then sayde the damsels father: I praye the comforte thine hert, and let vs tarye till the daye be farther past, and so they ate both together.

And the man gat him vp, and wolde go with his concubine and with his seruauit. But his father in lawe the damsels father, saide vnto him agayne: Lo, the daye is spent, and it begynneth to be euen, tarye all night: beholde, here is lodginge yet this daye, abyde here this night, it shal refresh thine hert: to-morrow by times get you vp, and go youre waye vnto thy tent. Neuertheles the man wolde not tary, but gat him vp, and wete his waye, and came ouer agaynst Iebus (that is Ierusalem) and his couple of asses ladde, and his concubine with him.

Now whan they were come nye vnto Iebus, the daye fell fast awaye. And the seruauit saide vnto his master: I praie you go on, and let vs turne in to this cite of the Iebusites, and tarye therin allnight. Notwithstandinge his master sayde vnto him: I wil not turne in to the cite of the aleauntes, that are not of the children of Israel, but I wyl go ouer vnto Gibeon. And he sayde vnto his seruauit: Go thou before, that we maye come to some place, and tarye at Gibeon or at Ramah allnight. And they wente on and walked, and the Sonne weite downe vpon the harde by Gibeon, which lyeth in the trybe of Ben Iamin: and they turned in there, they mighte come in, and tarye at Gibeon all nighte. But whan he came in, he sat him downe in the strete of the cite: for there was woman that wolde lodge them in his house that night.

And beholde, then came there an olde man

\* Ios. 19. d.    + 4 Re. 17. a.

† Gen. 18. a.    Psal. 105. b.

from his worke out of the felde in the euen-  
 inge: and he was also of mount Ephraim, and  
 a straunger at Gibeā: but *ſ* mē of that place  
 were *ſ* childrē of Iemini. And whan he liſte  
 vp his eies, *ʒ* ſawe the ſtraunger in the ſtrete  
 he ſayde vnto him: Whither wilt thou go? *ʒ*  
 whence cōmeſt thou? He answered him: We  
 are goinge on oure iourney from Bethleē  
 Iuda, vntyll we come beſyde mount Ephraim,  
 whēce I am, and wente vnto Bethleem Iuda,  
 and now I go vnto *ſ* houſe of *ſ* LORDE *ʒ*  
 no mā wil harbarow me. We haue ſtrawe  
 and prouēder for oure aſſes, and bred and  
 wyne for me and thy handmayden, and for the  
 yonge man which is with thy ſeruaunt, ſo *ſ*  
 we wante nothinge.

*ſ* The olde man ſayde: Peace be with the:  
 what ſoener thou wanteſt, thou findeſt it with  
 me, onely tarye not in the ſtrete all nighte.  
 And he broughte him in to his houſe, and  
 gaue the aſſes prouender: and they waſhed  
 their fete, and ate *ʒ* dronke. And whā their  
 hert was now ioyfull, the men of the cyte, the  
 children of Belial, came, and compaſed the  
 houſe rounde aboute, and ruſſhed at *ſ* dore,  
 and ſayde vnto *ſ* olde man, which was the  
 good man of *ſ* houſe: Bringe out the mā  
 which is come in to thy houſe, that we maye  
 knowe him.

\*But the good man of the houſe wente  
 forth to them, and ſayde vnto them: Oh no  
 my brethren, do not ſo wickedly, conſideringe  
 this man is come in to my houſe: Oh do not  
 ſoch folye. Beholde, I haue a daughter yet a  
 virgin, and this man hath a cōcubine, thoſe  
 wil I brynge forth vnto you, that ye maye  
 humble them, and do with them as ye lyke:  
 but do not ſoch foly vnto this man. Neuer-  
 theles the men wolde not herken vnto him.  
 Then toke *ſ* man his concubine and broughte  
 her forth vnto them: and they knewe her, and  
 deahte ſhamefully with her all *ſ* night vntill  
 the mornynge. And whan the mornynge  
 brake on, they let her go.

*ſ* Then came the woman early in the morn-  
 ynge, and fell downe at the dore of the māſ  
 houſe that her lorde was in, and laye there  
 tyll it was light. Now whan hir lorde roſe  
 vp in the mornynge, and opened the dore of  
 the houſe, and wente forth to go on his jour-  
 ney, beholde, his concubine laye at the dore  
 of the houſe, and hir handes vpon the tres-

holde. He ſaide vnto her: ſtonde vp, let vs  
 go. Neuertheles ſhe gaue him no anſwere.  
 Thē toke he her vp vpon his aſſe, gat him vp,  
 and wente vnto his place.

Now whan he came home, he toke a ſwerde,  
 and helde his concubine, and cut her with  
 the bones and all in to twolue peces, and ſent  
 them in to all the coaſtes of Iſrael. Who ſo  
 euer ſawe it, ſayde: Soch a thinge hath not  
 bene done ner ſene, ſence the tyme that *ſ*  
 children of Iſrael departed out of the londe  
 of Egipte, vnto this daye. Now as concern-  
 ynge this, take youre advyſement, and geue  
 youre counceill, and ſhew it forth.

### The xx. Chapter.

**T**HEN wente the children of Iſrael out *ʒ*  
 and gathered a congregacion together  
 as one man, frō Dan vntill Bersaba, and from  
 the londe of Gilead vnto the LORDE to  
 Miſpa: and there came together of all the  
 quarters of the people, and of all the trybes  
 of Iſrael in to the congregacion of the people  
 of God, foure hundreth thouſande fote men  
 that drue out *ſ* ſwerde. But the children of  
 Ben Iamin herde, how that *ſ* children of  
 Iſrael were gone vp vnto Miſpa. And the  
 children of Iſrael ſayde: Tell vs, how hap-  
 pened this euell?

Then answered the Leuite the huſzbande  
 of the woman that was ſlayne, and ſayde: I  
 came to Gibeā in Ben Iamin with my concu-  
 byne, to tary there allnight, then the cytesius  
 of Gibeā gat them vp agaynst me, and com-  
 paſed me aboute in the houſe by night, and  
 thoughte to ſlaye me, and defyled my cōcu-  
 byne, ſo that ſhe dyed: then toke I my cōcu-  
 byne, and cut her in peces, and ſent the peces  
 in to euery countre of the inheritaunce of  
 Iſrael: for they haue done an abhominacion  
 and folye in Iſrael. Beholde, here are ye  
 children of Iſrael: aduſe you well, and take  
 this matter in hande.

So all the people gat them vp as one mā, *ʒ*  
 and ſayde: Nomā ſhal go in to his tente, ner  
 departe to his houſe, but this wil we do now  
 agaynst Gibeā: Let vs caſt lot, and take ten  
 men of an hundreth, and an hundreth of a  
 thouſande, and a thouſande of ten thouſande,  
 out of all *ſ* trybes of Iſrael, *ſ* they maie take  
 fode for *ſ* people, to come *ʒ* do with Gibeā  
 Ben Iamin, acordynge to their folye which  
 they haue done in Iſrael. Thus all the men



of Israel beyng confederate, gathered them selues together as one man vnto the cite: and the trybes of Israel sent men vnto all the kindreds of Ben Iamin, and caused to saye vnto them: What maner of wickydues is this, that is done amonge you? Delyuer here therfore the men the children of Belial at Gibeā, that we maye put them to death, and do awaye the euell out of Israel. Neuertheles the children of Ben Iamin wolde not folowe the voyce of their brethren the children of Israel, but gathered them selues out of ʒ cities vnto Gibeā, to go forth in battayll agaynst the children of Israel.

C And the same daye were there nombred of the children of Ben Iamin out of the cities, sixe and twentye thousande men, that drue the swerde, beside the citesyns of Gibeā of whom there were tolde seuē hundreth chosen men. And amōge all this people there were chosen out seuē hundreth men, which vsed not the right hande but the lefte, and yet with the slyng coulde they touch an heer, and not mysse. But the men of Israel, beside them of Bē Iamin, were nōbred foure hūdreth thousande, which drue the swerde, ʒ were all men of armes. And the children of Israel arose, and wente vp to the house of God (in Silo) and axed at God, and sayde: Who shall go vp for vs to beginne the battayll with ʒ children of Ben Iamin? The LORDE saide: Iuda shall begynne.

So the children of Israel gat thē vp in ʒ mornige, ʒ pitched ouer agaist Gibeā, ʒ euery man of Israel wēte out to fighte with Ben Iamin, and set them selues in aray to fighte agaynst Gibeā. Then fell the children of Ben Iamin out of Gibeā, and slewe the same daye amonge Israel two ʒ twentye thousande to the grounde.

D But the people of the men of Israel comforted them selues, and made them ready to fighte yet more in the same place, after they had prepared them selues the daye afore. And the children of Israel wente vp, and wepte before the LORDE vntyll the euenyng, and axed at the LORDE, ʒ sayde: Shall we go eny more to fighte with oure brethren the children of Ben Iamin? The LORDE sayde: Go vp vnto them. And whan the children of Israel gat them vp to the childrē of Ben Iamin on ʒ next daye, the Ben Iamites fell out of Gibeā agaynst them the same daye, and

slewe yet eightene thousande of ʒ children of Israel to the grounde, which all drue the swerde.

Then wente all the children of Israel vp, and all the people, and came to the house of God, and wepte, and taried there before the LORDE, ʒ fasted that daye vntyll the euen, and offred burntofferings and deedofferings before the LORDE. And the children of Israel axed at the LORDE (the Arke of the couenaunt of God was there at that tyme, and Phineas the sonne of Eleazar the sonne of Aaron stode before him at the same tyme) ʒ they sayde: Shal we go forth eny more to fighte with oure brethren the childrē of Ben Iamin, or shal we leaue of? The LORDE sayde: Go vp, tomorow wyll I delyuer them in to youre handes.

And the children of Israel set a preuy watch agaynst Gibeā rounde aboute, and so the children of Israel wente vp to the children of Ben Iamin on the thirde daye, and set them selues in aray agaynst Gibeā like as the other two tymes afore. Thē came the children of Ben Iamin out agaynst the people, ʒ brake out of the cite, ʒ beganne to slaye certayne wounded of the people (like as the other two times afore) in the felde vpon two stretes: wherof one goeth towarde Bethel, the other vnto Gilead vpon a thirtiye men in Israel. Then thought the childrē of Ben Iamin: They are smytten before vs like as afore. But the childrē of Israel sayde: Let vs flye, that we maie prouoke them out of the cite in to the hye stretes.

Then all the men of Israel gat them vp from their place, and prepared them selues vnto Baal Thamar. And the hinder watch of Israel brake out of their place, from ʒ caue of Gaba, and came vnto Gibeā, twentye thousande chosen men out of all Israel, so that it was a sore battayll: but they knewe not that the euell shulde happen vnto them. Thus the LORDE smote Ben Iamin before the children of Israel, so that the same daye the children of Israel destroyed syue ʒ twentye thousande and an hundreth men in Ben Iamin, which all drue the swerde.

F For whan the childrē of Ben Iamin sawe that they were smitten, the men of Israel gaue them rowne (to flye). For they trusted to the watch, which they had sett by Gibeā. And the watch made haist also, ʒ brake forth

vnto Gibeā, and wente vpon it, and smote all the cite with the edge of ſwerde. They were appoynted betwene them selues the men of Israel and the hynder watch, to fall vpon them with the swerde, whan the smoke of the cite arose. Now whan the men of Israel turned them in the battayll, and Ben Iamin beganne to smyte the wounded in Israel vpon a thirtie men, and thoughte, they are smytten before vs, like as in the battayll afore, then beganne there a piler of smoke to arise vp from the cite. And Ben Iamin looked behinde them: and beholde, the flamme of ſ cite wente vp vnto heauen. And the men of Israel turned them, and were feare vpon ſ men of Ben Iamin: for they sawe that the euell wolde happen vnto them.

And they turned them before the men of Israel in the waye to the wyldernesse, but the battayll folowed vpon them. And them of the cite destroyed they amonge them. And they compased Ben Iamin rounde aboute, and folowed vpon them vnto Menuah, and trode them downe tyll afore Gibeā eastwarde. And there fell of Ben Iamin eightene thousande men, which were all men of armes.

Whan the remnaunt of Ben Iamin sawe that, they turned them and fled towarde the wyldernesse vnto the stonye rocke of Rimō. But in the same strete they slewe fyue thousande men, and folowed vpon them vnto Gideom, and slewe two thousande of thē: and so there fell the same daye of Ben Iamin fyue and twenty thousande men which drue ſ swerde, and were all mē of armes. Onely sixe hundreth men turned backe, and fled towarde the wyldernesse vnto the stonye rocke of Rimō, and abode in the rocke of Rimō foure monethes. And the men of Israel came agayne to the children of Ben Iamin, and smote them that were in the cite with ſ edge of the swerde, both mē and catell and all that was founde: and what soeuer was foude in the cite, they cast it in to the fyre.

### The xxi. Chapter.

THE men of Israel had sworē at Mispā, and sayde: Noman shal geue his daughter to the Ben Iamites to wife. And the people came to the house of God (in Silo) and abode there before God vntill the euenynge, and lifte vp their voyce, and wepte sore, and sayde:

O LORDE God of Israel, wherefore is this come to passe in Israel this daye? But on the morow the people gat thē vp early, and builded there an altare, and offred burnt-offeringes and deedofferynges.

And the children of Israel sayde: Where is there eny mā of the trybes of Israel, that is not come vp with the congregacion vnto the LORDE? For there was a greates ooth made, that who so came not vp to Mispā vnto the LORDE, shulde dye the deeth. And the children of Israel were sory for Ben Iamin their brother, and sayde: This daye is there one trybe lesse in Israel. How wyll we do that the remnaunt maye haue wyues? For we haue sworne by the LORDE, that we wyl not geue thē wyues of oure daughters. And they sayde: Where is there eny mā of the trybes of Israel, that is not come vp to the LORDE vnto Mispā? And beholde, there was not one man of the citesyns of Iabes in Gilead.

Then sent the congregacion twolue thousande men of armes thither, and commaunded them, and sayde: Go youre waye, and smite the citesyns of Iabes in Gilead with the swerde, the women also and the children, but so that ye do after this maner: \*Se that ye damne all them that are males, and all the women that haue lyen with men. And amonge the citesins of Iabes in Gilead they foude foure hundreth damself, which were virgins, and had lyen with noman: those they broughte in to the hoost vnto Silo, which lyeth in the londe of Canaan.

Then sent the whole congregacion, and caused to talke with the children of Ben Iamin, which were in the stonie rocke of Rimō and called vnto them frendly. So the children of Ben Iamin came agayne at the same tyme, and they gaue them women which they had of the women of Iabes in Gilead, and founde no mo after that maner. Then were the people sory for Ben Iamin, that ſ LORDE had made a gappe in the trybes of Israel. And the Elders of the congregaciō sayde: What wil we do, that the remnaunt maye haue wyues also? for the wemē in Ben Iamin are destroyed, and they sayde: The enheritaunce of them of Ben Iamin that are escaped, must nedes remayne, that there be not a trybe destroyed out of Israel: and we can not geue them oure

\* Num. 31. c.

\* Iudi. 20. g.

doughters to wiues. For the children of Israel haue sworne and sayde: Cursed be he that geueth a wyfe to the Ben Iamites.

And they sayde: Beholde there is a yearly feast of the LORDE at Silo, which lieth on the northsyde of the Gods house, and on the eastside of the strete as a mā goeth from Bethel vnto Sicheim, and lieth on the south side of Libona. And they commaunded the children of Ben Iamin, & sayde: Go youre waye, and wayte in the vynyardes. And whan ye se that the daughters of Silo go forth by cōpanyes to daunse, get you out of the vynyardes, and euery man take him a wyfe of the daughters of Silo, and go youre waye in to the lōde of Ben Iamin. As for their fathers and brethren, whan they come to lawe with vs, we wyll saye

vnto them: Be fauourable to them, for they haue not taken thē in battaill: but ye gaue thē not vnto them by time, and it is youre faute.

The children of Ben Iamin did so, and accordinge to their nombre toke them wyues from the daunse, whom they caught by violence, and wente their waye, & dwelt in their awne inheritaunce, and buylded cities and dwelt therein. The children of Israel also gat them vp from thence at the same time, euery one to his trybe and to his kinred, and departed thēce, euery man to his awne inheritaunce. \*At ȳ time was there no kynge in Israel, and euery man dyd ȳ thinge ȳ was right in his awne eies.

\* Iud. 17. b. and 18. a

The ende of the boke of the Iudges, called Iudicum.

## The boke of Ruth.

What this boke conteyneth.

### Chap. I.

Elimelech departeth from Bethleem with his wife and two sonnes in to the londe of the Moabites, where the father dyeth and both the sonnes. Ruth the wife of the one sonne goeth home with hir mother in lawe.

### Chap. II.

Ruth gathereth vp eares of corne in the felde of Boos hir houszbandes kynsmā.

### Chap. III.

Ruth Iyeth her downe in the barne at Boos fete, and he geueth her good wordes, and ladeth her with sixe measures of barlye.

### Chap. IIII.

Boos marieth Ruth, which beareth him Obed Dauids grundfather.

### The first Chapter.

**I**N ȳ tyme whan the Iudges ruled, there was a derth in the londe. And there wente a mā from Bethleē Iuda to take his journey in to the londe of the Moabites with his wife and two sonnes, which man was called Eli Melech, and his wife Naemi, & his two sonnes, the one Mahelon, and the other Chilion: these were Ephrates of Bethleem Iuda. And whan they came in to the londe

of ȳ Moabites, they dwelt there. And Eli Melech Naemis huszbande dyed, & she was left behinde with hir two sonnes, which toke Moabitish wyues: the one was called Arpa, the other Ruth. And whan they had dwelt there ten yere, they dyed both, Mahelon and Chilion, so that the woman remainyd desolate of both hir sonnes and hir huszbande.

Then gat she her vp with both hir sonnes wyues, & wente agayne out of the lōde of ȳ Moabites (for she had herde in the londe of

**B** the Moabites, ⁊ the LORDE had visited his people ⁊ geuen them bred) ⁊ so she departed from ⁊ place where she was, ⁊ both hir sonnes wyues with her. And as they wēte by the waye to come agayne in to the londe of Iuda, she sayde vnto both hir sonnes wyues: Go youre waye, ⁊ turne backe ether of you to hir mothers house: the LORDE shewe mercy vpon you, as ye haue done on thē ⁊ are deed ⁊ on me. The LORDE graunte you, ⁊ ye maie fynde rest ether of you in hir huszbādes house (whom ye shal get) and she kyssed them.

Then lift they vp their voyce, and wepte, ⁊ sayde vnto her: We wil go with the vnto thy people. But Naemi sayde: Turne agayne my daughters, why wolde ye go with me? How can I haue children eny more in my body, to be youre huszbandes? Turne agayne my daughters, and go youre waye, for I am now to olde to take an huszbande.

**C** And though I shulde saye: I hope this night to take an huszbande ⁊ to brynge forth children, yet coulde ye not tary till they were growne vp: for ye shulde be to olde, so that ye coulde haue no huszbandes. No my daughters, therefore am I sory for you, for ⁊ hāde of the LORDE is gone forth ouer me.

Then lifte they vp their voyce, and wepte yet more, and Arpa kyssed hir mother in lawe (and turned backe agayne) but Ruth abode styll by her. Neuertheles she sayde: Beholde, thy syster in lawe is turned backe vnto hir people and to hir god, turne thou agayne also after thy sister in lawe. Ruth answered: Speake not to me therof, that I shulde forsake the, and turne backe from the: whither so euer thou goest, thither wil I go also: and loke where thou abydest, there wil I abide also: Thy people is my people, ⁊ thy God is my God. Loke where thou diest, there wil I dye, and euen there wil I also be buried. The LORDE do this and that vnto me, death onely shal departe vs.

**D** Now whan she sawe, that she was stedfastly mynded to go with her, she spake nomore to her therof. So they wente on both together, till they came vnto Bethleem. And whan they were come in to Bethleem, the whole cite was moued ouer them, and sayde: Is not this Naemi? Neuerthelesse she sayde vnto them: call me not Naemi, but Mara: for the Allmightie hath made me very sory. I departed full, but the LORDE hath brought

me home agayne emptye. Why call ye me then Naemi? whā the LORDE hath brought me lowe, and the Allnightie hath made me sory?

It was aboute the tyme of the begynninge of the barlye haruest, whan Naemi and hir sonnes wife Ruth ⁊ Moabitysse, came agayne from the londe of the Moabites vnto Bethleem. There was a kinsman also of ⁊ kynred of Eli Melech Naemis huszbande, whose name was Boos, which was an honest man.

### The ij. Chapter.

**A** ND Ruth the Moabitisse saide vnto **A** Naemi: Let me go in to ⁊ felde, ⁊ gather eares of corne, after him, in whose sight I shal finde fauoure. She sayde vnto her: Go thy waie my daughter. She wēte on, ⁊ came ⁊ gathered after ⁊ reapers in ⁊ feld. And it fortuned that the same felde was the enheritaunce of Boos, which was of the kynred of Elimelech, and beholde, Boos came from Bethleem, and sayde vnto the reapers: The LORDE be with you. They answered: The LORDE blesse the. And Boos sayde vnto his youngman which had the ouersight of ⁊ reapers: Whose damsell is this? The yonge man that was set ouer ⁊ reapers, answered and sayde: It is the damsell the Moabitisse, which came agayne with Naemi from the londe of the Moabites. **B** And she sayde: Let me plucke vp and gather (I prae the) betwene the sheues after the reapers: and thus is she come, and hath stonde here euer sence the mornynge, and within a litle whyle she wolde haue bene gone home agayne.

Then sayde Boos vnto Ruth: Hearest thou my daughter? Thou shalt not come vpon another mans londe to gather, and go not awaye from hence, but tary with my dāsels, and loke where they reape in ⁊ felde, go thou after them: for I haue cōmaunded my seruantes that no man touch the. And yf thou be a thyrst, go thy waye to the vessell ⁊ drynke, where my seruantes drawe. Then fell she downe vpon hir face, and bowed hir self downe to the earth, and sayde vnto him: How haue I founde this fauoure in thy sighte, that thou woldest knowe me, which am yet a stranger?

**C** Boos answered and sayde vnto her: It is tolde me alltogether, what thou hast done vnto thy mother in lawe after thy huszbādes death,



how that thou hast left thy father and thy mother, and thy natie countre, and art come to a people, whom thou hast not knowne afore. The LORDE recompence the thy doinge, and thy rewarde be perfecte with the LORDE God of Israel, vnto whom thou art come to put thy trust vnder his wynges. She sayde: let me fynde fauoure (syr) before thyne eyes, for thou hast comforted me, and spoken frendly vnto thy handmayde, where as I am not yet like one of thy handmaydes.

Boos sayde vnto her: Whan it is eatinge tyme, come hither, and eate of the bred, and dyppe thy morsell in the vyneger. And she sat hir downe besyde the reapers. And he set parched corne before her, and she ate, & was satisfied, and lefte ouer. And whā she rose to gather, Boos commaunded his seruantes, and sayde: Let her gather betwene the sheues also, and do her no dishonestye: and cast of the sheues vnto her, and let it lye that she maye gather it vp, and se that noman reprove her for it.

So she gathered in the felde vntyll euen and she shaked out what she had gathered, and it was allmost an Ephā of barleye: and she toke it vp, and came in to the cite, and shewed hir mother in lawe what she had gathered. She toke forth also, and gaue her of that which was left, wherof she was satisfied. Thē sayde hir mother in lawe vnto her: Blessinge haue the man that hath knowne the, where thou hast gathered and laboured this daye.

She tolde hir mother in lawe by whom she had laboured, and sayde: The mans name, by whom I haue wroughte to daye, is Boos. Naemi sayde vnto hir daughter in lawe: The blessinge of the LORDE haue he, for he hath not lefte of to be mercifull vnto the lyuyng \* and to the deed. And Naemi sayde vnto her: The same man belongeth vnto vs, and is oure nye kynsman. Ruth the Moabitisse saide: He saide morouer vnto me: Thou shalt resorte vnto my seruantes, tyll they haue made an ende of all my haruest. Naemi sayde vnto Ruth hir daughter in lawe: It is better my daughter, that thou go forth with his damself, lest eny man withstode the in another felde. Thus she kepte herselfe with Boos damself, so that she gathered vntill the barleye haruest and the wheate haruest was out, and came againe to hir mother in lawe.

\* Tobi. 2. a.

## The iij. Chapter.

AND Naemi hir mother in lawe sayde vnto her: My daughter, I wyll prouyde rest for the, that thou maiest prospere. Boos oure kynsman, by whose damself thou hast bene, casteth vp barleye now this night in his barne. Bathe thyselfe therfore, and †moffell the, and put on thy clothes, and go downe vnto the barne, so ȳ nomā knowe the, tyll they haue all eaten and drunken.

Whan he layeth him downe then to sleape, mark ȳ place where he lyeth downe, and come thou, and take vp the couerynge at his fete, and laye the downe, so shall he tell the what thou shalt do. She sayde vnto her: what so euer thou saiest vnto me, I wil do it.

She wente downe to the barne, & dyd all as hir mother in lawe had cōmaunded her. And whā Boos had eatē & dronke, his hert was mery, & he came and layed him downe behynde a heape of sheues. And she came secretly, and toke vp the coueringe at his fete, and layed hir downe. Now whā it was midnight, the man was afraied, and groped aboute him, and beholde, a woman laye at his fete. And he sayde: Who art thou? She answered: I am Ruth thy handmayden, sprede thy wynges ouer thy hādmayden: for thou art the nexte kynsman.

He sayde: The LORDES blessinge haue thou my daughter. Thou hast done a better mercy here after then before, ȳ thou art not gone after yonge men, nether riche ner poore. Feare not now my daughter: All ȳ thou hast sayde, will I do for the: for all the cite of my people knoweth, ȳ thou art a vertuous womā. Trueth it is now, ȳ I am a nye kynsmā, but there is one nyer then I. Tarye thou all-nighte. Tomorrow yf he take the, well: yf he like not to take ȳ, then wil I take ȳ my selfe, as truly as ȳ LORDE lyueth. Slepe thou tyll ȳ mornyng. And she slepte at his fete vntyll ȳ morow. And she rose vp or euer one coulde knowe another. And he thoughte thus: That no mā knowe now ȳ there hath come a woman in to the barne, and he sayde: Reach me the cloke ȳ thou hast on the, & holde it forth. And she helde it forth. And he meet her sixe measures of barleye, and layed it vpon her, & she wente in to the cite, & came to hir mother in lawe, which sayde:

† Some reade: Anoynte the.

How is it with the my doughter? And she tolde her all þ̃ the mā had done vnto her, & sayde: These sixe measures of barlye gaue he me, for he sayde: Thou shalt not come emptye vnto thy mother in lawe. She sayde: Abyde my doughter, tyll thou se what þ̃ matter wil growe to: for the man wilt not cease, tyll he brynge it to an ende this daye.

The iij. Chapter.

**B**OOES wente vp to þ̃ gate, and sat him downe there: & beholde, when þ̃ nye kynsman wente by, Boos spake vnto him, & sayde: Come & syt the downe here (and called him by his name.) And he came & sat him downe, & he toke ten men of the Elders of þ̃ cite, & sayde: Syt you downe here. And they sat thē downe. Thē sayde he to the nye kynsman: Naemi which is come againe frō the lōde of the Moabites \* offreth to sell þ̃ pece of londe, þ̃ was oure brothers Eli Melech, therefore thoughte I to shewe it before thine eares, & to tell the: Yf thou wilt redeme it, then bye it before the citesyngs & before the Elders of my people: but yf thou wylt not redeme it, then tell me, þ̃ I maie knowe: for there is no nye kynsmā excepte thou, and I nexte after the.

**H**e sayde: I wil redeme it. Boos saide: In the daye þ̃ thou byest the lōde out of þ̃ hande of Naemi, thou must take Ruth also the Moabitisse the wife of the deed, that thou mayest rayse vp a name to þ̃ deed in his inheritance. Thē sayde he: I can not redeme it, lest I happlye destroye myne awne enheritance. Redeme thou þ̃ I shulde redeme, for I can not redeme it. But this was an olde custome in Israel concernynge the redemyng & chaūginge, þ̃ all matters mighte be stable, the one put of his shue, & gaue it vnto þ̃ other: þ̃ was the testimony in Israel.

And the nye kynsman sayde vnto Boos: Bye thou it, & he put of his shue. And Boos

sayde vnto the Elders and to all the people: Ye are witnesses this daie, þ̃ I haue boughte out of the hande of Naemi, all that belonged to Eli Melech, and all that was Chilions and Mahelons: And Ruth the Moabitisse Mahelons wife, take I to wife, + that I maye rayse vp a name vnto þ̃ deed in his inheritance, and that his name be not roted out from amonge his brethren, and out of the gate of his place: Of this are ye witnesses. And all the people that was in the gate with the Elders, saide: We are witnesses. The LORDE make the woman that commeth in to thy house, as Rachel and Lea (+ which both haue buylded vp the house of Israel) that she maye be an ensample of vertue in Ephrata, and haue an honorable name in Bethleem. And thy house be as þ̃ house of Phares (þ̃ whō Thamar bare vnto Iuda) thorow the sede, that the LORDE shall geue the of this damsell.

So Boos toke Ruth, and she became his wife. And whan he laye with her, the LORDE graunted her þ̃ she conceived, and bare a sonne. Thē sayde the wemen vnto Naemi: Praise by the LORDE, which hath not suffred a kynsman to cease from the at this tyme, that his name maye contynue in Israel: he shal restore thy life agayne, and prouyde for thine age. For thy sonnes wife which hath loued the, hath borne him that is better vnto the, then seuen sonnes.

And Naemi toke the childe, and layde it vpon hir lappe, and became the nurse of it, and hir neghbours gaue him a name & sayde: There is a childe borne vnto Naemi, and they called his name Obed. The same is the father of Isai, which is þ̃ father of Dauid.

This is þ̃ generacion of Phares. ¶ Phares begat Hesrom. Hesrom begat Aram. Aram begat Aminadab. Aminadab begatt Naasson. Naasson begat Salmon. Salmō begat Boos. Boos begat Obed. Obed begat Isai. Isai begat Dauid.

\* Leui. 25. d. Iere. 32. b. † Deut. 25. a. ‡ Ge. 29. 30.

§ Gen. 38. e. ¶ 1 Par. 2. a. Matth. 1. a.

# The first boke of the kynges, otherwyse called the first boke of Samuel.

What this boke conteyneth.

## Chap. I.

Of Elcana and his two wyues. Vnto Anna geueth God Samuel which is appropriated vnto the LORDE.

## Chap. II.

The thankfull songe of Anna. The sonnes of Eli do wickedly, their father refourmeth them not, therfore is the presthode takē from him and his sonnes.

## Chap. III.

The reuelacion shewed vnto Samuel, and vnto Eli.

## Chap. IIII.

Israel fighteth agaynst the Philistynes, loseth the victory, and is smytten the seconde tyme. The Philistynes wyne the Arke of the LORDE: The two sonnes of Eli perishe, the father falleth downe and breaketh his necke.

## Chap. V.

The Philistynes bringe the Arke of the LORDE in to the temple of Dagon, which falleth downe before it.

## Chap. VI.

The Philistynes sende the Arke agayne vnto the people of God, with certayne giftes and offerynges.

## Chap. VII.

The Arke is broughte in to Aminadabs house. Samuel exhorteth the people to amendment.

## Chap. VIII.

Samuels sonnes rule not well. The people desyre to haue a kynge.

## Chap. IX. X.

Saul seketh his fathers asses, and cōmeth vnto Samuel, which (at the cōmaundement of the LORDE) anoynteth him kinge, and sheweth him vnto the people

## Chap. XI.

Saul defendeth Iabes from Nahas the Ammonite.

## Chap. XII.

Samuel sheweth his innocency vnto the people, and geueth them a godly exhortacion.

## Chap. XIII.

The Philistynes gather them selues agaynst Israel. Saul is disobedient vnto the LORDE. Samuel reproueth him.

## Chap. XIIIII.

Ionathas discōfteth the enemies by sotyltie, Saul helpeth him: the father wolde slaye the sonne, the people delyuer him.

## Chap. XV.

Samuel cōmaundeth Saul to damne Amalek and vtterly to destroye him. Saul is dishobedient, & therfore is he deposed from the kyngdome.

## Chap. XVI.

Dauid is anoynted kynge. The euell sprete vexeth Saul, Dauid easeth him with playenge at the harpe.

## Chap. XVII.

Dauid destroyeth Goliath the giaūte. The Philistynes fle.

## Chap. XVIII.

Ionathas and Dauid are sworne louers. Dauid behaueth himselfe wysely in all thinges. The people loue him. Saul geueth him his daughter of purpose, that the Philistynes mighte destroye him.

## Chap. XIX.

Saul commaūdeth to kyll Dauid. Ionathas geueth him warnynge. Dauid flyeth his waye. His wife delyuereth him.

## Chap. XX.

Dauid auoydeth from the kynges displeasure. Ionathas warneth him.

## Chap. XXI.

Dauid fieth vnto Noba to the prest Ahimelech, and eateth of the shewbred.

## Chap. XXII.

Dauids frēdes helpe him. Doeg the Edomite slayeth Ahimelech & the other prestes of the LORDE.

## Chap. XXIII.

Saul layeth wayte for Dauid. He getteth him out of the waye, and the LORDE defendeth him.

## Chap. XXIII.

Saul commeth in to Dauids hande, which wil not slaye him, but cutteth of a pece of his garment, &c.

## Chap. XXV.

Samuel dyeth. Nabal displeaseth Dauid. Abigail pacifieth him.

## Chap. XXVI.

Dauid fyndeth Saul slepynge, and where as Abisai wolde slaye him, he wil not suffre him, but taketh awaye his speare and the cuppe of water.

## Chap. XXVII.

Dauid flyeth vnto Achis the kynge at Geth.

## Chap. XXVIII.

Dauid is made Achis captayne. Saul axeth counsell at the Sothsayer. Samuel appeareth vnto him and rebuketh him.

## Chap. XXIX.

The Philistynes are not contente, that Dauid shulde be their captayne. The kynge sendeth him home agayne.

## Chap. XXX.

The Amalechites fall vpō Sicelek. Dauid foloweth vpon them, and recovereth the spoyle agayne.

## Chap. XXXI.

The Philistynes fighte agaynst Israel. Sauls sonnes are slayne, & he wounded, and slayeth him selfe.

## The first Chapter.

**T**HERE was a man of Ramatham Sophim of mount Ephraim, \*whose name was Elcana † sonne of Ieroham, ‡ sonne of Elihu, § sonne of Tohu, § sonne of Zuph, § was an Ephrate. And he had two wyues, § one was called Anna, § other Peninna. As for Peninna, she had children, but Anna had no childrē. And § same man wēte vp frō his cite †at his tyme, to worshippe and to offer vnto the LORDE Zebaoth at Silo. There were the prestes of the LORDE Ophni and Phineas, the two sonnes of Eli. Now whan it came vpon a daye that Elcana offred, he gaue partes vnto his wife Peninna, and to all his sonnes and daughters. But vnto Anna he gaue one deale heuely, for he loued Anna. Neuertheles †the LORDE had closed hir

wombe, & hir aduersary cast her in the tethe with hir vnfrutefulnes, because the LORDE had closed hir wombe: thus dyd she euery yeaere, whan they wente vp to the house of the LORDE, and thus she prouoked her. So she wepte, and ate nothinge. But Elcana hir huszbande sayde vnto her: Wherfore wepest thou? and why eatest thou not? And wherfore is thine hert so greued? Am not I better vnto the then ten sonnes?

Then stode Anna vp, whan she had eaten and drunken at Silo. But Eli the prest sat vpon a stole by the poste of the temple of the LORDE. And she was full of heuynes in hir herte, and prayed vnto the LORDE, and wepte, and vowed a vowe, and sayde: O LORDE Zebaoth, yf thou wilt loke vpon the aduersite of thy handmayden, and thynke vpon me, and not forget thy handmayden, and wilt

\* 1 Par. 7. b. † Exo. 23. b. Deut. 16. a.

‡ Gen. 29. d. and 30. a.



geue thy handmayden a sonne, I wil geue him vnto the LORDE all his life longe, \*and there shal no rasoure come vpon his heade.

And whā she had prayed longe before † LORDE, Eli toke hede to hir mouth, for Anna spake in hir hert, hir lippes onely moued, but hir voyce was not herde. Then thoughte Eli she had bene dronken, and sayde vnto her: How longe wilt thou be dronken? Let come from the the wyne that thou hast by the. Neuertheles Anna answered and sayde: No my lorde, I am a soroufull woman, wyne and stronge drynke haue I not dronken † but haue poured out my hert before † LORDE. Counte not thy handmayden a daughter of Belial: for out of my heuy thoughte and sorow haue I spoken hitherto.

¶ Eli answered her, and sayde: Go thy waye in peace, the God of Israel shal graunte † thy peticion that thou hast desyred of him. She sayde: Let thy handmayden fynde fauoure in thy sighte. So the woman wente hir waye and ate, and loked nomore so soroufully: and on † morow they gat them vp by tymes. And whan they had worshipped before † LORDE, they returned, and came home vnto Ramatha.

And Elcana laye with Anna his wife, and the LORDE remembered her. And after certayne dayes, she cōceaued and bare a sonne, and called his name Samuel, for I haue desyred him (sayde she) of the LORDE. And whan the man Elcana wente vp with all his houszholde to offre sacrifice and his vowe vnto the LORDE at soch tyme as † custome was, Anna wente not vp, but sayde vnto hir huszbande: (I wil not go vp) tyll † childe be weened: then will I brynge him, that he maye appeare before the LORDE, and cōtynue there † for euer.

¶ Elcana hir huszbande sayde vnto her: Thē do as thou thynkest best, tary tyll thou haue weened him: but the LORDE perfourme that he hath spoken. So the woman abode, and gaue hir sonne sucke, tyll she weened him. And whan she had weened him, she broughte him vp with her, with thre bullockes, with an Ephī of fyne floure, and a bottell of wyne, and broughte him in to † house of the LORDE at Silo.

Neuertheles the childe was yet but yonge.

And they slewe a bullocke, and broughte the childe vnto Eli. And she sayde: O my lorde, as truly as thy soule lyueth my lorde, I am the woman that stode here by †, and made intercession vnto the LORDE, whan I prayed for this childe. Now hath † LORDE graunted me my peticion, which I desyred of him, therefore haue I geuen him ouer vnto the LORDE, as longe as he is lent vnto the LORDE. And they worshipped † LORDE there.

### The ij. Chapter.

AND Anna prayed, and sayde: **A** My hert reioyseth in the LORDE, † my horne is exalted in the LORDE.

My mouth is opened wyde vpō myne enemies, for I am glad of thy saluacion.

There is no man holy as the LORDE, for without the is nothinge, and there is no cōforte like vnto oure God.

Let go youre greate boostinge of hye thynges, let go out of youre mouth that olde byworde: for the LORDE is a God † knoweth all thynges, † he hath set all workes in order.

The bowe of the mightie is broken, and the weake are gyrded aboute with strength.

They that were fylled afore, are solde for bred: and they that were hongrie, are satisfied: vntyll the baren bare seuen, and tyll she that had many childrē, was become weake.

† The LORDE slayeth, and geueth life: he ledeth vnto hell, and bryngeth out agayne.

The LORDE maketh poore and maketh riche: He bryngeth lowe and exalteth.

¶ He taketh vp the neady out of the dust, and lifteth vp † poore out of the myre, that he maye set them amonge the prynces, and to let them inheret the seate of honour: for the foundations and corners of the worlde are the LORDES, and he hath set the compase of the earth theron.

He shall preserue the fete of his sayntes, but † vngodly shal be put to sylēce in darrenesse. † For there is no mā that can do oughte of his owne power.

The LORDES enemies shal be put in feare before him, he shal thōder vpō thē in heauē.

The LORDE shall iudge the endes of the worlde, † shal geue strēghth vnto his kynge, † shall exalte the horne of his anoynted.

Elcana wente his waye to Ramath vnto his

\* Iud. 13. a. Num. 6. a. † Psal. 41. a. † Num. 8. d.  
§ Deut. 32. f. Sap. 16. c. Tob. 13. a.

¶ Psal. 112. a. † Deut. 8. d.

house. And the childe became the LORDES mynister before Eli the prest. But Elis sonnes were the childrē of Belial, and knewe not the LORDE, ner the dutye of the prestes vnto the people: but whan eny man wolde offre oughte, the prestes boye came, whyle the flesh was seethinge, and had a thre forked fleshoke in his hande, and thrust it in to the cauldron, or ketell, or panne, or pot: and loke what he drue forth with the fleshoke, that toke the prest therof. Thus dyd they vnto all Israel, which came thither vnto Silo.

Like wyse, or euer they burned the fatt, the prestes lad came, and sayde vnto him that broughte the offeringe: Geue me the flesh, that I maye roste it for the prest, for he wyl receaue no sodden flesh of <sup>¶</sup>, but rawe. Yf eny man sayde then vnto him: Let the fat burne as it oughte to do this daye, and afterwarde take what thine hert desyreth, then sayde he vnto him: Thou shalt geue it me euen now: yf no, I wyl take it from the by violēce. Therfore was the synne of <sup>¶</sup> childrē very greate before the LORDE, for <sup>¶</sup> people spake euell of <sup>¶</sup> meatofferynge of <sup>¶</sup> LORDE. But Samuel was a mynister before the LORDE, and the childe was gyrded with an ouer body cote of linnen. His mother also made him a litle cote of sylke, and broughte it vp vnto him at cōuenient tymes, whā she wente vp with hir husbande to offer <sup>¶</sup> offeringe in due season.

And Eli blessed Elcana & his wife, and sayde: The LORDE geue the sede of this woman, for this good that thou hast lent vnto the LORDE. And they wēte vnto their place. And the LORDE vysited Anna, so that she cōceaued and bare thre sonnes and two daughters: but the childe Samuel grewe vp with the LORDE.

As for Eli, he was very olde, and herde of all that his sonnes dyd vnto all Israel, and how they laye with the wemen that serued God before the dore of the tabernacle of witnessse, and he sayde vnto them: wherfore do ye this? For I heare of youre euell conuersacion of all this people. Not so my childrē, this is no good reporte that I heare, ye cause the people of the LORDE to offende. \*Yf eny mā synne agaynst a man, the iudge cā redresse it. But yf eny mā synne agaynst <sup>¶</sup> LORDE, who can redresse it? Neuertheles

they herkened not vnto the voyce of their father, for the LORDES wyll was to slaye them. But the childe Samuel wente and grewe vp, & was accepted of the LORDE & of mā.

There came a man of God to Eli, and sayde vnto him: Thus sayeth the LORDE: I shewed my selfe vnto thy fathers house, whan they were yet in Egipte vnder <sup>¶</sup> house of Pharaο, and chose him there vnto my selfe before all the trybes of Israel, for the prest-hode, that he shulde offer vpon myne altare, and burne incense, and weere the ouerbody cote before me, †and vnto thy fathers house I gaue all the offeringes of the children of Israel. Why layest thou thy selfe then agaynst my sacrifices and meatofferings, which I commaunded (to offer) in the habitacion: and thou honourest thy sonnes more then me, that ye mighte fede youre selues with the firstlinges of all the meatofferynges of my people of Israel?

Therfore sayeth the LORDE God of Israel: I haue spoken, that thy house and thy fathers house shulde walke before me for euer. But now sayeth the LORDE: That be farre fro me. But who so euer honoureth me, him wil I honoure also: as for those <sup>¶</sup> despyse me, they shal not be regarded. Beholde, †the tyme shal come, that I wyl breake thyne arme in two, and the arme of thy fathers house, so that there shal no oldman be in thy house. And thou shalt se thine aduersaries in the habitacion, in all the good of Israel, and there shal neuer be olde man in thy fathers house. Yet wyl I not rote out euery man of the fro myne altare, but <sup>¶</sup> thyne eyes maye be consumed, & that thy soule maye be sory: <sup>¶</sup> & a greate multitude of thy house shal dye, whan they are come to be men.

And this shalbe a token vnto the, that shal come vpon thy two sonnes Ophni and Phineas: "They shall both dye in one daye. ¶ But vnto my selfe I wyl rayse vp a faithfull prest, which shal do acordinge as it is in my hert & in my soule: vnto him wyl I buylde a sure house, that he maye allwaye walke before myne annoynted. And who so euer remayneth of thy house, shall come and worshipec him for a syluer peny and for a pece of bred, and shall saye: I praye the leaue me to one prestes parte, that I maye eate a morsell of bred.

\* Matt. 12. c. † Leu. 10. d. Deut. 12. b. ‡ 3 Re. 2. d.

§ 1 Re. 22. d. ¶ 1 Re. 4. c. || Iere. 33. c.

## The iij. Chapter.

**A**ND whan the childe Samuel mynistred vnto the LORDE vnder Eli, the worde of  $\gamma$  LORDE was deare at the same tyme, nether was there eny sure  $\tau$  manifest vision. And it fortunēd at the same tyme, that Eli laye in his place, \*and his eyes beganne to be dymme, so that he coulede not se. And Samuel had layed him downe in  $\gamma$  temple of the LORDE (where the Arke of God was) before  $\gamma$  lampe of God was put out. And the LORDE called Samuel. He answered: Beholde, here am I. And he ranne vnto Eli,  $\tau$  sayde: Beholde, here am I, thou hast called me. But he saide: I haue not called the, go thy waye agayne, and laye the downe to slepe. And he wente his waye, and layed him downe to slepe.

**T**he LORDE called againe: Samuel. And Samuel arose,  $\tau$  wente vnto Eli,  $\tau$  sayde: Beholde, here am I, thou hast called me. Neuertheles he sayde: My sonne, I haue not called the. Go thy waye agayne, and laye the downe to slepe. As for Samuel, he knewe not the LORDE as yet,  $\tau$  the worde of  $\gamma$  LORDE was not yet shewed vnto him. And  $\gamma$  LORDE called Samuel  $\gamma$  thirde tyme. And he arose,  $\tau$  wente vnto Eli,  $\tau$  sayde: Beholde, here am I, thou hast called me. Then perceaued Eli  $\gamma$  the LORDE called  $\gamma$  childe,  $\tau$  he sayde vnto him: Go thy waye agayne,  $\tau$  laye the downe to slepe: and yf the LORDE call the eny more, then saye: Speake LORDE, for thy seruauent heareth. Samuel wēte his waye, and layed him downe in his place. Thē came  $\gamma$  LORDE,  $\tau$  stode, and called like as afore: Samuel, Samuel. And Samuel sayde: Speake (LORDE) for thy seruauent heareth. And the LORDE saide vnto Samuel: Beholde, I do a thinge in Israel,  $\gamma$  who so euer shall heare it, both his eares shal glowe. In  $\gamma$  daie will I rayse vp vpon Eli  $\tau$  all  $\gamma$  I haue spokē cōcernynge his house. I will take it in hande,  $\tau$  perfourme it: for I haue tolde him,  $\gamma$  I wilbe Iudge ouer his house for euer, because of the wickednes,  $\gamma$  he knewe how shamefully his childrē behaued thē selues, and hath not once loked sowerly therto. Therefore haue I sworne vnto  $\gamma$  house of Eli,  $\gamma$  this wickednes of  $\gamma$  house of Eli shall not be recōcyled nether with sacrifice ner with meatoffringe for euer.

\* 1 Re. 4. c. + 1 Re. 2. g.

And Samuel laye vnto  $\gamma$  morow,  $\tau$  opened the dores of the house of the LORDE.

But Samuel was afraied to tell the vysion vnto Eli. Then Eli called him  $\tau$  sayde: Samuel my sonne. He answered: Beholde, here am I. He sayde: What is  $\gamma$  worde  $\gamma$  the LORDE hath spokē vnto the? hyde it not fro me. God do this  $\tau$  that vnto  $\gamma$ , yf thou hyde oughte fro me, of all that he hath talked with the. Then Samuel tolde him all-together,  $\tau$  hyd nothinge from him. He sayde: It is the LORDE, let him do what pleaseth him.

Samuel grewe vp,  $\tau$  the LORDE was with him,  $\tau$  there fell none of all his wordes wpo the earth. And all Israel frō Dan vnto Bersaba, knewe  $\gamma$  Samuel was faithfull to be a prophet of the LORDE. And the LORDE appeared agayne at Silo: for the LORDE shewed him selfe vnto Samuel at Silo, thorow the worde of the LORDE.

## The iiij. Chapter.

**A**ND all Israel spake of Samuel. And Israel wente forth to the battayll against the Philistynes,  $\tau$  pitched besyde the  $\dagger$  Helpe stone: As for the Philistynes, they pitched at Aphek, and prepared them selues agaynst Israel. And whan the battayll beganne, the hoost was deuyded, so that Israel was smytē before the enemies,  $\tau$  in the edge in the felde they slewe aboute a foure thousande men. And whan the people came in to the hoost, the Elders of Israel sayde: Wherefore hath the LORDE caused vs to be smytten this daie before the Philistynes? Let vs take vnto vs the Arke of the LORDES couenaunt from Silo,  $\tau$  let it come amōge vs, that it maye helpe vs from the hande of oure enemies. And the people sent vnto Silo,  $\tau$  caused to fet thēce the Arke of  $\gamma$  couenaunt of the LORDE Zebaoth, that sytteth vpon the Cherubins. And with the Arke of the couenaunt of God there were the two sonnes of Eli, Ophni and Phineas.

And whan the Arke of the couenaunt of the LORDE came in to the hoost, all Israel shouted with a greateshout, so that the earth sounded withall. But whan the Philistynes herde  $\gamma$  noyse of  $\gamma$  shoute, they sayde: what noyse is this of such greateshoutinge in the tentes of the Hebrues? And whan they per-

 $\dagger$  1 Reg. 7. c.



ceased y the Arke of the LORDE was come in to the hoost, they were a frayd & sayde: God is come in to the hoost. And they sayde morouer: Wo vnto vs, for it hath not bene thus afore tyme. Wo vnto vs. Who wil deliuer vs fro the hande of these hye goddes? These are the goddes that smote Egipte with all maner of plagis in the wyldernesse. Be stronge now and manly ye Philistynes, that ye serue not the Hebrues \*as they haue serued you. Be manly and fighte.

Then foughte the Philistynes, & Israel was smytten, & euery one fled vnto his tete, & there was a very greate slaughter, so that there fell of Israel thirtie thousande fotemē, & the Arke of God was takē, †& the two sonnes of Eli, Ophni and Phineas dyed.

Then rāne there one of Ben Iamin out of the fore fronte of the battayl, & came vnto Silo the same daye, & had his clothes rente, and had earth vpō his heade. And whan he came in, Heli sat vpon the seate, that he mighte loke toward the waye: for his herte was fearfull aboute y Arke of God. And whan the man came in to the cite, he tolde it forth: and all the cite cried. And whan Eli herde y noyse of the cryge, he axed: What noyse of busynes is this? The man came haistely, and tolde Eli. (As for Eli, he was fourescore and eightene yeare olde, †and his eyes were dymme, so that he coulde not se.) The man sayde vnto Eli: I come and am fled this daye out of the hoost. He sayde: How is it my sonne?

Then answered the tydinge bringer, & sayde: Israel is fled before the Philistynes, and a greate slaughter hath there bene amonge the people, & thy two sonnes Ophni & Phineas are deed, yee & the Arke of God is takē awaye. Whan he had made mencion of the Arke of God, he fell downe backwarde from the seate by the gate, and brake his neck, and dyed: for he was olde, & an heuy man. He iudged Israel fortie yeares. The wife of his sonne Phineas was with childe, & shulde shortly be deliuered, whan she herde the tydinges y the Arke of God was taken, and y hir brother in lawe and hir husbāde were deed, she bowed hir selfe and trauayled: for hir payne came vpon her. And whan she was now at the poynte of death, the women that stode by her, sayde: Feare not, thou hast a yōge sonne.

But she gaue no answer, nether regarded it, and she called the childe Icabod, and sayde: The glory is gone from Israel, because the Arke of God was taken awaye, and hir brother in lawe and hir huszbande. And she sayde morouer: The glory is gone from Israel, for the Arke of God is takē awaye.

### The v. Chapter.

AS for the Arke of God, the Philistynes A toke it and broughte it from the stone of helpe vnto Aszdod in to the house of Dagon, and set it besyde Dagon. And whan they of Aszdod rose vp early on the morowe, they founde Dagon lyenge on his face vpon the earth, before the Arke of the LORDE. But they toke vp Dagon, and set him agayne in his place. Neuertheles whan they rose vp early on the nexte morowe, they founde Dagon lyenge on his face agayne vpon the earth before the Arke of the LORDE: but his heade and both his hādes hewen of vpon the threszholde, so that the block laie there onely. Therfore the prestes of Dagon, and all they that go in to his house, treade not vpō the threszholde of Dagon at Aszdod vnto this daye.

But the hande of the LORDE was heuy B vpon them of Aszdod, and destroyed them, and smote Aszdod and all the borders therof in secrete places. Whan the men of Aszdod sawe that they were so plaged, they sayde: †Let not the Arke of the God of Israel tary with vs, for his hande is to harde vpō vs & vpon oure god Dagon. And they sent forth and gathered all the prynces of the Philistynes vnto them, and sayde: What shal we do with the Arke of the God of Israel? Then answered they of Geth: Let the Arke of the God of Israel be borne aboute. And they caried the Arke of the God of Israel rounde aboute.

But whā they bare it aboute, there was C a very greate rumoure in the cite thorow the hande of the LORDE, and smote the people of the cite, from the smallest vnto the greatest, and destroyed them in the secrete places. Then sent they the Arke of the LORDE vnto Ekron. But whā the Arke of the LORDE came vnto Ekron, they of Ekron cried: They haue caried the Arke of God aboute vnto me, to slaye me and my people.

Then sente they forth, and gathered all y D prynces of the Philistynes together, and sayde:

\* Iud. 13. a. † 1 Re. 2. g.

† 1 Reg. 3. a. § Deut. 32. e.



Sende awaye the Arke of the God of Israel agayne vnto hir place, that it slaye not me & my people: for there is a very greate rumoure with the deed in all the cite, and the hande of God is there. And the people that dyed not, were smytten in secrete places, so that the noyse of the cite wete vp vnto heauen.

The vi. Chapter.

**T**HUS was the Arke of the LORDE in the londe of the Philistynes seuen monethes. And the Philistynes called their prestes and soysayers, and sayde: What shal we do with the Arke of the LORDE? Shewe vs, wher with shal we sende it vnto hir place? They sayde: Yf ye wyll sende awaye the Arke of the God of Israel, sende it not awaye emptye, but geue a trespass offeringe: so shal ye be made whole, and ye shal knowe, why his hande departeth not from you.

They sayde: What is the trespass offeringe that we shall geue him? They answered: Fyue hynder partes of golde, and fyue golden myce, acordinge to the nombre of the fyue prynces of y Philistynes. For there hath bene one maner of plage vpon you all, and vpon youre prynces. Therefore must ye make youre hynder partes of one faszshion and youre myce, which haue destroyed youre londe, that ye maye geue the God of Israel the honoure: peraduenture his hãde shal be the lighter vpon you and vpon youre God, and vpon youre londe. Why harden ye youre hert, as the Egipcians and Pharao hardened their hert? Whan he shewed him selfe vpon them\* dyd not they let them departe to go their waye?

Go to now therefore, and make a new cart, and take two mylke kyne, vpon y which there neuer came yock, and yocke them to y cart, and let their calues tary behynde them at home: and take ye the Arke of the LORDE and laye it vpon the cart: and the Iewels of golde that ye geue him for a trespass offeringe put in a coffer beside it, & sende it awaye and let it go. And loke well: yf it go the waie of hir awne coaste Beth Semes, thẽ hath he done vs all this greate euell: Yf no, then shal ye knowe that his hande hath not touched vs, but y it is happened vnto vs by chaũce.

The men dyd so, and toke two yonge mylke kyne, and yocked them to a cart, and helde their calues at home, and layed the Arke of the

LORDE vpon the cart, and the coffer with the golden myce, and with the ymages of their disease. And the kyne wente straight waye vnto Beth Semes vpon one hye strete, and wente on blearynge, and turned nether to the righte hande ner to the lefte. And the prynces of the Philistynes wente after them vnto y coast of Beth Semes.

The Beth Samites were euen reapyngne downe their wheate haruest in the valley, and lyfte vp their eyes, and sawe the Arke, and reioysed to se it. The cart came in to the felde of Iosua the Beth Semite, and there it stode styll. And there was a greate stone, and they claue the tymber of the cart, and offred the kyne vnto the LORDE for a burntofferynge.

But the Leuites toke downe the Arke of the LORDE, and the coffer that was by it, wherin the Iewels of golde were, and set thẽ vpon the greate stone. The men of Beth Semes offred burntofferynges, and other offeringes also vnto the LORDE the same daye. And whan the fyue prynces of the Philistynes had sene it, they departed agayne the same daye towarde Ekron.

These are the golden diseases, that the Philistynes offred for a trespass offeringe vnto the LORDE: Aszdod one, Gasa one: Ascalon one, Gath one, and Ekron one: and golden myce, acordynge to the nombre of all the cities of the Philistynes amonge the fyue prynces, from the walled cite vnto the vyllage, and vnto the greate playne felde, wher vpon they set the Arke of the LORDE (which was) vnto this daye vpon the felde of Iosua the Beth Semite.

And certaine of Beth Sames were slaine because they had sene y Arke of the LORDE, and he slewe fyfthe thousande and seuentye men of the people. Then mourned the people, because the LORDE had done so greate a slaughter in the people. And the men at Beth Semes sayde: Who maye stode before the LORDE so holy a God? And to whõ shal he go frõ vs? And they sent messaungers to y inhabiters of Kiriath learim, saiege: The Philistynes haue brought the Arke of God agayne, come downe, & fetch it vp vnto you.

The vij. Chapter.

**S**O the men of Kiriath learim came downe, & fetched vp y Arke of y LORDE, &

\* Exo. 12. c.

brought it in to ſ house of \*Abinadab at Gibeā, ⁊ they consecrated Eleazar his sonne, ⁊ he might kepe ſ Arke. And frō ſ daye that the Arke of ſ LORDE abode at Kiriath Iearim, ſ tyme extended forth so longe tyll it came to twentye yeares: and all the house of Israel wepte after the LORDE.

But Samuel sayde vnto all the house of Israel: † Yf ye turne you withall youre hert vnto the LORDE, then put awaye from you the straunge goddes and Astaroth, and directe youre hert vnto the LORDE and †serue him onely, so shall he delyuer you out of the hande of the Philistynes. Then the childrē of Israel put awaye Baalim and Astaroth from them, and serued the LORDE onely.

33 Samuel saide: Gather all Israel together vnto Mispā, that I maye praye for you vnto the LORDE. And they came together vnto Mispā, and drue water, ⁊ poured it out before the LORDE, and fasted the same daye, and there they sayde: We haue synned vnto the LORDE. So Samuel iudged the children of Israel at Mispā.

But whan the Philistynes herde that ſ children of Israel were come together vnto Mispā, the prynces of the Philistynes wēte vp against Israel. Whan ſ childrē of Israel herde that, they were afrayed of ſ Philistynes, ⁊ sayde vnto Samuel: Ceasse not to crye vnto the LORDE oure God for vs, ⁊ he maie helpe vs out of the hande of ſ Philistynes. § Samuel toke a fat lambe, ⁊ offered an whole burntofferynge vnto the LORDE, ⁊ cried vnto the LORDE for Israel, and the LORDE herde him. And whyle Samuel was offeringe ſ burnt sacrifice, ſ Philistines came to fight agaynst Israel. But the LORDE thondred a thonder vpon the Philistynes the same daye ⁊ discōfyted thē, so ſ they were smyttē before Israel. Thē wente ſ men of Israel forth, ⁊ chased ſ Philistynes, ⁊ smote them till vnder Beth Car. Then toke Samuel a stone, ⁊ set it vp betwene Mispā ⁊ Sen, ⁊ called it ſ Help stone, ⁊ sayde: "Hither to hath the LORDE helped vs. Thus were the Philistynes brought downe, ⁊ came nomore within the border of Israel. And ſ hāde of ſ LORDE was against the Philistynes, as longe as Samuel lyued.

34 So Israel gat the cities agayne, that the Philistynes had conquered, frō Ekron vnto

Gath, with the borders therof, those did Israel rescue out of the hande of the Philistynes: ⁊ Israel had peace with the Amorites. Samuel iudged Israel as lōge as he liued, ⁊ wēte aboute euery yeare vnto Bethel ⁊ Gilgal ⁊ Mispā: ⁊ whā he had iudged Israel in all these places, he came agayne vnto Ramath for there was his house, ⁊ there he iudged Israel, ⁊ builded an altare there vnto ſ LORDE.

### The viij. Chapter.

**B**UT whan Samuel waxed olde, he set his sonnes to be iudges ouer Israel. His firstborne sonne was called Ioel ⁊ the secōde Abia, ⁊ they were iudges at Bersaba. Neuertheles his sonnes walked not in his wayes, but enclyned vnto couetousnes, ⁊ †toke giftes, ⁊ wraysted the lawe. Then all ſ Elders in Israel gathered thē selues together, ⁊ came to Ramath vnto Samuel, ⁊ saide vnto him: Beholde, thou art waxen olde, ⁊ thy sonnes walke not in thy wayes, †set a kyng now ouer vs therfore, to iudge vs, as all ſ Heithē haue. Thē was Samuel displeased whā they sayde: Geue vs a kyng, to iudge vs. And Samuel prayed before the LORDE.

The LORDE saide vnto Samuel: Herken vnto the voice of the people in all ſ they haue sayde vnto the. \*\*For they haue not refused the, but me, ⁊ I shulde not be kinge ouer them. They do vnto the as they haue done euer, sence the daie ſ I brought them out of the londe of Egipte vnto this daye, and haue forsaken me, and serued other goddes. Herkē now therfore vnto their voyce. Yet testifye vnto them, and shewe them †the lawe of the kyng that shall raigne ouer them.

And Samuel tolde all the wordes of the LORDE vnto ſ people, that required a kinge of him. This shal be the lawe of the kyng ⁊ shal raigne ouer you: † Your sonnes shall he take for his charettes, and for horsmen to runne before his charettes, and to be rulers ⁊ captaynes, to be plowemen to tyll his londe and to be reapers in his haruest, and to make his harness, and soch thinges as belonge to his charettes. As for youre daughters, he shall take thē, to be Apotecaries, cokes and bakers. †Your best londe and vynyards, and oyle-gardens shall he take, and geue vnto his seruauntes: Of youre sedes also and viniards

\* 2 Re. 6. a. † Iosu. 24. c. Tob. 14. c. † Deut. 6. c. Mat. 4. b. § Ecclii. 46. c. \* 1 Re. 4. a. † Deut. 17. a.

† 1 Re. 12. c. Ose. 13. b. Act. 13. b.

\*\* 1 Re. 10. d.

†† Deut. 17. d.

‡‡ 3 Re. 9. d.

‡ 3 Re. 21. a.

shal he take the Tithes, & geue vnto his chāberlaynes and seruautes. And youre seruaūtes and youre maydes, and youre best younge men, and youre asses shal he take, and do his busynes withall. Of youre flockes shal he take the Tithes, and ye shal be his seruaūtes. Whan ye shal crye then at the same tyme ouer youre kynge, whom ye haue chosen you, the LORDE shal not heare you at the same tyme. Neuerthelesse the people refused to heare the voyce of Samuel, and sayde: Not so, but there shall be a kynge ouer vs, & we maye be as all other Heithē, & oure kynge maie iudge vs, & go forth before vs, and gouerne oure warres. Thē herkened Samuel vnto all & & people sayde, & tolde it before & eares of the LORDE. The LORDE sayde vnto thē: Herken thou vnto their voyce, and make them a kynge. And Samuel sayde vnto the men of Israel: Go youre waye euery one vnto his cite.

## The ix. Chapter.

**T**HERE was a man of Ben Iamin named <sup>\*</sup>Cis, the sonne of Abiel, the sonne of Zeor, the sonne of Bethorah, & sonne of Apiah, the sonne of a man of Iemini, a valeaunt man, which had a sonne named Saul, which was so goodly a yonge man, that there was not a goodlier amonge the children of Israel, higher by the heade then all the people. Cis the father of Saul had lost his asses, and he sayde vnto Saul his sonne: Take one of the children with the, get the vp, go thy waye, and seke the asses. And he wente his waye thorow mount Ephraim, and thorow the lōde of Solisa, and founde them not. They wente thorow the lōde of Saalim, & there they were not. They passed thorow & lōde of Iemini, & fōude thē not. But whā they came in to the londe of Zuph, Saul sayde vnto the childe that was with him: Come, let vs go home agayne, lest my father let go the asses, and take care for vs. He sayde: Beholde, here is an honorable man of God in this cite, all that he sayeth, commeth to passe. Let vs go thither now, peraduenture he maye shewe vs oure waye which we go. But Saul saide vnto his childe: Though we shulde go, what brynge we the man? For the bred is gone out of oure walet, and els haue we no gifte to brynge the man of God,

what haue we? The childe answered agayne, and sayde: Beholde, I haue the fourth parte of a syluer Sycle by me, & same wyll we geue the man of God, that he maye shewe vs oure waye.

(Afore tyme in Israel, whan a man wente to axe counsell at the LORDE, he sayde: Come, let vs go to the Seer: for they that now are called prophetes, were called Seers afore tyme.) Saul sayde vnto his childe: Thou hast well spoken, come let vs go. And whan they wente vnto the cite where the man of God was, and came vp to the cite, they founde damselfs which were gone forth to drawe water, vnto them they sayde: Is the Seer here? They answered them and sayde: Yee. Beholde, he is there, make haist, for he came in to the cite this daye, because the people haue a sacrifice to do to daye in the hye place. Whan ye come in the cite, ye shal fynde him, afore he go vp to the hye place for to eate: for the people wyll not eate tyll he come. For he shall blesse the offeringe, then shal they eate that are called. Therfore go youre waye vp, for euē now shal ye finde him.

And whan they came vp to the cite, and were euen in the myddes of the cite, beholde, Samuel came forth in their waye, and wolde go vp to the hye place. († But the LORDE had opened Samuels eare the daye afore, or euer Saul came, and sayde: Tomorrow aboute this tyme wyll I sende a man vnto the out of the lōde of Ben Iamin, him shalt thou anoynte to be prynce ouer my people of Israel, that he maye delyuer my people from the hande of the Philistynes: for I haue loked vpon my people, and their crye is come before me.) Now whan Samuel behelde Saul, the LORDE answered him: lo, & is the man of whom I tolde the, that he shulde raigne ouer my people.

Then came Saul vnto Samuel vnder & gate, and sayde: Tell me (I praye the) where is the Seers house? Samuel answered Saul, and sayde: I am the Seer. Go vp before me vnto the hye place: for ye shall eate with me to daye, tomorrow wyll I lett the go, and all that is in thyne hert, wyll I tell the: and as for the Asses which were lost thre dayes agoo, care not thou for them, for they are founde. And to whom shall belonge all that is pleasaunt in Israel? Shall it not belonge vnto the and to all

\* 1 Par. 9. a.

† 1 Reg. 15. a.



D thy fathers house? Saul answered: Am not I a sonne of Iemini, \* and of the smallest trybe, and my kynred the leest amonge all the kynreds of ʒ trybe of Ben Iamin? Why speakest thou so thē vnto me? Samuel toke Saul & his childe & brought them in to the perler where they shulde eate, and satt them aboue those that were called, of whom there were aboute a thirtie men. And Samuel sayde vnto the coke: Geue me the porcion that I gaue the, and bad the kepe it by the. Then the coke toke vp a shulder, and bare it forth, and set it before Saul. And (Samuel) sayde: Beholde, this is left, laye it before the, and eate: for it was kepte for the agaynst this tyme, whan I called the people. Thus Saul ate with Samuel the same daye.

And whan they were gone downe from the hye place vnto the cite, he talked with Saul in the chamber. And they rose vp early on the morow. And whan the mornyng sprynge arose, Samuel called Saul in the chamber, and sayde: Vp, ʒ I maye sende the thy waye. And Saul gat him vp: & they both wēte forth together, he and Samuel. And whan they came downe to the ende of the cite, Samuel sayde vnto Saul: Speake vnto ʒ childe, that he go on forth before vs, but stōde thou styll now, that I maie shewe the what God hath sayde:

The r. Chapter.

A THEN toke Samuel a glasse of oyle, and poured it vpō his heade, and kissed him, and sayde: Seist thou that the LORDE hath anoynted the, to be the prince ouer †his enheritaūce? Whan thou goest now fro me, thou shalt fynde two men besyde † Rachels graue in the coast of Ben Iamin at Zelzah, which shal saie vnto the: The asses are founde, whom thou wentest to seke: and beholde, thy father hath put the asses out of his mynde, and taketh thoughte for the, and sayeth: What shall I do for my sonne?

And whan thou goest on forth from thence, thou shalt come to the Oke of Thabor, there shall thre men fynde the, which go vp vnto God towarde Bethel: one beareth three kiddes, another thre loaves of bred the thyrd a bottel with wyne: and they shall salute the, and geue the two loaves, which thou shalt take of

their hande. After that shalt thou come to the hyll of God, § where the Philistynes watch is: and whā thou comest there in to the cite, there shall mete the a company of prophetes commynge downe from the hye place, and before them a Psaltery, and tabret, a pype and a harpe, and they them selues prophecience. And the sprete of the LORDE shall come vpon the, and thou shalt prophecye with them, and shalt be chaunged in to another man.

Whan these tokens now come vnto the, || then do what so euer commeth vnder thyne hande: for God is with the. Thou shalt go downe before me vnto Gilgall: Beholde, thither wyl I come downe vnto the, that thou mayest offre burntofferynges and deedofferynges. ¶ Seuen dayes shalt thou tarye till I come to the, and shewe the what thou shuldest do. And whan he turned his shulder to go from Samuel, God chaunged him another hert, and all these tokēs came the same daye.

C And whan they came vnto the hill, beholde, there met him a company of prophetes ¶ and the sprete of God came vpon him, so that he prophced amonge them. But whā they which knewe him before, sawe him that he prophced with the prophetes, they sayde all amonge them selues: What is happened vnto the sonne of Cis? Is Saul also amonge the prophetes? And one ʒ was there, answered and sayde: Who is their father? \*\* Hereof came the prouerbe: Is Saul also amonge the prophetes? And whā he had left of prophecience, he came vp to the hyll.

Sauls vnclē sayde vnto him and to his childe: Whither wente ye? They answered: To seke the asses. And whan we sawe that they were awaye, we came vnto Samuel. Then sayde Sauls vnclē: Tell me, what sayde Samuel vnto you? Saul answered his vnclē: He tolde vs, ʒ the asses were fōude. But of ʒ kyngdome he tolde him nothinge what Samuel had sayde.

D Samuel called the people together vnto the LORDE to Misa, and spake vnto the children of Israel: Thus saith ʒ LORDE the God of Israel: I broughte Israel out of Egipte, and delyuered you from the hande of ʒ Egipcians, and from the hande of all the kyngdomes that oppressed you. † But now haue ye refused youre God, which hath helped

\* Iudi. 20. e. 1 Re. 15. d. † Deut. 9. e. † Gen. 35. d. § 1 Reg. 13. a. || 2 Re. 7. a. 1 Par. 18. a.

\* 1 Re. 13. b. ¶ 1 Re. 11. b. \*\* 1 Re. 19. d. †† 1 Re. 8. b.



you out of all youre sorowes and troubles, ⁊ ye haue saide vnto him: Set a kinge ouer vs. Well, stonde ye now before ꝑ LORDE acordinge to youre trybes and kynreds.

Now whan Samuel had brought forth all the trybes of Israel, the trybe of Ben Iamin was taken. And whan he had broughte forth the trybe of Ben Iamin with his kynreds, the kynred of Matri was takē, ⁊ Saul the sonne of Cis was takē. And they sought him, but they founde him not.

Then axed they further at the LORDE, whether he was for to come thither. The LORDE answered: Beholde, he hath hyd him selfe amonge ꝑ vessels. Then ranne they thither, and fetched him. And whan he stode amonge the people, he was higher by the heade then all the people. And Samuel sayde vnto all the people: There se ye him whom the LORDE hath chosen, for in all the people there is none like him. Then gaue all the people a shout, and sayde: \* God saue the new kynge.

Samuel tolde the people all the lawe of the kyngdome, and wrote it in a boke, and layed it before the LORDE. And Samuel let all the people go, euery one to his awne house. And Saul wente home also vnto Gibea, and there wente with him one parte of the hoost, whose hertes God had touched. But the childrē of Belial sayde: What shal this felowe helpe vs, ⁊ and despyded him, ⁊ broughte him no presente. But he made him as though he herde it not.

#### The xi. Chapter.

**N**AHAS ꝑ Ammonite wēte vp ⁊ layed sege vnto Iabes in Gilead. And all the men of Iabes sayde vnto Nahas: Be at one with vs, ⁊ we wyl serue the. But Nahas ꝑ Ammonite answered them: I wil make a couenant with you, of this condicion, that I maye thrust out all youre right eyes, and put you to shame amonge all Israel. Then sayde all the Elders of Iabes vnto him: Geue vs seuen dayes respyte, that we maye sende messaungers in to all ꝑ coastes of Israel: Yf there be then no sauoure, we wyl go forth vnto the.

So the messaungers came vnto Gibea of Saul, and spake this before the cares of the people. Then all ꝑ people lifte vp their voyce, and wepte. And beholde, Saul came

after the oxen out of the felde, and sayde: What ayleth the people that they wepe? So they tolde him the earande of the men of Iabes. ¶ Then came the sprete of God vpon him, whan he had herde these wordes, and his wrath was sore moued, and he toke a couple of oxen, and hewed them in sunder, and sent them in to all the coastes of Israel by the messaungers, sayenge: Who so euer goeth not forth after Saul and Samuel, his oxen shalbe thus deale withall.

Then fell the feare of the LORDE vpon the people, so that they wente forth like as one man, ⁊ they were tolde at Basek, and of the childrē of Israel there were three hundred thousande men, and thirtie thousande of the children of Iuda. And they spake vnto the messaungers that were come: Saye thus to the men of Iabes in Gilead: Tomorrow shal ye haue helpe, whan ꝑ Sonne is at the whotest. Whan ꝑ messaungers came and tolde this to the men of Iabes, they were glad. And the men of Iabes sayde: Tomorrow wyl we come forth vnto you, that ye maye do vnto vs, what so euer it pleaseth you. And on ꝑ nexte morow Saul set the people in thre partes, and came in to the hoost aboute the mornynge watch, and smote the Ammonites tyll the daye was at the whotest. As for those ꝑ remayned, they were so scatred, that two of them abode not together.

Then sayde the people vnto Samuel: Where are they that sayde: ¶ Shulde Saul raigne ouer vs? Delyuer vs here the men, that we maye put them to death. But Saul sayde: There shal noman dye this daye, for to daye hath the LORDE geuen health in Israel. Samuel sayde vnto the people: Come, let vs go vnto Gilgall, and renue the kyngdome there. Then wente all the people vnto Gilgall, and there they made Saul kinge before the LORDE at Gilgal, and offred deed-offerings before the LORDE. And Saul with all the men of Israel reioysed there greatly.

#### The xij. Chapter.

**S**AMUEL sayde vnto all Israel: Beholde, I haue herkened vnto youre voyce in all that ye sayde vnto me, and haue made a kynge ouer you. And now lo, there goeth youre kynge before you. As for me, I am waxen olde and graye heered, and my sonnes

\* 3 Reg. 1. d. † Deu. 17. d. ‡ Iud. 8. b. § 1 Re. 10. c.

¶ 1 Re. 13. c. and 15. a. ¶ 1 Re. 10. c.

are with you: and I haue gone before you fro my youth vp vnto this daye. Beholde, here am I: answere ye agaynst me before the LORDE and his anoynted, \*yf I haue taken eny mans oxe or asse, yf I haue done eny man violence or wronge, If I haue oppressed eny mā, yf I haue receaued a gifte of eny mans hande, and kepte it secretly, I wil restore it you agayne.

They saide: Thou hast done vs nether violence ner wronge, nether oppressed, ner taken ought of eny mans hande. He sayde: The LORDE be witnesse agaynst you, and so be his anoynted this daye, that ye haue founde nothinge in my hāde. They saide: Yee they shalbe witnesses. And Samuel sayde vnto the people: The LORDE which made Moses and Aaron, and brougte youre fathers out of the londe of Egipte (is here present.) Stōde forth now therfore, that I maye iudge you before the LORDE ouer the righteousnes of the LORDE, which he hath done for you and youre fathers.

†Whan Iacob was come in to Egipte, youre fathers cryed vnto the LORDE. †And he sent Moses and Aaron to brynge youre fathers out of Egipte, and to cause them for to dwell in this place.

§But whan they forgat the LORDE their God, he solde them vnder the power of Sisera, the captayne at Hazor †and vnder the power of the Philistynes † and vnder the power of the kinge of the Moabites, which foughte agaynst them. But they cried vnto the LORDE, and sayde: We haue synned, in that we haue forsaken the LORDE, and serued Baalim and Astaroth. But now deliuer vs from the hande of oure enemies, and we wyl serue the. \*\*Then the LORDE sent Ierubaal, † Bedan, † Iephthae, § and Samuel, † deliuered you from youre enemies rounde aboute, and caused you to dwell safe.

¶ But whan ye sawe that Nahas the kynge of the children of Ammon came agaynst you † ye sayde vnto me: Not thou, but a kynge shal raigne ouer vs, where as notwithstandinge youre God was youre kynge. Now, there haue ye youre kynge, whō ye haue chosen and desyred: for lo, the LORDE hath set a kinge ouer you. Yf ye shal feare the LORDE now, and serue him, and herken vnto his voice,

and not be dishobedient vnto the mouth of the LORDE, then shall both ye and youre kynge that raigneth ouer you, folowe § LORDE youre God. But yf ye herken not vnto § voyce of the LORDE, but be dishobedient vnto his mouth, then shal the hande of the LORDE be agaynst you, and agaynst youre fathers.

Stonde forth now also, and beholde this greate thinge, that the LORDE shal do before youre eyes. Is not now the wheate harvest? Yet wyll I call vpō the LORDE, so that he shal cause it thonder and rayne, that ye shall knowe and se the greate euell, which ye haue done in the sight of the LORDE, in that ye haue desyred to haue a kynge.

And whan Samuel called vpon the LORDE, the LORDE caused it to thoder and raine the same daye.

Then all the people feared the LORDE D greatly and Samuel, and they sayde all vnto Samuel: Praie thou vnto the LORDE thy God for thy seruantes, that we dye not: for beside oure sinnes we haue done this euell also, that we haue desyred vnto vs a kinge. Samuel sayde vnto the people: Feare not, ye haue done all this euell in dede. Neuertheles departe not backe from the LORDE, but serue the LORDE with all youre hert, and go not asyde after vanite, for it profyteth you nothinge, and can not deliuer you, in so moch as it is but a wayne thinge. ¶ For the LORDE shall not forsake his people because of his greate names sake: for the LORDE hath begonne to make you a people vnto him selfe. But God forbyd that I shulde synne so vnto the LORDE, to ceasse from prayenge for you, and from teachinge you the good † righteous waye. Feare ye the LORDE therfore, and serue him faithfully with all youre hert: for ye haue sene, how greate thinges he doth vnto you. But yf ye do wickedly, both ye † youre kynge shal perishe.

### The xiiij. Chapter.

SAUL had bene kynge one yeare, and whā A he had raigned ouer Israel two yeares, he chose him thre thousande mē out of Israel: two thousande were with Saul at Michmas vpon the mount of Bethel, and one thousande with Ionathas at Gibea of Ben Iamin. As

\* Eccli. 46. d. Act. 20. d. † Gen. 46. a. Exod. 2. d. † Exo. 3. b. § Iud. 4. a. † Iud. 13. a. ¶ Iud. 3. b.

\*\* Iud. 6. c. † Iudi. 13. d. † Iud. 11. a. §§ 1 Reg. 7. a. † 1 Reg. 8. a. ¶ Exo. 34. b. Deut. 9. e. Iosu. 7. b.

for the other people, he let them go euery one vnto his tente. But Ionathas smote *ſ* Philistynes in their awne \*watch, which was at Gibeā. That came to *ſ* Philistynes eares. And Saul caused to blowe the trompes in all the londe, & to saye: Let the Hebrues heare. And all Israel herde saye: Saul hath smytten the Philistynes watch, for Israel stanke before the Philistynes. And all the people cried after Saul vnto Gilgal.

*B* Then the Philistynes gathered them selues together to fight with Israel, thirtie thousande charettes, sixe thousande horsmen, and other people besyde, in nombre as the sonde by the See shore, and wente vp, and pitched at Michmas on the eastsyde of Bethauen. Whan the men of Israel sawe that mysfortune laye vpon the neckes of the (for the people was come therto) they crope in to caues and dennes, in to rockes, and holes and welles. But the Hebrues wente ouer Iordane in to *ſ* lande of Gad and Gilead. As for Saul he was yet at Gilgal, and all the people were faynhearted after him. †Then taried he seuen dayes accordinge to the tyme apoynted of Samuel. And whan Samuel came not vnto Gilgal, the people were scatered abroad from him. Then sayde Saul: Brynge me hither a burntofferinge and deedofferinges. And he offred a burntofferynge. But whan he had made an ende of the burntofferynge beholde, Samuel came. Then wente Saul forth to mete him, that he might salute him.

*C* But Samuel sayde: What hast thou done? Saul answered: I sawe that the people was scatered abroad fro me, and thou camest not in due season: and the Philistynes were gathered together at Michmas. Then sayde I: Now shall the Philistynes come downe to me vnto Gilgal, and I haue not besoughte the face of the LORDE: & so I boldened my selfe, & offred a burntofferynge.

Samuel sayde vnto Saul: Thou hast done foolishly, and not kepte the commandement of the LORDE thy God, which he commaunded the. For (yf thou haddest not done this) he had prospered thy kyngdome vpō Israel for euer: but now shall not thy kyngdome contynue. †The LORDE hath soughte him out a man after his owne hert: him hath the LORDE commaunded to be prynce ouer his people, for thou hast not kepte *ſ* the

LORDE commaunded *ſ*. And Samuel arose, and wente vp from Gilgal vnto Gibeā Ben Iamin.

And Saul nombred the people that was founde with him, vpon a sixe hundred men. Saul & his sonne Ionathas, and *ſ* people that was with them, taried at Gibeā Ben Iamin: but *ſ* Philistynes had pitched their tentes at Michmas. And out of the hoost of the Philistynes there wente thre bondes of men to destroye: one turned the waye towarde Ephraim in to the londe of Sual: another turned towarde the waye of Bethoron: the thirde turned towarde the waye, that reacheth to the valley of Zeboim vnto the wyldernes.

But there was not a smyth founde in all the lōde of Israel: for *ſ* Philistynes thoughte: The Hebrues mighte happily make swerdes and speares. And all Israel were fayne to go downe to the Philistynes, whan eny man had a plowshare, a mattock, an axe, or a sythe to sharpe: and the edges of the plowshares, and mattocks, & forckes, and axes, were laboured, and the poyntes blont. Now whan the daye of the battayll came, there was nether swerde ner speare founde in the hande of all the people, that was with Saul and Ionathas: but for Saul and Ionathas his sonne there was somwhat founde. And *ſ* Philistynes watch wēte out ouer by Michmas.

#### The xiiij. Chapter.

*I*T fortunēd at *ſ* same tyme, *y* Ionathas *A* sayde vnto his lad which was his wapen bearer: Come, let vs go ouer to the Philistynes watch *ſ* lyeth aboue, & he tolde not his father. Saul dwelt at *ſ* ende of Gibeā vnder a Pomgranate tre, which was in the suburbe. § And the people *ſ* were by him, were vpon a sixe hundred men. And Ahia the sonne of Achitob the brother of Icabod, the sonne of Phineas *ſ* sonne of Eli *ſ* prest of the LORDE at Silo, wayre the ouerbody cote. But the people knewe not that Ionathas was gone.

Betwene the passages where Ionathas soughte to go ouer vnto the Phylistynes watch, there were two hye rockes, the one on the one syde, the other on the other: the one was called Bozez, the other Senne. And *ſ* one laye on the north syde towarde Michmas, and the other on the south syde towarde Gaba. And Ionathas sayde vnto his wapen bearer:

\* 1 Re. 10. b. † 1 Re. 10. b.

‡ 1 Re. 16. c. § 1 Re. 13. d.



Come, let vs go ouer to þy watch of these vn-circumcised, peradventure the LORDE shall worke with vs, \* For it is no harde matter for the LORDE to helpe by many or by fewe. Then answered him his wapen bearer: Do all that is in thine hert, go on thy waie, beholde, I am with the, euen as thine hert wyll.

B Ionathas sayde: Well than, When we are gone ouer to the men, and come within the sighte of them, yf they saye: stonde styll, tyll we come to you, then wyll we stonde styll in oure place, and not go vp to them. But yf they saye: Come vp to vs, we wyll go vp to them, thē hath the LORDE delyuered them in to oure hande, and this shalbe a token for vs. Now when they came both in the sighte of the Philistynes watch, the Philistynes sayde: Se, † ‡ Hebrues are gone out of their holes, that they were crepte in to. And the men in the watch answered Ionathas and his wapen bearer, and sayde: Come vp to vs, and we wyll teach you what the matter is. Then sayde Ionathas to his wapen bearer. † Come vp after me, the LORDE hath delyuered them into Israels hande. And Ionathas clamme vp with handes and fete, and his wapen bearer after him. And Ionathas smote them downe before him, and his wapen bearer slewe behynde him, so that the first slaughter that Ionathas and his wapen bearer dyd, was vpō a twentye men, with in the length of halue an aker of londe, which a pare of oxen maye tyll in one daye.

C § And there came a fearfulnes and flight in the hoost vpon the felde, and amonge all the people of the watch: and vpon the † destroyers there came a fearfulnes also and flight, so that the londe was in a rumoure, and ¶ there came a flight thorow God. And Sauls watchmē at Gibeā Bē Iamin sawe, that § multitude gat them awaye, and ranne to and fro.

Saul sayde vnto the people that was with him: Tell and se which of vs is gone awaye. And when they nombred, beholde, Ionathas ¶ his wapen bearer was not there. Then saide Saul vnto Ahia: Brynge hither the Arke of God (for at that tyme was the Arke of God with the children of Israel.) And whyle Saul was yet speakynge to the prest, the multitude in the Philistynes hoost gat vp, ranne, and was greate. And Saul sayde vnto the prest:

Withdawe thine hande. And Saul cried, and all the people that was with him, and came to the battayll. And beholde, \*\* euery mans swerde was agaynst another, and there was a very greate rumoure.

The Hebrues also that were with § Philistynes afore, and had gone vp with them in the hoost on euery syde, ioyned them selues vnto Israel which were with Saul and Ionathas. And all the men of Israel which † had hyd thē selues vpon mount Ephraim, when they herde that the Philistynes fled, folowed after them in the battayll. Thus § LORDE helped Israel at that tyme, and § battayll lasted vnto Bethauen.

D And when the men of Israel came forth, Saul charged all the people the same daye, and sayde: Cursed be euery man, which eateth bred vntyll euen, that I maye auenge me on myne enemies. Then all the people taisted no bred. And all the people of the londe came in to the wodd. But there laye hony vpon the felde: and when the people came in to the wodd, beholde, the hony flowed, but no man put of it to his mouth with his hāde: for the people were afraied because of the ooth. As for Ionathas he had not herde, that his father had charged the people, and he put forth his staff that he had in his hande, and dypped the ende of it in § hony combe, and turned his hande to his mouth, and his eyes were lighted.

Then answered one of the people, and sayde: Thy father hath charged the people, and sayde: Cursed be euery mā that eateth oughte this daye. Neuertheles the people were faynte. Then sayde Ionathas: My father hath troubled the londe: Se how lighte myne eyes are become, because I haue taisted a litle of this hony. Yf the people this daie had eatē of the spoyle of their enemies that they founde, the slaughter shulde haue bene greater agaynst the Philistynes. Yet smote they the Philistynes the same daye fro Michmas vnto Aialon, and the people were very weery.

E And § people turned to the spoyles, and toke shepe and oxen, and calues, and slewe them vpon the earth, † and ate them with the bloude. Then was it tolde Saul: Beholde, the people synne agaynst the LORDE, in that they eate bloude. He sayde: Ye haue done

\* 2 Par. 14. c. † Iudit. 14. b. ‡ 1 Mac. 4. d.  
§ Iudi. 14. c. || 1 Re. 13. d.

¶ Iosu. 10. b. Iud. 4. c. \*\* Iud. 7. f. 2 Pa. 20. d.  
†† 1 Re. 13. b. †† Leui. 7. c. and 19. f.



euell: roll vnto me now a greate stone. And Saul sayde morouer: Go abrode amöge the people, and saye vnto them, that euery one brynge me his ox and his shepe, and slaye them here, that ye maye cate, and not to synne agaynst the LORDE with eatynge of bloude. Then brougte all the people euery one his ox with his häde the same nighte, and slewe them there. And Saul buylded an altare vnto *ÿ* LORDE. This is the first altare that he buylded vnto the LORDE.

And Saul sayde: Let vs go downe after the Philistynes, by nighte, and spoyle them tyll it be cleare mornynge, that we let none escape. They answered: Do what so euer pleaseth the. But the prest sayde: Let vs go nye here vnto God. And Saul axed at God. Shal I go downe here after *ÿ* Philistines? *¶* wilth thou delyuer thē in to Israels hande? Neuertheles he answered him not at that tyme.

*¶* Then sayde Saul: Let all the armyes of the people come hither, and make search and se, in whom is this synne at this tyme. For as truly as God the Säuoure of Israel lyueth, *¶* though it be in my sonne Ionathas, he shal dye. And no man answered him of all the people. And he sayde vnto all Israel: Be ye on the one syde, I *¶* my sonne Ionathas wyl be on this syde. The people sayde vnto Saul: Do as it pleaseth the. And Saul sayde vnto the LORDE the God of Israel: Do thou that right is. Thē was Ionathas and Saul taken: but the people wente forth fre. Saul sayde: Cast the lot ouer me and my sonne Ionathas. So Ionathas was takē. And Saul sayde vnto Ionathas: Tell me, what hast thou done? Ionathas tolde him, *¶* sayde: I taisted a litle hony with the staff that I had in my hande, and beholde, must I dye therfore? Thē sayde Saul: God do this and that vnto me, Ionathas thou must dye the death.

*¶* But the people sayde vnto Saul: Shulde Ionathas dye, that hath done so greate health in Israel this night? God forbyd. \* As truly as the LORDE lyueth, there shal not one heer of his heade fall vpon *ÿ* earth: for with God hath he wroughte at this tyme. So the people delyuered Ionathas, that he dyed not. Then wente Saul vp from the Philistynes: and the Philistynes wente vnto their place.

But whan Saul had cōquered the kyngdome

ouer Israel, he foughte against all his enemyes rounde aboute, against the Moabites, agaynst the childrē of Ammon, agaynst the Edomites, agaynst the kynge of Zoba, agaynst *ÿ* Philistynes: and whither so euer he turned him, he gat *ÿ* victory. And he made an hoost, and smote *ÿ* *†* Amalechites, and delyuered Israel from the hande of all those that spoyled them.

Saul had these sonnes: Ionathas, Isui, and Malchisua. And these were *ÿ* names of his two daughters: the firstborne Merob, *¶* *ÿ* yōgest Michol. And Sauls wife was called Ahinoam, the daughter of Ahimaas. And his chefe captaynes name was Abner, the sonne of Ner, Sauls vnclē. *†* Cis was *ÿ* father of Saul. But Ner *ÿ* father of Abner was the sonne of Abiel.

There was a mightie sore warre against the Philistynes, as lōge as Saul lyued. And where Saul sawe a man that was stronge and mete for *ÿ* warre, he toke him to him.

#### The xv. Chapter.

**S**AMUEL sayde vnto Saul: *¶* The LORDE *¶* sent me to anoynte the for to be kynge ouer his people of Israel: heare now therfore the voyce of the wordes of the LORDE. Thus sayeth *ÿ* LORDE Zebaoth: I haue remembered what Amaleck dyd vnto Israel, *¶* how he layed wayte for him in *ÿ* waye, whan he wente out of Egipte: Go thy waye now therfore, and smyte the Amalechites, *¶* damne them with all that they haue, *¶* spare him not: but slaye both man and woman, children *¶* sucklynges, oxen *¶* shepe, Camels and asses. Saul commaunded the people the same, and nombred them at Talaim, two hūdreth thousande fote men, *¶* ten thousande men of luda.

And whan Saul came to the cite of the Amalechites, he set an hynder watch by the ryuer, and sayde vnto *ÿ* Kenites: Get you hence, departe, and go downe from *ÿ* Amalechites, *ÿ* I smyte you not with them, *¶* for ye shewed mercy vnto all the children of Israel, whā they departed out of Egipte. So the Kenites gat them awaye from amonge the Amalechites.

Then smote Saul the Amalechites from Heuila vnto Sur (which lyeth ouer against Egipte) *¶* toke Agag the kynge of *ÿ* Amalechites alyue, *¶* damned all *ÿ* people with the

\* 2 Re. 14. b. *†* Deut. 25. c. *†* 1 Re. 9. a.  
1 Par. 9. a. *§* 1 Re. 9. c.

|| Exo. 17. c. Nu. 24. d. Deut. 25. c. *¶* Nu. 10. d.  
Iud. 1. d.

edge of the swerde. Neuertheles Saul and the people spared Agag, and the shepe and oxen y were good and fat, and the lambes, and all that was good, and wolde not damne the: but loke what was foule and nothinge worth, that they damned.

Then came the worde of the LORDE vnto Samuel, and sayde: It repenteth me that I made Saul kyng, for he hath turned him selfe backe fro me, and not confirmed my wordes. Therfore was Samuel angrie, and cried vnto the LORDE all that nighte. And Samuel gat him vp early, that he might mete Saul in y mornyng. And it was tolde him, that Saul was come vnto Carmel, \* and had set him vp a piler, and was gone aboute, and come downe to Gilgall.

Now whā Samuel came to Saul, Saul sayde vnto him: Blessed be thou vnto y LORDE, I haue performed the worde of y LORDE. Samuel answered: What crye is this then of shepe in myne eares, and the crye of oxen which I heare?

Saul sayde: They haue broughte them from the Amalechites: for the people spared the best shepe and oxen for the offerynge of y LORDE thy God, the other haue we damned. Neuertheles Samuel answered Saul: Let me tell the what y LORDE hath sayde vnto me this nighte. He sayde: Saye on. Samuel sayde: † When thou wast but small in thine awne eyes, wast thou not y heade amōge the trybes of Israel? and the LORDE anoynted the to be kyng ouer Israel? and y LORDE sent y in to the waye, and sayde: Go thy waie and damne the synners the Amalechites, and fighte agaynst them, tyll thou haue vtterly destroyed the? Wherefore hast thou not herkened vnto the voyce of the LORDE, but hast turned thy selfe to the spoyle, and done euell in the sighte of the LORDE?

Saul answered Samuel: Yee I haue herkened vnto the voyce of the LORDE, and haue gone the waye that y LORDE sent me, and broughte Agag the kyng of the Amalechites, and damned the Amalechites: but y people haue takē of the spoyle, shepe and oxen, and y best amōge the damned, to offer vnto y LORDE thy God in Gilgall. Samuel saide: Hath the LORDE pleasure in sacrifices and burnt offerynges, as in obeynge the voyce of the

LORDE? Beholde, † obedience is better then offerynge, and to herken is better then the fat of rammes. For disobedience is as y synne of y witchcrafte, and rebellion is as the blasphemie of Idolatrye. In so moch now as thou hast refused the worde of the LORDE, he hath refused the also, that thou shuldest not be kyng.

Then sayde Saul vnto Samuel: I haue synned, y I haue transgressed the commaundement of the LORDE and thy worde: for I was afraied of the people, and herkened vnto their voyce. And now forgeue me my synne, and returne with me, that I maye worshippe y LORDE. Samuel saide vnto Saul: I wil not turne backe with y, for thou hast refused the worde of the LORDE, and the LORDE hath refused the also, y thou shuldest not be kyng in Israel. And whan Samuel turned him backe to go his waye, he gat him by y edge of his garment, and rēte it. Then sayde Samuel vnto him: The LORDE hath rente the kyngdome of Israel from y this daye, and geuen it vnto thy neighbour, which is better then thou. The ouerwynner in Israel also shal not lye, nether shal he repente: for he is no man, that he shulde repente.

He sayde: I haue synned, yet honour me now before the Elders of my people and before Israel, and turne backe with me, that I maye worshippe the LORDE thy God. So Samuel turned agayne after Saul, that Saul mighte worshippe the LORDE. But Samuel sayde: Bring me hither Agag the kyng of the Amalechites. And Agag wente vnto him, tēderly. And Agag saide: Thus departeth the bytternesse of death. Samuel sayde: ¶ Like as thy swerde hath made wemen childlesse, so shal thy mother also be with out children amonge wemen. So Samuel hewed Agag in peces before y LORDE in Gilgall. ¶ And Samuel departed vnto Ramath. But Saul wente vp to his house at Gibeā Saul. And Samuel sawe Saul nomore vnto the daye of his death. Neuertheles Samuel mourned for Saul, because it repented the LORDE, that he had made Saul kyng ouer Israel.

The xvi. Chapter.

AND y LORDE sayde vnto Samuel: ¶ How longe mournest thou for Saul,

\* Deu. 17. a. † 1 Re. 9. c. and 10. a. ‡ Eccls. 4. c.  
§ Exo. 22. c. Deut. 18. b.

¶ Exo. 17. c. Nu. 14. g.

¶ 1 Re. 17. d.

whom I haue refused, that he shulde not be kynge ouer Israel? Fyll thine horne with oyle, go thy waye, I wyll sende the to Isai the Bethleemite: for amonge his sonnes haue I prouyded me a kynge. But Samuel sayde: How shal I go? Saul shal perceaue it, and shal slaye me. The LORDE sayde: Take the a calfe from the droue, & saye: I am come to do sacrifice vnto y LORDE. And thou shalt call Isai to y sacrifice, so shall I tell the what thou shalt do, that thou mayest anynte me him, whom I shall shewe the. Samuel dyd as the LORDE sayde, and came to Bethleem. Then were the Elders of the cite astonnyed, and wente forth to mete him, and sayde: \*Is thy commynge peaceable? He sayde: Yee. I am come to do sacrifice vnto the LORDE. Sanctifye youre selues, & come with me to the sacrifice. And he sanctified Isai and his sonnes, and called them to the sacrifice.

Now whā they came in, he behelde Eliab, & thoughte, whether he shulde be his anynted before the LORDE. But y LORDE sayde vnto Samuel: loke not vpon his countenance, ner vpon the tallnesse of his person, For I iudge not after the sighte of man. A man hath respecte vnto the thinge that is before his eyes, but the LORDE loketh vpon the hert. Then Isai called Abinadab, & broughte him before Samuel. And he sayde: This hath not the LORDE chosen. Then Isai broughte Samma. But he sayde: This also hath not the LORDE chosen. Then broughte Isai his seuen sonnes before Samuel. Neuertheles Samuel saide vnto Isai: The LORDE hath chosen none of these.

And Samuel sayde vnto Isai: Are here all the childrē? He sayde: There is yet one y leest of all, and beholde, he kepeth the shepe. Thē sayde Samuel vnto Isai: Sende & cause him to be fetched, for we will not syt downe at the table, vntyll he come. Then sent he, & caused him be broughte. And he was well coloured with fayre eyes & of a beutyfull countenance. And the LORDE saide: Aryse, and anynte him, that is he.

Thē toke Samuel his oyle horne, & anynted him amonge his brethrē. And the sprete of the LORDE came vpō Dauid frō y daye forth. As for Samuel, he gat him vp, & wente vnto Ramath.

But the sprete of the LORDE departed from Saul, and an euell sprete from y LORDE vexed him. Then sayde Sauls seruantes vnto him: Beholde, an euell sprete from God vexeth the. Let oure lorde saie vnto his seruantes which stonde before him, y they seke a man which can playe vpon the harpe, and instrumente, that than the euell sprete of God cōmeth vpon the, he maye playe with his hande, to ease the withall. Then sayde Saul vnto his seruantes: Prouyde me a mā, that can playe well vpon the instrumente, & brynge him vnto me.

Then answered one of the children, & sayde: Beholde, I sawe a sonne of Isai y Bethleemite, which can playe vpon the instrumēte, an honest & valeaūt man, and one y hath vnderstōdinge in matters, & is wellfaoured. Thē Saul sent messangers vnto Isai, sayēge: Sende me Dauid thy sonne, which is with the shepe. Then toke Isai an asse with bred, & a bottell with wyne, and a kyd, and sent it vnto Saul by Dauid his sonne. So Dauid came to Saul, & stode before him, & he loued him well, and he became his wapen bearer. And Saul sente vnto Isai, sayēge: Let Dauid remayne before me, for he hath founde fauoure in my sighte. Now than the sprete of God came vpō Saul, Dauid toke y harpe, & played with his hande: so was Saul refreszshed, & eased, & the euell sprete departed from him.

### The xviij. Chapter.

THE Philistynes gathered their hoost to y battayl, and came together to Socho in Iuda, & pitched their tentes betwene Socho & Aseka, at the ende of Damin. But Saul & the mē of Israel came together, & pitched in the Oke valley, & prepared them selues to the battayl agaynst the Philistynes. And the Philistynes stode vpon a hyll on the one syde, and the Israelites vpon a hyll on the other syde, so that there was a valley betwene them.

Then stepte there forth from amōge the Philistynes a stoute bolde man, named Goliath of †Gath, sixe cubites and an hande breth hie, and had an helmet of stele on his heade, and a fast habergion vpon him, and the weight of his habergion was fyue thousande Sicles of stele, and harnessse of stele had he vpon his legges, and a shyld of stele vpon his shulders: and the shaft of his speare was like a weuers

\* 3 Re. 2. b.

† Iud. 11. d.



lome, and the yron of his speare had sixe hundreth Sicles of yron, and his wapen bearer wente before him.

33 And he stode and called vnto the hoost of Israel, and sayde vnto them: Wherefore are ye come forth to prepare youre selues to the battayll? Am not I a Philistyne, and ye the seruantes of Saul? Chose one amonge you to come downe vnto me: yf he can fighte agaynst me and slaye me, then wil we be youre seruantes: but yf I can ouercome him and slaye him, then shal ye be oure seruantes, to do vs seruyce. And the Philistyne sayde: I haue spokē disdzanedly vnto the hoost of Israel this daye. Geue me one, and let vs fighte together. Whan Saul and all Israel herde these wordes of ʒ Philistyne, they were astonnyed, and sore afraied.

But Dauid was the sonne of a man of Ephrata of Bethleem Iuda, whose name was Isai, which had eight sonnes, and was an olde man in Sauls tyne, and was well strycken in age amonge men. And the three eldest sonnes of Isai were gone with Saul to the battayll. And there names were these: Eliab the first borne, Abinadab the seconde, and Samma the thirde. But Dauid was the yongest of all. So whan the three eldest were gone with Saul to the battayll, Dauid wente agayne from Saul, to kepe his fathers shepe at Bethleem. But the Philistyne stepte forth early in the mornynge and at euen, and stode there fortye dayes.

¶ Isai sayde vnto Dauid his sonne: Take this Ephra of firmentye for thy brethren, and these ten loaves of bred (and runne to the hoost vnto thy brethren) ¶ these ten new cheses, and brynge them to ʒ captayne, and loke how thy brethren do, whether it go well with them or no, and take what they byd the. But Saul and they, and all the men of Israel were in the Oke valley, and foughte agaynst the Philistynes.

Then Dauid gat him vp early in the mornynge, and commytted the shepe to ʒ keper, and toke his burthen, wente his waye, as Isai commaunded him, and came to the tēt. And the hoost was gone forth, and had prepared them selues, and cried in the battayll: For Israel had set them selues in aray, and the Philistynes were agaynst their hoost in their aray also.

Then lefte Dauid the vessell that he bare,

with the keper of the stuffe, and ranne to the hoost, and wente in, and saluted his brethren. And whyle he was yet talkynge with them, beholde, then came vp the stoute bolde man, whose name was Goliath, the Philistine of Gath, out of the Philistynes hoost, and spake like as afore, and Dauid herde it. But euery man of Israel, whan he sawe the man, fled from him, and was sore afraied of him.

And euery man in Israel sayde: Haue ye sene the man commynge vp hither? For he is come vp hither, to speake disdzanedly vnto Israel. And who so euer smytheth him, him wyll the kyng make ryche, and geue him his daughter, and make his fathers house fre in Israel.

Then sayde Dauid vnto the men that stode by him: What shalbe done to the man, that smytheth this Philistyne, and turneth this shame awaye from Israel? For what is he this Philistyne this vncircūcysed, that defyeth the hoost of ʒ luyngge God? Then the people tolde him as afore: Thus shall it be done vnto ʒ man that smytheth him. And Eliab his greater brother herde him talke with the men, and was very wroth agaynst Dauid, and sayde: Wherefore art thou come downe? and why hast thou left a fewe shepe in the wyl-dernesse? I knowe thy presumptuousnesse well ynough, and the wickednesse of thine hert: for thou art come downe to se the battayll. Dauid answered: What haue I downe now? Is there not an occasion? And he turned him selfe from him vnto another, and spake accordinge as he had sayde before. Then the people answered him like as afore.

And whan they herde the wordes which Dauid sayde, they tolde them in the presence of Saul, and he caused him be fetched. And Dauid sayde vnto Saul: Let no mans hert be discouraged because of him. Thy seruauant shall go, and fighte with the Philistyne. Neuertheles Saul sayde vnto Dauid: Thou art not able to go agaynst this Philistyne to fighte with him, for thou art but a childe: but this is a man of warre from his youth vp.

Dauid sayde vnto Saul: Thy seruauant kepeth his fathers shepe, and there came a lyon and a Bere, and caried awaye a shepe from the flocke, then wente I forth after him, and smote him, and delyuered it out of his mouth. \* And whan he wolde haue bene vpon me, I toke

\* Iud. 14. b. Heb. 11. f.



him by his beerde, and smote him, and slewe him. So thy seruauunt smote both the Lyon and y Bere. Therefore shall this Philistyne this vncircumcysed be euen as one of them: for he hath defyed the hoost of the lyuynge God. And Dauid sayde: The LORDE that delyuered me from y Lyon and Beer, shall delyuer me also from this Philistyne.

And Saul sayde vnto Dauid: Go thy waye, the LORDE be with the. And Saul clothed Dauid with his clothes, and set an helmet of stele vpon his heade, and put an habergion vpon him. And Dauid girded his swerde aboue his clothes, and begaune to go, for he had neuer bene vsed to it afore. Then sayde Dauid vnto Saul: I can not go thus, for I haue not bene vsed to it, and so he laied it from him, and toke his staff in his hande, and chose fyue slighte stones out of the ryuer, and put them in the shepardes bagge which he had by him, and toke a slynge in his hande, and made him to the Philistyne. And the Philistyne wente forth, and made him to Dauid, and his wapen bearer before him.

Now when the Philistyne loked & sawe Dauid, he thoughte scorne of him: for he was but a childe, well coloured, and beutyfull to loke vpon. And the Philistyne sayde vnto Dauid: Am I a dogg then, that thou comest vnto me with a staffe? And he cursed Dauid by his God, and sayde vnto Dauid: Come hither to me, I wil geue thy flesh to the foules vnder the heauen, and to the beastes in the felde. Neuertheles Dauid sayde vnto the Philistyne: Thou comest vnto me with swerde, speare and shyld. But I come vnto the in the name of the LORDE Zebaoth the God of the hoost of Israel, whom thou hast despysed. This daye shall the LORDE delyuer the in to my hãde, that I maye smyte the, and take thy heade from the, and geue the bodies of the hoost of the Philistynes this daye vnto the foules vnder the heauen, and to the wyld beestes vpon the earth, that all the londe maye knowe y Israel hath a God. And all this congregacion shal knowe, that the LORDE saueth nether thorow swerde ner speare: for the battayll is the LORDES, & he shal delyuer you in to oure handes.

Now when the Philistyne gat him vp, and wente forth and drue nye vnto Dauid, Dauid made haiste, and ranne from y hoost vnto the

Philistyne. And Dauid put his hãde in his bagg, and toke out a stone, & thrue it with the slynge, \* and hytt the Philistyne euen in the fore heade, so that the stone stacke in his fore heade, and he fell downe to the grounde vpon his face.

So Dauid ouercame y Philistyne with the slynge and with y stone, and smote him, and slewe him. And for so much as Dauid had no swerde in his hande, he ranne and stode ouer y Philistyne, † and toke his swerde, and drue it out of the sheeth, and slewe him, and smote of his heade withall. When the Philistynes sawe that the strongest of them was deed, † they fled. And the men of Israel and Iuda gat thẽ vp, and cryed and folowed vpon the Philistynes, tyll they came vnto the valley, and to the Portes of Ekron. And the Philistynes fell downe slayne vnto Gath and to Ekron. And the children of Israel turned agayne from chasyng of the Philistynes, and spoyled their tentes. But Dauid toke the heade of the Philistyne, and broughte it vnto Ierusalem, as for his armour, he layed it in his tente.

Whan Saul sawe Dauid go forth agaynst the Philistyne, he saide vnto y Abner his chefe captayne: Abner, whose sonne is this childe? Abner sayde: As truly as thy soule lyueth O kynge, I wote not. The kynge sayde: Axe thẽ whose sonne the yonge mã is. Now whan Dauid came agayne from the slaughter of the Philistyne, Abner toke him, and broughte him before Saul, and he had the Philistynes heade in his hande. And Saul sayde vnto him: Whose sonne art thou, thou yonge man? Dauid sayde: I am a sonne of thy seruauunt Isai the Bethleemite.

#### The xliij. Chapter.

AND whan he had made an ende of talkynge with Saul, the soule of Ionathas was bounde with the soule of Dauid, and Ionathas loued him as his owne soule. And Saul toke him the same daye, and let him not go agayne to his fathers house. And Ionathas and Dauid made a couenaut together, for he loued him as his owne soule. And Ionathas put of his owne cote that he had vpon him, and gaue it vnto Dauid: yee and his cloke, his swerde, his bowe, and his girdell. And Dauid wente forth whither so euer Saul sent

\* Eccli. 47. a. † 1 Par. 12. d.

‡ Iudic. 7. f. § 1 Re. 14. g

him, and behaued him selfe wysely. And Saul set him ouer the men of warre, and he pleased all the people well, and all the seruauntes of Saul.

**B** It fortuneth, that whan Dauid was come agayne from the slaughter of the Philistyne, the women wente out of all the cities of Israel with songes & daunces, to mete kyng Saul, with tymbrels, with myrth, and with fyddels. And the women sange one to another, and played & sayde: \* Saul hath smytten his thousande: but Dauid his ten thousande.

Then was Saul very wroth, and y worde displeased him sore, and he sayde: They haue ascrybed ten thousande vnto Dauid, and but one thousande vnto me: what shal he haue more but the kyngdome? And from that daye forth, Saul loked sowerly vpō Dauid.

**C** The nexte daye after came the euell sprete of God vpon Saul, and prophecyed in y myddes of the house. But Dauid played on the instrumente with his hande, as he was wonte daylie. And Saul had a iauelynge in his hande, and cast it, and thoughte: I will stycke Dauid fast to the wall. Neuerthelesse Dauid turned himselfe twyse awaye from him. And Saul was afraied of Dauid: for the LORDE was with him, and was departed from Saul. Then Saul put him from him, and set him to be prynce ouer a thousande men, and he went out and in before the people. And Dauid behaued himselfe wysely in all his doynge, and the LORDE was with him.

**D** Now whan Saul sawe that he was so exceedynge wyse, he stode in feare of him. But all Israel and Iuda loued Dauid, for he wente out and in before them. And Saul sayde vnto Dauid: Beholde, my greatest daughter Merob † wyl I geue the to wyfe: be stronge now, & gouerne the warres of the LORDE. For Saul thought: my hāde shal not be vpon him, but the hande of y Philistynes. Neuertheles Dauid answered Saul: Who am I? & what is my life & the kyndred of my father in Israel, that I shulde mary the kynges daughter?

**E** But whan the tyme came, that Merob y daughter of Saul shulde haue bene geuē vnto Dauid, she was geuen vnto Adriel y Meholahite to wyfe. Neuerthelesse Michol Sauls daughter loued Dauid. Whan this was tolde Saul, y matter pleased him well, & he sayde: I wyl geue him her, y she maye be a snare

vnto him, & that the handes of y Philistynes maye come vpon him. And he sayde vnto Dauid: This daye shalt thou be my daughters huszbāde y secōde time. And Saul spake vnto his seruātes: Talke with Dauid secretly & saye: Beholde, the kyng hath pleasure in the, and all his seruātes loue the, mary thou therfore the kynges daughter.

And Sauls seruāntes spake these wordes in the eares of Dauid. But Dauid saide: Thynke ye it but a small matter, to mary the kynges daughter? As for me, I am but a poore symple man. And Sauls seruāntes tolde him agayne, and sayde: Soch wordes hath Dauid spoken. Saul sayde: Then saye ye vnto Dauid: The kyng desyreth no dowry, but onely an hundreth foreszkyngnes of the Philistynes, that vengeance maye be taken of the kynges enemies. Howbeit Saul thought to cause Dauid be slayne by the hādes of the Philistynes. Then his seruāntes tolde Dauid these wordes, and Dauid was contente with the matter, to mary the kynges daughter.

And after a fewe dayes Dauid gatt him vp, and wente with his men, and smote two hundreth men amonge the Philistynes. And Dauid broughte their foreszkyngnes, and made their nombre sufficient vnto the kyng, y he mighte mary the kynges daughter. Thē Saul gaue him his daughter Michol to wyfe. And Saul sawe and perceaued, that the LORDE was with Dauid. And Michol Sauls daughter loued him. Then was Saul the more afraied, and became his enemye as lōge as he lyued. And whan the prynces of the Philistynes wēte forth, Dauid behaued him selfe more wysely then all the seruāntes of Saul in their outgoynge: so that his name was in greate reputacion.

### The xix. Chapter.

**S**AUL spake to Ionathas his sonne, and to all his seruāntes, that they shulde kyll Dauid. † Neuerthelesse Ionathas the sonne of Saul loued Dauid exceedingly, and tolde him, and sayde: Saul my father goeth aboute to slaye the. Kepe the therefore (I praye the) in the mornynge and abyde in secrete, and hyde the. But I wyl go forth, and stonde besyde my father in the felde where thou art, and wyl speake of the vnto my father: and what soener I se I shal brynge the worde.

\* 1 Re. 21. d. and 29. b. † 1 Re. 17. c.

‡ 1 Re. 18. a.

And Ionathas reported  $\hat{y}$  best of Dauid vnto Saul his father, and sayde vnto him: Oh let not the kynge synne agaynst his seruauit, for he hath not synned agaynst the, and his doynge is very necessary for the, \* he put his lyfe in his hande also, and smote the Philistyne,  $\alpha$  the LORDE dyd a greate health vnto all Israel: this hast thou sene, and reioysed therof. Wherefore wylt thou then offende agaynst innocent bloude, that thou woldest kyll Dauid without a cause? Then herkened Saul vnto the voice of Ionathas and sware: As truly as the LORDE lyueth, he shal not dye. Then Ionathas called Dauid, and tolde him all these wordes, and brought him to Saul, so that he was in presence like as afore tyme.

But there arose a battayll agayne, and Dauid wente forth, and fought agaynst the Philistynes, and smote a greate slaughter, so that they fled before him. Neuertheles  $\hat{y}$  euell sprete of the LORDE came vpon Saul, and he sat in his house, and had a iauelynge in his hande. But Dauid plaied vpon the instrument with his hãde. And Saul thought with the iauelynge to sticke Dauid fast to the wall. Howbeit, he wente asyde frõ Saul and the iauelynge smote in the wall. And Dauid fled, and escaped that night.

Notwithstandinge Saul sent his messaungers to Dauids house, that they shulde laye wayte for him, and kyll him in the mornynge. Michol Dauids wyfe tolde him this, and sayde: Yf thou saue not thy soule this night, thou shalt dye tomorow. † Then Michol let him downe thorow the wyndow, so that he wente his waye, fled, and escaped. And Michol toke an ymage, and layed it in the bed, and laied a goates szkinne at the heade of it, and couered it with clothes. Then Saul sent messaungers, to fetch Dauid. But she sayde: He is sicke. Neuerthelesse Saul sent messaungers to se Dauid,  $\alpha$  sayde: Bring him vp to me with the bed, that he maye be slayne.

Now whan the messaungers came, beholde, the ymage laye in the bed, and a goates szkyne at the heade of it. Then sayde Saul vnto Michol: Why hast thou begyled me, and let myne enemye go, that he mighte escape? Michol sayde vnto Saul: He sayde vnto me: Let me go, or I wyl kyll the. As for Dauid, he fled, and escaped, and came to Samuel vnto Ramath, and tolde him all  $\hat{y}$  Saul had

done vnto him. And he wente with Samuel, and they abode at Naioth.

And it was tolde Saul: Beholde, Dauid is at Naioth in Ramath. Then Saul sente messaungers to fetch Dauid. And they sawe a company of prophetes prophecience, and Samuel had the ouersight of them. Then came the sprete of God vpon the messaungers of Saul, so that they prophecied also.

Whan this was tolde Saul, he sent other messaungers, which prophecied likewyse. Then sente he messaungers the thyrd tyme, and they in like maner prophecied. Then wente he himselfe also vnto Ramath, and whan he came to the greate well which is at Secho, he axed and sayde: Where is Samuel and Dauid? Then was it tolde him: beholde, at Naioth in Ramath. And he wente thither, euen vnto Naioth in Ramath. And  $\hat{y}$  sprete of God came vpon him also, and he wete  $\alpha$  prophecied till he came vnto Naioth in Ramath. And he put of his clothes,  $\alpha$  prophecied likewise before Samuel,  $\alpha$  fell downe naked all that daye and all that night. † Here of came the prouerbe: Is Saul also amonge the prophetes?

#### The xx. Chapter.

DAUID fled frõ Naioth in Ramath, and came,  $\alpha$  spake before Ionathas: What haue I done? What trespase haue I made? What haue I synned in  $\hat{y}$  sighte of thy father,  $\hat{y}$  he seketh to kyll me? He sayde vnto him: God forbyd, thou shalt not dye. Beholde, my father doth nothinge, nether greate ner small, but he sheweth it before myne eares. Wherefore shulde my father thẽ hyde this fro me? It shal not be so. Thẽ sware Dauid agayne, and sayde: Thy father knoweth well,  $\hat{y}$  I haue founde fauoure in thy sighte, therefore shal he thynke: Ionathas shal not knowe of this, lest it greue him. Verely, as truly as the LORDE lyueth, and as truly as thy soule lyueth, there is but one steppe betwene me  $\alpha$  death. Ionathas sayde vnto Dauid: I wil do for the what so euer thy hert desyreth. Dauid sayde vnto him: Beholde, tomorow is the new Mone, that I shulde syt at the table with the kynge. Let me hyde my selfe therfore in the felde vnto the thirde daye at euen. Yf thy father then axe after me, saye: Dauid prayed me,  $\hat{y}$  he mighte runne to Bethleem vnto his

\* Iud. 12. a. Psal. 118. o. † Iosu. 2. c. Act. 9. c.

‡ 1 Re. 10. c.



cite, for all his kynred haue there a yearly sacrifice. Yf he saye then: It is good, the stondesth it well with thy seruaut. But yf he be wroth, thou shalt perceaue that he intendeth euell. Do mercy therefore vpon thy seruaut: \*for with me thy seruaut hast thou made a couenant in the LORDE. But yf there be eny trespass in me, then slaye me thy selfe, for why woldest thou brynge me vnto thy father?

Ionathas sayde: That be farre from the, that I shulde perceaue my father to intende eny euell agaynst the, and shulde not tell the. Dauid sayde: Who shal brynge me worde, yf thy father geue the an harde answer? Ionathas sayde vnto Dauid: Come, let vs go forth in to the felde. And they wente out both in to y<sup>e</sup> felde. And Ionathas sayde vnto Dauid:

LORDE God of Israel, yf I perceaue by my father tomorow or on the thirde daye, that it goeth well with Dauid, & sende not vnto the, and shewe the before thine eares, then let the LORDE do this and that vnto Ionathas. But yf my father delyte in euell agaynst the, I wil shewe it before thine eares also, and let y<sup>e</sup> go, that thou mayest departe in peace.

And the LORDE be with the, as he hath bene with my father. Yf I do it not, then do thou no mercy of the LORDE on me, while I lyue, no not when I dye, and plucke thy mercy fro my house for euer. And whan the LORDE roteth out y<sup>e</sup> enemies of Dauid, euery one out of the londe, then let Dauid rote out Ionathas also with his house, and the LORDE requyre it of the hande of Dauids enemies.

And Ionathas proceeded further, and sware vnto Dauid (he loued him so well: for he loued him euen as his owne soule) and Ionathas sayde vnto him: Tomorow is y<sup>e</sup> new Mone, and thou shalt be axed after: for thou shalt be wanted where thou wast wonte to sit. But on the thirde daye come downe soone, & go in to y<sup>e</sup> place where thou hydest the on the workdaye, & set the downe by the stone of Asel: then wyl I shute thre arrowes on y<sup>e</sup> side, as though I wolde shute at a marck: and beholde, I wil sende the boye, and saye vnto him, Go seke y<sup>e</sup> arrowes. Yf I saye now vnto the lad: Lo, the arrowes lye hitherwarde behynde y<sup>e</sup>, fetch them, then come thou, for it is peace, and there is no parell, as truly as the

LORDE lyueth. But yf I saye vnto the lad: beholde, the arrowes lye yonderwarde before the, then go thou thy waye, for the LORDE hath let the go. †As for that which thou and I haue spokē together, the LORDE is betwene me and the for euer.

Dauid hid himself in the felde. And whā the new Mone came, the kyng sat him downe at the table to eate. Whan the kyng had set him downe in his place as he was wonte by the wall, Ionathas stode vp, but Abner sat him downe besyde Saul. And Dauid was myssed in his place. And Saul spake nothinge that daye, for he thoughte: There is somewhat happend vnto him, that he is not cleane. On the seconde daye of the new Mone, whan Dauid was myssed in his place, Saul saide vnto Ionathas his sonne: Wherefore is not the sonne of Isai come to the table nether yesterdaye ner to daye?

Ionathas answered Saul: He prayed me that he mighte go vnto Bethleem, and sayde: Let me go, for oure kynred hath a sacrifice to do in the cyte, and my brother hath sent for me himselfe: yf I haue founde fauoure now in thy syghte, I wyl go, and se my brethren: therefore is he not come to the kynges table. Then was the kyng wroth at Ionathas, and sayde vnto him: Thou wicked and vnthriste, I knowe how that thou hast chosen the sonne of Isai, to the shame of thy selfe and of thy shamefull mother. For as longe as y<sup>e</sup> sonne of Isai lyueth vpō earth nether thou ner thy kingdome shal prospere. Sende now therefore, and cause him to be fetched vnto me, ‡for he is a childe of death.

Ionathas answered his father Saul and sayde vnto him: Wherefore shal he dye? what hath he done? Then shot Saul the iauelynge at him, that he might smite him. The perceaued Ionathas, that his father was vtterly determed to kyll Dauid, and he rose vp from y<sup>e</sup> table in a wrothfull displeasure, and ate no bred y<sup>e</sup> same seconde daye of the new Mone: for he was vexed because of Dauid, that his father had done him soch dishonoure.

On the morow wente Ionathas forth in to the felde, at the tyme appoynted of Dauid, and a litle boy with him, and sayde vnto y<sup>e</sup> boy: Runne and seke me the arrowes which I shute. Whan the boy ranne, he shot an arrowe ouer him. And whan the boy came to the

\* 1 Re. 18. a. and 23. d.

† 1 Re. 20. f.

‡ 1 Re. 26. c.



place whither Ionathas had shot & arowe, Ionathas cryed after him, and sayde: The arowe lyeth yonderwarde before the. And he cryed after him agayne: haist the, and stonde not styll. Then the boy gathered vp Ionathas arowes, and brought them to his lorde. And the boy knewe nothinge, onely Ionathas and Dauid knewe of & matter.

Then Ionathas gaue his boy his wapēs and sayde vnto him: Go thy waye, and cary them in to the cite. And whan the boy was gone, Dauid arose from the place towarde the south, and fell vpon his face to the grounde, and worshipped thre tymes, and they kissed one another, and wepte together. But Dauid most specially. And Ionathas saide vnto Dauid: Go thy waye in peace: \*What soeuer we both haue sworne & spokē together in the name of the LORDE, the LORDE be witnesse betwene me and the, betwene my sede and thy sede for euer. And Ionathas gat him vp, and came in to the cite.

#### The xxi. Chapter.

**A** DAVID came to Nobe to & prest Ahimelech. And Ahimelech was astonnyed, whan he sawe Dauid comminge, and sayde vnto him: Why comest thou alone, and noman is with the? Dauid sayde vnto Ahimelech the prest: The kinge hath cōmytted a matter vnto me, and sayde: Let nomā knowe wherefore I haue sent the, and what I haue commaunded the: for I haue appoynted my seruātes to mete me here & there. †Yf thou haue now ought vnder thy hande, a loafe of bred or fyue, geue me the same in my hande, or what so euer thou findest.

**B** The prest answered Dauid, and sayde: I haue no comen bred vnder my hande, but the holy bred, yf the yonge men haue onely refrained them selues from women. Dauid answered the prest, and sayde vnto him: The women were kepte thre dayes from vs whan we departed forth, and the yonge mens vessels were holy. But this waye is vnholly, neuertheless it shalbe sanctified to daye in the instruments. § Then the prest gaue him of & holy, in so moch as there was none other bred but the shewbredes, which were taken vp before the LORDE, that there might be

other freshbredes set therein the daye whā he toke them awaye.

But the same daye was there a man sparred **C** in before the LORDE, one of Sauls seruauantes, named Doeg an Edomite, & mightiest amonge Sauls hyrdmen. And Dauid sayde vnto Ahimelech: Is there not a speare or a swerde here vnder thine hande? I haue not taken my swerde and weapons with me: for the kynges matter requyred haist. The prest sayde: The swerde of Goliath the Philistyne ¶ whom thou smotest in the Oke valley, is here wrapped in a cloth behynde the ouerbody cote. Yf thou wylt haue it, take it, for here is els none but it. Dauid sayde: There is not soch another, geue me it.

And Dauid gat him vp, and fled from Saul, **D** and came to Achis & kynge of Gath. But Achis seruauantes sayde vnto him: This is Dauid the kynge of the londe, of whom they sunge in the daunse, and sayde: ¶ Saul hath smytten his thousande, but Dauid his ten thousande. And Dauid toke these wordes to hert, and was sore afrayed of Achis the kynge of Gath, and altered his countenance before them, and shewed himselfe as he had bene madd in their handes, and stackered towarde the dores of the gate, and his slauerynges ranne downe his beard. Then sayde Achis vnto his seruauantes: Beholde, ye se that the man is out of his wyt, why haue ye brought him vnto me? Haue I to fewe madd men, that ye haue brought this hither to be madd before me? Shulde he come in to my house?

#### The xxij. Chapter.

**D** AVID wente frō thence, & fled vnto the **A** caue of Adullam. Whan his brethren and all his fathers house herde that, they came downe thither vnto him. And there gathered vnto him all men that were in trouble and det, and sory of hert, and he became their heade, so that there were with him vpon a foure hundred men.

And Dauid wente from thence towarde Mispā in the londe of the Moabites, and sayde vnto the kynge of the Moabites: Let my father and my mother go out and in amonge you, tyll I se what God wil do with me. And he left them before the kynge of & Moabites, so that they remayned by him, as

\* 1 Re. 20. d. † 1 Re. 14. a. ‡ 1 Re. 25. b. Iud. 8. b.  
§ Exod. 25. c. Leui. 24. b. Matb. 12. a. Mar. 2. c.

¶ 1 Reg. 17. f.

¶ 1 Reg. 18. b. and 29. b.

longe as Dauid was in the castell. Neuertheles the prophet Gad sayde vnto Dauid: Abyde not in the castell, but go thy waye, and come in to the londe of Iuda. Then departed Dauid, and came in to the wodd of Hareth. And Saul herde that Dauid and the men which were with him, were come forth.

Now whyle Saul dwelt at Gibeon vnder a groue in Rama, he had a Iauelinge in his hande, and all his seruantes stode by him. Then sayde Saul vnto his seruantes that stode by him: Heare ye children of Iemini: Shal the sonne of Isai geue lodes and vnyardes vnto you all, & make you all captaynes ouer thousandes and ouer hundredes, that ye haue all conspyred agaynst me, and there is no mā that sheweth it before myne eares, \*for so much as my sonne also hath made a couenant with the sonne of Isai? There is no man amonge you that letteth it for my sake, or y<sup>e</sup> openeth it vnto myne eares: for my sonne hath stered vp my seruantes against me, that he maye laye wayte for me, as it is manifest.

Then answered Doeg y<sup>e</sup> Edomite which stode besyde Sauls seruantes, and sayde: †I sawe the sonne of Isai, that he came vnto Nobe, to Ahimelech y<sup>e</sup> sonne of Achitob, which axed counsell at the LORDE for him, and gaue him fode, & the swerde of Goliath the Philistyne.

Then sent the kynge, and caused to call Ahimelech the prest the sonne of Achitob, and all his fathers house, the prestes that were at Nobe, and they came all to the kynge. And Saul sayde: Heare thou sonne of Achitob. He saide: Here am I my lorde. And Saul sayde vnto him: Wherefore haue ye conspyred agaynst me, thou & the sonne of Isai, that thou hast geuen him bred and a swerde, and axed counsell at God for him, to stere him vp, that he mighte laye awayte for me, as it is manifest?

Ahimelech answered the kynge and saide: And who is amonge all thy seruantes like Dauid, which is faithfull, and hath married the kynges daughter, and goeth in thine obedience, & is honorably taken in thine house? Haue I begonne then first this daye to axe counsell at God for him? That be farre fro me. Let not the kinge laie soch to his seruantes charge in all my fathers house: for thy seruant knewe not of all these thinges nether small

ner greate. Neuertheles the kynge saide: Ahimelech thou must dye y<sup>e</sup> death, thou and all thy fathers house. And the kynge sayde to his fote men that stode by him: Turne you, and slaye the prestes of the LORDE, for their hande is with Dauid also.

Not withstandinge the kynges seruantes wolde not laye their handes vpon y<sup>e</sup> prestes of the LORDE, to slaye them. Then saide y<sup>e</sup> kynge vnto Doeg: Turne the, and slaye the prestes. †Doeg the Edomite turned him, and slewe the prestes, so that the same daye there dyed fyue and foure score men, which wayre ouerbody cotes of linnen. And Nob the cite of the prestes smote he with the edge of the swerde, both men and women, children and sucklynges, oxen and asses, and shepe.

Neuerthelesse there escaped a sonne of Ahimelech (the sonne of Achitob) whose name was Abiathar, and fled after Dauid, and tolde him, that Saul had slayne y<sup>e</sup> prestes of the LORDE. Dauid sayde vnto Abiathar: I knewe well the same daye that Doeg the Edomite was there, that he wolde tell Saul. I am giltye of the soules of thy fathers house. Abyde thou with me, and feare not. He that layeth wayte for my lyfe, shall laye wayte for thyne also, and thou shalt be preserued with me.

### The xxij. Chapter.

AND it was tolde Dauid: Beholde, the Philistynes fight against Cegila, and spoyle the barnes. Then Dauid axed at the LORDE, and sayde: Shal I go, & smyte these Philistynes? And the LORDE sayde vnto Dauid: Go thy waye, thou shalt smyte the Philistynes, and delyuer Cegila. But y<sup>e</sup> men that were with Dauid, sayde vnto him: Beholde, we are here in feare in Iewry, and shall we go to Cegila vnto the hoost of the Philistynes? Thē Dauid axed at the LORDE agayne. And the LORDE answered him, and sayde: Vp, get the downe to Cegila, for I wil delyuer the Philistynes in to thy hande.

So Dauid wente with his men vnto Cegila, and foughte agaynst the Philistynes, & droue awaye their catell, and smote them with a greate slaughter. Thus Dauid delyuered them of Cegila. For when Abiathar the sonne of Ahimelech fled vnto Dauid at Cegila, he bare downe the ouerbody cote with him.

Thē was it tolde Saul, that Dauid was come

\* 1 Re. 18. a. 20. d. 23. d.

† 1 Re. 21. c.

† 1 Reg. 2. g. 2 Re. 21. a.

to Cegila, and he sayde: God hath deliuered him in to my hāde, for he is shut fast in, now that he is come in to a cite which is keppe with gates and barres. And Saul caused for to call all the people downe to ¶ battaill vnto Cegila, ¶ they might besege Dauid and his men. But whan Dauid perceaued ¶ Saul intēded euell against him, he saide vnto Abiathar ¶ prest: Brynge me hither the ouerbody cote. And Dauid sayde: O LORDE God of Israel, thy seruauent hath herde, that Saul goeth aboute to come for to destroye the cite of Cegila for my sake. Shal the citysens of Cegila deliuer me ouer in to his handes? And shal Saul come downe, as thy seruauent hath herde? Tell thy seruauent this, O LORDE God of Israel. And the LORDE saide: He shal come downe.

¶ Dauid sayde: Shall the citysens of Cegila deliuer me and my men in to Sauls handes? The LORDE sayde: Yee. Thē Dauid gat him vp with his mē, of whom there were vpon a sixe hundreth, ¶ walked whither they coulede. Now whan it was tolde Saul that Dauid was escaped from Cegila, he let his iourney stonde. As for Dauid, he remayned in the wildernes in the castell, and abode vpon the mount in the wildernes of Siph. But Saul soughte him as longe as he lyued. Neuertheles God gaue him not in to his handes. And Dauid sawe, that Saul was gone forth to seke after his life. But Dauid was in the wildernes of Siph, in the wodd.

Then Ionathas the sonne of Saul gat him vp, and wētē vnto Dauid in to the wod, and strengthened his hande in God, and sayde vnto him: Feare not, my father Sauls hande shal not finde ¶: and thou shalt be kyng ouer Israel, so will I be the nexte vnto the. And ¶ my father knoweth right well. \*And they made a couenaunt both together before the LORDE. And Dauid remayned in the wodd. As for Ionathas, he wente home agayne.

But the †Siphites wente vp to Saul vnto Gibeath, and sayde: Is not Dauid hyd with vs in the castell in ¶ wodd, vpon mouit Hachila, which lyeth on the righte hande of the wilderness? Let the kyng come downe now therefore accordinge to all the desyre of his hert, and we wyll deliuer him in to the kynges hande. Then sayde Saul: Blessed be ye of

the LORDE, that ye haue had pytie vpon me: Go youre waye now therefore, and be sure, that ye maye knowe and se in what place his fete haue bene, and who hath sene him there: for it is tolde me, that he is full of sotiltey. Loke well and spye out all the places, where he hydeth him, and come agayne to me, whan ye are sure, and I will go with you. Yf he be in the londe, I wyl enquire after him amonge all the thousandes in Iuda.

Then gat they them vp, and wente their waye vnto Siph before Saul. But Dauid and his men were in the wyldernes of Maō, euen in the felde on the righte hande of the wildernes. Now whan Saul wente thither with his men to seke him, it was tolde Dauid and he gat him downe to the rocke, and abode in the wilderness of Mahon. Whan Saul herde that, he folowed after Dauid in the wilderness of Mahon. And Saul with his men wente on the one syde of the hyll: Dauid with his men on ¶ other syde of ¶ hill. But whan Dauid made haist to escape from Saul, Saul with his men compased aboute Dauid and his men, that he might take thē. † Neuertheles there came a messaūger vnto Saul, and sayde: Make haist and come, for the Philistynes are fallē in to the londe. Thē Saul turned him from chacyngē of Dauid, and wente agaynst the Philistynes. Therefore is ¶ place called ¶ Sela Mahelkoth. And Dauid wente vp from thence, and abode in the castell at En Gaddi.

### The cccij. Chapter.

NOW whan Saul came agayne from the Philistines, it was tolde him: Beholde, Dauid is in the wyldernes of Engaddi. And Saul toke thre thousande chosen men out of all Israel, and wente to seke Dauid with his men vpon the stony rockes of the wylde goates. And whan he came to the shepe foldes by ¶ waye, there was a caue, and Saul wente in to ¶ couer his fete. But Dauid and his men sat behinde within the caue.

Then sayde Dauids men vnto him: Lo, this is the daye, wherof the LORDE thy God hath sayde vnto the: Beholde, I wyll deliuer thyne enemye in to thy hande, that thou mayest do with him what it pleaseth the. And Dauid stode vp, ¶ cut of the tyype of Sauls garment quyetly. Neuertheles it smote

\* 1 Re. 18. a. and 20. b. † 1 Par. 2. c. ‡ Esa. 37. b.  
§ The rocke of partinge asunder.

¶ To couer his fete: that is, to do his necessary easment.



him afterwarde in his hert, because he had cut of the tpype of Sauls garment, and sayde vnto his men: The LORDE let that be farre from me, that I shulde do it, & laye my hande vpon my lorde the LORDES anoynted: for he is y anoynted of the LORDE. And Dauid withelde his seruantes with wordes, & suffred thē not to ryse vp agaynst Saul.

But whan Saul gat him vp out of the caue, and was goinge his waye, Dauid rose vp also after him, and wente out of the caue, and cried behynde Saul, & sayde: My lorde the kyng. And Saul loked behynde him. And Dauid bowed downe his face to the earth, and worshipped, and sayde vnto Saul: Why herkenest thou vnto the wordes of men, that saye: Dauid seketh thy mysfortune? Beholde, thine eyes se this daye that the LORDE gaue the in to my hande in the caue, and I was counceled to slaye the: Neuertheles thou wast fauoured, for I sayde: I wil not laye my hande vpon my lorde, for he is the LORDES anoynted. Beholde, my father the tpype of thy garment in my hande, that I wolde not slaye the, whan I cut of the tpype of thy garment. Knowe and se, y there is no euell ner trespase in my hande: nether haue I offended the, and thou folowest after my soule, to take it awaye. The LORDE shal be iudge betwene me and the, and auenge me on the, but my hāde shal not be vpon the, acordinge as it is sayde after the olde prouerbe: Vngodlynnes commeth of the vngodly: but my hande shal not be vpon the. Whom persecutest thou O kyng of Israel, whom persecutest thou? a deed dogg? a flee? The LORDE be iudge, and geue sentence betwene me and the, and cōsidre it, and defende my cause, and delyuer me from thy hande.

Now whan Dauid had spoken out these wordes vnto Saul, Saul saide: \*Is not this thy voyce my sonne Dauid? And Saul lifte vp his voyce, and wepte, and saide vnto Dauid: Thou art more righteous then I: for thou hast recompēsed me good, but I haue rewarded the euell. And this daye hast thou shewed me how thou hast done me good, for so moch as y LORDE hath delyuered me in to thy hande, and thou neuertheles hast not slaine me. What is he, which yf he fynde his enemye, wyl let him go in a good waye? The LORDE rewarde the good for y thou hast done vnto

me this daye. Beholde now, I knowe that thou shalt be kyng, & the kyngdome of Israel stondeth in thy hande: sweare now therfore vnto me by the LORDE, y thou shalt not rote out my sede after me, nether destroie my name out of my fathers house. And Dauid sware vnto Saul. Then wente Saul home, but Dauid gat him vp with his men vnto the castell.

## The xrb. Chapter.

AND Samuel dyed, and all Israel gathered them selues together, mourned for him, & buried him in his house at Ramath. As for Dauid, he rose, and wente downe in to the wyldernes of Paran. And there was a man at Maon, and his possession at Carmel, and the man was of greate power, and had three thousande shepe, and a thousande goates. And it fortuneth that he clypped his shepe at Carmel, and his name was Nabal, but his wyues name was Abigail, and she was a woman of good vnderstandinge, & bewtyfull of face. But the man was harde, and wicked in his doynge, and was one of Caleb.

Now whan Dauid herde in the wyldernes y Nabal clypped his shepe, he sent out ten yonge men, & saide vnto them: Go vp vnto Carmel, & whan ye come to Nabal, salute him frendly on my behalfe, & saye: Good lucke, peace be with the & thine house, & with all y thou hast. I haue herde saye that thou hast shepe clyppers. Now thy shepherdes whom thou hast, haue bene with vs, we haue done them no dishonoure, and they wāted nothinge of their nombre, as longe as they were at Carmel: Axe thy yonge men, they shal tell the, and let thy yonge men fynde fauoure in thy sighte: for we are come in a good daye, geue thy seruantes & thy sonne Dauid what thy hande fyndeth.

And whā Dauids yonge men came, and spake all these wordes on Dauids behalfe vnto Nabal, they lefte of. But Nabal answered Dauids seruantes, & sayde: What is he y Dauid? & who is the sonne of Isai? There are many seruantes now y runne awaye from their masters. Shulde I take my bred, water and flesh, that I haue slayne for my clyppers, & geue it vnto mē whom I knowe not whence they are?

Thē Dauids yonge mē turned their waye agayne. And whan they came agayne vnto



him, they tolde him all these wordes. Thē sayde Dauid vnto his men: Euery man gyrd his swerde aboute him. And euery one gyrd his swerde aboute him. And Dauid gyrd his swerde aboute him also, and then wēte vp after him vpon a four hundred men, but two hundred remayned with the stuffe.

Neuertheles one of the yonge men tolde Abigail Nabals wife, and sayde: Beholde, Dauid sent messaungers out of the wyldernes to blesse oure lorde, Notwithstandinge he was fearede vpō them, and yet haue they bene very profitable men vnto vs, and haue done vs no dishonoure, and we wanted none of the nombre as lōge as we walked with them, when we were in the felde: but they haue bene oure wall daye and nighte, as longe as we kepte the shepe by them. Take hede now therefore, and lōke well what thou doest, for there is surely a mysfortune at hande agaynst oure lorde, & agaynst all his house. And he is a man of Belial, to whom no man darre saye eny thinge. Then Abigail made haist, and toke two hundred loaves of bred, and two botels of wyne, and fyue shepe ready dighte, and fyue measures of firmentye, and an hundred frayles of rasens, and two hundred frayles of fygges, & layed them vpō asses, and sayde to hir yonge men: Go ye youre waye before me, beholde, I wyl come after. And she tolde Nabal hir housbāde nothinge therof. And as she rode vpō the asse, and wente downe in the shadowe of f̄hill, beholde, Dauid & his mē met hir downe, so that she came vpon them.

But Dauid sayde: Wel, all that this man had in f̄wyldernes, haue I kepte for naughte, so that there wanted nothinge of all that he had, and he rewardeth me euell for good. God do this and yet more vnto the enemies of Dauid, yf vntyll tomorow in the mornynge I leaue this man (of all that he hath) so moch as one that maketh water agaynst f̄wall. Now whan Abigail sawe Dauid, she lighte downe from the asse in all the haist, and fell vpō hir face before Dauid, and worshiped him to the grounde, and fell at his fete, and sayde: Oh my lorde, let this trespass be myne, and let thy handmayde speake before thine eares, and heare the wordes of thy handmayden: Let not my lorde set his hert agaynst this Nabal the man of Belial, for he is a foole, acordinge as his name is called: his name is foole, and foolishnes is with him. As for me thy hand-

mayde, I sawe not my lordes yonge men, whom thou dyddest sende.

But now my lorde, as truly as the LORDE lyueth, and as truly as thy soule lyueth, the LORDE hath kepte the backe, f̄thou shuldest not come agaynst bloude, and he hath deliuered thine hande.

Thine enemyes be now as Nabal, and so be they that wolde my lorde euell. Here is f̄blessynge, f̄thy handmayde hath brought my lorde, take it, and geue it vnto the yonge men, that walke vnder my lorde. For a sure house shal f̄LORDE make my lorde, which fighteth the fighte of the LORDE, and no euell shall be founde in the all thy life longe. And yf eny man ryse vp to persecute f̄, and to laye wayte for thy soule, then shal the soule of my lorde be bounde in the bundell of f̄lyuynge, euen with the LORDE thy God. But f̄soule of thine enemies shalbe turned backe with the slynge. Whan the LORDE therefore doth all this good for my lorde (which he hath promysed the) and commaundeth f̄to be his Duke ouer Israel, then shal it be no stomblinge blocke ner occasion of fallynge vnto my lordes hert, that thou hast not shed bloude without a cause, and auenged thy selfe, then shal f̄LORDE do good vnto my lorde, and thou shalt thynke vpon thy handmayden.

Then saide Dauid vnto Abigail: Blessed be the LORDE God of Israel, which hath sent the to mete me this daye: and blessed be thy speach, and blessed be thou, which hast kepte me backe this daye, that I am not come agaynst bloude, to auenge me with myne awne hande. Verely (as truly as the LORDE the God of Israel lyueth, which hath hyndred me that I shulde do the no euell.) Yf thou haddest not met me in all the haist, Nabal shulde not haue had lefte him vntyll f̄lighte mornynge, so moch as one that maketh water agaynst the wall. So Dauid toke of hir hāde what she had broughte him, and sayde vnto her: Go vp in peace vnto thy house: beholde, I haue herkened vnto thy voyce, and accepted thy personne.

But whan Abigail came to Nabal, beholde, he had prepared a feast in his house like a kynges feast, and his hert was mery, for he was very drunken. And she tolde him nothinge, nether small ner greate vntyll f̄cleare mornynge. But whan it was daye, & the wyne was come from Nabal, his wife tolde him these thinges.

§ Then was his hert deed in his body, so that he became euen as a stone: and ouer ten dayes the LORDE smote him, so y he dyed. Whan Dauid herde that Nabal was deed, he sayde: Blessed be y LORDE which hath auenged my rebuke on Nabal, and preserued his seruauant from euell. And the LORDE hath rewarded Nabal that euell vpon his heade.

And Dauid sent, and caused to talke with Abigail, y he mighte take her to wife. And whan Dauids seruauentes came to Abigail vnto Carmel, they spake vnto her, and saide: Dauid hath sent vs vnto the, that he maye take y to wife. She rose vp, and worshipped vpon hir face vnto the earth, and sayde: beholde, here is thy handmayde, that she maie do seruyce vnto the seruauentes of my lorde, and to waszshe their fete. And Abigail made haist, and gat her vp, and rode vpō an asse, and fyue maydens that were vnder her, and wente after Dauids messaungers, and became his wife. Dauid toke Ahinoam of Iesrael also, and they both became his wyues. But Saul gaue Michol his daughter the wife of Dauid vnto Phalti y sonne of Lais of Gallim.

#### The xxvi. Chapter.

¶ THEY of Siph came to Saul vnto Gibeath, and sayde: \*Is not Dauid hyd vpō the hill of Hachila, which lyeth ouer agaynst the wyldernes? Then Saul gat him vp, and wente downe to the wildernes of Siph, and thre thousande chosen men of Israel with him, to seke Dauid in the wildernes of Siph, and pitched vpon the hill of Hachila, which lyeth by the waye before the wildernes. But Dauid remayned in the wyldernes, and whan he sawe that Saul came after him in to the wildernes, he sent out spyes, and knewe of a suertie, that he was come in dede.

And Dauid gat him vp, and came to the place where Saul had pitched his tēt, and sawe the place where Saul laye with his chefe captayne †Abner y sonne of Ner: for Saul laye in the tent, and the hoost aboute him. Then answered Dauid, and sayde vnto Ahimelech the Hethite, and to Abisai the sonne of Ieru Ia y brother of Ioab: Who wil go downe with me to Saul in to the hoost? Abisai sayde: I wil go downe with the.

§ So Dauid and Abisai came to the people in the night season, and beholde, Saul laye and

slepte in the tent, and his speare stacke in y grounde at his heade. But Abner and the people laye rounde aboute him. Thē sayde Abisai vnto Dauid: God hath closed thine enemye in thynne hande this daye. Therefore will I now thrust him thorow once with the speare euen in to the grounde, y he shall haue ynough of it. Neuertheles Dauid sayde vnto Abisai: Destroye him not, for who wil laye hande vpon the anoynted of y LORDE, and remayne vngiltye? Dauid sayde morouer: As truly as the LORDE lyueth, yf y LORDE him selfe smyte him not, or excepte his tyme come that he dye, or that he go in to the battayll and perishe, the LORDE let it be farre fro me, that I shulde laye my hande on the LORDES anoynted. Take y speare now therfore at his heade, and the cuppe of water, and let vs go. So Dauid toke y speare and the cuppe of water at Sauls heade, and they wente their waye. And there was no man y sawe it, ner perceaued it, nether awaked, but they slepte euery one, for there was a depe slepe fallen vpon them from the LORDE.

Now whan Dauid was come ouer on y other syde, he stode vpon the toppe of the mount a farre of (so that there was a wyde space betwene them) and cried vpon y people, and vpō Abner the sonne of Ner, and sayde: Hearrest thou not Abner? And Abner answered and sayde: Who art thou that cryest so, and diseasest the kyng? And Dauid sayde vnto Abner: Art thou not a man? And where is there soch one as thou in Israel? Why hast thou not then kepte thy lorde y kyng? for there is one of y people come in to destroye thy lorde y kyng. It is not well that thou hast done. As truly as the LORDE lyueth †ye are the children of death, because ye haue not kepte youre lorde the LORDES anoynted. Beholde now, where is y kynges speare, and the cuppe of water that was at his heade.

Then knewe Saul the voyce of Dauid, and saide: †Is not that thy voyce my sonne Dauid? Dauid sayde: It is my voyce my lorde the kyng. And he sayde morouer: Why doth my lorde so persecute his seruauant? What haue I done? and what euell is there in my hande? Yet let my lorde the kyng heare but the wordes of his seruauant? Yf y LORDE prouoke the against me, let there be smelled a meatofferynge: but yf the childrē of men do

\* 1 Re. 23. d. † 1 Re. 14. g.

† 1 Re. 20. e. § 1 Re. 24. d.

it, cursed be they before the LORDE, because they haue thrust me out this daye (that I shulde not dwell in the LORDES inheritance) and saye: Go thy waye, and serue other goddes. So fall not now my bloude vpon the earth from the face of the LORDE. For the kyng of Israel is gone forth to seke a flee, as a partriche is folowed on vpō the mountaynes.

And Saul sayde: I haue synned: Come agayne Dauid my sonne, I wil do the nomore hurte, because my soule hath bene deare in thy sighte this daye. Beholde, I haue done foolishly and very vnwisely. Dauid answered and sayde: Beholde, here is the kynges speare, let one of the yongemen come ouer here and fetch it. But the LORDE shal rewarde euery one accordinge to his rightousnes and faith, for ꝑ LORDE deliuered ꝑ this daye in to my hande: neuertheles I wolde not laie my hande vpō the LORDES anoynted. And as thy soule hath bene greatly reputed in my sighte this daye, so let ꝑ LORDE repute my soule in his sighte, & deliuer me from all trouble. Saul saide vnto Dauid: Blessed be thou Dauid my sonne, thou shalt do it, & be able. But Dauid wente his waye, and Saul turned agayne vnto his place.

#### The xlvij. Chapter.

**D**AUID thoughte in his hert: One of these dayes shal I fall in to the handes of Saul: It is better that I get me my waye in to ꝑ londe of ꝑ Philistynes, that Saul maye leaue of from sekyng me in all the coastes of Israel, so shall I escape his handes. And he gat him vp, and wente ouer (with the sixe hundred men that were with him) vnto Achis the sonne of Maach kyng of Gath. So Dauid remayned by Achis at Gath, with his mē, euery one with his housholde, and Dauid with his two wyues, Ahinoan the Ieraelitisse, and Abigail Nabals wife of Carmel. And whan worde came to Saul that Dauid was fled vnto Gath, he soughte him nomore.

And Dauid sayde vnto Achis: Yf I haue founde grace in thy sighte, then let there be geuen me a place in one of the cities of the londe, that I maye dwell therein. Wherefore shulde thy seruauit dwell in the kynges cite with the? Then Achis gaue him Siclag the same daye. Therefore belongeth Siclag to

the kynges of Iuda vnto this daye. The tyme that Dauid dwelt in the londe of the Philistynes, is foure monethes.

Dauid wente vp with his men, and fell in to the londe of the Gessurites and Girsites, and \*Amalechites: for these were the inhabitants of this londe of olde, as thou comdest to Sur vnto the lōde of Egipte. But whā Dauid smote ꝑ londe, †he let nether man ner woman lyue, and toke the shepe, oxen, asses, Camels and rayment, and returned and came to Achis. So whan Achis spake: Whither fell ye in to daye? Dauid sayde: Towarde the south parte of Iuda, towarde ꝑ south parte of the Ierahmieleites, ‡toward the south parte of the Kenites. But Dauid let nether man ner woman come lyuynge vnto Geth, and thoughte: They mighte peraduenture speake & reporte agaynst vs: thus dyd Dauid, and this was his maner as longe as he dwelt in ꝑ londe of the Philistynes. Therefore Achis gaue credence vnto Dauid, and thoughte: he hath made him selfe stynte before his people of Israel therefore shal he be myseruauit for euer.

#### The xlvij. Chapter.

**I**T fortunat at ꝑ same tyme, that the Philistynes gathered their hoost together to the battayll, to go agaynst Israel. And Achis sayde vnto Dauid: Thou shalt knowe, that thou and thy men shal go forth with me in the hoost. Dauid sayde vnto Achis: Well, thou shalt se what thy seruauit shal do. Achis saide vnto Dauid: Therefore wyll I ordene the to be the keper of my heade as longe as I lyue. †As for Samuel, he was deed, and all ꝑ people had mourned for him, & buried him in his cite Ramath. ‡So Saul had dryuen the soithsayers and expounders of tokens out of ꝑ londe. Now whan the Philistynes gathered them selues together, and came and pitched their tentes at Sunem, Saul gathered all the people together, & they pitched at Gilboa. But whan Saul sawe the hoost of the Philistynes, he was afrayed, and his hert was discouraged, and he axed counsell at the LORDE. But ꝑ LORDE gaue him no answer, nether by dreames, ner by the †lighte, ner by prophetes.

The sayde Saul vnto his seruauantes: Seke me a womā which hath a sprete of soithsayēge, that I maye go vnto her, and axe at

\* 1 Re. 15. b. † Deu. 20. c.

‡ 1 Re. 25. a. § Exo. 22. c. || Deu. 33. b.



her. His seruantes sayde vnto him: Beholde, at Endor is there a woman, which hath a sprete of soythsayenge. And Saul chaunged his clothes, and put on other, and wente his waye and two men with him, and came by nighte vnto the woman, and sayde: Prophecie vnto me (I pray the) thorow the sprete of soythsayenge, and brynge me him vp whom I shal name vnto the. The womā saide vnto him: Beholde, thou knowest what Saul hath done, how he hath roted out the soythsayers & witches from the londe, wherfore wilt thou brynge my soule then in to ŷ nett, that I maye be slayne? But Saul sware vnto her by ŷ LORDE, and sayde: As truly as the LORDE lyueth, there shall no harme happen vnto the for this. Then sayde ŷ woman: Whom shal I brynge vp vnto the? He sayde: Brynge me vp Samuel.

Now whan ŷ woman sawe Samuel, she cryed loude, and sayde vnto Saul: Wherfore hast thou begyled me? Thou art Saul. And the kyng sayde vnto her: Feare not, what seist thou? The woman sayde vnto Saul: I se goddes cōmyngē vp out of ŷ earth? He sayde: How is he shapened? She sayde: There commeth vp an olde man, and is clothed with a longe garment. Then perceaued Saul that it was Samuel, & bowed him selfe downe with his face to the grounde, and worshiped him.

Samuel saide vnto Saul: Why hast thou disquyeted me, to cause me be broughte vp? Saul sayde: I am sore troubled, the Philistynes fighte against me, & God is departed fro me, & geueth me no answer, nether by prophetes ner by dreames: therefore haue I called the, ŷ thou mightest shewe me, what I shal do. Samuel sayde: What wilt thou axe at me, seynge the LORDE is departed from the, and is become thine enemye? The LORDE shal do vnto the euen as he spake by me, \*and shall plucke the kyngdome out of thy hande, and geue it vnto Dauid thy neighbour, because thou hast not herkened vnto the voyce of the LORDE, ner performed the displeasure of his wrath agaynst Amalek. Therefore hath the LORDE done this now vnto the. Morouer the LORDE shal delyuer Israel with the also in to the handes of the Philistynes: †tomorow shalt thou and thy sonnes be with me. And the

hoost of Israel shal the LORDE delyuer in to the handes of the Philistynes. Then fell Saul immediatly vnto the earth, for he coulde not stonde, and was sore afraied at these wordes of Samuel, so that there was nomore strength in him: for he had eaten no bred all that daye and all that night.

And the woman wente in to Saul, & sawe that he was sore vexed, and sayde vnto him: Beholde, thy handmayde hath herkened vnto thy voyce, and I haue put my soule in my hande, so that I haue herkened vnto thy wordes which thou spakest vnto me. Therefore folowe thou also the voyce of thy handmayde. I wil set a morsell of bred before the to eate, that thou mayest come to thy strength, & go thy waye. But he refused, and sayde, I wil not eate. Then his seruantes & the woman cōpelled him, so that he herkened vnto their voyce.

And he rose vp from ŷ grounde, and sat vpon the bed. The woman had a fat calfe at home, so she made haist, and kyled it, and toke meell and dyd kneet it, and baked swete cakes, & broughte them forth before Saul, & before his seruantes. And whan they had eaten, they stode vp, and wēte their waye ŷ nighte.

#### The xxii. Chapter.

THE Philistynes gathered all their armies together at Aphek. But Israel pitched at Ain in Iesrael. And the prynces of the Philistynes wēte forth with hundreds and with thousandes, but Dauid and his men wēte behynde with Achis. Thē sayde the prynces of the Philistynes: What shal these Hebrues do? Achis saide vnto thē: Is not this Dauid ŷ seruauent of Saul kyng of Israel, which hath bene with me now yeares and dayes, & I haue founde no euell in him sence the tyme that he fell to me vnto this daye? †Neuertheles the prynces of ŷ Philistynes were wroth at him, & sayde vnto him: Let the man turne backe agayne, & abyde in his place, ŷ which thou hast appoynted him, that he go not downe with vs to ŷ batayll, and become oure aduersary in ŷ felde. For wherin coulde he better do his lorde a pleasure, thē in the heades of these men? Is not this Dauid, of whom they sunge in the daunce: †Saul hath smyttē his thousande, but Dauid his ten

\* 1 Re. 15. f. † 1 Re. 31. a. † 1 Par. 13. c.

§ 1 Re. 27. a. || 1 Re. 18. b. and 21. d.



thousande? Then Achis called Dauid, and sayde vnto him: As truly as the LORD lyueth, I take the for an honest man, and thy out goynge and ingoynge with me in *ȝ* hoost pleaseth me well, and no euell haue I marked in the, sence *ȝ* tyme that thou camest to me vnto this daye. But thou pleasest not the prynces. Returne now therfore, and go thy waye in peace, that thou do no euell in the sighte of the prynces of *ȝ* Philistynes.

Dauid sayde: What haue I done, *ȝ* what hast thou marked in thy seruauit, sence *ȝ* tyme that I haue bene in thy presence vnto this daye, that I shulde not come and fighte agaynst the enemies of my lorde the kyng? Achis answered and sayde vnto Dauid: I knowe well that thou pleasest myne eyes euē as an angell of God. But the prynces of *ȝ* Philistynes haue sayde: Let him not go vp with vs vnto the batayll. Get the vp therfore tomorrow by tymes, and thy lordes seruauentes which are come with the. And whan ye haue gotten you vp early in the mornynge, whan it is lighte, go youre waye. So Dauid *ȝ* his men gat them vp early, to go their waye in the mornynge, and to come agayne in to the londe of the Philistynes. But the Philistynes wente vp towarde Iesrael.

### The xxx. Chapter.

**N**OW whan Dauid came to Siclag on the thirde daie with his men, the Amalechites had fallē in on *ȝ* south parte and at Siclag, and had smytten Siclag, and burned it with fyre, and had caried awaye the wemē out of it, both small *ȝ* greate. Neuertheles they had slayne no man, but dryuen thē thence, and were goynge on their waye. Now whan Dauid with his men came to the cite, and sawe that it was brent with fyre, and that their wyues, sonnes *ȝ* daughters were led awaye captyue, Dauid and the people that was with him lefte vp their voyce, and wepte so longe tyll they coulde wepe nomore. For Dauids two wyues also were caried awaye captyue, Ahinoam *ȝ* Iesraelitisse, and Abigail Nabals wife of Carmel. And Dauid was very soroufull, for the people wolde haue stoned him: for *ȝ* soule of all the people was in greате heynes, euery one ouer his sonnes and daughters.

**N**euertheles Dauid strengthened him selfe in the LORD his God, *ȝ* sayde vnto Abiathar

*ȝ* prest the sonne of Ahimelech: \*Bringe me hither the ouerbody cote. And whan Abiathar had broughte the ouerbody cote vnto Dauid, Dauid axed at the LORD, and sayde: Shal I folowe vpon the men of warre, and shal I ouertake them? He sayde: Yee, folowe vpō them, thou shalt ouertake them, and shalt rescue the pray. Then wente Dauid his waye, and the sixe hūdreth men that were with him. And whan they came to the ryuer of Besor, some stode styll. But Dauid and the foure hūdreth men folowed after: As for the two hūdreth men that stode styll, they had bene slowe to go ouer the ryuer of Besor.

And they founde a man of Egipte vpon the felde, him they broughte vnto Dauid, *ȝ* gaue him bred to eate, and water to drynke, and gaue him a quantite of fygges, *ȝ* two quantites of rasyns. And whan he had eaten, his sprete came to him againe: for in thre dayes and thre nightes he had eatē no bred, and dronke no water.

Dauid sayde vnto him: Whose art thou? *ȝ* whence art thou? He sayde: I am a childe of Egipte, an Amalechites seruauit, *ȝ* my master hath forsaken me, because I was sicke thre dayes a goo. We fell here in towarde *ȝ* south syde of Chrethus, and vpon Iuda, and towarde *ȝ* south parte of Caleb, *ȝ* haue burned Siclag with fyre.

Dauid sayde vnto him: Wilt thou bringe me downe to these men of warre? He sayde: Sweare vnto me by God, *ȝ* thou shalt not slaye me, ner delyuer me in to my masters hāde, and I wil brynge the downe to these mē of warre. And he broughte thē downe, and beholde, they were scatred vpon all *ȝ* grounde, eatinge and drynkyng, and kepyng holy daye, and were makinge mery chere, because of all the greате spoyles that they had taken out of the londe of the Philistynes and of Iuda.

And Dauid smote them from *ȝ* morow tyll the euen, agaynst the nexte daye, so that there escaped none, excepte foure hūdreth yonge men, which rode vpon camels, *ȝ* fled. So Dauid rescued all that the Amalechites had taken, and his two wyues, *ȝ* there myssed nothinge, nether small ner greate, nether sonnes ner daughters, ner spoyles: and what so euer they had taken, Dauid broughte all agayne. And Dauid toke the shepe and oxē,

and droue  $\hat{y}$  catell before him. And they sayde: This is Dauids spoyle.

And whan Dauid came to the two hundreth men, which had bene slowe to folowe after Dauid, and abode at the ryuer of Besor, they wente forth to mete Dauid, and the people  $\hat{y}$  was with him. And Dauid came to the people, and saluted them frendly.

$\text{¶}$  Then answered soch men as were euell  $\text{¶}$  Belials men (amonge them that had gone with Dauid) and sayde: Seynge they wente not with vs, they shal haue none of the spoyles that we haue rescued: but let euery mā take his wife  $\text{¶}$  his children and be goynge.

Then sayde Dauid: Ye shall not do so (my brethren) with that which  $\hat{y}$  LORDE hath geuen vs, and hath preserued vs, and delyuered these men of warre (which were come agaynst vs) in to oure hādes. Who shulde cōsente vnto you herin? like as the porcion is of them that wente downe to the battayll, so shal  $\hat{y}$  porcion be of them also that a bode with the stuffe,  $\text{¶}$  shalbe deuyded a lyke.

$\text{¶}$  From that tyme forth hath this bene an ordinance  $\text{¶}$  lawe in Israel vnto this daye. And whan Dauid came to Siclag, he sent of the spoyle vnto the Elders in Iuda his neighbours, and sayde: Beholde, there haue ye the blessinge out of the spoyle of the enemies of the LORDE, namely vnto them of Bethel, vnto them at Ramath in the south, vnto them at Iathir, vnto them at Aroer, vnto them at Siphamoth, vnto them at Eschemoa, vnto them at Rachal, vnto them in the cities of the Ierahmielites, vnto them in the cities of the Kenites, vnto them at Horna, vnto thē at Borasan, vnto thē at Atach, vnto them at Hebron, and vnto all the places where Dauid had walked with his men.

The xxi. Chapter.

$\text{¶}$  **B**UT  $\hat{y}$  \*Philistynes foughte against Israel, and the men of Israel fled before the

Philistynes, and fell downe smytten vpon the mount Gilboa. And the Philistynes preassed vpon Saul and his sonnes, and slewe Ionathas,  $\text{¶}$  Abinadab and Malchisua the sonnes of Saul. And the battayll was sore agaynst Saul,  $\text{¶}$  the archers fell vpon him with bowes, and he was sore wounded of the archers.

Then sayde Saul vnto his wapēbearer: Drawe out thy swerde, and thrust it thorow me, that these vncircumcised come not and slaie me, and make a laughinge stocke of me. Neuertheles his wapenbearer wolde not, for he was sore afrayed. Then toke Saul  $\hat{y}$  swerde, and fell therin. Now whan his wapenbearer sawe that Saul was deed, he fell also vpon his swerde, and dyed with him. Thus dyed Saul and his thre sonnes,  $\text{¶}$  his wapenbearer, and all his men together the same daye.

Whan  $\hat{y}$  men of Israel which were beyonde the valley, and beyonde Iordane, sawe,  $\hat{y}$  the men of Israel were fled, and that Saul and his sonnes were deed, they lefte  $\hat{y}$  cities, and fled also. Then came the Philistynes,  $\text{¶}$  dwelt therin.

$\text{¶}$  On the nexte daye came the Philistynes to spoyle  $\hat{y}$  slayne, and founde Saul and his thre sonnes lyenge vpon mount Gilboa, and smote of his heade, and toke of his harnesse, and sent it in to the lande of the Philistynes rounde aboute, to shewe it in the house of their Idols, and amonge the people,  $\text{¶}$  layed his harnesse in  $\hat{y}$  house of Astaroth: but his body hanged they vp vpō the wall of Bethsan.

Whan they of Iabes in Gilead herde, what the Philistynes had done vnto Saul, they gat them vp, as many as were men of armes, and wente all the nighte, and toke  $\hat{y}$  body of Saul, and the bodies of his sonnes from  $\hat{y}$  wall of Bethsan, broughte thē to Iabes,  $\text{¶}$  and brent them there, and toke their bones, and buried them vnder  $\hat{y}$  tre at Iabes,  $\text{¶}$  fasted seue dayes.

\* 1 Par. 11. a.

† 1 Par. 11. b.

‡ Iere. 34. a.

The ende of the first boke of the kynges, othertwyse called  
the first boke of Samuel.

# The seconde boke of the kynges, otherwysc, called the seconde boke of Samuel.

## What this boke conteyneth.

### Chap. I.

The death of Saul is shewed vnto Dauid, which mourneth for him.

### Chap. II.

Dauid is anoynted kyng of the men of Iuda. Abner goeth aboute to make Iszboseth Sauls sonne kyng of Israel.

### Chap. III.

Discorde betwixte the house of Dauid and Saul. Abner lyeth with Sauls concubyne, is reproued therfore, and falleth vnto Dauid. Ioab stycketh Abner.

### Chap. IIII.

Iszboseth is stickte of traitours whom Dauid putteth to death.

### Chap. V.

Dauid taketh in all the kyngdome, and ouercommeth the Philistynes on euery syde.

### Chap. VI.

Dauid causeth the Arke of the LORDE to be caried out of Abinadabs house in to the house of Obed Edō. Vsa is punyshed for touchinge it. Dauid carieth it in to his cite.

### Chap. VII.

Dauid is forbyddē to buylde an house vnto the LORDE, vnto whom he geueth thanks.

### Chap. VIII.

Dauid subdueth the Philistynes and other mo aboute him

### Chap. IX.

Dauid sheweth fauoure to Sauls kiured, and doth thē good for Ionathas sake.

### Chap. X.

Dauid sendeth messaungers to the kyng of the Ammonites, which putteth thē to shame: wherfore Dauid goeth agaynst them, and wynneth the victory of them two tymes.

### Chap. XI.

Dauid cōmitteth adouotry with Bethseba, and causeth hir huszbāde be slayne.

### Chap. XII.

The prophet Nathan rebuketh Dauid, which knowlegeth his synne, and requyreth mercy. His sonne dyeth.

### Chap. XIII.

Ammon defyleth Thamar, therfore Absalom slayeth him.

### Chap. XIIIII.

Ioab reconcyleth Absalom vnto his father with suttyltie. Absalom sendeth for Ioab, and because he cōmeth not to him, he burneth vp his corne.

### Chap. XV.

Absalō seketh his fathers kyngdome. Dauid flyeth with his men.

### Chap. XVI.

Dauid geneth Siba all the good of Mephiboseth: Semei curseth and blasphemeth Dauid. Absalom lyeth with his fathers concubynes.

### Chap. XVII.

The LORDE turneth the counsell of Achitophel. The counsell of Chusai goeth forth.

### Chap. XVIII.

Dauids hoost wynneth the victory. Absalom is slayne. Dauid his father is soroufull.

## Chap. XIX.

Ioab rebuketh the kinge for his mournynge. Israel flyeth in to their tētes. Iuda cleueth vnto Dauid. Semci and Mephiboseth optayne fauoure. Barsillai sheweth the kyngre greate friendshippe.

## Chap. XX.

Seba maketh an vproure, and deuydeth Israel from Dauid. Ioab stycketh Amasa. Ioab foloweth vpon Seba, and laieth sege vnto him in Abela.

## Chap. XXI.

A greate hunger. Sauls childrē are geuē vnto the Gibeonites. Dauid fighteth agaynst the Philistynes.

## Chap. XXII.

Dauid prayseth the LORDE with a songe of thankesgeuyngre, because he delyuered him out of the hande of Saul and other enemies.

## Chap. XXIII.

The last wordes of Dauid. The names of the Worthies are rehearsed.

## Chap. XXIIII.

Dauid nōbreth the people, and displeaseth the LORDE, which plageth his londe with the pestilence.

## The first Chapter.

**A**FTER  $\text{ḡ}$  death of Saul whan Dauid was come agayne from the  $\text{ḡ}$  slaughter of  $\text{ḡ}$  Amalechites, and had remayned two dayes at Siclag, beholde, on the thirde daye there came a man out of Sauls hoost, with his clothes rente, and earth vpon his heade. And whan he came vnto Dauid, he fell downe to the grounde, and worshipped. Dauid sayde vnto him: Whence comest thou? He sayde vnto him: Out of the hoost of Israel am I fled. Dauid sayde vnto him: Tell me, what is the matter? He sayde: the people is fled from the battayll, and many of the people are fallen: Yee and Saul also is deed and his sonne Ionathas. Dauid sayde vnto the yonge mā that brought him this worde: How knowest thou that Saul and Ionathas his sonne are deed? The yonge man  $\text{ḡ}$  tolde him this, sayde: I came by chaunce vnto mount Gelboa, and beholde, Saul leaned vpon his speare,  $\text{ḡ}$  the charettes and horsmē folowed harde after him: and he turned him aboute, and sawe me, and called me. And I sayde: Here, am I. And he sayde vnto me: What art thou? I sayde vnto him: I am an Amalechite. And he saide vnto me: Come to me, and kyll me, for anguysh hath gotten holde of me: for my life is yet whole within me. Then stepte I to him and slewe him, for I knowe well that he coulede not lyue after his fall. And I toke the crowne from his

heade, and the armelet frō his arme, and haue broughte it here vnto  $\text{ḡ}$  my lorde. Then toke Dauid holde of his clothes, \* and rente them, and so dyd all the mē that were with him,  $\text{ḡ}$  mourned, and wepte, and fasted vntyll the euen, ouer Saul  $\text{ḡ}$  Ionathas his sonne, and ouer the people of the LORDE, and ouer the house of Israel, because they were fallen thorow the swerde.

And Dauid sayde to the yonge man that broughte him worde: What art thou? He sayde: I am  $\text{ḡ}$  sonne of a straunger an Amalechite. Dauid sayde: How happeneth it that thou wast not afrayed to laye thine hāde vpon the LORDES anointed to destroye him? And Dauid sayde vnto one of his yonge men: Come hither, and slaye him. And he smote him that he dyed. Then sayde Dauid vnto him: Thy bloude be vpon thyne owne heade. † For thy mouth hath spoken against thyselfe and sayde: I haue slayne the anyoynted of the LORDE. And Dauid mourned this lamentacion ouer Saul and Ionathas his sonne, and commaunded to teach the childrē of Iuda the bowe. Beholde, it is writen in the boke of the righteous.

The Eldest in Israel are slayne vpon the heighth of the. How are the Worthies fallē?

‡ Tell it not at Gath: speake not of it in  $\text{ḡ}$  stretes at Ascalon: lest the daughters of  $\text{ḡ}$  Philistynes reioyse, lest the daughters of  $\text{ḡ}$  vncircumcysed tryumphe.

Ye mountaynes of Gelboa, nether dew ner

\* 1 Re. 30. d.    \* 2 Reg. 3. f. and 13. f.

† Mat. 12. d.    Luc. 19. b.    ‡ Mich. 1. h.



rayne come vpō you, nether lōde be wherof commeth Heueofferynges: for there is ſhyld of the Worthies smytten downe, the shyld of Saul, as though he had not bene anoynted with oyle.

\*The bowe of Ionathas fayled not, and t<sup>t</sup>he swerde of Saul came not agayne voyde from the bloude of the slayne, and frō the fat of the giauntes.

Saul and Ionathas louely and pleasūit in their lyfe, and in their deeth were not parted asunder: lighter then Aegles, and stronger then Lyons.

Ye daughters of Israel wepe ouer Saul which clothed you with purple in pleasures, and decked you with Jewels of golde on youre garmentes.

How are the Worthies fallen so in the battayll? Ionathas is slayne vpon ſ height of the.

I am sory for the my brother Ionathas: thou hast bene very louely vnto me: Thy loue hath bene more speciall vnto me, then the loue of wemen.

How are the Worthies fallen, and ſ weapons destroyed?

#### The ij. Chapter.

**A**FTER these actes Dauid †axed at the LORDE, and sayde: Shall I go vp in to one of the cities of Iuda? And the LORDE sayde vnto him: Go vp. Dauid sayde: Whither? He sayde: Vnto Hebron. So Dauid wente thither with his two wyues, Ahinoam the Iesraelitisse, and Abigail Nabals wyfe of Carmel. And Dauid broughte vp the men that were with him also, euery one with his housholde, and they dwelt in the cities of Hebron. And ſ men of Iuda came, and there they anointed him kynge ouer the house of Iuda.

And whā it was tolde Dauid, ſ that they of Iabes in Gilead had buried Saul, he sent messaungers vnto them, sayenge: Blessed be ye of the LORDE, that ye haue done soch mercy vpon youre lorde Saul, and haue buried him. The LORDE therefore shewe mercy now and faithfulness vpon you. And because ye haue done this, I also wyll do you good. Let youre hāde now therefore be comforted, and be ye stronge: for though Saul youre lorde be deed, yet hath the house of Iuda chosen me to be kynge ouer them.

But Abner the sonne of Ner, which was Sauls chefe captayne, toke Iszboseth the sonne of Saul, and broughte him thorow the hoost, and made him kynge ouer Gilead, Assuri, Iesrael, Ephraim, Ben Iamin and ouer all Israel. And Iszboseth the sonne of Saul was fourtye yeare olde, whan he was made kynge of Israel, † he reigned two yeares. But the house of Iuda helde with Dauid: ¶ The tyme ſ Dauid was kynge at Hebron oner the house of Iuda, was seuen yeare and sixe monethes longe.

And Abner the sonne of Ner wēte forth with the seruantes of Iszboseth the sonne of Saul, out of ſ hoost vnto Gibeon. And Ioab the sonne of Zeru Ia wēte forth with Dauids seruantes, and they met together by the pole at Gibeon, and these laye on the one syde of the pole, the other on the other syde. And Abner sayde vnto Ioab: Let the yonge mē get them vp, and playe before vs. Ioab sayde: Let them aryse. Then gat they them vp, † wente in nombre twolue of Ben Iamin on Iszboseth Sauls sonnes syde, and twolue of Dauids seruantes. And euery one gat another by the heade, and thrust his swerde in his syde, and fell together: therefore is the place called Helkath hazurim (that is, the felde of the Worthies) which is at Gibeon.

And there arose a sore harde battayll the same daye. But Abner and the men of Israel were put to flighte of Dauids seruantes. Three sonnes of Zeru Ia were there, Ioab, Abisai † Asahel. As for Asahel, he was lighte of fete as a Roo in ſ felde, † folowed after Abner, and turned not asyde nether to the righte hande ner to ſ lefte from Abner. Then Abner turned him aboute, and sayde: Art thou Asahel? He sayde: Yee. Abner sayde vnto him: Go thy waye ether to the righte hande or to the lefte, and get the one of ſ yonge men, and take his harness from him. Neuertheles he wolde not leaue of frō him. Then sayde Abner agayne to Asahel: Get the awaye from me, why wilt thou that I smyte the to the grounde? and how darre I lifte vp my face before thy brother Ioab? Howbeit he wolde not go his waye.

Then Abner thrust him in with a speare in to his bely, so that the speare wēte out behynde him. And there he fell and dyed before him: and who so came to the place

\* 1 Re. 13. a. and 14. b. † 1 Re. 15. b.

† 1 Re. 23. a. 2 Re. 5. c. § 1 Reg. 31. c. ¶ 2 Re. 5. a.

where Asahel laye deed, stode styll there. But Ioab and Abisai folowed vpon Abner, till the sonne wente downe. And whan they came to þy hyll of Anna, which lieth before Giah, by þy waye to the wildernes of Gibeon, the children of Ben Iamin gathered them selues together behynde Abner, and grewe to a multitude, and stode vpon the toppe of an hyll.

And Abner called vnto Ioab, and sayde: Shal the swerde the deuoure without ende? Knowest thou not, that it wyll be bytter at the last? How longe wil it be or thou saie vnto the people, that they leaue of from their brethre? Ioab sayde: As truly as God lyueth yf thou haddest sayde thus daye in the morninge, the people had ceased euery one from his brother. And Ioab blew the trompet, & all the people stode still, and folowed nomore vpon Israel, nether foughte they eny more.

Abner and his men wente all that same night ouer the playne felde, and passed ouer Iordane, & walked thorow all Bithron, and came to the tentes. Ioab turned him from Abner, and gathered all þy people together. And of Dauids seruautes there myssed nyntene men, and Asahel. But Dauids seruautes had smytten so amonge Ben Iamin and the men of Abner, that thre hundreth and thre score men were deed. And they toke vp Asahel, and buried him in his fathers graue at Bethleem. And Ioab with his men wete all that night: and at the breake of the daie they came vnto Hebron.

### The iij. Chapter.

AND there was a longe battayll betwene the house of Saul and the house of Dauid. But Dauid wente and increased, and the house of Saul wente and mynished. And vnto Dauid were children borne at Hebron. His firstborne sonne Ammon of Ahinoam the Iesraelitisse: the seconde Chileab of Abigail the wyfe of Nabal of Carmel: the thirde Absalon the sonne of Maacha the daughter of Thalmay kynge of Gessur: the fourth Adonia the sonne of Hagith: the fyfth Saphatia the sonne of Abital: þy sixte Iethream of Eglia Dauids wife. These were borne vnto Dauid at Hebron.

Now whan it was warre betwene the house of Saul & the house of Dauid, Abner strengthened Sauls house. And Saul had had a concubyne,

whose name was Rispa the daughter of Aia. And Iszboseth sayde vnto Abner: Wherefore liest thou with my fathers concubyne? B

Then was Abner very wroth at these wordes of Iszboseth, and sayde: Am I a dogges heade then, that I agaynst Iuda do mercy vnto the house of Saul thy father, and vnto his brethren and kynsfolkes? and haue not deliuered the in to þy hande of Dauid, and thou layest a trespass to my charge this daye for a womans sake? God do Abner this and that, yf I do not \* as the LORDE hath sworne vnto Dauid, that the kyngdome maye be taken fro the house of Saul, and þy seate of Dauid set vp ouer Israel and Iuda, from Dan vnto Berseba. Then coulde he not answer him one worde agayne, he feared him so.

And Abner sent messangers vnto Dauid, sayenge: Whose is the londe? And sayde: Make thy couenaunt with me. Beholde, my hande shall be with the, to turne all Israel vnto the.

He sayde: Wel, I wyll make a couenaunt with the, but one thyng I desyre of the, that thou se not my face, excepte thou brynge me first Michol Sauls daughter, whan thou comdest to se my face. Dauid sent messangers also vnto Iszboseth the sonne of Saul, sayenge: † Geue me my wyfe Michol, whom I married with an hundreth foreszkimmes of the Philistynes. Iszboseth sent, and caused for to take her from the man † Palthiel the sonne of Lais. And hir huszbande wente with her, and wepte behynde her vnto Bahurim. Then sayde Abner vnto him: Turne backe agayne, and go thy waye. And he turned backe agayne. C

And Abner talked with the Elders in Israel, and sayde: Your myndes haue bene set afore tyme and longe a goo vpon Dauid, that he mighte be kynge ouer you, do it now therefore, for þy LORDE hath sayde of Dauid: I wil deliuer my people of Israel by the hãde of Dauid my seruaunt, from the hande of the Philistynes, and from the hande of all their enemies.

Abner spake also before the eares of Ben Iamin, and wente to speake before the eares of Dauid at Hebron all that Israel and the whole house of Ben Iamin was contente withall. Now whan Abner came to Hebron vnto Dauid, and twety men with him, Dauid made them a D

\* 1 Reg. 15. f. and 16. c.

† 1 Re. 18. g.

‡ 1 Re. 25. g.

feast. And Abner sayde vnto Dauid: I wyll get me vp, and go gather all Israel together to my lorde the kyng, and that they maye make a couenaut with the, that thou mayest be kyng, at thy soules desyre.

So Dauid let Abner go from him in peace. And beholde, Dauid seruantes and Ioab came from the men of warre, and broughte a greate spoyle with them. And Abner was not now with Dauid at Hebron, for he had sent him from him, so that he was gone his waye in peace.

But whan Ioab and all the hoost with him was come, it was tolde him that Abner the sonne of Ner came to the kyng, and how he had sent him fro him, so that he was gone his waye in peace. Then wente Ioab in to the kyng, and sayde: What hast thou done? Beholde, Abner came to the, why hast thou sent him from the, that he is gone his waye? Knowest thou not Abner the sonne of Ner? For he came to the to disceau the, that he mighte knowe thy outgoynge, and ingoynge, and to spie out all that thou doest. And whan Ioab wente out from Dauid, he sent messaügers after Abner, to fetch him agayne from Boharsira, and Dauid knewe not therof. Now whan Abner came agayne vnto Hebron, Ioab brought him in to the middes vnder the gate, to talke with him secretly, and thrust him there in to the bely that he dyed, because of his brother Asahels bloude.

Whan Dauid knewe of it thereafter, he sayde: I am vngilty, and so is my kyngdome for euer before the LORDE concernyng the bloude of Abner the sonne of Ner: but vpon the heade of Ioab fall it, and vpon all his fathers house, and in the house of Ioab there ceasse not one to haue a rennyng yssue and a leprosy, and to go vpon a staffe, and fall thorow the swerde, and to haue scarresse of bred. Thus Ioab and his brother Abisai slewe Abner, because he had slayne their brother Asahel in the battaill at Gibeon.

Dauid sayde vnto Ioab and to all the people that was with him: Rente youre clothes, and gyrd sack cloth aboute you, and make lamentacion for Abner. And the kyng wente after the Bere. And whan they buryed Abner at Hebron, the kyng lifte vp his voyce, and wepte besyde Abners graue, and all the people wepte also.

And the kyng mourned for Abner, and

sayde: Abner is not deed as a foole dyeth. Thy handes were not bounde, thy fete were not vexed with fetters, thou art fallen as a man falleth before wicked vnthriftes. Then all the people bewayled him yet more.

Now whan all the people came in to eate with Dauid, whyle it was yet hie daye, Dauid sware, and sayde: God do this and that vnto me, yf I taist ether bred or oughte els afore the Sonne go downe. And all the people knewe it, and it pleased them well all that the kyng dyd in the sighte of all the people. And all the people and all Israel perceaued the same daye, that it came not of the kyng, that Abner the sonne of Ner was slayne. And the kyng sayde vnto his seruantes: Knowe ye not that this daye a prync and a greate man is fallen in Israel? As for me, I am yet but tender and anoynted kyng. But the men the children of Zeru Ia are to harde for me. The LORDE recompence him that doth euell, accordinge to his wickednes.

#### The iiii. Chapter.

WHAN Sauls sonne herde that Abner was deed at Hebron, his handes were feble, and all Israel was sory. But there were two men captaynes ouer the soudyers vnder the sonne of Saul, the one was called Baena, the other Rehob, sonnes of Rimón the Berothite, of the childre of Ben Iamin: for Beroth was counted also in Ben Iamin. And the Berothites were fled vnto Gethaim, and were straügers there vnto this daye. Ionathas also the sonne of Saul had a sonne which was lame on his fete, and was fyue yeare olde whan the rumoure of Saul and Ionathas came from Israel. And his norse toke him, and fled. And whyle she made haist and fled, he fell, and was lame: And his name was Mephiboseth.

Then wente the sonnes of Rimón the Berothite, Rehob and Baena, and came to the house of Isboseth, in the heate of the daye, and he laye vpon his bed at the noone daie. And they came in to the house to fetch wheate, and thrust him in the bely, and gat them awaye. For whā they came in to the house, he laye vpon his bed in his chamber, and they stickte him to death, and smote of his heade, and toke his heade, and departed by the waye of the playne felde all that night, and broughte the heade of Isboseth to Dauid vnto Hebron, and sayde vnto the kyng: Beholde, there is the heade

of Iszboseth the sonne of Saul thine enemye, which layed wayte for thy soule. This daye hath the LORDE auenged my lorde the kynge of Saul and his sede.

Then answered Dauid vnto Rehob and Baena his brother, ⁊ sonnes of Rimon ⁊ Berrothite, ⁊ sayde: As truly as the LORDE lyueth, which hath deliuered my soule out of all trouble, \*I toke him ⁊ brought me worde and sayde: Saul is deed, and he thoughte he had bene a good messaunger, and at Siclag I put him to death, vnto whom I shulde haue geuen a rewarde for his message. And these vngodly personnes haue slayne a righteous man in his owne house vpon his bed. Yee shulde not I requyre his bloude of youre handes, and take you awaye from ⁊ earth? And Dauid commaunded his yonge men, which slewe them, and smote of their handes and fete, and hanged them vp by ⁊ pole at Hebron. But the heade of Iszboseth toke they, and buried it \*in Abners graue at Hebron.

#### The b. Chapter.

AND all the trybes of Israel came to Dauid vnto Hebron, and sayde: †Beholde, we are thy bone and thy flesh. And afore tyme whā Saul was kynge ouer vs, thou leddest Israel out and in. So the LORDE hath sayde: Thou shalt kepe my people of Israel, and shalt be the duke ouer Israel. And all the Elders in Israel came to ⁊ kynge vnto Hebron. And kynge Dauid made a couenaunt with them at Hebron before ⁊ LORDE. And they anoynted Dauid to be kynge ouer Israel. Thyrtie yeare olde was Dauid whan he was made kynge, and reigned fortye yeares. §At Hebron raigned he seuc̄ yeares and sixe monethes ouer Iuda: but at Ierusalem he reigned thre and thirtie yeares ouer all Israel and Iuda.

And the kynge wente with his men to Ierusalem, agaynst the Iebusites, which dwelt in the loude. Neuertheles they sayde vnto Dauid: Thou shalt not come hither but the blynde and lame shal dryue ⁊ awaie. (They thoughte planely, that Dauid shulde not come in.) Howbeit Dauid wanne the castell of Sion, which is the cite of Dauid. Then sayde Dauid the same daye: ¶Who so euer smyteth the Iebusites, and optayneth the perquellies,

the lame ⁊ the blynde, which (Iebusites) Dauids soule hateth. Herof cometh the prouerbe: \*Let no blynde ner lame come in to the house. So Dauid dwelt in ⁊ castell, and called it the cite of Dauid. And Dauid builded roude aboute fro Millo and within. And Dauid grewe, ⁊ the LORDE the God Zebaoth was with him.

And Hiram the kynge of Tyre sent messaungers vnto Dauid, ⁊ cedar trees for walles, and Carpenters, and Masons, to builde Dauid an house. And Dauid knewe, that the LORDE had confyrmed him kynge ouer Israel, and exalted his kingdome for his people of Israels sake. And Dauid toke yet mo wyues and concubynes at Ierusalem, after he was come from Hebron, and there were yet mo sonnes ⁊ daughters borne vnto him. †And these are the names of them that were borne vnto him at Ierusalem: Samma, Sobab, Nathan, Salomon, Iebegar, Elisua, Nepheg, Iaphia, Elisama, Eliada, Eliphalet.

And whan the Philistines herde that Dauid was anoynted kinge ouer Israel, they wete vp all to seke Dauid. Whan Dauid perceaued that, he wete downe in to a castell. But the Philistynes came and scatered them selues beneth in the valley of Rephaim. \*\*And Dauid axed at the LORDE, and sayde: Shal I go vp agaynst the Philistynes? and wylt thou delyuer them in to my hande? The LORDE sayde vnto Dauid: Go vp, I wyl delyuer the Philistynes in to thy hande.

And Dauid came vnto Baal Prazim, and smote thē there, and sayde: The LORDE hath deuyded myne enemies, euen as the waters parte asunder: therefore is the same place called Baal Prazim. And they lefte their ymagines there, but Dauid and his men caried thē awaye.

Neuerthelesse the Philistynes wente vp agayne, and scatered them selues beneth in the valley of Rephaim. And Dauid axed at the LORDE. The LORDE sayde: Thou shalt go vp, but compase them behinde, that thou mayest be vpon them ouer agaynst the Peer trees: and whan thou hearest vpon the toppe of the Peertrees, the sounde of the goinge be bolde, for then is the LORDE gone forth before the, to smyte the hoost of the Philistines. Dauid dyd as the LORDE

\* 2 Re. 1. c.    † 2 Reg. 3. f.    † 1 Par. 12. a.  
§ 2 Re. 2. b.    ¶ 1 Pa. 12. a.

° Leui. 21. c.    ° 1 Par. 15. a.    ¶ 1 Par. 3. a.  
\*\* 1 Re. 23. a.    2 Re. 2. a. and 5. d.



commaunded him and smote the Philistynes from Geba, tyll thou comest vnto Gaser.

The bi. Chapter.

**A**ND Dauid gathered agayne all the younge chosen men in Israel, "euen thre thousande, and gat him vp, and wente with all the people that was with him of the citiesins of Iuda, to fetch vp the Arke of God from thence: whose name is: The name of the LORDE Zebaoth dwelleth theron betwene the Cherubins. \* And they caused the arke of God to be caried vpō a new cart, †and fetched it out of ‡ house of Abinadab, which dwelt at Gibeā. Vsa and Ahio the sonnes of Abinadab droue ‡ new cart. And when they broughte it with the Arke from the house of Abinadab which dwelt at Gibeā, Ahio wente before the Arke: and Dauid and all the house of Israel played before the LORDE, with all maner of instrumentes of Pine tre, with harpes, and Psalteries, and tabrettes, and belles, and Cymbals.

**33** † And when they came to the barnefloore of Nahon, Vsa stretched out his hande, §and helde the Arke of God, for the oxen wēte out asyde. Then waxed the wrath of the LORDE fearce agaynst Vsa, and God smote him there because of his presumpcio, so that he dyed there besyde the Arke of God. Then was Dauid sory, because the LORDE had made soch a rente vpon Vsa, and he called the same place Perez Vsa vnto this daye. And Dauid feared the LORDE the same daie, and sayde: How shall the Arke of the LORDE come vnto me? And he wolde not let it be broughte to him in to the cite of Dauid, but caused it be brought in to ‡ house of Obed Edom the Gathite. And when the Arke of the LORDE had contynued thre monethes in the house of Obed Edom the Gathite, the LORDE blessed him and all his house.

**C** And it was tolde kyng Dauid, that the LORDE had blessed the house of Obed Edō and all that he had because of the Arke of God. ¶ Then wente he, and fetched vp the Arke of God out of ‡ house of Obed Edom in to the cite of Dauid with ioye. And whā they were gone sixe steppes in with the Arke of the LORDE, they offered an ox and a fat shepe. And Dauid daunced with all his mighte before the LORDE, and was girded with an

ouerbody cote of lynnē. And Dauid with all Israel brought vp ‡ Arke of the LORDE with tabrettes and trompettes.

And when the Arke of the LORDE came in to the cite of Dauid, Michol the daughter of Saul lokd out at a window, and sawe kyng Dauid leapyng, sprynginge and daūsyng before the LORDE, and despyed him in hir hert. But when they brought in ‡ Arke of the LORDE, they set it in hir place in the myddes of the Tabernacle, which Dauid had pitched for it. And Dauid offred burnt offerynges and deed offerynges before ‡ LORDE. And whan Dauid had made an ende of offeryng the burntofferienges and deedofferienges, he blessed the people in the name of the LORDE Zebaoth, and dealte out vnto all the people, and to the multitude of Israel, both to man & womā, vnto euery one a cake of bred, and a pece of flesh, and a meece of potage. Then wente all the people their waye, euery one vnto his house.

Whan Dauid came agayne to blesse his house, Michol the daughter of Saul wente forth to mete him, and sayde: How glorious hath the kyng of Israel bene to daye, which hath vncouered himselfe before the maydēs of his seruantes, like as the rascall people discover them selues. But Dauid saide vnto Michol: I wil playe before ‡ LORDE, which hath chosen me afore thy father, and afore all his house, because he hath commaunded me to be the prynce ouer the people of the LORDE, euen ouer Israel, and yet wyl I be vyler then so, and wyl be lowe in myne owne sighte: and with the maydens wherof thou hast spoken, wyl I be honoured. As for Michol the daughter of Saul, she had no childe vnto the daye of hir death.

The biij. Chapter.

**N**OW when the kyng sat in his house, ¶ and the LORDE had geuen him rest from all his enemies on euery syde, he sayde vnto the prophet Nathan: Beholde, I dwell in a house of Cedre, and the Arke of God dwelleth amonge the curtaynes. Nathan sayde vnto the kyng: Go thy waye, what so euer thou hast in thine hert, ‡ do: for the LORDE is with the. But the same nighte came ‡ worde of the LORDE vnto Nathan, & sayde: Go & speake to my seruāit Dauid:

\* 1 Par. 14. a.    † 1 Reg. 6. c.    ‡ 1 Reg. 7. a.    § 1 Pa. 14. b.

¶ Num. 4. b. and 7. b.    || 1 Pa. 16. a.    ¶ 1 Par. 18. a.

Thus sayeth  $\text{ȝ}$  LORDE: Shalt thou buylde me an house to dwell in? I haue dwelt in no house sence the daye that I broughte the children of Israel vnto this daye, but haue walked in the Tabernacle and Habitation, whither so euer I wente with the children of Israel. Dyd I euer speake to eny of the trybes of Israel (whom I commaunded to kepe my people of Israel)  $\text{ȝ}$  sayde: Wherefore do ye not buylde me an house of Cedar wodd?

$\text{ȝ}$  So shalt thou speake now vnto my seruauant Dauid: Thus sayeth the LORDE Zebaoth: \*I toke the from the pasture whan thou wentest behynde the shepe,  $\text{ȝ}$  thou shuldest be  $\text{ȝ}$  prynce ouer my people of Israel,  $\text{ȝ}$  haue bene with the whither so euer thou wentest,  $\text{ȝ}$  haue roted out all thine enemies before the,  $\text{ȝ}$  haue made the a greate name, accordinge to the name of the greate men vpon earth. And for my people of Israel I wyll appoynte a place, and wyll plante them, that they maye remaine there, nomore to be remoued, and  $\text{ȝ}$  the childrē of wickednes oppresse them nomore, like as afore, and sence the tyme that I ordeyned Iudges ouer my people of Israel. And I wyll geue the rest from all thine enemies. And the LORDE sheweth the, that the LORDE wyl make the a house.

$\text{ȝ}$  Now whan thy tyme is fulfilled  $\text{ȝ}$  thou shalt slepe with thy fathers, I wil after  $\text{ȝ}$  rayse vp thy sede, which shal come of thy body: his kyngdome wyl I stabilishe, he shal buylde an house for my name,  $\text{ȝ}$  and I wyll stablyshe  $\text{ȝ}$  seate of his kyngdome for euer.  $\text{ȝ}$  I wyll be his father, and he shall be my sonne. ¶ Whan he doth a trespase, I wyll reprove him with the rodd of men: But my mercy shal not be withdrawn frō him, as I haue withdrawē it frō Saul, whō I haue takē awaye before the. As for thy house  $\text{ȝ}$  thy kyngdome, it shal be established for euer before the,  $\text{ȝ}$  thy seate shal endure fast for euermore.

Whan Nathan had tolde all these wordes  $\text{ȝ}$  all this vision vnto Dauid, kyng Dauid came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house,  $\text{ȝ}$  thou hast broughte me thus farre? This O LORDE God hast thou thoughte to litle also, but hast spoken of the house of thy seruauant yet lōge for to

come. O LORDE God, is that the lawe of men?

And what shall Dauid speake vnto the?  $\text{ȝ}$  thou knowest thy seruauant O LORDE God, for thy wordes sake and accordinge to thy hert hast thou done all these greate thinges,  $\text{ȝ}$  thou mightest shewe thē vnto thy seruauant. Therefore art thou greatly magnified O LORDE God: ¶ For there is none like the,  $\text{ȝ}$  there is no God but thou, accordinge vnto all that we haue herde with oure eares. \*\* For where is there a people vpon earth as thy people of Israel? For whose sake God wente to delyuer him a people, and to make him selfe a name, and to do them soch greate and terrible thinges in thy lōde before thy people,  $\text{ȝ}$  whom thou hast delyuered vnto thy selfe frō Egipte, from the people, and from their goddes. And thy people of Israel hast thou prepared the to be a people vnto thyne owne selfe for euer, and thou O LORDE art become their God.

Stablishe now  $\text{ȝ}$  worde therefore for euer (O LORDE God) which thou hast spokē ouer thy seruauant  $\text{ȝ}$  ouer his house,  $\text{ȝ}$  do accordinge as thou hast sayde. So shall thy name be greate for euer, so that it shal be sayde: The LORDE Zebaoth is the God ouer Israel,  $\text{ȝ}$  the house of thy seruauant Dauid shal be made sure before the. For thou LORDE Zebaoth, thou God of Israel hast opened the eare of thy seruauant, and sayde: I wil buylde the an house. Therefore hath thy seruauant founde his hert, to praye this prayer vnto the. ¶ Now LORDE God thou thy selfe art God,  $\text{ȝ}$  thy wordes shal be the trueth. Thou hast spoken soch good ouer thy seruauant. Begynne now therefore, and blesse thy seruantes house, that it maye be before the for euer, for thou LORDE God thine awne selfe hast spoken it: and with thy blessinge shal thy seruantes house be blessed for euer.

### The viij. Chapter.

AND it fortunēd after this,  $\text{ȝ}$  Dauid smote  $\text{ȝ}$  Philistynes, and discomfited them, and toke the byrdell of bondage out of the Philistynes hande. ¶ He smote the Moabites also to the grounde, so that he broughte two partes of them to death, and let one parte lyue. Thus the Moabites were subdued vnto Dauid, so  $\text{ȝ}$  they broughte him giftes.

\* 1 Re. 16. c.    † 3 Re. 5. a.    4 Re. 3. c.    Psal. 131. b.  
‡ Iere. 33. c.    § Heb. 1. b.    || 3 Re. 11. c.    Psal. 88. d.

¶ Deu. 32. f.    \*\* Deu. 4. a.    †† Exo. 14. a.    ‡‡ Deu. 32. f.  
‡ 1 Par. 19. d.    §§ Nu. 24. d.

Dauid smote Hadad Eser also the sonne of Rehob kyng of Zoba, whan he wēte to fetch his power agayne at y water Euphrates. And of them toke Dauid a thousande & seuē hundred horsmen, and twenty thousande fote men, and lamed all the charettes, saue an hundred which he kepte behynde. But the Siryans came from Damascon to helpe Hadad Eser kyng of Zoba. And Dauid smote two and twenty thousande men of the Syrians, and layed people vnto Damascus in Syria.

Thus was Syria subdued vnto Dauid, so that they broughte him giftes: for y LORDE helped Dauid whither so euer he wente. And Dauid toke y shyldes of golde, which Hadad Esers seruautes had, and broughte them to Ierusalem. But from Bethah & Berothai y cities of Hadad Eser toke Dauid very moch brasse.

**B** \* Whan Thoi the kyng of Hemath herde, that Dauid had smytten all the power of Hadad Eser, he sent his sonne Ioram vnto Dauid to salute him frendly, & to blesse him, because he had foughten with Adad Eser and smytten him (for Thoi had warre with Hadad Eser) and had Iewels with him of syluer, of golde, and of brasse: which kyng Dauid halowed also vnto y LORDE, with the syluer and golde which he sanctified vnto the LORDE from all the Heythē, whom he subdued, from Siria, fro Moab, from the childrē of Ammon, from the Philistynes, frō Amalek, from the spoyle of Hadad Eser y sonne of Rehob kyng of Zoba.

**C** Dauid gat him selfe a name also whan he came, & smote eightene thousande of y Sirians in y Salt valley. And he layed people in all Edomea, & all Edom was subdued vnto Dauid: for the LORDE helped Dauid, whither so euer he wente. Thus was Dauid kyng ouer all Israel. And he executed iudgmente and righteousnes vnto all y people. y Ioab y sonne of Zeru Ia was captayne ouer the hoost. Iosaphat the sonne of Ahilud was Chaunceler. Zadok the sonne of Achitob, & Ahimelech the sonne of Abiathar were prestes. Seraia was Scribe. Benaia the sonne of Ioiada was ouer y Chrethians & Plethians. And the sonnes of Dauid were llprestes.

#### The ir. Chapter.

**A** ND Dauid sayde: Remayneth there yet eny man of Sauls house, that I maye

\* 1 Par. 19. b.      † 1 Par. 19. c.      ‡ Gen. 25. c.  
Nu. 24. d.      § 2 Re. 20. d.      || Some reado: rulers.

do mercy vpon him for Ionathas sake? There was a seruaunt of Sauls house, named y Siba, whom they called vnto Dauid, & the kyng sayde vnto him: Art thou Siba? He sayde: Yee thy seruaunt. The kyng sayde: Is there yet eny man of Sauls house, y I maye do the mercy of God vpon him? Siba sayde vnto the kyng: \*\* There is yet a sonne of Ionathas, lame on his fete. The kyng sayde vnto him: Where is he? Siba sayde vnto y kyng: Beholde, he is at Ladober in y house of y Machir y sonne of Ammuel. Thē sent kyng Dauid thither, & caused for to fetch him from Lodaber out of y house of Machir the sonne of Ammuel.

Now whan Mephiboseth the sonne of **B** Ionathas the sonne of Saul came vnto Dauid, he fell vpon his face, & worshiped him. Dauid sayde: Mephiboseth. He sayde: Here am I thy seruaunt. Dauid sayde vnto him: Feare not, for I wyll do mercy vpon the for thy fater Ionathas sake, and wil restore vnto the all the londe of thy fater Saul: but thou shalt eate bred daylie at my table. He worshiped and sayde: Who am I thy seruaunt, that thou turnest the to a deed dogg as I am?

Then the kyng called Siba y seruaunt of Saul, and sayde vnto him: All y hath belonged vnto Saul & to all his house, haue I **C** geuen to thy lordes sonne. Tyll his londe for him therefore, thou & thy children & seruautes, & brynge it in, y it maye be bred for thy lordes sonne, and y he maye enioye it: but Mephiboseth thy lordes sonne shal eate bred daylie at my table. Siba had fyfene sonnes & twentye seruautes. And Siba sayde vnto y kyng: Acordinge vnto all as my lorde the kyng hath commaunded his seruaunt, so shal his seruaunt do. And let Mephiboseth (sayde Dauid) eate at my table, as one of the kynges owne children. And Mephiboseth had a yōge sonne, whose name was Micha. But all y dwelt in the house of Siba, serued Mephiboseth. As for Mephiboseth him selfe, he dwelt at Ierusalem: for he ate daylie at the kynges table † and was lame on both his fete.

#### The r. Chapter.

**A** ND it fortunated after this, that y kyng **A** of the children of Ammon dyed, & his sonne Hanan was kyng in his steade. Then sayde Dauid: I wyll do mercy vpon Hanan

¶ 1 Par. 9. c.      \*\* 2 Re. 4. a.      †† 2 Re. 17. c.  
†† 2 Reg. 4. a.      \* 1 Par. 20. a.



the sonne of Nahas, as his father dyd mercy vpon me. And so he sent, and comforted him by his seruantes ouer his fathers death. Now whan Dauids seruantes came in to the londe of the children of Ammon, the mightie men of the children of Ammon sayde vnto Hanun their lorde: Thynkest thou it is for the honoure of thy father in thy sighte, y David hath sent comforters vnto the? Hath he not sent his seruantes vnto y (thynkest thou) to spye and search out the cite and to ouerthrowe it?

Then toke Hanun the seruantes of David, and shoue of the one halue of their beerdes, and cut of the halfe of their garnētes euen by the girdell, and so let them go. Whā this was tolde Dauid, he sent to mete them: for the men were put to greate shame. And the kyng caused to saye vnto them: Abyde at Iericho, tyll youre beerdes be growne, & then come agayne.

Whan the childrē of Ammon sawe that they stynked in the sighte of Dauid, they sent and hyred the Sirians of the house of Rehob, and the Sirians at Zoba euen twentye thousande fote men, and from the kyng of Maecha a thousande men, and from Istob twelue thousande men. Whan Dauid herde that, he sent Ioab with all the hoost of y men of warre. And the children of Ammon wente forth, and prepared them selues to y battayll before the intraunce of the gate. But the Sirians of Soba, of Rehob, of Istob and of Maecha were alone in the felde.

Now whan Ioab sawe that the battayll was set vpō him before and behynde, he chose of all the best yonge men in Israel, & prepared him selfe agaynst the Syrians. And the resydue of the people put he vnder the hande of his brother Abisai, that he mighte prepare him agaynst the childrē of Ammon. And sayde: Yf y Syrians be to mightie for me, helpe thou me: but yf the children of Ammon be to mightie for the, I shal helpe the. Take a good corage vnto the, and let vs be stronge for oure people, and for y cite of oure God: neuertheles the LORDE do what pleaseth him.

And Ioab made him forth with the people that was with him, to fighte agaynst the Syrians: and they fled before him. And whan the children of Ammon sawe that the Syrians fled, they fled also before Abisai, &

wente in to the cite. So Ioab turned agayne from the children of Ammon, & came to Ierusalem. And whan the Syrians sawe y they were smytten before Israel, they came together.

And Hadad Eser sent & broughte out y Syrians beyonde the water, and conueyed their power in, & Sobath the chefe captayne of Hadad Eser wente before thē. Whā this was tolde Dauid, he gathered all Israel together, & wente ouer Iordane, and came to Helam, & the Syrians prepared them selues against Dauid to fighte with him, howbeit the Syrians fled before Israel. And Dauid slewe of the Syrians seuē hundreth charettes, & fortye thousande horsmē, & Sobath the chefe captayne smote he also, so that he dyed there. Whan the kynges which were vnder Adad Eser, sawe, that they were smytten before Israel, they made peace with Israel, and were subdued vnto them. And the Syrians were afraied to helpe the children of Ammon eny more.

#### The xi. Chapter.

AND whan y yeare came aboute what tyme as y kynges vse to go forth, Dauid sent Ioab & his seruantes with him, and all Israel, to destroye the children of Ammon, and to laye sege vnto Rabba: but Dauid abode at Ierusalem.

And aboute the euētyde it fortuneth that Dauid arose from his restinge place, & wente vp to y toppe of the kynges palace, and from y toppe he sawe a woman \*waszshinge hir selfe, and the woman was of a very fayre bewtye. And Dauid sent, and caused to axe what woman it was, and sayde: Is not that Bethseba the daughter of Eliam the wife of Vrias the Hethite? And Dauid sent messāgers, and caused for to fetch her. And whā she was come in vnto him, he laye with her. Neuertheles she halowed hir selfe from hir vncleennes, and turned agayne vnto hir house. And the womā was with childe, and sent, and caused to tell Dauid and to saye: I am with childe. Dauid sent vnto Ioab (say-ēge:) Sende me Vrias y Hethite. And Ioab sent Vrias vnto Dauid. And whan Vrias came to him, Dauid axed him yf it stode well with Ioab, and with the people and with the battayll.

And Dauid sayde to Vrias: Go downe in

\* 1 Par. 21. a.

\* Exo. 2. a. Susan. c.



to thy house, and wash thy fete. And whan Vrias wente out of the kynges palace, the kynges gifte folowed him. And Vrias layed him downe to slepe before the kynges palace gate, where all his lordes seruantes laye, & wente not downe in to his house. Whan worde came to Dauid: Vrias is not gone downe in to his house, Dauid sayde vnto him: Camest thou not ouer the felde? Why wentest thou not downe in to thy house? Vrias sayde vnto Dauid: The Arke and Israel & Iuda abyde in the tentes: And Ioab my lorde and my lordes seruantes lye in y<sup>e</sup> felde, and shal I go in to my house to eate and drynke, and to lye with my wife? As truly as thou lyuest, and as truly as thy soule lyueth, I wyll not do this thinge. Dauid sayde vnto Vria: Abyde here then to daye, tomorow wil I let the go. So Vrias abode at Ierusalem the same daye, and the nexte also. And Dauid called him to eate & drynke before him, & made him dronken. And at euen he wente to lye him downe for to slepe vpon his couche with his lordes seruantes, and wente not downe in to his house.

On the morow wrote Dauid a letter vnto Ioab, & sent it by Vrias. After this maner wrote he in the letter: Set Vrias in y<sup>e</sup> sorest parte of y<sup>e</sup> batayll, & turne vye behynde him, y<sup>e</sup> he maye be slayne. Now whā Ioab layed sege to the cite, he set Vrias in y<sup>e</sup> place, where he knewe y<sup>e</sup> the mightiest men of Armes were. And whan the men of the cite fell out and foughte agaynst Ioab, there fell certayne of y<sup>e</sup> people of Dauids seruantes. And Vrias the Hethite dyed also.

Then sent Ioab, and caused to tell y<sup>e</sup> kyng all the matter concernynge the battayll, and comaunded the messaunger, and sayde: Whan thou hast tolde y<sup>e</sup> kyng all the matter concernynge the batayll, and seist that he is wroth, and yf the kyng saye vnto the: Wherefore came ye so nye the cite with the batayll? Knowe ye not how they vse to shute from the wall? \*Who smote Abimelech the sonne of Ierubaall? Dyd not a womā cast a pece of a mylstone vpō him from the wall, so that he dyed at Thebez? Why came ye so nye the wall? Then shalt thou saye: Thy seruaut Vrias the Hethite is deed also.

The messaunger wente his waye, and came and tolde Dauid all together, wherefore Ioab had sent him. And the messaunger sayde

vnto Dauid: The men preuayled against vs, and fell out vnto vs in to y<sup>e</sup> felde: and we were vpon them harde at the dore of y<sup>e</sup> porte. And the archers shot from the wall vpon thy seruantes, and slewe certayne of the kynges seruantes: and thy seruaut Vrias the Hethite is deed also.

Dauid sayde vnto the messaunger: Thus shalt thou saye vnto Ioab: Let not y<sup>e</sup> vexethe, for the swerde consumeth now one now another. Go forth with the battayll against the cite, that thou mayest destroye it, and cōforte the men. And whan Vrias wife herde that Vrias was deed, she mourned for hir huszbande. But whā she had made an ende of mournynge, Dauid sent, and caused her be fetched vnto his palace, and she became his wyfe, and bare him a sonne. Neuertheles this dede y<sup>e</sup> Dauid dyd, displeased the LORDE.

### The xij. Chapter.

AND the LORDE sent Nathan vnto Dauid. Whan he came to him, he tolde him: There were two men in one cite, the one riche, the other poore. The riche man had very many shepe and oxen: but the poore man had nothinge saue one litle shepe, which he had boughte, and norished it, so that it grewe vp with him and his children together. It ate of his bred, and dranke of his cuppe, and slepte in his lappe, and he helde it as a doughter. But whan there came a straunger vnto the riche man, he spared to take of his awne shepe & oxen (to prepare oughte for the straunger that was come vnto him) and toke the poore mans shepe, and prepared it for the man that was come vnto him.

Thē was Dauid wroth with greate displeasure agaynst that man, and sayde vnto Nathan: As truly as the LORDE lyueth, the man that hath done this, is the childe of death. †The shepe also shal he make good foure folde, because he hath done soch a thinge, and not spared it.

Then sayde Nathan vnto Dauid: Thou art euen the man. Thus sayeth the LORDE the God of Israel: †I haue anoynted the to be kyng ouer Israel, and delyuered the out of the hande of Saul, and haue geuen the thy lordes house, and his wyues in to thy lappe, and the house of Israel and Iuda haue I geuen the: and yf that be to litle, I wyl

\* Iud. 9. h

† Exo. 22. a.

‡ 1 Re. 16. c.

yet do this and that for the also. Wherefore hast thou then despyed the worde of the LORDE, to do soch euell in his sighte? Vrias the Hethite hast thou slayne with the swerde: His wife hast thou taken to be thy wyfe, but him hast thou slayne with y<sup>e</sup> swerde of the children of Ammon.

Now therfore shal not y<sup>e</sup> swerde departe from thy house for euer, because thou hast despyed me, and taken the wife of Vrias the Hithite, to be thy wife. Thus sayeth the LORDE: Beholde, \* I wyll rayse vp euell of thyne awne house, and wyll take thy wyues before thyne eyes, and wyl geue them vnto thy neighbour, so that he shall lye with thy wyues by Sonne lighte. For thou hast done it secretly, but I wyl do this in the sighte of all Israel, and by Sonne lighte.

Then sayde Dauid vnto Nathan † I haue synned vnto the LORDE. Nathan sayde vnto Dauid: So hath the LORDE also taken awaye thy synne, thou shalt not dye. But for so moch as thou thorow this dede hast caused the enemies of the LORDE to blaspheme, y<sup>e</sup> sonne that is borne vnto the, shall dye the death. And Nathan wente home. As for the childe which Vrias wife bare vnto Dauid, the LORDE smote it, so that it was deidsicke.

And Dauid besoughte God for the childe, and fasted, and wente in, and laie all night vpon the earth. Then rose the Elders of his house, and wolde haue taken him vp frō the grounde: neuertheles he wolde not, nether ate he with them. Vpon the seventh daye y<sup>e</sup> childe dyed. And Dauids seruantes durst not tell him that the childe was deed. For they thoughte: Beholde, whan the childe was yet alyue, we spake vnto him, and he herkened not vnto oure voyce, How moch more shall it greue him, yf we saye: The childe is deed? And Dauid sawe that his seruantes made a whisperinge together, and perceaued that the childe was deed, and sayde vnto his seruantes: Is the childe deed? They sayde: Yee. Then rose Dauid vp from the earth, and waszshed him selfe, and anoynted him, and put on other garmentes, and wente in to the house of the LORDE, and worshipped.

And whan he came agayne, he commaunded to set bred before him, and ate. Then sayde his seruantes vnto him: What maner of

thinge is this that thou doest? Whan the childe was alyue, thou fastest and wepest: but now that it is deed, thou stōdest vp and eatest? He sayde: I fasted and wepte for the childe whan it was yet a lyue, for I thoughte: Who knoweth, peraduenture the LORDE maye be gracious vnto me, that the childe maye lyue. ‡ But now that it is deed, wherfore shulde I fast? Can I fetch it agayne? I shal go vnto it, but it shall not come agayne vnto me. And whan Dauid had comforted Bethseba his wife, he wente in vnto her, and laye with her. § And she bare a sonne, whom he called Salomon. And the LORDE loued him. And he put him vnder the hāde of Nathan y<sup>e</sup> prophet, which called him Iedidia because of the LORDE.

So Ioab foughte agaynst Rabba of y<sup>e</sup> children of Ammon, and wanne the kynges cite, and sent messaungers vnto Dauid, and caused to saye vnto him: ¶ I haue foughte against Rabba, and haue wonne the water cite also. Gather thou therfore the residue of the people together, and laye sege to y<sup>e</sup> cite, and wyne it, that I wyne it not, and haue the name therof. So Dauid gathered all y<sup>e</sup> people together, and wente, and foughte agaynst Rabba, and wanne it, and toke their kynges crowne frō his heade (which in weight had a talente of golde, and precious stones) and was set vpon Dauids heade, and very moch spoyle caried he out of the cite. As for the people that was therein, he broughte thē forth, and layed them vnder yron sawes and hokes and wedges of yron, and burned thē in tyle ouens. Thus dyd he vnto all the cities of the children of Ammon. Then returned Dauid and all the people vnto Ierusalem agayne.

### The xiiij. Chapter.

AND it fortunēd after this, that Absalom y<sup>e</sup> sonne of Dauid had a fayre sister, whose name was Thamar, and Ammon the sonne of Dauid loued her. And Ammon was in greate combrance, in so moch that he was euen sicke, because of Thamar his sister. For she was a virgin, and Ammon thoughte it shulde be harde for him to do eny thinge vnto her. But Ammon had a frēde, whose name was Ionadab the sonne of Simea Dauids brother. And the same Ionadab was a very wyse man, which sayde vnto him: Why art

\* Deut. 28. c. 1 Re. 16. d. † Eccli. 47. c. Psal. 50. a.

‡ Eccli. 38. c. § 1 Par. 3. a. Matt. 1. a. ¶ 1 Par. 21. a.

thou so leane (thou kynges sonne) from daye to daye? Mayest thou not tell me? Then sayde Ammon vnto him: I loue Thamar my brother Absaloms sister exceedingly.

B Ionadab sayde vnto him: laye the downe vpon thy bedd, and make the sicke. And whan thy father commeth to loke how thou doest, saye vnto him: Oh let my sister Thamar come, that she maye fede me, and make a meece of meate before me, that I maye se it, & eate it of hir hande. So Ammon layed him downe, and made him sicke. Now whā the kyng came in to loke how he dyd, Ammon sayde vnto the kyng: Oh let my sister Thamar come, and make me a syppynge or two, and that I maye eate it of hir hande. Then sent Dauid for Thamar in to the house, and sayde vnto her: Go thy waye to thy brother Ammons house, & make him a meece of meate. Thamar wente vnto hir brother Amons house, but he laye in his bed. And she toke floure, and mixte it, and dighte it before his eyes, and made him a syppynge. And she toke the meece of meate, and poured it out before him: but he wolde not eate.

C And Ammon saide: Put forth euery man fro me. And euery man wēte forth from him. Then sayde Ammon vnto Thamar: Brynge me that meece of meate in to the chamber, that I maye eate it of thy hande. Then toke Thamar ſyppynge that she had made, and broughte it vnto Ammon hir brother in to the chamber.

And whan she broughte it vnto him ſhe mighte eate, he toke holde of her, & sayde vnto her: Come my sister, lye with me. Neuertheles she saide: Oh no my brother, force me not: for so do they not in Israel, do not thou soch foly. Whither shal I go with my shame? And thou shalt be as one of the vnwyse in Israel. But speake vnto the kyng, he shal not withholde me from the.

D Howbeit he wolde not herken vnto her, and ouercame her, \* and forced her, and laye with her. And Ammon hated her exceedingly, so that the hate was greater then the loue was before. And Ammon sayde vnto her: Vp, and get the hence.

She saide vnto him: This euell that thou thrustest me out, is greater then the other, that thou hast done vnto me. Neuertheles he herkened not vnto her, but called his boye

that serued him, and sayde: Put awaye this woman fro me, and locke the dore after her. And she had a partye garment on: for soch garmentes wayre ſ kynges doughters whyle they were virgins.

And whā his seruauant had put hir forth, & lockte the dore after her, Thamar strowed aszshes vpon hir heade, and rente the partye garment which she had vpon her, and layed hir hande vpon hir heade, and wente on, and cryed. And hir brother Absalom sayde vnto her: Hath thy brother Ammon bene with the? Now holde thy peace my sister, it is thy brother, and take not the matter so to hert.

So Thamar remainyd a wyddowe in her brother Absaloms house. And whan kyng David herde of all this, he was very sory. As for Absalom, he spake nether euell ner good to Ammon: but Absalom hated Ammon, because he had forced his sister Thamar.

After two yeaeres had Absalom shepe clyppers at Baal Hazor, which lyeth by Ephraim. And Absalom called all the kynges children, and came to the kyng, and sayde: Beholde, thy seruauant hath shepe clyppers, let it please ſ kyng with his seruauantes to go with his seruauante. But the kyng sayde vnto Absalom: No my sonne, let vs not all go, lest we be to chargeable vnto the.

And he wolde nedes haue had him to go, howbeit he wolde not, but blessed him. Absalom sayde: Shall my brother Ammon go with vs then? The kyng sayde vnto him: Wherefore shall he go with the? Then was Absalom so importune vpon him, that he let Ammon and all the kynges childrē go with him.

But Absalom commaunded his yonge men, & sayde: Take hede whan Ammon is mery with wyne (and I saye vnto you: Smyte Ammon, and slaye him) that ye be not afrayed: for I haue commaunded you, be stronge, and playe the men. So Absaloms yonge men dyd vnto Ammon, as Absalom had commaunded them. Then stode all the kynges children vp, and euery one gat him vp vpon his Mule, and fled. And whyle they were yet on their waye, the rumoure came to kyng David, that Absalom had slayne all the kynges children, so that not one of them was left.

Then stode the kyng vp, and rente his clothes, & layed him downe vpon the earth, and all his seruauantes that stode aboute him,

\* Gen. 34. a. Leui. 18. a.

rente their clothes. Then answered Ionadab  $\text{y}$  sonne of Simea Davids brother, and sayde: Let not my lorde thynke that all the yonge men the kyngeys children are deed, but  $\text{y}$  Ammon is deed onely: for Absalom hath kepte it in him selfe sence the daie that he forced his sister Thamar. Therfore let not my lorde the kynge take it so to hert, that all the kyngeys children shulde be deed, but that Ammon is deed onely.

As for Absalom, he fled. And the yonge man that kepte the watch, life vp his eyes, and loked, and beholde, A greate people came in the waye one after another by the hill syde. Then sayde Ionadab vnto the kynge: Beholde, the kyngeys children come. Euen as thy seruauant sayde, so is it happened. And whan he had ended his talkynge, the kyngeys children came, and life vp their voyce, and wepte.

The kynge and all his seruantes wepte also very sore. But Absalom fled, and wente vnto Thalmay the sonne of Ammihud kynge of Gesur. As for Dauid he mourned for his sonne euery daye. Whan Absalom was fled and gone vnto Gesur, he was there three yeare. And kynge Dauid ceased from goinge out agaynst Absalom, for he had comforted him selfe ouer Ammon that he was deed.

The xiiiij. Chapter.

IOAB the sonne of Ieru Ia perceaued  $\text{y}$  the kyngeys hert was agaynst Absalom, and sent vnto Thecoa, and caused to fetch from thence a prudent woman and saide vnto her: Make lamētacion, and weere mournynge garments,  $\text{q}$  anoynte the not with oyle: but fayne thy selfe as a woman which hath mourned longe ouer a deed, and thou shalt go in to the kynge, and speake so  $\text{q}$  vnto him. And Ioab tolde her what she shulde saye.

And whan the woman of Thecoa wolde speake with the kynge, she fell vpon hir face to the grounde, and worshipped, and sayde: Helpe me O kynge. The kynge sayde vnto her: What ayleth the? She sayde: I am a wedowe, a woman that mourneth, and my huszbāde is deed. And thy handmayde had two sonnes, which stroue together in the felde: and whyle there was noman to parte thē a sunder, the one smote the other, and slewe him.

And beholde, all the whole kynred ryseth vp agaynst thy handmayden, and saye: \*Delyuer him which hath smytten his brother, that we maye kyll him, for the soule of his brother whom he hath slayne, and that we maye destroye the heyre also. And thus are they mynded to put out my sparke, which yet is lefte, that there shulde no name ner eny thinge els remaine ouer vnto my huszbāde vpon earth.

The kynge sayde vnto the woman: Go thy waye home, I wil geue a cōmaudemēt for  $\text{y}$ . And the woman of Thecoa saide vnto  $\text{y}$  kynge: The trespase be vpon me (my lorde  $\text{y}$  kynge) and vpon my fathers house: but the kynge and his seate be vngiltye. The kynge sayde: He that speaketh agaynst the, brynge him vnto me, so shall he touch the nomore. She sayde: Let the kynge thynke vpon the LORDE his God, that there be not to many auengers of bloude to destroye, and that they brynge not my sonne to naught. He sayde: † As truly as the LORDE lyueth, there shall not one heer of thy sonne fall vpon the earth. And the woman sayde: Let thy handmayde speake somewhat to my lorde the kynge. He sayde: speake on. The woman sayde: Wherefore hast thou deuised such a thinge agaynst the people of God? And how happeneth it that the kynge speaketh soch, to make himselfe giltye, and causeth not his out lawe to be broughte agayne? For we all dye the death, and as the water that sinketh in to the earth, which is not taken vp. † And God will not take awaye the lyfe, but vubethynketh himselfe,  $\text{y}$  euen the very outlawe be not cleane thrust out from him.

Thus am I come also to speake this to my lorde the kynge in the presence of the people, for thy handmayden thoughte: I wyll speake to the kynge, peradventure he shall do that his handmayden sayeth, for he shall heare his handmayden, to delyuer me from the hande of all them, that wolde destroye me with my sonne from the enheritaunce of God. And thy handmayden thoughte,  $\text{y}$  worde of my lorde the kynge shall be as a meatofferynge,  $\text{q}$  for my lorde the kinge is as an angell of God, so that he can heare good and euell, therfore shall the LORDE thy God be with the.

The kynge answered and sayde vnto the

\* Deu. 19. c. † 1 Re. 14. g.

† Eze. 18. d. § 2 Re. 19. e.



woman: Kepe nothyng fro me that I axe the. The woman sayde: Let my lorde the kinge speake on. The kynge sayde: Is not the hande of Ioab with the in all this? The woman answered and sayde: As truly as thy soule lyueth (my lorde O kynge,) there is els noman nether at the righte hande ner at y<sup>e</sup> lefte, but euen as my LORDE the kynge hath sayde, for thy seruauit Ioab hath commaunded me, and he himselfe hath taughte thy handmayden all these wordes, that I shulde turne this matter of this faszshio, this hath Ioab thy seruauit done. But my lorde is wyse, as the wysdome of an angell of God, so that he knoweth all thynges vpon earth.

Then sayde the kynge vnto Ioab: Beholde, I haue done this: go thy waye therfore and brynge the childe Absalom agayne.

Then fell Ioab vpon his face vnto the grounde, and worshipped, and thanked the kynge, and sayde: This daye doth thy seruauit perceaue, that I haue founde grace in thy syghte my lorde the kynge, in that the kynge doth as his seruauit hath sayde. So Ioab gat him vp, and wente vnto Gesur, and broughte Absalom to Ierusalem. But the kinge sayde: Let him go againe in to his house, and not se my face. Thus Absalom came agayne to his house, and sawe not y<sup>e</sup> kynges face.

But in all Israel there was not so fayre, and so maruelous goodly a man, as Absalom. From the sole of his fote vnto the toppe of his heade there was not one blemyshe in him. And whan his heade was rounded (that was comonly euery year, for it was to heuy for him, so that it must nedes haue bene rounded) the heer of his heade weyed two hūdreth Sicles after y<sup>e</sup> kynges weight. And vnto Absalom there were borne three sonnes and one daughter, whose name was Tamar, and she was a woman of a fayre bewtye: So Absalom abode two yearre at Ierusalem, and sawe not the kynges face.

And Absalom sent for Ioab, that he mighte sende him to the kynge. And he wolde not come to him. But he sent the seconde tyme, yet wolde he not come. Then sayde he vnto his seruantes: Ye knowe Ioabs pece of londe that lyeth by myne, and he hath barlye thereon: go youre waye therfore and set fyre vpon it. So Absaloms seruantes sett fyre vpon Ioabs pece of londe.

Then Ioab gat him vp, and came to Absalom in to the house, and sayde vnto him: Wherfore haue thy seruantes set fire vpon my pece of londe? Absalō sayde vnto Ioab: Beholde, I sent for the, and caused to saye vnto the: Come hither, that I maye sende the to the kynge, and to saye: Wherfore came I from Gesur? It were better for me that I were there yet. Let me therfore se the kynges face. But yf there be eny trespase in me, then put me to death. And Ioab wente in to the kynge, and tolde him. And he called Absalom, to come in to the kynge, and he worshipped vpon his face to the grounde before the kynge. And the kynge kyssed Absalom.

### The xv. Chapter.

AND after this it fortuneth that Absalom caused to prepare himselfe chearettes and horses, and fyftee men, which were his fote mē. And Absalō gat him vp allwaye early in the mornynge, and stode in the waye by the porte: and whan eny man had a matter which shulde come to the kynge for iudgment, Absalom called vnto him and sayde: Of what cite art thou? Yf he sayde then: thy seruauit is of one of the trybes of Israel, then sayde Absalom vnto him: Beholde, thy matter is righte and plaine: but there is noman appoynted y<sup>e</sup> of the kynge to heare the.

And Absalom sayde: O who setteth me to be iudge in y<sup>e</sup> londe, that euery man which hath a plee or matter to do in y<sup>e</sup> lawe, might come to me, that I might helpe him to right. And whan eny man came to him to do worshippe & to do him obeisaunce, he put forth his hāde, and helde him & kyssed him. After this maner dyd Absalom vnto all Israel whan they came to the lawe vnto the kynge, and so dyd he steale awaye the hert of y<sup>e</sup> men of Israel.

After fortye yeares sayde Absalom vnto the kynge: I wil go and perfourme my vowe at Hebron, which I made vnto the LORDE. For thy seruauit made a vowe, \* whan I dwelt at Gesur in Siria, and saide: Whan y<sup>e</sup> LORDE bryngeth me agayne to Ierusalem, I shal do a Gods seruyce vnto the LORDE. The kynge sayde vnto him: Go thy waye in peace. And he gat him vp, and wente vnto Hebron.

\* 2 Re. 13. g.

But Absalom had sent out spyes in all the trybes of Israel, sayenge: Whan ye heare the noyse of the trompe, saye: Absalom is made kynge at Hebron. There wente with Absalom two hundreth men called from Ierusalem, but they wente on symply, and knewe not of the matter. Absalom sent also for Achitophel (the Gilonyte) Dauids counseller, out of his cite Gilo. Now whan he didd the sacrifice, the conspiracion was mightie and the people ranne together, and multiplyed with Absalom.

Then came one which tolde Dauid, and sayde, that the hert of euery man in Israel folowed Absalom. Dauid sayde vnto all his seruauntes that were with him at Ierusalem: Vp, let vs fle, for here shall be no escapyng for vs before Absalom.

Make haist that we maye be goyng, lest he ouertake vs and catch vs, and dryue some mysfortune vpon vs, and smyte the cyte with the edge of the swerde. Then sayde the kynges seruauntes vnto him: Loke what my lorde § kyng choseth, beholde, here are thy seruauntes. And the kyng wente forth on fote with all his housholde. \* But ten concubynes left he to kepe the house.

And whan the kyng and all the people came forth on fote, they wete farre from home, and all his seruauntes wente by him, and all the Chrethians and Plethians, and all the Gethites (euen sixe hundreth men) which were come on fote from Gath, wente before the kyng.

And the kyng sayde vnto † Ithai § Gethite: Why goest thou also with vs? Turne backe, and byde with the kyng, for thou art a straunger: get the hence agayne vnto thy place. Thou camest yesterdaye, and to daye thou iuperdest to go with vs: As for me, I wyl go whither I can: turne thou backe agayne, and mercy and faithfulnes happen vnto thy brethren with the. Ithai answered, and sayde, ‡ As truly as the LORDE lyueth, and as truly as my lorde the kyng lyueth, loke in what place my lorde the kyng shalbe, (whether it chaunce to life or death) there shal thy seruaunt be also.

Dauid sayde vnto Ithai: Then come, and go with vs. So wente Ithai the Gethite and all his men, and the whole multitude of the children that were with him. And all the land wepte with loude voyce, and all the

people with them. And the kyng wete ouer the broke Cedron, and all the people wente ouer by the waye that goeth to the wyldernes.

And beholde, Sadoc was there also, and all the Leuites that were with them, & they bare § Arke of the couenaunt of God, and set it there. And Abiathar wente vp, tyll all the people came out of the cite. But the kyng sayde vnto Sadoc: Brynge the Arke of God in to the cite agayne. Yf I shal fynde grace before the LORDE, he shall fetch me agayne, and shall let me se it, and the house of it. But yf he saye thus: I haue no pleasure to §, beholde, here am I, let him do with me as it pleaseth him.

And the kyng sayde vnto Sadoc § prest: O thou § Seer, turne agayne to § cite with peace, and Ahimaas thy sonne with the and Ionathas the sonne of Abiathar: beholde, I wyl tary in the playne of the wyldernes, tyll the message come from you, and tell me. So Sadoc and Abiathar broughte the Arke of God agayne to Ierusalem, and remayned there.

But Dauid wente vp to mount Olynete and wepte, & his heade was couered. And all the people that was with him, had euery man his heade couered and wente on and wepte. And whan it was tolde Dauid, that Achitophel was in the cofederacy with Absalom, he sayde: LORDE turne thou Achitophels counsell to foolishnes.

And whan Dauid came vp to the toppe of the mount, where the vse was to worshippe God, Chusai the Arachite met him with his cote rent, and earth vpon his heade. And Dauid sayde vnto him: Yf thou go with me, thou shalt be chargeable vnto me: but yf thou goest agayne in to the cite, and sayest vnto Absalom: I am thy seruaunt O kyng euen as I was thy fathers seruaunt, so wyl I now be thy seruaunt, ¶ Then shalt thou brynge Achitophels counsell to naughte. So is Sadoc and Abiathar § prestes with the, and all that thou hearest out of the kynges house, tell it vnto Sadoc and Abiathar the prestes. Beholde, their two sonnes are with thē: Ahimaas the sonne of Sadoc, and Ionathas the sonne of Abiathar, by them mayest thou sende me worde what thou hearest. So Chusai Dauids frende came in to the cite. And Absalom came to Ierusalem.

§ 2 Re. 16. d. and 20. a.    † 2 Re. 18. a.    ‡ Ruth 1. c.

§ 1 Re. 9. d.    ¶ 2 Re. 17. a. and b. c.

## The xvi. Chapter.

**A**ND whan Dauid was gone a lytle by from the toppe of the mount, beholde, Siba the seruauit of Mephiboseth met him with a couple of asses saddled, wheron were two hundredth loaues of bred, and an hundredth quantities of rasyns and an hundredth quantities of fygges, and a bottell of wyne. Then sayde the kynge vnto Siba: What wilt thou do herewith? Siba sayde: The asses shalbe for the kynges housholde to ryde vpon, and the loaues and fygges for the yonge men to eate, and the wyne shallbe for them to drynke whan they are weery in the wyldernes. The kynge sayde: Where is thy lordes sonne? Siba sayde vnto the kynge: Beholde, he abyedeth at Ierusalē, for he saide: To daye shal y house of Israel restore my fathers kigdome vnto me. The kynge saide vnto Siba: Beholde, \*all that Mephiboseth hath, shalbe thine. Siba sayde with reuerence, Let me finde grace in thy sight my lorde O kynge.

**B**ut whan kynge Dauid came to Bahurim, beholde, there wente out a man of the kynred of the house of Saul, †whose name was Semei the sonne of Gera, which wente forth and ‡cursed, and cast stones at Dauid, and at all kynge Dauids seruauantes and all the people and all the mightie men were at his righte hande and at his lefte. Thus sayde Semei whan he cursed: Get the forth, get the forth thou bloody hounde, thou man of Belial. The LORDE hath rewarded the for all the bloude of the house of Saul, y thou becamest kynge in his steade. Now hath the LORDE geuen the kyngdome in to y hande of Absalom thy sonne, and beholde, now stickest thou in thine owne myschefe, for thou art a bloody hounde.

But Abisai the sonne of Zeru Ia sayde vnto the kynge: Shall this deed dogg curse my lorde the kynge? I wyl go and take the heade awaye from him. The kynge saide: Ye children of Zeru Ia, what haue I to do with you? Let him curse on, for the LORDE hath commaunded him: Curse Dauid. Who can saye now: Why doest thou so?

**C**And Dauid sayde vnto Abisai and to all his seruauantes: Beholde, my sonne which came of my body, seketh after my lyfe, how

moch more now the sonne of Iemini? Let him curse on, for the LORDE hath commaunded him: §peradventure the LORDE shall consyde my aduersyte, and recompence me good for his cursynge this daye. So Dauid wente on his waye with his men. But Semei wente on by the mount besyde him, and cursed, and cast stones at him, ¶ threwe clottes of earth.

And the kynge came in and all the people that was with him, weery, and refreshed himselfe there. But Absalom and all the people of the men of Israel came to Ierusalem and Achitophel with him. Whan Chusai the Arachite Dauids frende came in to Absalom, he sayde vnto Absalom: God saue the kynge God saue the kynge.

**D**Absalom sayde vnto Chusai: Is this thy mercy vnto thy frende? Why art thou not gone with thy frende? Chusai sayde vnto Absalom: Not so, but loke whom the LORDE choseth, and this people, and all the men in Israel, his wyl I be, and byde with him. Secondly, whom shulde I serue? Shulde I not do seruyce before his sonne? Like as I haue serued in the presence of thy father, so wyl I do seruyce before the also.

And Absalom sayde vnto Achitophel: Geue vs youre counsell what we shal do? Achitophel sayde vnto Absalom: ¶ Go lye with thy fathers concubynes, whom he hath lefte to kepe the house, so shall all Israel heare that thou hast made thy father to stynke, and the hande of all them that are with y, shal be the bolder. Then made they a tente vnto Absalom ¶ vpon the house toppe. And Absalom laye with his fathers concubynes in the sighte of all Israel.

At that tyme whan Achitophel gaue a counsell, that was euen as yf a man axed counsell at God: So were all the counsels of Achitophel both with Dauid and with Absalom.

## The xviij. Chapter.

**A**ND Achitophel sayde vnto Absalom: I ¶ wil chose out twolue thousande mē, and wyl get me vp, and persue Dauid by nighte, and fall vpō him whan he is feble and weery: When I vex him thē, so that all the people which is by him, flieth, I wil smite the kynge onely, and brynge all the people vnto the

\* 2 Re. 9. b. † 2 Re. 19. b. ‡ Exo. 22. d.  
§ 3 Re. 2. g. ¶ 2 Re. 12. c. and 15. c.

¶ The houses were flat in those partes at that tyme.

agayne. So whan euery man is brought vnto the as thou desyrest, then shal all the people be in peace. Absalom thought that good, and so dyd all the Elders in Israel. But Absalom sayde: I praye you call Chusai the Arachite also, and let vs heare what he sayeth therto. And whā Chusai came in to Absalom, Absalom saide vnto him: Thus hath Achitophel spoken, Saye thou now, shal we do it or not?

Then sayde Chusai vnto Absalom: It is no good counsell y Achitophel hath geuen at this tyme. And Chusai sayde morouer: Thou knowest thy father well and his men, that they are stronge and of a wrothfull stomack, euen \*as a Beer that is robbed of hir yonge ones in the felde. Thy father also is a man of warre, and wyl not be negligēt with the people. Beholde, he hath now peraduenture hyd hymselfe in some caue or in some place. Yf it came to passe then that it chaunced euell at the first, & there shulde come a rumoure and saye: There is a slaughter done in the people that folowed Absalō: thē shulde euery man be discouraged, which els is valeaunt, & hath a hert like a lyō: for all Israel knoweth that thy father is stronge, and that all they which be with him, are mightie men.

But this is my coūcell, that thou gather together all Israel from Dan vnto Berseba in nombre as the sonde of the See, and go thou thine owne person amonge them, then wil we fall vpon him in what place we finde him, and wyll ouerwhelme him euen as the dew falleth vpon the earth, so that we shal not leaue one of him and of all his men. But yf he resorte in to a cite, then shal all Israel cast roapes aboute the same cite, and drawe it in to the riuer, so that there shal not one stone of it be founde.

Then sayde Absalom and euery man in Israel: The counsell of Chusai the Arachite is better then Achitophels counsell.

† But the LORDE broughte it so to passe, that y good counsell of Achitophel was hyndred, that the LORDE mighte brynge euell vpon Absalom.

‡ And Chusai sayde vnto Sadoc & Abiathar the prestes: Thus and thus hath Achitophel counceled Absalom and the Elders in Israel: but so and so haue I counceled. Sende now therefore in all the haist, and tell Dauid, and

saye: Abyde not all nighte in the playne felde of the wyldernes, but get the ouer, that the kyng be not swallowed vp, and all the people that is with him. As for Ionathas and Ahimaaz, they stode by the well of Rogel, and a damsell wente thither and tolde them. They wente on their waye, and tolde kyng Dauid, for they durst not be sene to come in to the cite.

But a lad sawe them, and tolde Absalom. Neuertheles they wente on their waye, and came to a mans house at Bahurim, which had a well in his courte, and they wēte downe in to it. And the woman toke and spred a couerynge ouer the welles mouth, & strowed firmentye corne thereon, that it was not perceaue. Now whan Absaloms seruantes came to the woman in to the house, they sayde: where is Ahimaaz and Ionathas? The womā sayde vnto them: They are gone ouer the litle water.

And whā they soughte and founde them not, they wente agayne to Ierusalem. And whan they were gone, they clymmed vp out of the well, and wente their waye, and tolde Dauid y kyng, and sayde vnto Dauid: Get you vp, and go soone ouer y water, for thus and thus hath Achitophel geuen counsell agaynst you.

Then Dauid gat him vp, and all the people that was with him, and passed ouer Iordane tyll it was cleare mornynge. And there was not one, but he wente ouer Iordane.

Whan Achitophel sawe that his coūcell wente not forth, he saddled his asse, gat him vp, and wēte home in to his cite and put his house to poynte, and hanged him selfe, and dyed, and was buried in his fathers graue.

And Dauid came to Mahanaim, and Absalom wente ouer Iordane, & all the men of Israel with him. And Absalom had set Amasa ouer the hoost in Iobas steade. Amasa was the sonne of a man, whose name was Iethra a Iesraelite, which laye with Abigail the daughter of Nahas the sister of Zeru Ia Iobas mother. But Israel and Absalom pitched in Gilead.

Whan Dauid was come to Mahanaim, § Nahas of Rabbath of the childrē of Ammon, and ¶ Machir the sonne of Ammiel of Lodebar, and ¶ Barsillai a Gileadite of Roglim broughte bedstufte, tapestrie worke, basens, earthen vessell, whete, barley, meel, parched corne,

\* Prou. 17. b. † Esa. 8. c. and 19. c. ‡ 2 Re. 15. g.

§ 1 Re. 11. a. 2 Reg. 8. a. ¶ 2 Re. 19. f. ¶ 3 Reg. 2. b.



beenes, otemeell, ryse, hony, butter, shepe and fat oxen vnto Dauid, and to y<sup>e</sup> people that was with him, for to eate: for they thought, The people shall be hongrie, weerye and thirstye in the wyldernes.

The xviij. Chapter.

**A**ND Dauid mustred the people y<sup>e</sup> was with him, and set captaynes ouer the, ouer thousandes and ouer hundreds. And sent out of the people one thirde parte vnder Abisai the sonne of Zeru Ia Iobabs brother, and one thirde parte vnder \* Ithai the Gethite. And the kyng sayde vnto the people: I wyll go forth with you also. Neuertheles the people sayde: Thou shalt not go forth, for though we fle, or die halfe of vs they shal not regarde vs. For thou art as ten thousande of vs. Therefore is this better that thou mayest helpe vs out of the cite. The kyng sayde: Loke what ye are content withall, that wyl I do. And the kyng stode in the gate, and all the people wente forth by hundreds and by thousandes. And y<sup>e</sup> kyng comaunded Iobab and Abisai, and Ithai, and sayde: Intreate me the yonge man Absalom gently. And all the people herde it, whā the kyng comaunded all the captaynes concernynge Absalom. And whan the people were come forth in to the felde agaynst Israel, the battaill beganne in the wod of Ephraim. And the people of Israel were smitten there before Dauids seruantes, so that there was a greate slaughter the same daye, of twentye thousande men. And the battaill was scatred abrode there in the londe. And the wod consumed moch more people the same daye, then the swerde consumed.

And Absalom met Dauids seruantes, and rode vpon a Mule. And whan the Mule came vnder a greate thicke Oke tre, his heade toke holde on the Oke, and so hanged he betwene heauen and earth, but the Mule ranne awaye from vnder him. Whan a certayne man sawe that, he tolde Iobab, and saide: Beholde, I sawe Absalom hange vpō an Oke tre. And Iobab saide vnto the mā y<sup>e</sup> tolde it him: Beholde, sawest thou that, why smotest thou him not there to the groude? so wolde I haue geuen the of myne awne behalfe ten syluerlynges and a gyrdell.

The man sayde vnto Iobab: Yf thou haddest

\* 3 Re. 2. b.

weyed me a thousande syluerlynges in my handes, yet wolde I not haue layed my handes on the kynges sonne. For the kyng comaunded the and Abisai and Ithai before oure eares, and sayde: Kepe me the yonge man Absalom. Or yf I had dyssembled vpon the ioperdy of myne owne soule (for so moch as nothinge shulde be hyd from y<sup>e</sup> kyng) thou thy selfe shuldest haue stode against me. Iobab sayde: Not so, I wil vpon him before thy face.

Then toke Iobab thre speares in his hande, and thrust Absalom thorow y<sup>e</sup> hert, while he was yet alyue vpon the Oke. And ten yōge men Iobabs weaponbearers, came aboute him, and smote him to death. Then blewe Iobab the trompe, and broughte the people agayne, that they shulde folowe nomore vpon Israel. For Iobab wolde fauoure the people. And they toke Absalom, and cast him in the wod in to a greate pytt, and layed a greate heape of stones vpon him. And all Israel fled, euery one vnto his tente.

Absalom had set him vp a piler whyle he was yet alyue, which stode in the kynges valley, for he sayde: I haue no sonne, therefore shall this be a remembrance of my name: and he called the piler after his owne name. And vnto this daie it is yet called Absaloms place.

Ahimaas the sonne of Sadoc sayde: Let me runne now, and brynge the kyng wordes, that the LORDE hath gotten him righte frō the hande of his enemies. But Iobab sayde: Thou shalt bringe no good tidings to daie another daye shalt thou brynge him wordes, and not to daye, for the kynges sonne is deed. But vnto Chusi sayde Iobab: Go thou thy waye, and tell the kyng what thou hast sene. And Chusi did his obeysaunce vnto Iobab, and ranne. Ahimaas the sonne of Sadoc saide agayne vnto Iobab: What and I ranne also? Iobab sayde: What wilt thou runne my sonne? Come hither, thou shalt brynge no good tydings. (He answered:) What and I ranne yet. He saide vnto him: Renne on thy waye then. So Ahimaas ranne the straight waye, and came before Chusi.

As for Dauid, he sat betwene the two gates. And the watchman wente vp to y<sup>e</sup> toppe of the porte vpon the wall, and lifte vp his eyes, and sawe a man renninge alone, and cryed, and tolde the kyng. The kyng sayde: Yf he

be alone, then is there good tydings in his mouth. And as the same wente and came forth, the watchman sawe another man rennyng, and cryed in the porte and sayde: Beholde, there runneth a man alone. The kynge sayde: The same is a good messaunger also. The watchman sayde: I se the rennyng of the first as it were the rennyng of Ahimaas the sonne of Sadoc. And the kynge sayde: He is a good man, and bryngeth good tidings. Ahimaas cryed, and sayde vnto f kynge: Peace, and worshipped before the kynge vpon his face to the grounde, and sayde: Praised be the LORDE thy God, which hath geuen ouer f men that lifte vp their handes agaynst my lorde the kynge.

f The kynge sayde: Goeth it well with the yonge man Absalom? Ahimaas sayde: I sawe a greute vproure, whan Ioab the kynges seruauent sent me thy seruauent, and I wote not what it was. The kynge sayde: Go aboute, and stonde here. And he wente aboute and stode there. Beholde, then came Chusi and sayde: I brynge good tydings my lorde the kynge: The LORDE hath executed righte for the this daye, from the hande of all them that rose vp agaynst the. But the kynge sayde vnto Chusi: Goeth it well with the yonge man Absalom? Chusi sayde: Euen so go it with all the enemies of my lorde the kynge, and with all them that ryse vp agaynst the to do euell, as it goeth with the yonge man. Then was the kynge soroufull, and wente vp in to the perler vpon the gate, and wepte, and as he wente, he sayde thus: O my sonne Absalom, my sonne, my sonne Absalom, wolde God f I shulde dye for the. O Absalom my sonne, my sonne.

### The xix. Chapter.

A AND it was tolde Ioab: beholde, f kynge wepeth & mourneth for Absalom. And so out of f victory of f daye there came a mourninge amonge all the people. For the people had herde the same daye, f the kynge toke on heuely because of his sonne. And f people stale awaye the same daye, so that they came not in to the cite: as a people that is put to sharme, pycketh them selues awaye, whan they are fled in a battayll. As for the kynge, he had couered his face, and cryed loude, and sayde: Oh my sonne Absalom, Absalom my sonne, my sonne.

But Ioab came to the kynge in to the house, and sayde: This daye hast thou shamed all thy seruauentes (which haue deliuered thy soule this daye, and the soules of thy sonnes, of thy daughters, of thy wyues, and of thy cocubynes) in that thou louest them that hate the, and hatest those that loue f. For to daye thou shewest thyselfe, that thou carest not for the captaynes and seruauentes: For I perceaued this daye, that yf Absalom onely were aloue, and we all deed this daye, thou woldest thinke it were well.

Get the vp now therefore, and go forth, and speake loungly vnto thy seruauentes. For I sweare vnto the by f LORDE, yf thou go not forth, there shall not be left the one man this nighte: this shalbe worse vnto f, then all the euell that happened the sence thy youth vp hither to. The kynge gat him vp, and sat in the gate. And it was sayde vnto the people: beholde, the kynge syteth in the gate. Then came all the people before f kynge. But Israel was fled euery one vnto his tent.

And all the people stroue in all the trybes of Israel, and sayde: The kynge ryd vs from the hande of oure enemies, and deliuered vs from the hande of the Philistynes, and was fayne to fle out of the lode for Absalom. So Absalom whom we had aynoynted ouer vs, is deed in the battayll. Why are ye so styll now, that ye fetch not the kynge agayne?

The kynge sent vnto Sadoc & Abiathar the prestes, & caused to saye vnto the: Speake to the Elders of Iuda, & saye: Why wyl ye be the last to fetch the kynge agayne vnto his house? (for f sayenge of all Israel was come before the kynge in to his house) ye are my brethren, my bone, and my flesh. Wherefore wyl ye then be the last to brynge the kynge agayne? And saye vnto Amasa: Art not thou my bone and my flesh? God do this & that vnto me, yf thou shalt not be the chefe captayne before me in Ioabs steade, as longe as thou lyuest.

And he bowed the hert of all the men of Iuda as of one man. And they sent vnto f kynge: Come agayne, thou and all thy seruauentes: So the kynge came agayne. And whan he came vnto Iordane, f men of Iuda were come to Gilgal, for to go downe to mete the kynge, that they mighte brynge f kynge ouer Iordane. And Semei the sonne of Gera the sonne of Iemini, which dwelt at Bahurim,

made haist, and wente downe with ȝ men of Iuda to mete kynge Dauid, and there were with him a thousande mē of Ben Iamin. \*Siba also the seruaunt of the house of Saul with his fyftene sonnes and twenty seruauntes, ȝ gat them thorow Iordane and passed ouer ȝ fery, that they mighte brynge ouer the kynge's housholde, and to do him pleasure.

But Semei the sonne of Gera fell downe before the kynge, whan he passed ouer Iordane, and sayde vnto the kynge: O my lorde, laye not the trespace vnto my charge, ȝ thinke not vpon it that thy seruaunt vexed the, ȝ in the daye whan my lorde the kynge wente out of Ierusalem: and let not ȝ kynge take it to hert, for thy seruaunt knoweth that he hath synned. And beholde, this daye am I come the first amonge all the house of Ioseph, for to go downe to mete my lorde the kynge.

Neuertheles Abisai the sonne of Zeru Ia answered and sayde: And shulde not Semei dye therefore, seynge he hath cursed ȝ anoynted of ȝ LORDE? But Dauid sayde: †What haue I to do with you ye children of Zeru Ia, that ye wyll become Sathan vnto me this daye? Shulde eny man dye this daye in Israel? Thynkest thou that I knowe not, ȝ I am become kynge ouer Israel this daye? And ȝ kynge sayde vnto Simei: Thou shalt not dye. And the kynge sware vnto him.

¶ Mephiboseth the sonne of Saul came downe also to mete the kynge. And he had not made cleane his fete ner combed his beerde, nether had he waszshed his clothes from the daye that the kynge was gone awaye, vntyll the daye that he came agayne in peace. Now whā he came to Ierusalem for to mete the kynge, the kynge sayde vnto him: Mephiboseth, wherfore wentest thou not with me? And he sayde: My lorde O kynge, my seruaunt hath dealt vnrighteously with me: for thy seruaunt thoughte: I wil saddell an asse and ryde thereon, and go vnto the kynge: for thy seruaunt is lame, and he hath accused thy seruaunt before my lorde ȝ kynge. § But my lorde ȝ kynge is an angell of God, and thou mayest do what pleaseth the. For all my fathers house was nothinge, but people of death before my lorde ȝ kynge. ¶ And yet hast thou set thy seruaunt amonge them that eate at thy table. What other righteousnes

haue I, that I shulde crye eny more vnto the kynge? The kynge sayde vnto him: What speakest thou yet more of thy matter? I haue sayde: Thou and Siba parte the londe betwene you. Mephiboseth sayde vnto the kynge: Let him take it all, in as moch as my lorde ȝ kynge is come home in peace.

And Barsillai the Gileadite came downe from Roglim, and broughte the kynge ouer Iordane, that he mighte cōuey him in Iordane. And Barsillai was very olde, so good as foure score yeare olde, ¶ the same had prouyded ȝ kynge of fode whyle he was at Mahanaim, for he was a very noble man. And the kynge sayde vnto Barsillai: Thou shalt go ouer with me, I wyll take care for the with myne awne selfe at Ierusalem. But Barsillai sayde vnto the kynge: What haue I yet to lyue, that I shulde go vp to Ierusalem with the kynge? This daye am I foure score yeare olde. How shulde I knowe what is good or euell, or taist what I eate or drynke, or heare what the Musicians do synge? Why shulde thy seruaunt be chargeable first vnto my lorde the kynge? thy seruaunt shall go a litle with the kynge ouer Iordane. Why wil the kynge recompence me after this maner? Let thy seruaunt turne backe agayne, that I maye dye in my cite besyde my father and my mothers graue. Beholde, there is thy seruaunt Chimeam, let him go ouer with my lorde the kynge, and do vnto him what pleaseth the.

The kynge sayde: Chimeam shal go ouer with me, and I wyll do for him what liketh the: and what so euer thou desyrest of me, that wyll I do for the also. And whan all ȝ people was gone ouer Iordane and the kynge likewise, the kynge kyssed Barsillai and blessed him, and he turned vnto his place. And ȝ kynge passed ouer vnto Gilgal, and Chimeam wente with him. And all the people of Iuda broughte the kynge ouer, howbeit there was but halfe of the people of Israel there.

And beholde, thē came all the men of Israel vnto the kynge, ȝ sayde vnto him: Why haue oure brethren the men of Iuda stollen the awaye, and haue conueyed ȝ kynge and his housholde ouer Iordane, and all Dauids men with him? Then answered they of Iuda vnto them of Israel: The kynge is of oure nye kynred, why are ye augrie therfore? Thynke

\* 2 Re. 16. a. † 2 Re. 16. b. ‡ 2 Re. 16. b.  
Mat. 16. c. § Gen. 33. b. 2 Re. 14. a. Hest. 15. b.

¶ 2 Re. 9. b. ¶ 2 Re. 17. e.



ye that we haue receaued eny fode or giftes of the kynge? Then answered they of Israel vnto them of Iuda, & sayde: We haue ten tymes more with the kynge and with Dauid, the thou, why hast thou regarded me then so lightly, that oures were not the first to fetch oure kynge agayne? But they of Iuda spake harder then they of Israel.

THE xx. Chapter.

**T**HERE was a famous man of Belial there, whose name was Seba & sonne of Bichri, a mā of Iemini, which blewē the trompe, and sayde: \*We haue no porcion in Dauid, ner inheritaunce in & sonne of Isai: let euery one get him to his tent, O Israel. Then fell euery man in Israel from Dauid, and folowed Seba the sonne of Bichri. But the men of Iuda cleued vnto their kynge from Iordane vnto Ierusalē. Whan Dauid came home to Ierusalem, he toke the ten concubynes (t whom he had lefte to kepe the house) and put them in a holde to be kepte, and made prouysion for them: but he laye not with them, and so were they shut vp vnto their death, and lyued wedowes.

And & kynge sayde vnto Amasa: Call me all the men of Iuda together agaynst the thirde daye, & be thou here present also. And Amasa wēte to call Iuda together. And he was slacke to come at & tyme which he had appoynted him. And Dauid sayde vnto Abisai: Now shall Seba the sonne of Bichri do vs more harme then Absalom. Take thou thy lordes seruantes, and folowe vpon him, & he fynde not some strōge cities for him, and so escape out of oure sighte. Then wente Iobas mē forth after him, and the Chrethians and Plethians, and all the mightie mē: and they wēte out of Ierusalem to folowe vpon Seba the sonne of Bichri.

But whan they were by the greate stone at Gibeon, Amasa came before them. As for Iobas, he was gyrded aboue his garment which he had on, and vpon it he had a swerde gyrded, which hanged by his thye in the sheeth, and wente easely out and in, and fell frō him. And Iobas sayde vnto Amasa: Peace be with the my brother. And Iobas toke Amasa by the beerde with his righte hāde, to kysse him. And Amasa toke no hede vnto & swerde in Iobas hande, and he thrust him therwith in to

the bely, & his bowels ranne out vpon the earth, and he thrust at him no more. And so he dyed.

Iobas & his brother Abisai folowed vpon Seba & sonne of Bichri. And one of Iobas seruantes stode by him, and sayde: What is he this & wolde be agaynst Iobas to please Dauid, and to be with Dauid in Iobas steade? As for Amasa, he laye rolled in the bloude in & myddes of the strete. But whā one sawe that all the people stode there still, he remoued Amasa from the strete vnto the felde, and cast a clothe vpon him, for so moch as he sawe, that who so euer came by him, stode styll. Now whan he was put out of the waye, euery man wēte after Iobas, to folowe vpon Seba the sonne of Bichri.

And he wente thorow all & trybes of Israel vnto Abel Beth Maacha, and all the best chosen men gathered them selues together, & folowed after him, and came and beseged him at Abel Beth Maacha, and made a banke aboute the cite harde on & wall. And all the people that was with Iobas, layed to their ordynaunce, and wolde haue cast downe the wall.

Then cried there a wyse womā out of & cite: Heare, heare, saye vnto Iobas that he come hither, I wyl speake with him. And whā he came to her, the woman sayde: Art thou Iobas? He sayde: Yee. She sayde vnto him: Heare the wordes of thy hand-mayden. He sayde: I heare. She sayde: The comon sayenge was somtyme: Who so wyll axe, let him axe at Abel, and so came it to a good ende. This is & noble and faithfull cite in Israel, and wilt thou destroye the cite and the mother in Israel? Why wilt thou swalowe vp the enheritaunce of the LORDE?

Iobas answered and sayde: That be farre, that be farre fro me, that I shulde swalowe vp and destroye. The matter is not so, but a certayne man of mount Ephraim named Seba the sonne of Bichri, hath lifte vp him selfe agaynst kynge Dauid, delyuer him onely, and I wyl departe from the cite. The woman sayde vnto Iobas: Beholde, his heade shal be cast vnto the ouer the wall. And the woman came in to all the people with hir wysdome. And they smote of the heade of Seba the sonne of Bichri, and cast it vnto Iobas. Then blewē he the trompe, and they



departed from the cite, euery one vnto his tent. But Ioab came agayne to Ierusalem vnto the kyng.

\* Ioab was captayne ouer all the hoost of Israel: Benaia  $\hat{y}$  sonne of Ioiaa was ouer the Chrethians and Plethians: Adoram was rent gatherer: Iosaphat the sonne of Ahilud was Chaunceler: Seia was the scribe: Sadoc and Abiathar were the prestes: Ira also  $\hat{y}$  Iairite was Dauids prest.

The xxi. Chapter.

**A** THERE was a derth also in Dauids tyme thre yeares together. And Dauid soughte the face of  $\hat{y}$  LORDE. And the LORDE sayde: Because of Saul and because of that bloody housholde  $\dagger \hat{y}$  he slewe the Gibeonites. Then the kyng caused for to call the Gibeonites, and spake vnto them. (As for the Gibeonites, they were not of  $\hat{y}$  children of Israel, but a remnaunt of the Amorites: howbeit the children of Israel had sworne vnto the, and Saul soughte for to smyte them in his gelousy, for the childrē of Israel and Iuda.) Then sayde Dauid to the Gibeonites: What shal I do vnto you? And where withall shal I make the attonement, that ye maye blesse  $\hat{y}$  enheritaunce of  $\hat{y}$  LORDE? The Gibeonites sayde vnto him: It is not for golde and syluer that we haue to do with Saul and his house, nether haue we oughte to do for to slaye eny mā in Israel.

**B** He sayde: What saye ye then, that I shal do vnto you? They sayde vnto  $\hat{y}$  kyng: The man that hath destroyed vs and broughte vs to naughte, shulde we destroye, that nothinge be lefte him in all the coastes of Israel. Let there be geuen vs seuen men of his sonnes, that we maye hange them vp vnto the LORDE at Gibeā of Saul the chosen of the LORDE. The kyng sayde: I wyl geue them. Howbeit the kyng spared Mephiboseth  $\hat{y}$  sonne of Ionathas  $\hat{y}$  sonne of Saul, because of the ooth of the LORDE  $\hat{y}$  was betwene them:  $\S$  namely, betwene Dauid  $\tau$  Ionathas the sonne of Saul. But the two sonnes of Rispa  $\hat{y}$  daughter of Aia, whom she had borne vnto Saul, Armoni  $\tau$  Mephiboseth, And the fyue sonnes of Michol the daughter of Saul, whom she bare vnto Adriel the sonne of Barsillai the Mahalothite, dyd

the kyng take, and gaue them in to the handes of  $\hat{y}$  Gibeonites, which hanged the vp vpō the mount before the LORDE.

**C** So these seuen fell at one tyme, and dyed in the tyme of the first haruest, whan  $\hat{y}$  barly haruest begynneth. Then toke Rispa the daughter of Aia a sack cloth,  $\tau$  spred it vpon the rock in the begynnyng of the haruest, tyll the water from the heauen dropped vpō them, and suffred not the foules of the heauen to rest on them on the daye tyme, nether the wylde beestes of the felde on the night season. And it was tolde Dauid what Rispa the daughter of Aia Sauls concubine had done.

And Dauid wente and toke the bones of Saul and the bones of Ionathas his sonne from  $\hat{y}$  citesens at Iabes in Gilead (which they had stollen from  $\hat{y}$  strete at Bethsan, where  $\hat{y}$  Philistynes had hanged the, what tyme as the Philistynes had smytten Saul vpon mount Gilboa) and broughte them vp from thence, and gathered them together with the bones of them that were hanged. And the bones of Saul and of his sonne Ionathas buried they in  $\hat{y}$  londe of Ben Iamin, besyde  $\hat{y}$  graue of his father Cis. So after this was God at one with the londe.

But there arose warre agayne of  $\hat{y}$  Philistynes agaynst Israel. And Dauid wente downe  $\tau$  his seruantes with him,  $\tau$  foughte agaynst the Philistynes. And Dauid was weery,  $\tau$  Iesbi of Nob (which was one of the children of Rapha, and the weight of his speare was thre C. weight of brasse, and had a new harnesse vpon him) thoughte to smyte Dauid. Neuertheles Abisai the sonne of Zeru Ia helped him,  $\tau$  smote the Philistyne to death. Then sware Dauids men vnto him,  $\tau$  sayde: ¶ Thou shalt nomore go forth with vs vnto the warre, that the lanterne in Israel be not put out.

**E** \*\* Afterwarde there arose yet warre at Nob with the Philistynes. Then Sibechai the Husathite smote Saph, which also was one of the childrē of Rapha.

And there arose yet warre at Gob with the Philistynes. Then Elhanan the sonne of Iaere Ōrgim a Bethleemite smote Goliath the Gethite, which had a speare, whose shaft was like a weeuers lome.

And there arose yet warre at Gath, where

\* 2 Re. 8. c.       $\dagger$  1 Re. 22. d.       $\dagger$  Iosu. 9. c.  
 $\S$  1 Re. 18. a. 20. b. 23. d.

¶ 1 Re. 31. c.      ¶ 2 Re. 18. a.      \*\* 1 Par. 21. a.

there was a cōtencious man, which had sixe fyngers on his handes, and sixe toes on his fete, that is foure and twety in the nombre, and he was borne also of Rapha. And whan he spake despitefully vnto Israel, Ionathas ꝑ sonne of Simea Dauids brother smote him. These foure were borne vnto Rapha at Gath, and fell thorow the hande of Dauid and of his seruantes

The xxiij. Chapter.

**A**ND Dauid spake the wordes of this songe before the LORDE, what tyme as the LORDE had deluyered him frō the hande of all his enemies, and from the hande of Saul, and he sayde.

The LORDE is my stony rock, & my castell, and my deluyerer.

God is my strength, in him wyl I put my trust: my shyld & the horne of my saluacion, my defence & my refuge, my Sauoure, thou shalt helpe me from violent wronge.

\* I wil call vpon the LORDE with prayse, so shal I be deluyered fro myne enemies.

For the sorowes of death cōpased me, and the brokes of Belial made me afrayed.

The paynes of hell came aboute me, and the snares of death had ouertaken me.

**B** Whā I was in trouble, I called vpon the LORDE, yee euen my God called I vpon, & so he herde my voyce frō his holy temple, & my cōplaynte (came) in to his eares.

The earth trembled and quaked, the foundacions of the heauen shoke and moued, because he was wroth.

Smoke wente vp from his nose, and consuminge fyre out of his mouth, coles were kyndled therof.

He bowed the heauens and came downe, and it was darke vnder his fete.

He sat vpon Cherub and dyd flye, and appeared vpon the fethers of the wynde.

He made darknes his paulyon rounde aboute him, thicke water in the cloudes of ꝑ ayre.

At the brightnesse of him were the fyre coles kyndled.

The LORDE thondered from heauē, and the Hyest put forth his voyce.

He shot his arrowes, and scattered them: he lightened, and discomfited them.

**C** The pourynges out of the See were sene,

\* Psal. 17. a.

and the foundacions of the earth were discovered at the chydyinge of the LORDE, & at the breth of the sprete of his wrath.

He sent downe from aboue, and receaued me, and drue me out of many waters.

He deluyered me fro my stronge enemye, from them that hated me, for they were to mightie for me.

They ouertoke me in the tyme of my trouble, but the LORDE was my succoure.

He broughte me forth in to liberty: he deluyered me, because he had a fauoure vnto me.

The LORDE shal rewarde me after my righteousnes, and acordinge to the clenness of my handes shal he recompence me.

For I haue kepte ꝑ waye of the LORDE, & haue not bene vn godly agaynst my God.

For I haue an eye vnto all his lawes, and haue not put his ordinaunces fro me. **D**

Therefore wil I be perfecte vnto him, and wyl eshue myne awne wickednes.

So shal ꝑ LORDE rewarde me after my righteousnes, acordinge to the clenness of my handes in his eye sighte.

With the holy shalt thou be holy, and with the perfecte thou shalt be perfecte.

With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed people, and shalt set thine eyes agaynst the proude to brynge them downe.

For thou O LORDE art my lanterne. The LORDE shal lighte my darknesse.

For in ꝑ I shal discōfite an hoost of men, & in my God I shal leape ouer the wall.

The waye of God is perfecte: ꝑ wordes of the LORDE are tryed in the fyre: he is a shyld for all thē that put their trust in him. **E**

For where is there a God, excepte ꝑ LORDE? Or who hath eny strength without oure God?

God hath strēghthed me with power, and made playne a perfecte waye for me.

He hath made my fete like hartes fete, & hath set me vp an hye.

He teacheth my handes to fighte, and bendeth the stele bowe with myne armes.

And thou hast geuen me the shyld of thy health, and with thy lounge correccion shalt thou multiplye me.

Thou hast enlarged my goinge vnder me, and myne ankles haue not slyded.

I wyl folowe vpon myne enemies, and

destroye thē: and wyl not turne backe agayne, tyll I haue broughte them to naught.

**f** I wil cōsume them and thrust them thorow, that they come not vp: they shal fall vnder my fete.

Thou hast girded me with strength to fy battayll, and hast subdued them vnder me fy rose vp agaynst me.

Thou hast made myne enemies to turne their backs vpō me, that I might destroye them that hate me.

They shal crye, but there shalbe no Sauoure: yee euen vnto the LORDE, but he answereth them not.

I wil beate them as small as the dust of the earth: euen as fy claye of the stretes wil I make them thynne, and sprede them out abrode.

But me shalt thou delyuer from the stryuynges of the people, and shalt kepe me to be fy heade of the Heythen: A people whom I haue not knowne, shal serue me.

**G** The straunge children haue denyed me: at the hearynge of the eare shal they herke vnto me.

The straunge children are waxen olde, and are shut vp in their presons.

The LORDE lyueth, and blessed be my God, and magnified be the strength of my health.

God seyth that I be auenged, and subdueth the people vnto me.

He bryngeth me out fro myne enemies: and from them fy ryse vp agaynst me, shalt thou exalte me, and from fy cruell man shalt thou delyuer me.

\* For this cause wyl I geue thanks vnto the amonge the Heythen, and synge prayes vnto thy name.

Which doth greate health for his kynge, and sheweth mercy vnto Dauid his anyoynted, and to his sede for euermore.

### The xxiij. Chapter.

**A** **T**HESE are the last wordes of Dauid: Dauid the sonne of Isai sayde. The man, that was set vp to be fy anyoynted of the God of Iacob, and a pleasaunt dyter of songes of Israel, sayde: The sprete of the LORDE hath spoken by me, and the vtteraunce therof is done thorow my tunge. He sayde: The God of Israel hath spokē vnto me, the strength

of Israel, the gouernoure amonge men, the righteous gouernoure in the feare of God. As the lighte is in fy mornyng when the Sonne aryseth, so that for the brightnesse therof no cloude remayneth: and as the grasse loketh vpon the earth thorow the rayne, euen so shal my house be with God. † For he hath made an euerlasting couenaunt with me, well appoynted on euery syde and sure. For this is all my health and pleasure, that it shal growe. But the Belial shal be vterly and cleane roted out as the thornes, which mō take not in their hādes. And they fy touch them, shal destroye them with yrons and speares: and in the fyre shal they be brent, that they maye be broughte to naught.

These are the names of Dauids Worthies: **33** Iasabeam fy sonne of Hachmoni, the chefest amonge thre, which life vp his speare, and slewe eight hundreth at one tyme.

After him was Eleasar the sonne of Dodi the sonne of Ahohi amonge the thre Worthies with Dauid, when they spake despytefully to the Philistynes, and were gathered together to the battayll, and the men of Israel wente vp. Then stode he vp and smote the Philistynes, tyll his hande was so weery that it crompted with the swerde. And the LORDE gaue a greate victory at the same tyme, so that the people turned after him to spoyle. After him was Samma the sonne of Age fy Hararite. Whā the Philistynes had gathered them selues in a company, and in the same place there was a pece of lōde full of small corne, and the people fled before the Philistynes, thē stode he in the myddes of fy pece of londe, and delyuered it, and smote fy Philistynes. And God gaue a greate victory.

And these thre pryncipall amonge thirtie, **C** came downe in the haruest vnto Dauid, in to the caue of Adullam, and the hoost of fy Philistynes laye in fy valley of Rephaim. But Dauid was at the same tyme in the castell, and fy Philistynes people laye at Bethleem. And Dauid was desyrous, and sayde: Wolde God fy some man wolde fetch me a drynke of water out of the well at Bethleem vnder the gate. Thē brake the thre Worthies in to the hoost of the Philistynes, and drue of the water out of the well at Bethleem vnder fy gate, and caried it and broughte it vnto Dauid: neuertheles he wolde not drynke it, but offred it vnto the

\* Rom. 15. a.

† 2 Re. 7. c.

\* 1 Par. 12. b.

\* 1 Par. 12. c.

LORDE, ⁊ sayde: The LORDE let this be farre fro me, that I shulde do it. Is it not the bloude of the men that ioperded their lyues, and wente thither? And he wolde not drynke it. This dyd the thre Worthies.

⁊ \*Abisai ⁊ brother of Ioab the sonne of Zeru Ia was one also chiefe amōge thre. He liſte vp his ſpeare ⁊ ſmote thre hundreth, ⁊ was an awncient man amōge thre, ⁊ the nobleſt amonge thre, ⁊ was their ruler. But he came not vnto the thre. †And Benaia the ſonne of Ioiaa, the ſonne of Ishail (a man of greates actes of Cabzeell) ſmote two mightie giautes of ⁊ Moabites, ⁊ wēte downe, ⁊ ſlewe a lyon at a well in the ſnowe tyme. He ſmote also a fayre goodly man of Egipte, which had a ſpeare in his hande. But he wēte downe to him with a ſtaffe, and toke the ſpeare out of the Egipcians hande by violence, and ſlewe him with his owne ſpeare. This dyd Benaia the ſonne of Ioiaa, and was a famous man amōge thre Worthies, and more honorable then the thirtie, but he came not vnto the thre. And Dauid made him of his ſecrete coucell.

Asahel the brother of Ioab is amonge ⁊ thirtie: Elham his vnclen ſonne at Bethleem. Samma the Haradite, Elika the Haradite, Helez the Paltite, Ira the ſonne of Ikes the Tekoite, Abiser the Anthothite, Mebunai the Huſathite, Zalmon the Ahohite, Maherai the Netophatite, Ithai the ſonne of Ribai of Gibeā of the childrē of Ben Iamin, Benaia the Pargathonite, Hidai of the broke of Gaas, Abialbon the Arbathite, Asmaueh the Bahumite, Eliaheba the Baalbonite. The children of Iaſen and Ionathas: Samma the Hararite, Eliphelet the ſonne of Ahaſzbai ⁊ ſonne of Maechathi, Eliam the ſonne of Achitophel ⁊ Gilonite, Heſrai of Carmel, Paerai the Arbite, Iegael the ſonne of Nathan of Soba, Bani the Gadite, Zeleg the Ammonite, Naharai the Beerothite, the weapon bearer of Ioab the ſonne of Zeru Ia, Ira the Iethrite, Gareb the Iethrite, Vrias the Hethite. These are altogether ſeuē and thirtie.

### The xxiij. Chapter.

⁊ A ND the LORDE was wrothfully displeased of ⁊ new agaynst Israel, ⁊ moued Dauid amonge them, because he ſaide: Go, nombre Israel and Iuda. And the kyng ſaide vnto Ioab ⁊ chiefe captayne of his hoost:

Go aboute in all the trybes of Israel, from Dan vnto Berseba, and nombre the people, that I maye knowe how many they be. Ioab ſaide vnto the kyng: The LORDE thy God adde vnto this people an hundreth tymes as moch as it is now, that my lorde the kyng maye ſe his eyes luſt theron. But why haſt my lorde the kyng a deſyre to this thinge? Neuertheles the kynges worde preuayled agaynst Ioab and the captaynes of the hoost.

So Ioab and ⁊ captaynes of the hoost wente forth from the kyng, to nombre the people of Israel, and passed ouer Iordane, and pitched at Aroer, at the righte hande of the cite which lyeth in ⁊ ryuer of Gad, and at Iaſeer, ⁊ came to Gilead, and in the lowe cōuntrie of Haddi, and came vnto Dan Iaan, and aboute Sidon, and came to the stronge cite of Tyrus, and all the cities of the Heuites and Cananites, and came forth to the south parte of Iuda vnto Berseba, and wēte rounde aboute that cōuntrie, and after nyne monethes and twenty daies they came to Ierusalem. And Ioab deliuered vnto ⁊ kyng the ſumme of the people that was nombred. And in Israel there were eight C. thouſande stronge men, that drue out the ſwerde: and in Iuda fyue hundreth thouſande men. And after that the people was nombred, Dauids hert ſmote him ſelfe. And Dauid ſaide vnto ⁊ LORDE: I haue ſynned ſore, that I haue done this. And now LORDE take awaie the treſpase of thy ſeruaunt. For I haue done vey vnwyſely.

And whan Dauid roſe vp in the mornynge, ⁊ the worde of the LORDE came vnto the prophet God, Dauids Seer, ⁊ ſaide: Go ⁊ ſpeake vnto Dauid. Thus ſayeth the LORDE: I brynge the thre thinges, choſe the one of them, that I maye do it vnto the. Gad came vnto Dauid, and tolde him, and ſaide vnto him: Wilt thou that ſeuē yere derth ſhall come in to thy londe? Or that thou be fayne to flye before thine aduerſaries thre monethes, and they to perſecute the? Or that there be peſtilence thre dayes in the londe? Take aduſement therfore and ſe, what anſwere I ſhal bringe agayne vnto him ⁊ ſent me.

Dauid ſaide vnto Gad: I am in extreme trouble. † Neuertheles (yf it maye be) let me rather fall in to ⁊ handes of the LORDE (for his mercy is greates) I wyll not fall in to the handes of men.

\* 1 Par. 12. c. 2 Re. 21. d.

† 1 Par. 12. d.

\* 1 Par. 22. a.

† Eccli. 2. c. Susan. d.



**D** So the LORDE sent pestilēce in to Israel from the morow vnto the tyme appoynted, so that there dyed of the people from Dan vnto Berseba, thre score and ten thousande men. And whan the angel stretched his hande ouer Ierusalem to destroye it, the LORDE repented ouer the euell, and sayde vnto the angell: It is ynough, holde now thy hande. The angell of the LORDE was besyde the barne of Arafna the Iebusite. But whan Dauid sawe the angell that smote the people, he sayde vnto the LORDE: beholde, It is I that haue synned, I haue done the trespase: As for these shepe, what haue they done? Oh let thy hāde be agaynst me and agaynst my fathers house.

And Gad came to Dauid at the same tyme, and saide vnto him: Go vp, and set vp an altare vnto the LORDE in ſ̄ barne of Arafna the Iebusite. So Dauid wēte vp as Gad sayde, and as the LORDE had commaunded. And whā Arafna loked aboute him, he sawe the  
**E** kyng with his seruantes goinge vnto him,

and he worshipped vpon his face to the grounde, and sayde: Wherfore commeth my lorde ſ̄ kyng vnto his seruaut? Dauid sayde: To bye the barne of the, and to buylde an altare vnto the LORDE, that the plage maye cease from the people.

But Arafna sayde vnto Dauid: Let my lorde the kyng take it, and offre what pleaseth him. Beholde, there is an ox for a burnt offerynge, and sleddes, and vessels of oxen to the wodd. All this gaue Arafna vnto the kyng. And Arafna sayde vnto ſ̄ kyng: The LORDE thy God make the accepted vnto him. Neuertheles ſ̄ kyng sayde vnto Arafna: Not so, but I wyll bye it of the for as moch as it is worth. For I wyl not offre burnt offerynges vnto ſ̄ LORDE, of ſ̄ which I haue for naughte. So Dauid boughte the barne and the ox for fiftye Sicles of syluer, and buylde an altare there vnto the LORDE, and offred burnt offerynges & deed offerynges. And the LORDE was mercifull vnto ſ̄ lorde, and ſ̄ plage ceased from the people of Israel.

The ende of the seconde boke of the kynges, otherwyse called  
the seconde boke of Samuel.

# The thyrde boke of the kynges.

## What this boke conteyneth.

### Chap. I.

Adonias seketh his fathers kyngdome, Salomon is ordeyned kynge.

### Chap. II.

David before his death exhorteth Salomō to godlynes. Adonias, Ioab and Semei are put to death. Abiathar is deposed from the presthode.

### Chap. III.

Salomō optayneth wyszdome of God. The wise sentence of Salomon betwene the two women that strone for the childe.

### Chap. IIII.

The descripcion of Salomons kyngdome, and of his wyszdome.

### Chap. V.

Hiram the kinge of Tyre sendeth Salomon cunnyngecraftesmen to buylde the Temple.

### Chap. VI.

The descripcion of the time whā Salomon beganne to buylde the Temple, and how it was buylde.

### Chap. VII.

Salomon buyldeth himselfe an house of the tymber of mount Libanus.

### Chap. VIII.

The Arke of the LORDE is brought in to Salomons temple. The thankesgeuyng and prayer of Salomon.

### Chap. IX.

The LORDE appeareth vnto Salomon, which geueth Hiram twenty cities &c.

### Chap. X.

Queene Saba hearynge of Salomons wyszdome, commeth to Ierusalem.

### Chap. XI.

Salomon displeaseth God with the loue of Hethenysh women. God deuydeth his kyngdome, he dyeth.

### Chap. XII.

Roboam foloweth yonge counsell, and maketh the people to cleue to Ieroboam, which setteth vp Idolatry with the two golden calues.

### Chap. XIII.

Ieroboam despiseth the prophet of the LORDE, is punyshed, & receaued to grace agayne. A Lyon slayeth the dishobedient prophet.

### Chap. XIII.

Ieroboam dyeth, his sonne Nadab is kynge. Of Roboams dominion.

### Chap. XV.

Abia reigneth in Iuda, after hī reigneth Asa, which hath warre with Baasa the kynge of Israel. After him reigneth Iosaphath: and Baasa dyeth.

### Chap. XVI.

Ella reigneth in steade of his father Baasa. Simri slayeth him, and taketh the kyngdome. The people are deuided. Achab is kynge.

### Chap. XVII.

A greate drouth & derth in Elias tyme. The LORDE fedeth him thorow the Rauens, and by the wedowe at Sarepta.

### Chap. XVIII.

Elias commeth agayne vnto Achab. All Baals prestes are slayne.

### Chap. XIX.

Iesebel threateneth Elias, he flieth, and is fed and strengthened by the angell. The LORDE talketh with him vpon mount Horeb. Eliseus is called.

### Chap. XX.

Benadab the kynge of Siria fighteth agaynst Samaria and Israel is ouercome and discomfited.

### Chap. XXI.

Achab oppresseth Naboth for his vynyarde. Elias rebuketh him.

### Chap. XXII.

Iosaphat ande Achab helpe one another to fighte. The prophet Micheas warneth them.

## The first Chapter.

**A**ND whā kinge Dauid was olde & well stryckē in age, he coulde not be warme, though he was couered with clothes. Then sayde his seruauantes vnto him: Let vs seke a yonge damsell a virgin for oure lorde the kyng, to stonde before the kyng, and to norish him, & to slepe in his armes, and to warme oure lorde the kyng. And they sought a fayre dāsell in all the coastes of Israel, and founde Abisag of Sunem, and brought her vnto f̄ kyng. And she was a very fayre damsell, and norished f̄ kyng, and serued him. Howbeit the kyng knewe her not.

Adonias f̄ sonne of Hagith lifte vp himselfe, and sayde: I wyl be kyng. And he prepared him charettes and horsmen, and fyftie men to be renners on fote before him. And his father reproveth h̄ not therefore, so much as to saye: Wherefore doest thou so? And he was a man of a very fayre bewtye \*and he had begotten him nexte after Absalō. And his matter stode by Ioab f̄ sonne of Zeru Ia and by Abiathar the prest, which helped Adonias. But Sadoc the prest, and Benaia the sonne of Ioiada, and Nathan the prest and Semei and Rei, and Dauids Worthies were not with Adonias.

**B** And whā Adonias offred shepe and oxē, and fat catell besyde the stone of Soheleth, which lyeth by the well of Rogel, he called all his brethrē the kynges sonnes, and all the men of Iuda the kynges seruātes. But the prophet Nathan and Benaia, and the Worthies, and his brother Salomon called he not. Then sayde Nathan vnto Bethseba Salomons mother: Hast thou not herd f̄ Adonias is kyng, and oure lorde Dauid knoweth not therof? Come now therefore, I wyl geue the counsell, that thou mayest delyuer thy soule and the soule of thy sonne Salomon. Come now and go in to kyng Dauid and saye vnto him: Hast not thou my lorde the kyng sworne and sayde vnto thy handmayden: Salomon thy sonne shall be kyng after me, and he shall sytt vpon my seate? Why is then Adonias made kyng? Beholde, while thou art yet there, and talkest with the kyng, I wyl come in after the, and tell forth thy tale. And Bethseba wente in to the kyng to f̄ chamber.

\* 2 Reg. 3. a.

And the kyng was very olde. And Abisag of Sunem serued the kyng. And Bethseba bowed herselfe, and worshipped the kyng.

The kyng sayde: What wilt thou? She sayde vnto him: My lorde, Thou hast sworne vnto thy handmayde by the LORDE thy God: Thy sonne Salomon shall be kyng after me and syt vpon my seate. But now lo, Adonias is kyng, and my lorde the kyng knoweth it not. He hath offred oxen and fat catell, and many shepe, and hath called all the kynges sonnes, and Abiathar the prest, and Ioab the chefe captayne. But thy seruauant Salomon hath he not bydden. Neuertheles thou my lorde art kyng, the eyes of all Israel lōke vnto the, that thou shuldest shewe them who shall syt vpon the seate of my lorde the kyng after the. And whā my lorde the kyng slepeth with his fathers then shal I and my sonne Salomon be fayne to be synners.

But whye she yet spake to the kyng, the prophet Nathan came, and she tolde f̄ kyng: beholde, there is the prophet Nathan. And whan he came in before the kyng, he worshipped the kyng vpon his face to the grounde, and sayde My lorde O kyng, hast thou saide: Adonias shal be kyng after me, & syt vpon my seate? For he is gone downe this daye, and hath offred oxen, and fat catell, & hath called all the kynges sonnes, and the captaynes, and the prest Abiathar. And beholde, they eate and drynke before him, and saye: God saue the kyng Adonias. But me thy seruauant, and Sadoc the prest, and Benaia the sonne of Ioiada, and thy seruauant Salomon hath he not called. Hath my lorde the kyng commaunded this, and not certified his seruauantes who shall sytt vpon the seate of my lorde the kyng after him?

The kyng answered and saide: Call Bethseba vnto me. And she came in before the kyng. And whan she stode before the kyng, the kyng sware and sayde: As truly as the LORDE lyueth (which hath delyuered my soule out of trouble,) I wyl do vnto the this daye, euen as I sware vnto the by the LORDE the God of Israel, so that Salomon thy sonne shalbe kyng after me, and he shal sit vpon my seate in my steade.

Then Bethseba bowed hir selfe with hir face to the grounde, and thanked the kyng and sayde: God saue my lorde kyng Dauid

† Iosu. 15. b. and 18. c.

for euermore. And the kynge sayde: Call me the prest Sadoc & the prophet Nathan, and Benaia the sonne of Ioiada.

¶ And whan they came in before the kynge, the kynge sayde vnto them: Take youre lordes seruantes with you, and set my sonne Salomon vpon my Mule, and cary him downe to Gihon: and let Sadoc & prest and the prophet Nathan, anoynte him there to be kynge ouer Israel, and blowe the trompe, and saye: God saue kynge Salomon, and go ye vp after him: and whan he commeth, he shal syt vpon my seate, and be kynge in my steade: for I haue ordeyned him to be prynce ouer Israel and Iuda. Then answered Benaia the sonne of Ioiada vnto the kynge, & sayde: Amen. The LORDE God of my lorde the kynge saye thus also. As the LORDE hath bene with my lorde the kynge, so be he with Salomon also, that his seate maye be greater then the seate of my lorde kynge Dauid.

Then wente they downe, the prest Sadoc and the prophet Nathan, and Benaia the sonne of Ioiada, and the Chrethians, & Plethians, & set Salomon vpon kynge Dauids Mule, & broughte him to Gihon. And Sadoc the prest toke the oyle horn out of the Tabernacle, and anoynted Salomon. And they blew the trompe: And all & people sayde: God saue kynge Salomon.

¶ And all the people wente vp after him, and the people pypped with pypes, and was very ioyfull, so that the earth range at the noyse of them. And Adonias herde it, and all they whom he had called, which were with him, and they had new eaten. And whan Ioab herde the noyse of the trompe, he sayde: What meaneth this noyse of the cite and this busynes? But whyle he yet spake, beholde, Ionathas the sonne of Abiathar & prest came.

And Adonias sayde: Come in, for thou art a valeant man, and bryngest good tydings. Ionathas answered and sayde vnto Adonias: Alas, oure lorde kynge Dauid hath made Salomon kynge, and hath sent with him Sadoc the prest, and the prophet Nathan, and Benaia the sonne of Ioiada, and the Chrethians and Plethians, and they haue set him vpon the kynges Mule: and Sadoc & prest with the prophet Nathan hath anoynted him kynge at Gihon, and from thence are they gone vp with

ioye, that the cite range with all: that is the noyse that ye haue herde.

Salomon also sytteth vpon the kynges seate, and the kynges seruantes are gone in to wysch good lucke vnto oure lorde kynge Dauid, and haue sayde: Thy God make Salomon a better name then thy name is, and make his seate greater then thy seate. And they haue wyszshed the kynge good lucke vpon the bed. Morouer & kynge hath sayde thus: Prayed be & LORDE God of Israel, which this daye hath made one to syt vpon my seate, that myne eyes haue sene it.

Then were they afraied, and gatt them vp all that were called by Adonias, and so they departed euery man his waye. But Adonias was afraied of Salomon, and gat him vp, and wete his waye, & toke holde of & hornes of & altare. And it was tolde Salomon: beholde, Adonias feareth kynge Salomō, & beholde, he taketh holde of the hornes of & altare, & sayeth: Let kige Salomō swear vnto me this daye, that he shall not slaye his seruaut with the swerde. Salomon sayde: Yf he wil be an honest man, there shall not one heer fall from him vpon the earth: but yf there be euell founde in him, he shall dye. And kinge Salomō sent, and caused him to be fetched \* from the altare. And whan he came, he fell downe before kynge Salomon. But Salomon sayde vnto him: Go thy waye in to thy house.

### The ij. Chapter.

NOW whan the tyme came that Dauid shulde dye, he commaunded Salomon his sonne, and sayde: "I go the waye of all the worlde, Be thou strōge therfore, and shewe thyselfe a man, and kepe the watch of the LORDE thy God, that thou walke in his wayes, and holde his ordinaunces, his commaundementes, his lawes, and his testimonies, & as it is written in the lawe of Moses, that thou mayest be wyse in all that thou doest, and whither so euer thou turnest the: that the LORDE maye rayse vp his worde, which he hath spokē ouer me, and saide: Yf thy children kepe their waye and walke before me faithfully and truly and with all their hert and with all their soule, thē shal there neuer fayle the a man vpon the seate of Israel.

Thou knowest well also what Ioab the sonne of Zeru Ia hath done vnto me, what he dyd

\* Exo. 21. b.

\* Iosu. 23. d.

† Deut. 17. d.



vnto the two chefe captaynes of Israel, \*Abner the sonne of Ner, and †Amasa the sonne of Iether, whom he slewe and shed the bloude of warre whā it was peace, ⁊ put the bloude of warre vpon his girdel ⁊ was aboute his loynes, and in his shues that were vpon his fete: Do thou acordynge to thy wysdome, that thou brynge not his graye heer downe to the graue in peace.

And to the children of Barsyllai the Gileadite, thou shalt shewe mercy, that they maye eate at thy table. For so ioined they thē selues vnto me, whan I fled before thy brother Absalom. And beholde, thou hast with the † Semei the sonne of Gera the sonne of Iemini of Bahurin, which cursed me with very bytter and shamefull cursynges, what tyme as I wente to Mahanaim. Yet ‡ came he downe to mete me at Iordan, where I sware vnto him by the LORDE, and sayde: I wyll not slaye the with the swerde. But suffre not thou him to be vngiltye, for thou art a wyse man, and shalt wel knowe what thou oughtest to do vnto him, that thou mayest brynge his graye heer downe to the graue with bloude.

¶ So Dauid slepte with his fathers, and was buried in the cite of Dauid. The tyme that Dauid was kynge ouer Israel, is fortie yere. ¶ Seuen yereas was he kynge at Hebrō and thre and thirtie yere at Ierusalem. ¶ And Salomon sat vpon the seate of Dauid his father, and his kyngdome was made very sure.

But Adonias the sonne of Hagith came in to Bethseba Salomons mother. And she sayde: Is thy commynge peaceable? He spake: Yee, and sayde: I haue somewhat to saye to the. She sayde: Saye on. He sayde: ¶ Thou knowest that the kyngdome was myne, and that all Israel had sett them selues vpon me, that I shulde be kynge, but now is the kyngdome turned, and become my brothers: for he hath it of the LORDE.

Now desyre I one peticion of the, Make not my face ashamed. She sayde vnto him: Saye on. He sayde: Speake vnto kynge Salomon (for ¶ he shall not shame thy face) that he maye geue me Abisag to wyfe. Bethseba sayde: Wel, I wil speake to the kynge for the.

And Bethseba came in to kynge Salomon to speake with him. And the kynge stode vp, and wente to mete her, and worshipped her,

and sat him downe vpon his seate. And there was a chayre set for the kynges mother, so that she sat at his righte hande. And she sayde: One peticion desyre I of the make not my face ashamed. The kynge sayde: Axe O my mother, I wyl not shame thy face. She saide: Let Abisag of Sunem be geuen thy brother Adonias to wyfe.

Then answered kynge Salomon, and saide vnto his mother: Why desyrest thou Abisag of Sunem for Adonias? Axe the kyngdome for him also, for he is my greater brother, \*\* and hath Abiathar the prest, and Ioab the sonne of Zeru Ia. And the kynge sware by the LORDE, and sayde: God do this and that vnto me, Adonias shall haue spoken this agaynst his lyfe. And now as truly as the LORDE lyueth which hath ordeyned me, and made me to syt vpon the seate of my father Dauid, and hath made me a house (†† accordynge as he sayde) this daye shal Adonias dye.

And kynge Salomon sent thither by Benaia the sonne of Ioiada, which smote him that he dyed. And to the prest Abiathar sayde ⁊ kynge: Go thy waye vnto Anathot to thy londe, for thou art a man of deeth. Neuerthelesse I wyl not slaye the this daye for thou hast borne the Arke of the LORDE God before my father Dauid, and hast suffred also where my father suffred.

Thus Salomō put forth Abiathar, that he must nomore be the prest of the LORDE, that the worde of the LORDE mighte be fulfilled, †† which he spake ouer the house of Eli at Silo.

And this rumoure came before Ioab: for Ioab cleued vnto Adonias, and not vnto Salomon. Then fled Ioab in to the Tabernacle of the LORDE, and toke holde of the hornes of the altare. And it was tolde kynge Salomon, that Ioab was fled in to the Tabernacle of the LORDE, and beholde, he stondesth at the altare.

Then sent Salomon Benaia the sonne of Ioiada, and sayde: Go slaye him. And whan Benaia came to the Tabernacle of the LORDE, he sayde vnto him: Thus sayeth the kynge: Come forth. He sayde: No, I wyl dye here. And Benaia tolde this vnto the kynge agayne, and sayde: Thus hath Ioab spoken, and thus hath he answered me.

\* 2 Re. 3. e.      † 2 Re. 20. b.      † 2 Re. 16. b.  
‡ 2 Re. 19. d.      ¶ Act. 2. c. and 13. d.      ° 2 Reg. 5. a.

¶ 1 Pa. 30. e.      ¶ that is: He shall not denye the thy peticion.      \*\* 3 Reg. 1. a.      †† 2 Reg. 7. c.      †† 1 Reg. 2. f.

The kinge saide vnto him: Do as he hath spoken, and slaye him, and bury him, that thou mayest put for me and my fathers house the bloude which Ioab hath shed with out a cause, and that the LORDE maye recompence him his bloude vpon his beade, because he smote two men, which were more righteous and better then he, and slewe them with  $\text{f}$  swarder that my father Dauid knewe not of: namely, \* Abner  $\text{f}$  sonne of Ner the chefe captaine ouer Israel,  $\text{t}$  Amasa the sonne of Iether  $\text{f}$  chefe captaine ouer Iuda  $\text{f}$  their bloude maye be recompensed  $\text{vp}$   $\text{f}$  heade of Ioab and of his sede for euer: but Dauid and his sede, his house and his seate haue peace for euermore of the LORDE.

$\text{f}$  And Benaia the sonne of Ioiaida wente vp, and smote him, and slewe him:  $\text{t}$  he was buried in his house in the wyldernes. And  $\text{f}$  kyng set Benaia  $\text{f}$  sonne of Ioiaida in his steade ouer the hoost. And  $\text{t}$  Sadoc  $\text{f}$  prest dyd the kyng set in the steade of Abiathar.

And the kyng sent, and caused for to call Semei, and sayde vnto him: Buylde the an house at Ierusalem, and dwell there, and departe not from thence, nether hither ner thither. In what daye so euer thou departest forth, and goest ouer  $\text{f}$  broke Cedron, be thou sure, that thou shalt dye the deeth: thy bloude be vpon thy heade. Semei sayde vnto the kyng: This is a good meanynge, as my lorde the kyng hath sayde, so shal thy seruauant do. So Semei dwelt at Ierusalem a longe season. But after thre yere it fortuneth that two seruantes ranne away from Semei vnto Achis the sonne of Maecha kyng of Gath.

And it was tolde Semei: beholde, thy seruantes are at Gath. Then Semei gat him vp, and saddled his asse, and wete vnto Gath to Achis, for to seke his seruantes. And wha he came thither, he broughte his seruantes from Gath.

$\text{C}$  And it was tolde Salomon, that Semei wente from Ierusalem vnto Gath, and was come agayne. Then sent the kyng, and caused for to call Semei, and sayde vnto him: Sware not I to the by the LORDE, and assured the, and sayde: Loke what daye so euer thou departest out and goest hither or thither, be sure that thou shalt dye the deeth? And thou saydest vnto me: I haue herde a good meanynge. Why hast thou not kepte

the then acordinge to the ooth of the LORDE, and commaundement that I commaunded the?

And the kyng sayde vnto Semei: Thou remembrest all  $\text{f}$  wickednes, which thy hert knoweth  $\text{t}$  that thou dydest vnto my father Dauid. The LORDE hath recompensed  $\text{f}$  thy wickednes vpon thy heade. And kyng Salomon is blessed, and the seate of Dauid shalbe stablished before  $\text{f}$  LORDE for euer. And the kyng commaunded Benaia  $\text{f}$  sonne of Ioiaida, which wente forth, and smote him that he dyed. And the kyngdome was stablished by Salomons hande.

### The iij. Chapter.

$\text{A}$  ND Salomon made mariage with Pharaos the kyng of Egipte,  $\text{t}$  toke Pharaos doughter, and broughte her in to the cite of Dauid, tyll he had buylded his house, and the LORDES house, and the walles rounde aboute Ierusalem. But the people offred yet vpon the hye places: for as yet there was no house buylded vnto the name of the LORDE vnto that tyme. But Salomon loued the LORDE, and walked after the ordinaunces of Dauid his father: excepte onely that he offred and brent incense vpon the hye places.

$\text{f}$  And the kyng wente vnto Gibeon, to do sacrifice there: for that was a goodly hye place. And Salomon offred a thousande burntofferynge vpon the same altare.  $\text{t}$  And the LORDE appeared vnto Salomon at Gibeon in a dreame of the nighte, and God sayde: Axe what I shal geue  $\text{f}$ . Salomō saide: Thou hast done greate mercy vnto my father Dauid thy seruauant. Like as he walked before the in faithfulness and righteousness, and in a true hert with the,  $\text{t}$  this greate mercy hast thou layed vp for him, and geuen him a sonne to syt vpon his seate, as it is now come to passe.

$\text{f}$  Now LORDE my God, thou hast made thy seruauant kyng in my father Dauids steade: As for me, I am but a small yonge man, knowynge nether my outgoynge ner ingoynge. And thy seruauant is amonge the people whom thou hast chosen: which is so greate, that no man can nombre them ner descrybe them for multitudine. Geue thy seruauant therefore an obedient hert, that he maye iudge thy people,  $\text{t}$  vnderstonde what is good  $\text{t}$  bad: for who is able to iudge this thy mightie people?

\* 2 Re. 3. c.  $\text{a}$  2 Reg. 20. b.  $\text{f}$  Eze. 44. b.  $\text{t}$  2 Re. 16. c.

$\text{f}$  2 Par. 1. a.

$\text{t}$  3 Reg. 9. a.

$\text{f}$  Sap. 9. a.

This pleased the LORDE well, that Salomon axed soch a petition. And God sayde vnto him: For so much as thou axest this, and desyrest not longe lyfe, nether riches, nether  $\text{ȝ}$  soules of thine enemies, but vnderstōdinge to heare iudgment, beholde, therfore haue I done acordinge to thy wordes. \* Beholde, I haue geuen the an hert of wysdome and vnderstondyng, so that soch one as thou hath not bene before the, nether shall ryse vp after the.

Yee and that thou hast not prayed for, haue I geuen the also, namely, ryches, and honoure, so that amonge the kynges in thy tyme there is not soch one as thou. And yf thou wilt walke in my wayes, so that thou kepe myne ordinaunces and lawes,<sup>a</sup> as Dauid thy father hath walked, then wyl I geue the a longe lyfe.

And whan Salomon awaked, beholde, it was a dreame, <sup>†</sup>and he came to Ierusalē, and stode before the Arke of the LORDES couenant, and offred burntofferiinges, and made a greате feast vnto his seruantes.

At the same tyme came there two harlottes vnto  $\text{ȝ}$  kyng, and stode before him. And the one woman sayde: Oh my lorde, I and this woman dwelt in one house, and I was deluyered of a childe in the house with her:  $\text{¶}$  on the thirde daye after that I was deluyered, she was deluyered of a childe also. And we were together, so  $\text{ȝ}$  there was no straunger in  $\text{ȝ}$  house, but we two:  $\text{¶}$  this womans sonne died in the nighte (for she smooored him in the slepe) and she rose vp in the nighte, and toke my sonne fro my syde (where thy handmayde slepte,) and layed it in hir arme, and hir deed sonne layed she in myne arme. And whan I rose vp in the mornynge to geue my sonne sucke, beholde, he was deed. But in the mornynge I loked well, and beholde, it was not my sonne, whom I had borne.

The other woman sayde: Not so, my sonne lyueth, and thy sonne is deed. But she sayde: Not so, thy sonne is deed, and my sonne lyueth. And thus spake they before the kyng. And the kyng sayde: This womā saieyth: my sonne lyueth and thy sonne is deed: Yonder woman sayeth: Not so, thy sonne is deed,  $\text{¶}$  my sonne lyueth. And the kyng saide: Fetch me a swerde. And whan the swerde was brought before the kyng, the kyng

sayde: Parte the lyuynge childe in two partes, and geue this woman the one halfe, and yonder woman the other halfe.

Then sayde the woman whose sonne lyued, vnto  $\text{ȝ}$  kyng: (for hir motherly hert was kyndled with pite ouer hir sonne) Oh my lorde, geue hir the childe alyue, and kyll it not. But the other sayde: Let it nether be myne ner thine, but let it be parted. Then answered the kyng, and sayde: Geue this woman the lyuynge childe, and slaye it not, for she is his mother. And all Israel herde of this iudgment that the kyng had geuen: and they feared the kyng, for they sawe that  $\text{ȝ}$  wysdome of God was in him to kepe iudgmēt.

### The iiij. Chapter.

THUS was Salomon kyng ouer all Israel. <sup>a</sup> And these were his prynces: Asaria the sonne of Sadoc the prest: Elihoreph, and Ahi Ia the sonnes of Sisa, were prestes: Iosaphat the sonne of Ahilud was chaunceler: Benaia  $\text{ȝ}$  sonne of Ioiada was the chefe captayne: Sadoc and Abiathar were prestes: Asaria the sonne of Nathan was ouer the officers: Sabud the sonne of Nathan the prest was the kynges frende: Ahisar was stewarde: Adoniram the sonne of Abda was rent gatherer.

And Salomon had twolue offeers ouer all Israel, which made prouysion of fode for the kyng and his house: One had a moneth longe in  $\text{ȝ}$  yere to make prouysion: The sonne of Hur vpon mount Ephraim. The sonne of Deber at Macaz and at Saalbaim,  $\text{¶}$  at Bethsames, and at Elon, and Beth Hanā. The sonne of Hased at Aruboth, and had therto Socho and all the londe of Hephher. The sonne of Abinadab all  $\text{ȝ}$  lordshippe at Dor:  $\text{¶}$  had Taphat Salomōs daughter to wife. Baena  $\text{ȝ}$  sonne of Ahilud at Thaenach  $\text{¶}$  at Magiddo,  $\text{¶}$  ouer all Beth Sean, which lyeth besyde Zarthana vnder Israell from Beth Sean vnto the playne of Mehelo, tyll the other syde of Iakmeam. The sonne of Geber at Ramoth <sup>b</sup> in Gilead: he had the townes of Iair the sonne of Manasse in Gilead, and had  $\text{ȝ}$  coastes of Argob which lyeth in Basan, euen thre score greате walled cities, and with brasen barres. Ahinadab  $\text{ȝ}$  sonne of Iddo at Mahanaim. Ahimaas in Nephtali: and he also toke Basmath Salomons daughter to wife. Baena the sonne of Husai in Asser and at

\* Eccls. 1. c.

<sup>a</sup> 3 Re. 15. a.<sup>†</sup> 2 Par. 1. b.



Aloth. Iosaphat the sonne of Paruha in Isachar. Semei the sonne of Ela in Ben Iamin. Geber the sonne of Vri in the londe of Gilead, in the londe of Sihon kyng of the Amorites, and of Og the kyng in Basan. One officer was in the same londe. As for Iuda and Israel, they were in nombre as the sonde of the see, and ate and dronke, and were mery. \* Thus was Salomō lorde ouer all the kyngdomes (from the water of the londe of the Philistynes, vnto the border of Egipte) which broughte him giftes, and serued him as longe as he lyued.

And Salomon had daylie to his vytayles thirtie quarters of fyne meel, thre score quarters of other meel, ten fat oxen, and twēty small catell, and an hundreth shepe, beside hartes and Roes, and wilde goates, and fat capons, and foules. For he had the lordshippe of all the londe on this syde the water, frō Tiphsa vnto Gasa, and ouer all ⁊ kynges on this syde ⁊ water: ⁊ had peace of all his subiectes rounde aboute, so that Iuda and Israel dwelt safe, euery one vnder his vyne, and vnder his figge tre, from Dan vnto Berseba, as longe as Salomon lyued.

¶ And Salomō had fortye thousande cart horses, and twolue thousande horsmen. And the officers prouyded the kyng Salomon with vytayles: and what soeuer belonged to the kynges table, that brought euery man in his moneth, and myssed not: Barlye also ⁊ strawe for the horses and coursers, ⁊ broughte them vnto the place where ⁊ kyng was, euery one after his charge.

† And God gaue Salomon maruelous greate wysdome and vnderstandinge, and a large hert, as the sonde that lyeth vpon ⁊ See shore: so that the wysdome of Salomon was greater then the wysdome of all the children towarde the south and of all ⁊ Egipcians. And he was wyser then all men, yee wyser then Ethan the Esrahite, Heman, Chalcal, and Darda, the sonnes of Mahol: and had a greate name amonge all the Heythē on euery syde. And he spake thre thousande ⁊ proverbes, ⁊ his ⁊ songs were a thousande ⁊ fyue. And he spake of trees, from ⁊ Cedar of Libanus vnto the Isope ⁊ groweth out of ⁊ wall: he talked also of catell, of foules, of wormes, of fiszshes. And there came of all

nacions to heare ⁊ wysdome of Salomon, and there came of all the kynges of ⁊ earth, which had herde of his wysdome.

### The v. Chapter.

AND Hiram ⁊ kyng of Tyre sent his seruantes vnto Salomon, for he had herde, ⁊ they had aynoynted him kyng in his fathers steade: for Hiram ⁊ loued Dauid as lōge as he lyued. ¶ And Salomon sent vnto Hiram, sayenge: \*\* Thou knowest that my father might not buylde an house vnto the name of the LORDE his God, because of the warre that was aboute him, vntyll the LORDE delyuered them vnder the soles of his fete: But now hath the LORDE my God geuen me rest on euery syde, so that there is no aduersary ner euell hynderaunce: Beholde, I am therefore aduysed to buylde an house vnto the name of the LORDE my God, accordinge as the LORDE spake vnto Dauid my father, and sayde: †† Thy sonne, whom I shal set vpon thy seate in thy steade, shal buylde an house vnto my name. Commaunde therfore that they hewe me downe Ceders out of Libanus, and that thy seruantes be with my seruantes, ⁊ the rewarde of thy seruantes wyl I geue the, what so euer thou shalt axe: for thou knowest, ⁊ with vs there is no mā which can hewe tymber as the Sidonians.

Whan Hiram herde the wordes of Salomon, he was very glad, and sayde: Praise be the LORDE this daye, which hath geuen Dauid a wyse sonne ouer this greate people. And Hiram sent vnto Salomon, sayenge: I haue herde what thou hast sent vnto me: I wyl do accordinge vnto all thy desyre with Ceders and Pyne trees. My seruantes shal brynge them downe from Libanus vnto ⁊ See, and I wyl make them to flote vpō the See, vnto the place which thou shalt shewe me, and there wyl I cause them to aryue, ⁊ thou shalt make thē to be fetched. But thou shalt fulfyll my desyre also, and geue fode vnto my housholde folkes. So Hirā gaue Salomon Ceders and Pyne trees accordinge to all his desyre. But Salomon gaue Hiram twentye thousande quarters of wheate to eate for his housholde, and twēty quarters of beaten oyle. This gaue Salomon yearly vnto Hiram.

\* Gen. 15. d. Exo. 23. d. Psal. 71. b. † Eccls. 1. c.  
† Prouer. § Cant. || 2 Reg. 5. c. ¶ 2 Par. 2. a.

\*\* 1 Par. 23. b. and 29. a. †† 2 Reg. 7. c.



**C** And the LORDE gaue Salomon wysdome, acordinge as he had sayde vnto him,  $\tau$  there was peace betwene Hiram and Salomon, and they made a couenaunt both together. And Salomon made an outchosinge (of workmen) thorow out all Israel. And  $\text{f}$  outchosinge was thirtie thousande mē, and he sent thē to mount Libanus euery two monethes ten thousande, so that they were one moneth vpon Libanus, and two monethes at home. And \* Adoniram was ouer the outchosinge.

And Salomon had thre score thousande  $\tau$  ten that bare burthens,  $\tau$  foure score thousande that hewed tymber vpon the mount, besyde Salomons chefe officers, which were ordeyned ouer the worke: namely thre thousande and thre hundreth, which ruled  $\text{f}$  people that laboured there in the worke. And  $\text{f}$  kynge commaunded, that they shulde breake out greate and costly stones, namely fre stone, for the foundation of the house. And Salomons masons, and Hirams, and they that were in those coastes, hewed out  $\tau$  prepared tymbre and stones to the buyldinge of the house.

#### The vi. Chapter.

**A** **I**N the foure hundreth and foure score yeare after the "departinge of the children of Israel out of the lond of Egipte, in the fourth yeare of the raigne of Salomon ouer Israel, in the moneth Sif ( $\text{f}$  is the seconde moneth) was the house buylded vnto the LORDE. This house that kynge Salomon buylded vnto  $\text{f}$  LORDE, was thre score cubytes lōge, twenty cubytes brode,  $\tau$  thirtie cubites hye. And he buylded a † Porche before the temple of twentye cubytes longe after the bredth of the house,  $\tau$  ten cubites brode before the house. And in  $\text{f}$  house he made wyndowes, which might be opened and shut with lyddes.

And rounde aboute by the wall of  $\text{f}$  house he buylded a compase, so  $\text{f}$  it wente both aboute the temple and the quere, and made his outwarde wall rōnde aboute. The nether most stacion was fyue cubytes wyde, and  $\text{f}$  myddest sixe cubites wyde, and the thirde seuē cubites wyde. For he layed balkes rounde aboute the house, that they touched not  $\text{f}$  wall of the house.

**B** And whan  $\text{f}$  house was buylded, it was

buylded of whole and outbroken stones, so  $\text{f}$  there was herde nether hammer ner axe, ner eny other instrument of yron, whan the house was a buyldinge.

But on the righte syde of the myddes of the house there was a dore, so  $\text{f}$  they might go vp to the myddest stacion by a turne grese,  $\tau$  from the myddest stacion vnto  $\text{f}$  thirde. Thus buylded he the house,  $\tau$  fynished it,  $\tau$  syled  $\text{f}$  house both aboue  $\tau$  by the walles with Cedar wodd. He buylded a galery also aboue vpon the whole house fyue cubytes hye, and couered the house with Cedar tymber.

And the worde of the LORDE came vnto Salomon,  $\tau$  sayde: Let this be the house  $\text{f}$  thou buyldest. Yf thou shalt walke in myne ordinaunces,  $\tau$  do acordinge to my lawes,  $\tau$  kepe all my cōmaundementes, to walke therin, then wyl I stablyszshe my worde with  $\text{f}$ , (\* as I sayde vnto Dauid thy father)  $\tau$  wyl dwell amonge the childre of Israel, and wil not forsake my people of Israel.

Thus Salomon buylded the house,  $\tau$  fynished it,  $\tau$  buylded the walles on the insyde with Cedar tymber, from the grounde of  $\text{f}$  house vnto the rofe, and syled it with tymbre on the ynsyde, and ouerlayed the floore of  $\text{f}$  house with bordes of Pyne tre.

And behynde in the house he buylded a wall of Cedar tymber twentye cubytes longe, from the floore vnto the rofe. And there on the ynsyde buylded he the quere for the most holy. But the house of the temple before the quere was fortye cubites longe: on the ynsyde was the whole house of Cedar with throwne knoppes and floures, so that there was no stone sene. As for the quere, he prepared it on the ynsyde of the house, that the Arke of the couenaunt of the LORDE might be set therin. And before the quere (which was twentye cubites longe, twentye cubytes brode, and twentye cubytes hye, and ouerlayed with pure golde) he syled the altare with Cedar.

And Salomon ouerlayed the house on  $\text{f}$  ynsyde with pure golde,  $\tau$  shot barres of golde before the quere, which he had ouerlayed with golde, so that  $\text{f}$  whole house was layed ouer with golde. And all the altare also before  $\text{f}$  quere ouerlayed he with golde.

$\text{f}$  He made also in the quere two Cherubins

\* 3 Re. 4. a. and 12. c.

\* 2 Par. 3. a. Act. 7. f.

† Ioh. 10. c. Act. 3. b. and 5. b.

‡ 2 Re. 7. b.

§ Exo. 25. b.

ten cubites hye of Olyue tre. One wyng of ether of the Cherubs had fyue cubytes, so that from the edge of his one wyng to the edge of his other wyng there were ten cubytes. Euen so had the other Cherub ten cubites also, and both the Cherubs were of one measure and of one quantitie so  $\bar{y}$  ether Cherub was ten cubites hye. And he put the Cherubins within in the house. And the Cherubins spread forth their wynges, so that the wyng of the one touched the one wall, and the other Cherubs wyng touched the other wall. But in the myddes of  $\bar{y}$  house the one wyng touched another. And he ouerlayed the Cherubins with golde.

**E** And on all the walles of the house rounde aboute, he caused to make carued worke, with carued Cherubins, palme trees, and floures. And the pauement of the house ouerlayed he also with goldē plates. And at the intrance of the quere he made two dores of olyue tre with fyue squared postes, and caused carued worke to be made therof with Cherubins, palme trees and floures,  $\tau$  ouerlayed them with plates of golde. So made he also at the intrance of the temple, foure squared postes of Olyue tre, and two dores of Pyne tre (so that ether dore had two syde dores one hāginge to another) and made carued worke therof, palme trees and floures, right as it was appoynted.

And he buylded a courte also within with thre rowes of fre stone, and with one rowe of playne Cedar tymber.

In the fourth yeare in the moneth Sif, was the foundation of the LORDES house layed: and in the eleuenth yeare in the moneth Bul (that is the eight moneth) was the house fynished as it shulde be, so that they were seuen yeare a buyldinge of it.

### The vij. Chapter.

**B**UT Salomon was a buylding his awne house thirtene yeare,  $\tau$  fynished it, namely, he buylded an house of the wodd of Libanus, an hundredth cubites longe, fifty cubites wyde,  $\tau$  thirtie cubites hye, foure-squared with rowes of pilers, and with carued Ceders. And the rose aboue syled he also with Cedar wodd vpon the fyue  $\tau$  fortie pilers, for one rowe had fyftene pilers, so  $\bar{y}$  there stode euer thre pilers one right ouer agaynst

another: so that euery space betwixte the pilers was one ouer agaynst another foure squared with the pilers.

And he made a porche with pilers which was fifty cubites longe, and thirtie cubites brode,  $\tau$  yet a porche before it with pilers  $\tau$  with a greate poste. He made a porche also vnto  $\bar{y}$  kynges seate (wherin  $\bar{y}$  iudgment was kepte) and made it to be the porche of iudgment, and syled it with Cedar from the pauement vnto the pauement agayne, and his owne house wherin he dwelt, in  $\bar{y}$  back courte made betwene  $\bar{y}$  house and the porche like the other. And like vnto the porche made he a house for Pharaos doughter, \*whom Salomon had taken to wife.

All these were costly stone hewen after  $\bar{y}$  measure, cut with sawes on euery syde, from the grounde vnto the rose: and without the greate courte also. As for the foundations, they were costly and greate stones, ten and eighte cubites greate: and costly fre stones theron accordinge to  $\bar{y}$  measure, and Ceders. But the greate courte rounde aboute had thre rowes of fre stone,  $\tau$  one rowe of playne Ceders: Euen so also the courte by  $\bar{y}$  house of the LORDE within, and the porch by the house.

And kynge Salomon sent to fetch one  $\dagger$  Hiram of Tyre a wedowes sonne, of the trybe of Nephtali, and his father had bene a man of Tyre,  $\dagger$  which was a conynge mā in metall, full of wysdome, vnderstondinge and knowlege to worke all maner of metall worke. Whan he came to kynge Salomon, he made all his worke,  $\dagger$  and made two brasen pilers, ether of them eightene cubites hye: and a threde of xij. cubites was the measure aboute both  $\bar{y}$  pilers: and he made two knoppes of brasse molten, to set aboue vpon the pilers: and euery knoppe was fyue cubytes hye: and on euery knoppe aboue vpon  $\bar{y}$  pilers seuē wrythen ropes like cheynes. And vpon euery knoppe he made two rowes of pomgranates rounde aboute on one rope, wherwith  $\bar{y}$  knoppe was couered. And the knoppes were like roses before  $\bar{y}$  porche foure cubites greate. And the pomgranates in the rowes rounde aboute were two hūdreth aboue and beneth vpon the rope, which wēte rounde aboute the thicknes of the knoppe, on euery knoppe vpon both the pilers. And set vp the pilers before

\* 3 Re. 3. a.

 $\dagger$  2 Par. 2. c. $\dagger$  Exo. 31. a. $\dagger$  Iere. 52. e.

1 Par. 19. b.

4 Re. 25. b.

the porche of the temple. And that which he set on the right hande, called he Iachin: and that which he set on the lefte hande, called he Boos. And so stode it aboue vpon the pilers euen like roses. Thus was the worke of  $\text{f}$  pilers fynished.

**D** And he made a molten lauer ten cubytes wyde from the one syde to the other rounde aboute, and fyue cubites hye, and a threde of thirtie cubites lōge was  $\text{f}$  measure rounde aboute: and aboute the same lauer that was ten cubites wyde, there wente knoppes on the edge therof rounde aboute the lauer. Two rowes were there of the knoppes molten with the lauer.

And it stode vpon twolue bullockes, wherof thre were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboue theron, so that all their hynder partes were within vnder the lauer: wherof the thiknesse was an haubdreth: and the edge of it was like the edge of a cuppe, and as a floured rose, and it conteyned two thousande \*Battes.

And he made ten brasen seates, euery one foure cubites longe and brode, and thre cubites hye. The seate was made so, that it had sydes betwene the ledges. And on the sydes betwene the ledges there were lyons, bullockes and Cherubins. And on  $\text{f}$  ledges which were aboue and beneth the lyons and bullockes, were the sydes made so, that they were set downwarde. And euery stole had foure brasen wheles with brasen axeltrees. And vpon the foure corners there were proppes molten, euery one ouer agaynst another, vnder set vnto the kettell.

**E** And the soket vpon the stole was a cubyte hye and rounde, a cubyte and an halfe wyde: and on the soket there were knoppes in folde, which were foure squared  $\text{t}$  not rounde. The foure wheles stode beneth by the sydes,  $\text{t}$  the axeltrees of the wheles were harde on  $\text{f}$  seate. Euery whele was a cubite and a halfe hye, and they were wheles like cart wheles. And their axeltrees, spokes, nales,  $\text{t}$  shaftes were all molten. And the foure proppes vpō the foure corners of euery seate were harde on the seate.

And on the soket aboue vpon the seate a cubyte and an halfe rounde aboute, there were ledges and sydes harde on the seate. And

on the plat of the same sydes and ledges, he caused to carue Cherubins, lyons and palme trees, one by another rounde aboute theron. After this maner made he ten moltē seates, one maner of measure  $\text{t}$  widenes was in all.

And he made ten copper kettels, so that **F** one kettell cōteyned fortye Battes, and was foure cubites greate, and vpon euery seate was a kettell. And fyue seates set he on the righte syde of the house, and the other fyue on the lefte syde. But the lauer set he before on the righte hande towarde the south.

And Hiram made pottes also and shouels and basens,  $\text{t}$  so fynished he all the worke, that kynge Salomon caused to be made in the house of the LORDE: namely  $\text{f}$  two pilers, and the rounde knoppes aboue vpon the two pilers, and the two wrythen ropes to couer the two rounde knoppes vpon the pilers. And the foure hūdreth pomgranates on the two wrythen ropes, euer two rowes of pomgranates vnto euery rope, to couer the two rounde knoppes vpon the pilers. And the ten seates, and ten kettels theron, and the lauer, and twolue bullockes vnder  $\text{f}$  lauer. And the pottes, shouels and basens. And all the ornamentes which Hiram made vnto kynge Salomon for the house of the LORDE, were of pure metall. In the countre by Iordane, **G** caused the kynge them to be molten in thicke earth, betwene Sucoth and Zarthan. And Salomon let all the apparell be vnuweyed, because the metall was so moch.

Morouer Salomon made all the apperell that belonged vnto the house of the LORDE: namely a golden altare, a golden table that the shewbred laye on, fyue candelstickes on the righte hande, and fyue candelstickes on the lefte (before the quere) of pure golde, with floures, lampes and snoffers of golde therto, flat peces, charges, basens, spones and censours of pure golde. And the hokes of  $\text{f}$  dores on the insyde of the house in the most holy, and in the dores of the house of the tēple of the LORDE were of golde.

Thus all the worke that kynge Salomon made in  $\text{f}$  house of the LORDE, was fynished.  $\text{†}$  And Salomon brought in that his father Dauid had sanctified, of syluer and golde and ornamentes, and layed it amonge the treasures of the house of the LORDE.

\* A Bat, was a certayne measure of liqoure.

$\text{†}$  2 Par. 5. a.



## The viij. Chapter.

**A** THEN gathered kynge Salomon all & Elders in Israel together, all the rulers of the trybes and prynces of the fathers amonge the children of Israel, vnto Ierusalem, to brynge vp the Arke of the couenaunt of the LORDE, \*out of the cite of Dauid, that is Sion. And there resorted vnto kynge Salomon all the men in Israel, at the feast in the moneth Ethanim, that is & seuenth moneth. And whan all & Elders of Israel came, the prestes toke the Arke of the LORDE, and broughte it vp, and the Tabernacle of witnesse, and all the ornāmentes of the Sanctuary that were in the Tabernacle. This dyd the prestes and the Leuites. And kynge Salomon and all the congregacion of Israel & were gathered vnto him, wente with him before the Arke, and offred shepe and bullockes, so many, that they coulde not be nombred ner tolde.

So the prestes broughte the Arke of the LORDES couenaunt vnto hir place, euen in to & Quere of the house in the most holy vnder & wynges of the Cherubins. For & Cherubins spred out their wynges in the place where the Arke stode, and couered the Arke and the staues therof from aboue. And the staues were so lōge, that & knoppes of them were sene from the Sanctuary before & quere, but on the out syde were they not sene, and they were there vnto this daye.

**B** And in the Arke there was nothinge, but onely the two tables of stone, † which Moses had layed therin at Horeb, whan & LORDE made a couenaunt with the children of Israel, what tyme as they were departed out of the londe of Egipte.

But whan the prestes wente out of the Sanctuary, a cloude fylled the house of the LORDE, so & the prestes coulde not stonde & execute the office for the cloude: for the glory of the LORDE fylled the LORDES house. Then sayde Salomon: † The LORDE sayde, that he wolde dwell in a darke cloude. I haue buylded an house, to be an habitacon vnto the: a seate, & thou mayest dwell there for euer. And & kynge turned his face, & blessed all the congregacion of Israel. And all the cōgregacion of Israel stode, & he sayde:

Prayed be the LORDE God of Israel, which promised by his mouth vnto my father Dauid, and by his hāde hath fulfilled it, and sayde: † Sence the daye & I broughte my people of Israel out of Egipte, haue I chosen no cite amōge all the trybes of Israel, to buylde me an house, that my name might be there. † But Dauid haue I chosen, to be ouer my people of Israel.

**C** And in dede my father Dauid was mynded to buylde an house vnto the name of the LORDE God of Israel: neuertheles the LORDE sayde vnto my father Dauid: Where as thou wast mynded to buylde an house vnto my name, thou hast done well, that thou art so aduysed. Howbeit thou shalt not buylde the house, but thy sonne which shal come out of thy loynes, he shal buylde an house vnto my name. And the LORDE hath performed his worde that he spake: For I am come vp in my father Dauids steade, and syt vpon the seate of Israel, as the LORDE sayde: and haue buylded an house vnto the name of the LORDE God of Israel: and there haue I ordeyned a place for the Arke, wherin is the LORDES couenaunt, which he made with oure fathers, whan he broughte them out of & londe of Egipte.

And Salomon stode before the altare of the LORDE in the presence of the whole congregacion of Israel, and helde out his handes towardes heauen, and sayde: † O LORDE God of Israel, there is no god like the, nether aboue in heauen, ner beneath vpon earth, thou that kepest couenaunt and mercy for all thy seruantes that walke before & with all their hert, thou that hast kepte promes with my father Dauid thy seruauant: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now LORDE God of Israel make good vnto my father Dauid thy seruauant, that which thou hast promysed him, and sayde: \*\* Thou shalt not wante a man before me to syt vpon the seate of Israel, yf thy childrē kepe their waye, so & they walke before me like as thou hast walked before me. Now thou God of Israel, let thy worde be verified, which thou hast promysed vnto my father Dauid thy seruauant.

For thynekst thou & God dwelleth vpon earth? † Beholde the heauens and the heauens

\* 2 Re. 6. d. † Deut. 10. a. ‡ Leuit. 16. a.  
§ 2 Re. 7. a. 1 Par. 23. b. 2 Par. 6. a.

|| 1 Re. 16. a. ¶ 2 Par. 6. c. \*\* 3 Reg. 2. a.  
†† Esa. 66. a. Act. 7. f.



of all heauens maye not contayne the: how shulde then this house do it, that I haue buylded? But turne the vnto the prayer of thy seruauant, and to his supplicacion (O LORDE my God) that thou mayest heare the thankesgeuyng and prayer, which thy seruauant maketh before the this daye, so that thine eyes be open ouer this house night and daye, euen ouer this place (wherof thou saydest: \*My name shall dwell there.) That thou mayest heare the prayer which thy seruauant maketh in this place, ⁊ heare the intercession of thy seruauant ⁊ of thy people of Israel, which they shall make here in this place of thy habitation in heauen: and when thou hearest it, be gracious.

¶ When eny mā synneth agaynst his neighbour, ⁊ taketh vpon him an ooth wherwith he byndeth him selfe, and ⁊ ooth commeth before thine altare in this house, then heare thou in heauē, and se that thy seruantes haue right, to condemne the vngodly, and to brynge his waye vpon his owne heade, and to iustifie the righteous, to geue him accordinge to his righteousnes.

† Whan thy people of Israel is smytten before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the and knowlege thy name, ⁊ make their prayer and intercession vnto the in this house, thē heare thou them in heauen, and be mercifull vnto the synne of thy people of Israel, and brynge them agayne in to the londe, ⁊ thou hast geuen vnto their fathers.

‡ Whan the heauen is shut vp, so ⁊ it rayneth not (for so moch, as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes whā thou troublest them, heare thou them then in heauen, and be mercifull vnto the synnes of thy seruantes, and of thy people of Israel, that thou mayest shewe them the good waye, wherin they shulde walke, and let it rayne vpon the londe that thou hast geuen thy people to inheritance.

¶ Whan a derth, or pestilence, or drouth, or burnynge, or greshopper or catirpiller, is in their londe, or when his enemye layeth sege to his portes in the londe, or when any other plague or disease happeneth, who so euer then maketh his prayer and petition, § whether it

be eny other men or thy people of Israel (which thē are aware of their plage) euery one in his hert, and spredeth out his handes vnto this house: Heare thou then in heauen in the seate where thou dwellest, and be mercifull, ⁊ se that thou geue euery one accordinge as he hath walked, like as thou knowest his hert (for thou onely knowest the hert of all the children of men) that they maye allwaye feare the, as longe as they lyue in the lande, which thou hast geuen vnto oure fathers.

¶ And when eny straunger, that is not of thy people of Israel, commeth out of a farre countre for thy names sake (for they shall heare of thy greete name, and of thy mightie hāde, and of thy outstretched arme) and commeth to make his prayer in this house, heare thou him then in heauen, euen in the seate of thy dwellynge, and do all for the which that straunger calleth vpon the, that all the nacions vpon earth maye knowe thy name, and that they maye feare the, as thy people of Israel do: and that they maye knowe, how that this house which I haue buylded, is named after thy name.

¶ Whan thy people go forth to the battayll agaynst their enemyes, the waye that thou shalt sende them † and shall praye vnto the LORDE towarde the waye of the cite which thou hast chosyn, and towarde the house that I haue buylded vnto thy name, heare thou then their prayer and petition in heauen, and execute iudgment for them.

¶ Whan they synne agaynst the (for \*\*there is no mā that synneth not) ⁊ thou be wroth, and delyuer thē vnto their enemyes, so that they cary them awaye captiue in to the enemyes londe farre or nye, and yf they remembre them selues in the londe where they are captiue, and turne, and make their intercession vnto the in the londe of their captiuite, and saye: We haue synned, ⁊ done amysse, and haue bene vngodly, and so turne vnto ⁊ with all their hert, and with all their soule in the lōde of their enemies (which led them awaye captiue) and make their prayer vnto the towarde the waye of their londe, that thou hast geuen vnto their fathers, euen towarde the cite which thou hast chosyn, and towarde the house that I haue buylded vnto thy name: then heare thou their prayer and supplicacion

\* Deu. 12. a.    † 2 Par. 6. d.    Exo. 22. b.    ‡ Deu. 30. a.  
‡ 3 Re. 17. a.    § Esa. 56. b.

¶ Ioh. 12. c.    Acto. 8. e.    ¶ Dan. 6. b.    \*\* Eccle. 7. c.  
1 Ioh. 1. b.

¶

in heauen, \* from the seate of thy dwellynge, and execute iudgment for them, and be mercifull vnto thy people that haue synned agaynst the, and vnto all their trespases, wherwith they haue transgressed agaynst the, † and graunte the mercy in the sighte of them which led them away prisonners, that their enemyes maye be mercifull vnto them: for they are thy people, and thyne enheritaunce, whom thou broughtest out of Egipte, from the yron forname: that thine eyes maye be open vnto the petition of thy seruauant, and of thy people of Israel, that thou maigest heare them in all thinges for the which they shall call vpon the ‡ (for thou O LORDE LORDE) hast sundred them out to be an inheritaunce vnto thy selfe, from amonge all the nations vpon earth, accordinge as thou saydest by Moses thy seruauant, when thou broughtest oure fathers out of Egipte.

¶

¶ And whā Salomon had ended all this prayer and petition before the LORDE, he rose vp from the altare of the LORDE, and lefte of from knelynge and holdyng out of handes toward heauen, and stode and blessed all the congregation of Israel with loude voyce, and sayde: Praiseyd be the LORDE which hath geuen rest vnto his people, accordinge as he sayde. There hath not one fayled of all his good wordes, which he spake by his seruauant Moses. The LORDE oure God be with vs, as he hath bene with oure fathers, and forsake vs not, nether withdrawe his hande from vs, but bowe oure hertes vnto him, that we maye walke in all his wayes, and kepe his commaundementes, ordinaunces and lawes, which he commaunded oure fathers. And these wordes wherwith I haue made my petition before the LORDE, come nye vnto the LORDE oure God daye and nighte, that he maye execute iudgment for his seruauant and for his people of Israel, euery one at his tyme: that all nations vpon earth maye knowe, that the LORDE is God, † that there is none other. And let youre hert be perfecte with the LORDE oure God, to walke in his statutes, and to kepe his commaundementes, as it is this daye.

And the kyng with all Israel his people offered sacrifice before the LORDE. And Salomon offered deed offerynges (which he

offred vnto the LORDE) two and twenty thousande oxen, and an hundreth † twenty thousande shepe. So the kyng and all the children of Israel dedicated the house of the LORDE. The same daye dyd the kyng dedicate the myddelmost court, which was before the house of the LORDE: that he mighte there perfourme the burnt offerynges, meat offerynges, and the fat of the deed offerynges: for the brasen altare that stode before ‡ LORDE, was to litle for the burnt offerynges, meat offerynges, and for the fat of the deed offerynges.

And at the same tyme made Salomon a solempne feast, and all Israel a greate congregation with him, from the border of Hemath vnto the ryuer of Egipte, before the LORDE oure God, seuen dayes, and yet seuen dayes, that were fourtene daies. And on the eight daye he let the people go. And they blessed the kyng, and wente vnto their tentes reioysinge and with a mery hert, because of all the good that the LORDE had done vnto Dauid his seruauant, † to his people of Israel.

#### The ii. Chapter.

AND whan Salomon had fynished † ¶ A buyldinge of the house of the LORDE, and the kynges house, and all that his desyre and pleasure was to make, ‡ LORDE appeared vnto him the seconde tyme, ¶ euen as he appeared vnto him at Gibeon. And the LORDE sayde vnto him: I haue herde thy prayer and petition, that thou hast made before me, and haue sanctified this house which thou hast buylded, that I maye set my name there for euer: and myne eyes and my hert shalbe there allwaye. And yf thou walke before me (as thy father Dauid walked) with a perfecte and a true hert, so that thou do all that I haue commaunded the, and kepe myne ordinaunces and lawes, then wyll I stablish the seate of thy kyngdome ouer Israel for euer, accordinge as I promysed thy father Dauid, and sayde: ¶ Thou shalt not wante a man from the seate of Israel.

But yf ye turne back from me, ye and youre childrē, and kepe not my commaundementes and ordinaunces which I haue layed before you, but go and serue other goddes, and worships them, then wyll I rote Israel out of the londe that I haue geuen them. \*\* And the

\* Amos 9. b. † 1 Esd. 1. a. ‡ Exo. 19. a.  
§ 2 Par. 7. a. ¶ 2 Par. 7. c.

|| 3 Re. 3. a. ¶ 3 Re. 2. a. \*\* 4 Re. 25. b. Iere. 7. a.

house that I haue halowed vnto my name, wyll I put awaye from my face. And Israel shall be come a byworde and fabell amōge all nacions, and so shal this hye house: so that euery one ſ̄ goeth by, shall be astonyed, and make an hyssynge, and saye: \*Wherfore hath the LORDE done thus vnto this londe and to this house? Then shal it be answered: Because they forsoke ſ̄ LORDE their God, (which brought their fathers out of the londe of Egipte) and haue receaued other goddes, and worshipped them, and serued them. Therefore hath ſ̄ LORDE brought all this euell vpon them.

C Now whan the twentie yeares were ended, wherein Salomon buylded the two houses, the LORDES house and the kynges house, † where vnto Hiram the kyng of Tyre brought Salomō Cedar trees & Pyne trees, and golde after all his desyre, then gaue kyng Salomon vnto Hiram twentie cities in the countre of Galile. And Hiram departed from Tyre to vyset the cities which Salomon had geuen him, & they pleased him not, and he sayde: What maner of cities are these (my brother) that thou hast geuē me? And he called them the londe of Cabul vnto this daye. And Hiram sent vnto the kyng, sixe score hundreth weight of Golde. And the same is the summe of the taxe, that kyng Salomon raysted to the buyldinge of the house of the LORDE, and his awne house, & Millo, and the walles of Ierusalem, and Hasor, and Megiddo, and Gaser.

D For Pharaō ſ̄ kyng of Egipte came vp, and wāne Gaser, & brent it with fyre, & slewe the Cananites ſ̄ dwelt in the cite, & gaue it for a gifte vnto his daughter Salomōs wife. So Salomon buylded Gaser, & the lower Bethoron, and Baelath and Tamar, in ſ̄ wyldernes, in the londe, & all the cities of the corne houses that Salomon had, and all the cities of the charettes, & all the cities of the horsmen, and what it pleased him to buylde at Ierusalem, in Libanus, & in euery countre of his domynion.

And all the remnaunt of the people of the Amorites, Hethites, Pheresites, Heuites and Iebusites, which were not of the children of Israel, their children which they lefte behynde them in the londe (whom the children of

Israel coulde not vtterly destroye) those dyd Salomon make tributaries vnto this daye.

‡ But of the children of Israel he made no bondmen, but let them be men of warre, and his seruauantes, and prynces, and knights, and ouer his charettes and horsmē. And the officers which were ouer Salomons busynesse, were fyue hundreth and fyfye, which ruled the people, and performed the worke.

And Pharaos daughter wente vp from the cite of Dauid, in to hir house † which he had buylded for her. ¶ Then buylded he Millo likewyse. And thre tymes in the yeare dyd Salomon offre burntofferynge and deed offerynge vpon the altare † that he had buylded vnto the LORDE, and burnt incense vpon it before the LORDE, and so was the house ended and fynished.

\*\* And Salomon made shippes also at Ezeon Geber, which lyeth by Eloth besyde the Reed See shore in ſ̄ londe of the Edomites. And Hiram sent his seruauantes by shippe, which were shipmen, and had experience of the See, with Salomons seruauantes; and they came vnto † Ophir, and fetched from thence one & twenty score hundreth weight of golde, and brought it vnto Salomon.

### The x. Chapter.

A ND whan kyng Salomons fame of the name of the LORDE came to the eares of the † Quene of riche Arabia, she came to proue him with darke sentences. And she came to Ierusalem with a maruelous greate trayne, with camels which bare spyes, and moch golde, and precious stones. And whan she came in to kyng Salomon, she spake vnto him all that was in hir hert. And Salomon tolde her euerythinge, and the kyng had nothings in secrete, but he tolde it her. But whan the Quene of riche Arabia sawe all the wysdome of Salomon, and the house that he had buylded, and the meates of his table, and the dwellinges of his seruauantes, & the offces of his ministers, and their garments, and his butlers and the burntofferynge which he offred in the house of the LORDE, she wondred exceedingly, and coulde no longer refrayne, but sayde vnto the kyng: It is true that I haue herde in my londe of thy behaouore and of thy wysdome.

\* Deu. 29. d. Iere. 22. b. † 2 Par. 8. a. ‡ 2 Re. 5. b.  
‡ Leui. 25. f. § 3 Re. 7. b.

¶ 2 Reg. 5. b. † 2 Par. 4. a. \*\* 3 Re. 22. g. 2 Par. 8. d.  
‡† Iere. 10. b. † 2 Par. 9. a. Mat. 12. d.



**B** And I wolde not beleue it, tyll I came and sawe it with myne eyes: and beholde, the halfe hath not bene tolde me.

Thou hast more wyszdome and good, thē the fame is that I haue herde. Happye are thy people and thy seruantes, that allwaie stonde before the, and heare thy wyszdome. Praysed be the **LORDE** thy God, which had soch a pleasure vnto the, that he set the vpon the seate of Israel: because he hath allwaie loued Israel, and hath set the to be kyng, that thou shuldest mantayne iustyce and eqyte.

And she gaue the kyng syxe score hundredrethe weighte of golde, and very moch spyce, and precious stones. There came neuer so moch spyce thither, as the Quene of riche Arabia gaue vnto kyng Salomon. And Hiram shippes, \*which caried golde out of Ophir, broughte maruelous moch costly tymber and precious stones from Ophir. And of that costly tymber the kyng caused to make pilers in the house of the **LORDE**, and in y<sup>e</sup> kynges house, and harpes and Psalteries for the Musicians. There came nomore soch costly tymber, nether was it sene ynto this daye. And kyng Salomon gaue the quene of riche Arabia, all that she desyred and axed, besydes that which he gaue her of a frye hande. And she returned, and departed in to hir lande with hir seruantes.

The golde that came to Salomon in one yere, was nyne and thyrtye score hundredrethe weighte, besydes that which came of chapmen, marchauntes and Apotecaries, and of the nexte kynges, and of the mightie men in the londe. And kyng Salomon caused to make two hundredrethe speares of beaten golde, sixe hundredrethe peces of golde put he to euery speare: and thre hundredrethe shyldes of y<sup>e</sup> best golde, euen thre pounce of golde vpon euery shyld. And the kyng put them in the †house of the wod of Libanus.

**B** And the kyng made a greate seate of Yuery, and ouerlayed it with y<sup>e</sup> most precious golde. And the seate had sixe steppes, and y<sup>e</sup> heade of the seate was rōude behynde. And there were two postes to leane vpō on both the sydes of the seate, and two lyons stode vpon the leanyng postes, and twolue lyons stode vpon the sixe steppes on both the sydes. Soch one hath not bene made in eny kyngdome. All kyng Salomōs drynkyng vessels

were of golde, and all the vessels in the house of y<sup>e</sup> wod of Libanus were of pure golde also: for syluer was not regarded in Salomons tyme. For the kynges Seeshippe y<sup>e</sup> sayled vpon the See with y<sup>e</sup> shippe of Hiram, came once in thre yere, and broughte golde, syluer, Yuery, Apes, and Pecockes.

† Thus was kyng Salomon greater in riches and wyszdome, then all the kynges vpō earth: And all the worlde desyred to se Salomon, that they mighte heare the wyszdome which God gaue him in his hert. And they broughte him yearly euery man his present, vessels of syluer and golde, rayment and harness, spyes, horses and Mules. And Salomon broughte charettes and horsmen together, so that he had a thousande and foure hundredrethe charettes, and twolue thousande horsmen: and those he put in y<sup>e</sup> charet cities, and with the kyng at Ierusalem.

And the kyng broughte it to passe, that there was as moch syluer at Ierusalē as stones: and as many Ceders as there were wylde figge trees in the valleys. And Salomōs horses were broughte out of Egipte, and frō Keua: for the kynges marchauntes fetched them from Keua for money. And a charet came vp out of Egipte for sixe hūdrethe Sycles of Syluer, and an horse for an hūdrethe and fyfitye. Thus were they brought also vnto all the kynges of the Hethites and to the kynges of Siria by their handes.

#### The xi. Chapter.

**B**UT kyng Salomon loued many outlandish wemen, † Pharaos daughter, and wemen of Moab, of Ammō, of Edom, of Sidon, and of Heth, euen of those nacions, that the **LORDE** spake of vnto the children of Israel: "Go not ye vnto them, and let not them come vnto you: they shal surely bowe youre hertes after their goddes: Vnto these dyd Salomon encline with affeccion. And he had seuen hundredrethe wemen to wyues, and thre hundredrethe concubynes, and his wyues turned his hert asyde. And whan he was now olde, his wyues bowed his hert after straunge goddes, so that his hert was not whole with the **LORDE** his God, as was the hert of Dauid his father.

So Salomon walked after Astaroth the god of the Sidonians, and after Malcom the

\* 3 Re. 9. e. † 3 Re. 7. a. ‡ 2 Par. 9. d.

§ 3 Re. 3. a. \* Exo. 34. b. Deut. 7. a. and 17. d.



abomination of the Ammonites. And Salomon dyd y which displeased the LORDE, and folowed not y LORDE to y vttemost as dyd his father Daud. The buylded Salomō an hie place vnto Chamos the abhominaciō of y Moabites (vpon the mount that lyeth before Ierusalē) and vnto Moloch the abhominacion of the Ammonites.

**B** Thus dyd Salomon for all his outlādish wyues, which brent incense, and offred vnto their goddes. But the LORDE was wroth at Salomon, because his hert was turned asyde from y LORDE God of Israel, \* which had two tymes appeared vnto him, and cōmaunded him, that he shulde not walke after other goddes: and yet kepte he not that the LORDE commaunded him. Therefore sayde the LORDE vnto Salomon: For so much as this is done with the, and hast not kepte my couenaunt and myne ordinaunces, which I commaunded the, therefore wyll I also plucke thy kyngdome from the, and geue it vnto thy seruauunt: Neuertheles in thy tyme will I not do it, for thy father Dauids sake, but from the hande of thy sonne wyl I plucke it. Howbeit I wyl not plucke y kyngdome cleane awaye. One trybe wyll I geue vnto thy sonne, for Daud my seruauentes sake, and for Ierusalem sake which I haue chosen.

**C** And the LORDE rayseed vp an aduersary vnto Salomon, euen Hadad the Edomite of the kynges sede, which was in Edom. For whan Daud was in Edom, and Ioab the chefe captayne wente vp to bury the slayne, he smote all the males in Edom. (For Ioab remayned there sixe monethes and all Israel, tyll he had roted out all y males that were in Edom.) Then fled Hadad, and certayne men of y Moabites with him, of his fathers seruauentes. As for Hadad, he was a yonge man.

And they gat them vp fro Madian, and came vnto Paran, and toke men with them out of Paran, and came in to Egipte vnto Pharaos the kynge of Egipte: which gaue him an house and certayne vytales appoynted, ⁊ gaue him a countre. And Adad founde greate fauoure in the sighte of Pharaos, so that he gaue him to wife euen the sister of his owne wife Thaphenes the Quene. And Thaphenes sister bare him Genubath his sonne, and Thaphenes norished him vp in Pharaos

house, in so much that Genubath was in Pharaos house amonge Pharaos children.

**D** Now whā Hadad herde in Egipte, that Daud was fallē on slepe with his fathers, and y Ioab the chefe captayne was deed, he sayde vnto Pharaos: Let me go in to my countre. Pharaos sayde vnto him: What lackest thou with me, that thou wilt go in to thy countre? He sayde: Nothyng, but yet let me go.

God rayseed him vp another aduersary also, one Reson the sonne of El Iada, which fled from his lorde Hadad Eser kynge of Zeba, and gathered men agaynst him, and was a captayne of the men of warre whan Daud slewe them: and they wente vnto Damascus and dwelt there, and reigned at Damascus, and he was Israels aduersary as lōge as Salomon lyued. This is the harme y Hadad suffred: therefore had he euell will at Israel, and was kynge ouer Siria.

**E** Morouer Ieroboam the sonne of Nebat an Ephraite Salomons seruauunt (and his mothers name was Zeruga, a wedowe) lifte vp his hande also agaynst the kynge. And this is the cause wherfore he lifte vp his hande agaynst the kynge: Whan Salomon buylded Millo, he shut vp a gappe in the cite of Daud his father. And Ieroboam was a mā of armes. And whan Salomon sawe that it was a mete yonge man, he set him ouer all the burthens of the house of Ioseph.

But at the same tyme it fortunēd, that Ieroboam wente out from Ierusalem, and the prophet Abias of Silo founde him by the waye, and he had a new cloke vpon him, and they two were alone in the felde. And Abia toke holde of the new cloke y he had on, and rente the same in to twolue peces, and sayde vnto Ieroboam: Take thou ten peces vnto the.

**F** For thus sayeth the LORDE God of Israel: Beholde, euen thus wyll I rente the kyngdome from the hande of Salomō, and wyll geue the ten trybes. One trybe shall he haue for my seruauunt Dauids sake, and because of the cyte of Ierusalem, ⁊ which I haue chosen out of all the trybes of Israel: for they haue forsaken me, and worshipped Astaroth the god of the Sidonians, Chamos the god of the Moabites, and Malcō the god of the children of Ammon, and haue not walked in my wayes, to fulfill my pleasure, myne ordinaunces, and lawes, as dyd Daud his father.

Notwithstandynge I wyl not take the whole kyngdome from out of his hande, but will make him a prynce as longe as he lyueth for my seruau<sup>t</sup> Dauids sake, whom I dyd chose, which kepte my commaundementes & ordinaunces. \* From out of the hande of his sonne wyl I take the kyngdome, and wyl geue ten trybes vnto the, and one vnto his sonne,<sup>†</sup> that Dauid my seruau<sup>t</sup> maye alwaye haue a lanterne before me in the cite of Ierusalem, which I haue chosen, that I maye set my name there. Therefore wyl I take the now, to raygne ouer all that thine hert desy<sup>r</sup>eth, and thou shalt be kyng<sup>e</sup> ouer Israel. Yf thou folowe now all that I shall commaunde the, and walke in my wayes, and fulfill my pleasure to kepe myne ordinaunces and commaundementes, as dyd my seruau<sup>t</sup> Dauid, then wyl I be with the, and buylde the a sure house, as I buylde vnto Dauid, and wyl geue Israel vnto the and therewith wyl I subdue the sede of Dauid, but not for euermore. But Salomon soughte to kyll Ieroboam. Then Ieroboam gat him vp, and fled in to Egipte to Sisak the kyng<sup>e</sup> of Egipte, and remayned in Egipte, tyll Salomon dyed.

What more there is to saye of Salomon, and all that he dyd, and his wysdome, it is wrytten in the Cronicles of Salomon. The tyme that Salomon was kyng<sup>e</sup> at Ierusalem ouer all Israel, is fortye yere. And Salomon fell on slepe with his fathers, and was buried in the cite of Dauid his father, and Roboam his sonne was kyng<sup>e</sup> in his steade.

The xij. Chapter.

**A**ND Roboam wēte vnto Sichem, for all Israel <sup>a</sup>was come to Sichem to make him kyng<sup>e</sup>. And whan Ieroboam <sup>†</sup>sonne of Nebat herde that, while he was yet in Egipte († whither he was fled for Salomon) he came agayne out of Egipte. And they sent for him, and called him. And Ieroboam with all the congregacion of Israel came and spake to Roboam, and sayde: Thy father made oure yock to harde: therefore make thou now the harde bondage and the sore yock lighter, and we wyl submytte oure selues vnto the. He sayde vnto them: Go youre waye vnto the thirde daye, and then come to me agayne. And the people wēte their waye.

And Roboam the kyng<sup>e</sup> helde a counsell

with the Elders that stode before Salomō his father whyle he lyued, & he sayde: What is youre counsell, that we maye geue this people an answer? They sayde vnto him: Yf thou do this people a pleasure to daye, and folowe their mynde, and heare them, and geue them good wordes, then shal they be obedient vnto the as longe as thou liuest. Neuertheles he forsoke the counsell that <sup>§</sup>Elders had geuen him, and axed counsell at the yonge men which were growne vp with him, and stode before him.

And he sayde vnto them: What is youre counsell that we maye answer this people which haue sayde vnto me: Make the yock lighter, that thy father hath layed vpō vs. And the yonge men that were growne vp with him, sayde vnto him: Where as the people haue sayde vnto the: Thy father hath made oure yock to sore, make thou it easer for vs, Thus shalt thou saye vnto them: My litle fynger shall be thicker then my fathers loynes. Now, my father layed a sore yock vpon you, but I wyl yet laye more thereon: My father correcte you with scourges, but I wyl nourture you with scorpions.

So vpon the thyrd<sup>e</sup> daye came Ieroboam with all the people vnto Roboam, as <sup>§</sup>kyng<sup>e</sup> had appoynted and saide, come to me agayne on the thyrd<sup>e</sup> daye. And the kyng<sup>e</sup> gaue the people an harde rough answer, and forsoke the counsell that the Elders had geuen him, and talked with them after the counsell of the yonge men, and sayde: My father made youre yock sore, but I wyl make it yet sorer vpon you. My father correcte you with scourges, but I wil nourture you with scorpions. Thus the kyng<sup>e</sup> folowed not the peoples mynde, for he was turned so frō the LORDE, that he mighte stablish his worde <sup>§</sup>which he spake by Ahias of Silo vnto Ieroboam the sonne of Nebat.

But whan all Israel sawe that the kyng<sup>e</sup> wolde not heare them, the people gaue <sup>§</sup>kyng<sup>e</sup> an answer and sayde: ¶ What porcion haue we then in Dauid or inheritance in the sonne of Isai? Get the to thy tentes O Israel. Loke thou now to thy house thou Dauid. So Israel wente vnto their tentes. As for Roboam, he raygned but ouer <sup>§</sup>children of Israel, which dwelt in the cities of Iuda. And whan kyng<sup>e</sup> Roboam sent thither Adoram the

\* 3 Re. 12. c. † 3 Re. 15. a. Psal. 131. b. <sup>a</sup> 2 Pa. 10. a.

† 3 Re. 11. g. § 3 Re. 11. e. ¶ 2 Re. 20. a.

rentgatherer, all Israel stoned him to death. But kynge Roboam strengthened himselfe, and gat him vp in to a charet, to fle vnto Ierusalem. Thus departed Israel from the house of Dauid vnto this daye.

Now whan all Israel herde, that Ieroboam was come againe, they sent for to call him to the whole congregacion, and made him kynge ouer all Israel. And no man folowed the house of Dauid, saue onely the tribe of Iuda.

\* And whan Roboam came to Ierusalem, all the house of Iuda and the trybe of Ben Iamin (euen an hundreth and foure score thousande chosen men of armes) gathered themselues together to fight against y house of Israel, ⁊ to brynge the kyngdome agayne vnto Roboam y sonne of Salomō.

¶ But the worde of God came to Semeia the man of God, and sayde: Speake thou to Roboam the sonne of Salomon kynge of Iuda, and to all y house of Iuda and Ben Iamin, and to the other people, and saye: Thus sayeth the LORDE: Ye shall not go vp and fighte agaynst youre brethren the children of Israel. Let euery man go home agayne, for this is my dede. And they herkened vnto the worde of the LORDE, and turned back, to go their waye, as the LORDE sayde. But Roboam buylded Sichem vpon mount Ephraim, and dwelt therein, and departed thence, and buylded † Penuel.

Ieroboā thoughte in his hert: The kyngdome shall fall agayne now vnto the house of Dauid, yf this people go vp to offre in the LORDES house at Ierusalem, and so shall the hert of this people turne to their lorde Roboam kynge of Iuda, and thē shal they slaye me, and fall agayne to Roboam kynge of Iuda. And the kynge helde a counsell ‡ and made two golden calues, and sayde vnto them: It is to moch for you to go to Ierusalē: beholde, § there is thy God (O Israel) which broughte y out of Egipte. And the one set he at Bethel, ⁊ the other in Dan. And this dede turned to synne, for the people wente before the one vnto Dan.

¶ He made an house also in the hye places, ¶ and made prestes of the smallest in the people, which were not of the childrē of Leui. And vpon the fiftene daye of the eighte moneth he made an holy daye, like as the solemne feast

in Iuda, and offered vpon the altare. Thus dyd he at Bethel, in doynge sacrifice vnto the calues which he had made, and at Bethel he ordeyned the prestes of the hye places that he had made: and offred vpon the altar (which he had made) at Bethel, the fiftene daye of the eight moneth, which he inuented of his owne hert. And he made the children of Israel an holy daye, ⁊ wente vp to the altare to burne incense.

### The xiiij. Chapter.

AND beholde, there came a mā of God ¶ from Iuda (thorow the worde of the LORDE) vnto Bethel, and Ieroboam stode by the altar to burne incense. And he cried agaynst the altare thorow the worde of the LORDE, and sayde: O altar, altar, thus sayeth the LORDE: Beholde, there shal be borne vnto y house of Dauid a sonne, Iosias by name ¶ which on the shal offer the prestes of the hye places, that burne incense vpon the, and mens bones shal he burne on the. And he gaue a wonder token the same daye, and sayde: This is the token, that the LORDE hath spoken it, beholde, the altar shall ryue, and the aszshes, that are thereon, shall be poured out.

But whan the kynge herde the worde of the man of God, that cried agaynst the altare at Bethel, he stretched out his hande by y altare, and sayde: Laye hondes on him. And his hande that he stretched out, wythered, and he coulde not drawe it vnto him agayne. And y altare roue, and the aszshes were poured out from the altare, accordinge to the wonder token that the man of God had geuen by the worde of the LORDE.

And the kynge answered, and sayde vnto the man of God: \*\* O praye the face of the LORDE thy God, and make intercession for me, that my hande maie be restored vnto me agayne. Then prayed the man of God vnto the face of the LORDE. And the kynges hande was restored him agayne, and became as it was afore. And the kynge sayde vnto the man of God: Come home with me, and dyne, and I wil geue the a rewarde.

But the man of God sayde vnto the kynge: Yf thou geuest me halfe thy house, I wil not come with the: for in this place wyll I nether

\* 2 Par. 11. a. † Iud. 8. d. ‡ Tob. 1. a. § Exo. 32. b. ¶ Num. 3. a. 4 Re. 17. g. ¶ 4 Re. 23. e.

\*\* Exod. 8. b. 9. f. 10. c. Num. 21. b. Act. 8. c.

eate bred, ner drynke water. For thus am I commaunded, and thus is it sayde vnto me by the worde of the LORDE: Thou shalt eate no bred, and drynke no water, nether returne the waye that thou wentest.

And he departed another waye, and returned not agayne the waye that he came to Bethel. But at Bethel there dwelt an olde prophet vnto whō his sonnes came, & tolde him all the workes y<sup>e</sup> the mā of God had done that daye at Bethel, & the wordes that he had spoken vnto the kynge. And their father sayde vnto them: Which waye is he gone? And his sonnes shewed him the waye that the man of God was gone: which came from Iuda. He sayde vnto his sonnes: Saddell me the asse. And whā they had saddled him the asse, he rode theron, and wente after the man of God, and founde him syttinge vnder an Oke tre, and sayde vnto him: Art thou the man of God that came from Iuda? He sayde: Yee.

He sayde vnto him: Come home with me, and eate bred. He sayde: I maye not turne backe with the, and come with the. Nether wyll I eate bred, ner drynke water with the in this place: for it is spoken vnto me by the worde of the LORDE: Thou shalt nether eate bred there, ner yet drynke water, nether shalt thou go agayne by the waye which thou wentest. He sayde vnto him: I myselfe am a prophet as well as thou, and an angel hath spoken with me by y<sup>e</sup> worde of the LORDE, and saide: Bringe him againe with the, that he maye eate bred, and drynke water. But he lyed vnto him, and broughte him agayne, so that he ate bred, and dranke water in his house.

And whan they sat at the table, the worde of the LORDE came to the prophet that had broughte him agayne, and cryed vnto the man which was come frō Iuda, and sayde: Thus sayeth the LORDE: Because thou hast bene disobedient vnto the mouth of y<sup>e</sup> LORDE, and hast not kepte the commaundement that the LORDE thy God commaunded the, but hast turned backe, and hast eaten bred, and dronke water in y<sup>e</sup> place, wherof he saide vnto the: Thou shalt nether eate bred ner drynke water, therefore shall not thy body come in to thy fathers graue.

And whan he had eaten bred and dronkē the asse was saddled vnto the prophet whom

he had brought agayne. \* And whā he was gone, a lyon founde him by the waye, & slewe him, and his body was cast in y<sup>e</sup> waye. And the asse stode by him, and the lyon stode by the body. And whā men wente by, they sawe the body cast in the waye, and the lyon stondynge besyde the body, and came and tolde it in the cite, where the olde prophet dwelt.

Whan the prophet which had broughte him agayne, herde that, he sayde: It is the man of God, that hath bene dishobediēt vnto the mouth of the LORDE, therefore hath y<sup>e</sup> LORDE delyuered him vnto the Lyon, which hath rente him, and slayne him, acordynge to the worde that the LORDE spake vnto him. And he sayde vnto his sonnes: Saddell me the asse. And whan they had saddled it, he wente, and founde his body cast in the waie and the asse and the lyon stondynge beside y<sup>e</sup> body. The lyon had eatē nothings of the body, nether had he torne the asse. Then toke the prophet the deed coarce of the man of God, and layed it vpō the asse, and broughte it agayne in to the cite of the olde prophet, to mourne, and to burye him.

And he layed the coarce in his awne graue, and they mourned for him: Alas my brother. And whan they had buried him, he saide vnto his sonnes: Whan I dye, burye me in the graue where the mā of God is buried, and laye my bones besyde his bones. † For it shal come to passe, that he cried (thorow the worde of the LORDE) against Bethel, and agaynst all y<sup>e</sup> houses of the hye places, which are in the cities of Samaria.

Howbeit after this acte dyd not Ieroboā turne from his euell waye, but was peruerted, and made prestes of the hye places, euē of the smallest of the people: Loke whom it pleased him, his handes he fylled, & he was prest of the hye places. And this turned to synne vnto the house of Ieroboā, to destroye him and to brynge him to naughte.

### The xiiij. Chapter.

AT the same tyme was Abia the sonne of Ieroboam sicke, and Ieroboam saide vnto his wyfe: Get the vp, and disguise the, so that no man perceaue that thou art Ieroboams wyfe, and go vnto Silo: beholde, there is the prophet Ahias, † which promysed me y<sup>e</sup> I shulde be kynge ouer this people: and take

\* 3 Re. 20. f.    † 4 Re. 24. d.

‡ 3 Re. 11. c.



with the ten loaves of bred and cakes, and a cuppe with hony, ⁊ go to him, that he maye tell the how it shal go with the childe. And Ieroboams wyfe did so, and gat hir vp, and wente vnto Silo, and came in to the house of Ahias. But Ahias coule not se, for his eyes were dymme for age. Neuerthelesse the LORDE sayde vnto Ahias: Beholde, Ieroboams wyfe commeth, to axe a matter at the for hir sonne, for he is sycke. Speake thou therefore vnto her thus ⁊ thus. Now when she came in, she shewed herselfe strange. But whan Ahias herde the noyse of hir fete goynge in at the dore, he saide: Come in thou wyfe of Ieroboā. Why shewest thou thy selfe so strange? I am sent vnto ŷ an harde messaunger.

**B** Go thy waye and tell Ieroboam: Thus sayeth ŷ LORDE God of Israel: "I haue exalted the from amonge the people, and set the to be prynce ouer my people of Israel, and haue rente the kyngdome from the house of Dauid, and geuen it the. But thou hast not bene as my seruauant Dauid, which kepte my commaundemētes, and walked after me with all his hert, so that he did onely ŷ thinge that was righte in my sighte: and thou hast done worse then all they that haue bene before the: thou hast gone thy waye and made the other goddes, and molten ymagēs, to prouoke me vnto wrath, and hast cast me behynde thy backe.

Beholde therefore, I wil brynge mysfortune vpon the house of Ieroboam, and wyl rote out from Ieroboam euē him that maketh water agaynst the wall, the presoner and forsaken in Israel: and the posterite of ŷ house of Ieroboam wyll I swepe out, as donge is swepte out, tyll he be cleane broughte to naught. \*He that dieth (of Ieroboam) in the cite, the dogges shal eate him vp. But him ŷ dyeth in the felde, shall the foules of the aire eat vp, for the LORDE hath spoken it.

**C** Get the vp therefore, and go home, ⁊ whan thy fete enter in to ŷ cite, the childe shal dye. And all Israel shal bewayle him, and burye him. For he onely of Ieroboam shal come to the graue, because there is some good founde in him before the LORDE God of Israel, in Ieroboams house. †But the LORDE shall rayse him vp a kynge, which shal rote

out ŷ house of Ieroboam in that daie. And what is it, ŷ is now in hande all ready? And the LORDE shal smyte Israel, like as a rede is moued in the water: ⁊ shal rote out Israel from this good londe, that he gaue vnto their fathers, ⁊ shal scatter them beyonde the water, because they haue made their groues to prouoke the LORDE vnto wrath. And Israel shall be geuen ouer because of the synne of Ieroboam, which hath synned him selfe, ⁊ made Israel to synne.

And Ieroboams wife gat her vp, wente hir waye, ⁊ came vnto Thirza. And whan she came vpō the thresholde of the house, ŷ childe dyed, ⁊ they buried him, ⁊ all Israel made lamentacion for him, †acordinge to ŷ worde of the LORDE, which he spake by his seruauant Ahia ŷ prophet. §What more there is to saye of Ieroboam, how he foughte ⁊ raigned, beholde, it is wrytten in the Cronicles of the kynges of Israel. The tyme that Ieroboam raigned, was two ⁊ twentye yeare. And he slepte with his fathers. And Nadab his sonne was kyng in his steade.

Roboam ŷ sonne of Salomon was kyng in Iuda. ¶One and fortye yeare olde was Roboam whā he was made kyng, ⁊ seuentene yeare raigned he at Ierusalem, in the cite ŷ the LORDE had chosen out of all ŷ trybes of Israel, to set his name there. His mothers name was Naema an Ammonitisse. And Iuda dyd ŷ which displeased the LORDE, ⁊ prouoked him to indignacion more thē all ŷ their fathers had done with their synnes which they dyd: for they likewise buylded them hye places, pilers, and groues vpō euery hye hill, and amonge all grene trees. There were whoremōgers also, ⁊ they dyd all ŷ abhominaciōs of ŷ Heythē, whom ŷ LORDE droue out before the children of Israel.

**E** But in ŷ fifth yeare of kyng Roboam wētē Sisack ŷ kyng of Egipte vp agaynst Ierusalem, ⁊ toke the treasure out of ŷ house of the LORDE, ⁊ out of the kynges house, ⁊ all that mighte be gotten, ⁊ toke all the shyldes of golde, \*\*which Salomon caused to be made. In steade wherof ŷ kyng Roboam caused for to make shyldes of stele, ⁊ comytted them vnder the handes of the chiefe fotemen, which kepte the dore of the kynges house. And as oft as the kyng wente in to ŷ house of the

\* 3 Re. 12. c.

\* 3 Re. 15. g.

† 3 Re. 15. e.

‡ 3 Re. 14. c.

§ 2 Par. 13. a.

¶ 2 Par. 12. c.

¶ 2 Par. 12. a.

\*\* 3 Re. 10. c.

2 Par. 9. b.

LORDE, the fote men bare them, and brought them agayne in to the fote mens chamber.

What more there is to saye of Roboam, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. But betwene Roboam & Ieroboam there was warre as longe as they lyued. And \*Roboam slepte with his fathers, & was buried with his fathers in the cite of Dauid. And his mothers name was Naema an Ammonitisse. And his sonne Abia was kyng in his steade.

The xv. Chapter.

**I**N the eighteenth yere of kyng Ieroboam the sonne of Nebat, \*was Abia kyng in Iuda, and reigned thre yere at Ierusalem. His mothers name was †Maecha, the daughter of Abisalom, and he walked in all the synnes of his father, which he had done before him, and his hert was not perfecte with the LORDE his God, as was the hert of Dauid his father. ‡For because of Dauids sake dyd the LORDE his God geue him a lanterne at Ierusalem, so †he raysed his sonne after him, & manteyned him at Ierusalem, because Dauid dyd the thinge †y was righte in †y sighte of the LORDE, and departed not from all that he commaunded him as longe as he lyued (sauynge in the matter with †Vrias †y Hethite). But there was warre betwene Roboam and Ieroboam, as longe as he lyued.

What more there is to saye of Abia, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. There was warre also betwene Abia and Ieroboam. And Abia slepte with his fathers, and they buried him in the cite of Dauid. And Asa his sonne

**W**as kyng in his steade. ¶ In †y twentyeth yere of kyng Ieroboam ouer Israel, was Asa kyng in Iuda, and reigned one & forty yere at Ierusalem. His graundmothers name was Maecha the daughter of Abisalom. And Asa dyd that which was righte in the sighte of the LORDE, as dyd his father Dauid. And he remoued †y †whoremongers out of the londe, and put downe all the Idols that his fathers had made. \*\*He put his mother from the mynistracion, that she had made vnto Miplezeth in †y groue. And Asa roted out hir Miplezeth, and brent it in the broke Cedron:

but the hye places put he not downe. Yet was the hert of Asa perfecte with the LORDE as longe as he lyued. And the syluer and golde, and vessels that his father had halowed, & soch as was sanctified vnto †y house of the LORDE, that broughte he in. And there was warre betwene Asa & Baesa the kyng of Israel, as longe as they lyued.

Baesa the kyng of Israel wente vp agaynst **I**uda, and buylded Rama, †that no man shulde go out and in of Asas syde the kyng of Iuda. Then toke Asa all the syluer and golde that was lefte in the treasure of the house of the LORDE, and in the treasure of the kynges house, and delyuered it in to his seruantes handes, †sent it vnto †Benadab the sonne of Tabrimon the sonne of Hesion kyng of Siria, which dwelt at Damascon, and let saye vnto him: There is a couenaunt betwene me and the, and betwene my father and thy father: therfore sende I the a present of syluer and golde, that thou shuldest breake the couenaunt which thou hast with Baesa the kyng of Israel, that he maye departe fro me.

Benadab agreed vnto kyng Asa, and sent his captaynes agaynst the cities of Israel, and smote Iion and Dau, & Abel Beth Maecha, and all Cineroth with the whole londe of Nephtali. Whā Baesa herde that, he left off from buyldinge Rama, and wente agayne vnto Thirza.

Kyng Asa caused it be proclaimed in all Iuda: Here be no man excepte. And they toke awaye the stones and tymber from Rama, wherwith Baesa had buylded. And kyng Asa buylded Geba Ben Iamin & Mispa therewith.

What more there is to saye of Asa, and of all his power, and all that he dyd, and of †y cities which he buylded, beholde, it is wrytten in the Cronicles of the kynges of Iuda: sauynge that in his olde age he was diseased in his fete. And Asa slepte with his fathers, and was buried with his fathers in the cite of Dauid his father. ††And Iosaphat his sonne was kyng in his steade.

But Nadab the sonne of Ieroboam was **I**n kyng ouer Israel in the secōde yere of Asa kyng of Iuda, & raigned ouer Israel two yere, and dyd euell in the sighte of the LORDE, and walked in the waye of his father, and in

\* 2 Par. 12. c.

° 2 Par. 13. a.

† 2 Par. 11. c.

‡ 3 Reg. 11. f.

§ 2 Re. 11. a.

¶ 2 Par. 14. a.

¶ 3 Re. 22. g.

\*\* 2 Par. 15. d.

° 2 Par. 16. a.

†† 3 Re. 20. a.

‡† 2 Par. 17. a.

his synnes, wherwith he made Israel to synne. Howbeit Baesa the sonne of Ahia of the house of Isachar conspired agaynst him, & smote him at Gibbethon, which was the Philistynes: for Nadab and all Israel layed sege to Gibbethon. So Baesa slewe him in the thirde yere of Asa kynge of Iuda, & was kynge in his steade. \* Now whan he was kynge, he smote all the house of Ieroboam, and let nothinge of Ieroboam remayne that had breth, tyll he had destroyed it, acordinge to þe worde of the LORDE, which he spake by his seruauit Ahia of Silo, because of Ieroboams synnes which he dyd, & made Israel synne withall: euen with þe prouokynge wherwith he displeased the LORDE God of Israel.

f What more there is to saye of Nadab, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel, and there was warre betwene Asa & Baesa the kynge of Israel, as longe as they lyued.

In the thirde yere of Asa kynge of Iuda was Baesa þe sonne of Ahia kynge ouer all Israel at Thirza foure and twentye yere, and dyd that which was euell in the sighte of the LORDE, and walked in the waye of Ieroboam, and in his synnes, wherwith he made Israel to synne.

Neuertheles the worde of the LORDE came vnto Iehu the sonne of Hanani agaynst Baesa, and sayde: For so moch as I lifted the out of the dust, and made the prynce ouer my people of Israel, and thou walkest in the waye of Ieroboam, and makest my people ouer Israel for to synne, to prouoke me vnto wrath thorow their synnes, beholde, therefore wyll I take awaye the posterite of Baesa, and the posterite of his house, and wyll set thine house euen as the house of Ieroboam the sonne of Nebat. † He that of Baesa dyeth in the cite, the dogges shal deuoure him: and who so beyng of him dyeth in the felde, the foules of the ayre shall eate him vp.

g What more there is to saye of Baesa, & what he dyd, & of his power, beholde, it is wrytten in þe Cronicles of the kynges of Israel. And Baesa slepte with his fathers, & was buried at Thirza: & his sonne Ella was kynge in his steade. And the worde of þe LORDE came by the prophet Iehu the sonne of Hanani, ouer Baesa, and ouer his house, and agaynst all the euell that he dyd in the sighte

of þe LORDE, to prouoke him vnto wrath thorow the workes of his handes: so that he became as the house of Ieroboam, and because he slewe þis man.

### The xvi. Chapter.

I N the sixe & twentieth yere of Asa kynge of Iuda, was Ella the sonne of Baesa kynge ouer Israel at Thirza two yere. Neuertheles his seruauit Simri, þe principall man ouer the halfe of þe charettes cōspyrēd against him. As for Ella, he was at Thirza, dranke & was dronke in þe house of Arza the ruler of Thirza. And Simri came in, and slewe him in the seuen & twentieth yere of Asa kynge of Iuda, and was kynge in his steade. § And whan he was kynge, and sat vpon his seate, he smote all the house of Baesa, & lefte not so moch as one to make water agaynst þe wall: his bloud auengers also & his frendes. ¶ Thus dyd Simri destroye all the house of Baesa, acordinge to the worde of the LORDE, which he spake ouer Baesa by the prophet Iehu, because of all the synnes of Baesa and of Ella his sonne, which they dyd, and made Israel for to synne, to prouoke the LORDE God of Israel vnto wrath thorow their vanities. What more there is to saye of Ella, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

In the seuen and twentieth yere of Asa kynge of Iuda, was Simri kynge vij. dayes at Thirza, and the people laye before Gibbethon of the Philistynes. But whan the people in the hoost herde saye þe Simri had conspired and slayne the kynge, then all Israel the same daye made Amri the chefe captayne kynge ouer all in the hoost. And Amri wente vp and all Israel with him from Gibbethon, and layed sege vnto Thirza. † But whan Simri sawe þe cite shulde be wonne, he wente in to the palace in the kynges house, & brent it with þe kynges house, & dyed because of his synnes which he had committed, in that he dyd euell in the sighte of the LORDE, and walked in the waye of Ieroboam, and in his synnes which he dyd, wherwith he made Israel to synne.

What more there is to saye of Simri, and how he conspired, beholde, it is wrytten in þe Cronicles of the kynges of Israel. At the same tyme were þe people deuyded in two partes:

\* 3 Re. 14. c. † 3 Re. 14. b. and 16. a. § The prophet.

§ 3 Re. 14. b. and 21. d. ¶ 3 Re. 15. g. ¶ 4 Re. 9. f.



**C** the one parte helde with Thibni the sonne of Glnath, that they might make him kynge: the other halfe helde with Amri. But the people that helde with Amri, were mightier then the people which helde with Thibni  $\hat{y}$  sonne of Glnath. And Thibni dyed, and Amri was kynge.

In  $\hat{y}$  one and thirtieth yeare of Asa kynge of Iuda, was Amri kynge ouer Israel twolue yeares,  $\tau$  reigned at Thirza sixe yeares. He boughte the mount of Samaria of Semer for two hundreth weight of syluer,  $\tau$  buylded vpon the mount, and called the cite which he buylded, after  $\hat{y}$  name of Semer  $\hat{y}$  owner of  $\hat{y}$  mount of Samaria. And Amri dyd that which was euell in  $\hat{y}$  sighte of the LORDE, and was worse then all they that were before him, and walked in all  $\hat{y}$  wayes of Ieroboam  $\hat{y}$  sonne of Nebat, and in his synnes, wherwith he made Israel to synne, so that they prouoked the LORDE God of Israel vnto wrath in their vanities. What more there is to saye of Amri,  $\tau$  all that he dyd, and his power that he exercysed, beholde, it is wrytten in the Cronicles of the knynges of Israel. And Amri slepte with his fathers,  $\tau$  was buried in Samaria, and Achab his sonne was kynge in his steade.

**D** In the eight  $\tau$  thirtieth yeare of Asa kynge of Iuda, was Achab the sonne of Amri kynge ouer Israel,  $\tau$  reigned ouer Israel at Samaria two  $\tau$  twentie yeare,  $\tau$  dyd euell in the sighte of the LORDE, more th $\hat{e}$  all they  $\hat{y}$  were before him. And he thoughte it but a small matter to walke in the synnes of Ieroboam the sonne of Nebat: \*and toke Iesabel the daughter of Eth Baal kynge of Sidon to wife, and wente and serued Baal, and worshiped him. And vnto Baal he set vp an altare in Baals house, which he buylded him in Samaria, and made a groue: so that Achab dyd more to prouoke the God of Israel vnto wrath, then all the knynges  $\hat{y}$  were before him in Israel.

At  $\hat{y}$  same tyme dyd Hiel of Bethel buylde Iericho:  $\dagger$  It cost him his first sonne Abiram,  $\hat{y}$  he layed  $\hat{y}$  foundation:  $\tau$  his yongest sonne Segub,  $\hat{y}$  he set vp the portes: Acordinge to the worde of the LORDE, which he spake by Iosua the sonne of Nun.

The xviij. Chapter.

**A** **A**ND Elias  $\hat{y}$  Theszbite one of the inhabitors of Gilead, saide vnto Achab:  $\dagger$ As truly as the LORDE God of Israel lyueth,

whose seruauent I am, there shal nether rayne ner dew come this yeare, excepte I speake it.

And the worde of the LORDE came vnto him, and sayde: Get the hence, and turne the towarde the east, and hyde the by the ryuer Crith, which is ouer agaynst Iordane, and thou shalt drynke of the ryuer: and I haue commaunded the rauens, that they shal fede the there. He departed, and dyd acordinge to the worde of the LORDE, and wente his waye, and sat him downe by the ryuer Crith, which is ouer agaynst Iordane. And the rauens broughte him bred and flesh in the mornynge and in the euenynge, and he dranke of the ryuer.

And it fortunied after certayne dayes, that the riuier was dried vp: for there was no rayne in the lode. Then came  $\hat{y}$  worde of  $\hat{y}$  LORDE vnto him, and sayde:  $\hat{y}$  Get  $\hat{y}$  vp, and go vnto Sarepta, which lieth by Sid $\hat{o}$ : for there haue I commaunded a wedowe to make prouysion for the.

And he gat him vp, and wente vnto Sarepta. **B** And whan he came to the gate of  $\hat{y}$  cite, beholde, the wedowe was there, and gathered stickes. And he called her, and sayde: Fetch me a litle water in a vessell,  $\hat{y}$  I maye drinke. And as she was goinge to fetch it, he cried vnto her,  $\tau$  sayde: Brynge me a morsell of bred also in thine hande. She sayde: As truly as the LORDE thy God lyueth, I haue no bred, but an handfull of floure in a pitcher,  $\tau$  a curtesy oyle in a cruse: and beholde, I haue gathered vp one or two stickes,  $\tau$  wyll go and prepare it for me and my sonne, that we maye eate and dye.

Elias sayde vnto her: Feare not, go thy waye,  $\tau$  do as thou hast sayde: yet make me first a morsell of bred therof,  $\tau$  brynge it me forth:  $\tau$  afterwarde shalt thou make it for  $\hat{y}$   $\tau$  thy sonne. For thus sayeth  $\hat{y}$  LORDE God of Israel: The meell in the pitcher shall not be spent,  $\tau$  the oyle in  $\hat{y}$  cruse shall not fayll, vnto the daye  $\hat{y}$  the LORDE shal cause it for to rayne vp $\hat{o}$  earth. She wente  $\tau$  dyd as Elias sayde. And he ate,  $\tau$  she also, and hir house a certayne season. The meel in the pitcher was not mynished, and the oyle in the cruse fayled not, acordinge to the worde of  $\hat{y}$  LORDE which he spake by Elias.

And after these actes the sonne of the wife **C** of  $\hat{y}$  house was sicke: and his sicknes was so

\* Deut. 7. a.  $\dagger$  Iosui. 6. c.

$\dagger$  3 Re. 18. f. 4 Re. 3. c. Iacob. 5. c. Luc. 4. c.  $\S$  Luc. 4. c.



exceedinge sore, that there remainyd no breth in him. And she sayde vnto Elias: What haue I to do with the, thou man of God? Art thou come in vnto me, y my synne shulde be kepte in remembrance, ⁊ that my sonne shulde be slayne? He sayde vnto her: Geue me thy sonne. And he toke him frō hir lappe, ⁊ caried him vp in to y chamber where he him selfe dwelt, and layed him vpō his bed, ⁊ called vpon the LORDE, and sayde: O LORDE my God, hast thou dealt so euell with the wedow with whom I dwell, y thou woldest slaye hir sonne? And \*he stretched out him selfe ouer the childe thre tymes, ⁊ called vpon the LORDE, and saide: O LORDE my God, let the soule of this childe come agayne in to him. And the LORDE herde the voyce of Elias. And the soule of the childe came agayne vnto him, ⁊ he reuyued. And Elias toke the childe, and broughte him downe from the chamber in to the house and deluyered him vnto his mother, and sayde: Beholde, thy sonne lyueth. And the woman sayde vnto Elias: Now knowe I, that thou art a man of God, ⁊ that the worde of the LORDE is in thy mouth of a trueth.

## The xliij. Chapter.

**A**ND after a longe season came y worde of the LORDE vnto Elias in the thirde yere, ⁊ sayde: † Go thy waye, ⁊ shewe thy selfe vnto Achab, y I maye cause it for to rayne vpon earth. And Elias wente to shewe him selfe vnto Achab. But there was a greate derth ī Samaria. And Achab called Abdia his chefe officer: (As for Abdia, he feared y LORDE greatly: for whā Iesabel roted out y prophetes of y LORDE, Abdia toke an C. prophetes, and hyd them in caues, here fiftye, ⁊ there fiftye, ⁊ prouyded for them with bred and water.) Achab now sayde vnto Abdia: Go thorow the londe vnto all the welles of water ⁊ ryuers, yf happlye we maye finde hay, ⁊ to saue y horses ⁊ mules, y all the catell perishe not. And they parted thē selues in to the londe, to go thorow it. Achab departed the one waye alone, and Abdia y other waye alone.

Now whan Abdia was on y waye, Elias met him. And whan he knewe him, he fell downe vpon his face, ⁊ sayde: Art not thou my lorde Elias? He sayde: yee, go thy waye, and tell thy lorde: beholde. Elias is here. But he

sayde: What haue I offended, that thou wilt deluyer thy seruauit in to the handes of Achab, that he maye slaye me? As truly as the LORDE thy God lyueth, there is no people ner kingdome, but my lorde hath sent thither to seke the. And whan they sayde: He is not here, he toke an ooth of the same kyngdome and nacion, that they had not founde the. And now thou sayest: Go tell thy lorde: beholde, Elias is here. Now whan I were gone from the, the sprete of the LORDE shulde take y awaye, I cannot tell whither: and yf I then came and tolde Achab, and founde the not, he shulde slaye me: But thy seruauit feareth the LORDE from his youth vp. Hath it not bene tolde my lorde what I dyd, whan Iesabel slewe the prophetes of the LORDE, how that I hyd an hundreth of the LORDES prophetes, here fiftye, and there fiftye in the caues, and prouyded for them with bred and water? And thou sayest now: Go thy waye, tell thy lorde: Elias is here, that he maye slaye me. Elias saide: As truly as y LORDE Zebaoth lyueth, before whom I stōde, I wil shewe my selfe vnto him this daye. Then wēte Abdia to mete Achab, ⁊ tolde him. And Achab wēte for to mete Elias.

And whan Achab sawe Elias, Achab sayde vnto him: Art thou he that troublest Israel? He sayde: I trouble not Israel, †but it is thou and thy fathers house, because ye haue forsaken the commaundementes of the LORDE, and walke after Baal. Go to, sende forth now, and gather me all Israel together vnto mount Carmell, and the foure hundreth and fiftye prophetes of Baal, and the foure hundredreth prophetes of y groue, which eate of Iesabels table. So Achab sent vnto all the children of Israel, ⁊ gathered the prophetes together vnto mount Carmell.

Then stepte Elias vnto all the people, ⁊ sayde: How longe halte ye on both y sydes? Yf the LORDE be God, thē walke after him: but yf Baal be he, thē folowe him. And the people gaue him no answer. Thē sayde Elias vnto the people: I onely am lefte a prophet of y LORDE: but Baals prophetes are foure C. and fiftie mē. Geue vs now two bullockes, ⁊ let them chose one bullocke, ⁊ hewe him in peces, ⁊ laye him vpō the wod, ⁊ put no fyre theron: so wil I take y other

\* Eccli. 48. a.

† Iacob. 5. c.

‡ Iere. 4. c.

bullock, & laye him vpō the wod, & put no fyre theron also: call ye then vpō the name of youre god, & I wil call vpō the name of the LORDE: loke which God now answereth with fyre, let the same be God. And all the people answered & sayde: That is righte. And Elias sayde vnto Baals prophetes: Chose ye one bullock, and do ye it first (for ye are many) and call ye vpon the name of youre god, & laye no fyre theron.

And they toke the bullock which he gaue them, & prepared it, & called vpon the name of Baal from the mornynge vntyll the noone daye, and sayde: O Baal heare vs. But there was nether voyce ner answer. And they hopped aboute the altare, as their vse was to do. Now whan it was noone daye, Elias mocked them, and sayde: Crye loude. For he is a god, peraduenture he is musynge, or hath somwhat to do, or is gone some iourneye, or happlye he slepeth, so that he wolde be waked vp. And they cried loude, and prouoked thē selues with knyues & botkens, (as their maner was) tyll ſ̄y bloude folowed. But whan ſ̄y noone daye was past, they prophesied vntyll the tyme that the meatofferynge shulde be offered, & there was nether voyce ner answer, ner one to regarde them.

Then sayde Elias vnto all the people: Come hither all ye people vnto me. And whan all ſ̄y people came to him, he repayed ſ̄y \*altare of the LORDE ſ̄y was broken, & †toke twolue stones acordinge to the nombre of ſ̄y trybes of the childrē of Iacob (vnto whom the worde of the LORDE spake, and sayde: †Thy name shal be Israel) and of ſ̄y stones he buylded an altare in the name of the LORDE, & made a pytt rounde aboute the altare, like two forowes in the corne londe, & prepared the wod, & hewed ſ̄y bullock in peces, and layed him vpon the wod, & sayde: Fetch foure pitchers full of water, and poured it vpō the burntofferynge, and vpon the wod. And he sayde: Do it yet once. And they dyd it once agayne. And he sayde: Do it ſ̄y thirde tyme. And they dyd it the thirde tyme. And ſ̄y water ranne aboute the altare, and ſ̄y pytt was full of water also.

And whan the tyme was to offer ſ̄y meatofferynge, Elias stepte forth, and sayde: O LORDE God of Abraham, of Isaac and of Israel, let it be knowne this daye, that thou art God in Israel, and I thy seruauant, and

that I haue done all this acordinge vnto thy worde. Heare me O LORDE, O heare me, ſ̄y this people maye knowe, how that thou art the LORDE God, that thou mayest afterwarde turne their hertes. §Then fell downe the fyre of the LORDE, and consumed the burntofferynge, the wodde, the stones and the earth, and licked vp the water that was in the pytt. Whan all the people sawe that, they fell vpon their faces, and sayde: The LORDE is God, ſ̄y LORDE is God. Elias sayde vnto them: †Laye handes vpon Baals prophetes, ſ̄y none of them escape. And they toke them. And Elias broughte them downe vnto ſ̄y broke Cyson, & slewe thē there.

And Elias sayde vnto Achab: Go vp, eate & drynke, for it soundeth as though it wolde rayne sore. And whan Achab wete vp to eate & drinke, Elias ascēded vp to the toppe of Carmel, & bowed him selfe downe to the earth, & put his heade betwene his knees, & sayde vnto his lad: Go vp, and loke toward the See. He wente vp & loked, & sayde: There is nothinge. He sayde: Go agayne seuen tymes. And at the seuēth tyme he sayde: Beholde, there goeth vp a litle cloude out of the see, like a mans hande. He sayde: Go vp, and saie vnto Achab: Bynde thy charēt, & go downe, ſ̄y the rayne ouertake the not. And or a mā coulede turne him, the heauen was blacke with cloudes & wynde, & there came a greate rayne. But Achab rode his waie, & departed vnto Iesrael. And the hāde of ſ̄y LORDE came vpō Elias, and he gyrded his loynes, & ranne before Achab, tyll he came vnto Iesrael.

#### The xij. Chapter.

AND Achab tolde Iesabel all ſ̄y Elias had done, & how he had slayne all Baals prophetes with the swerde. Thē sent Iesabel a messaunger vnto Elias, sayenge: The goddes do this & that vnto me, yf I tomorow aboute this tyme, make not thy soule as one of these. Then was he afraied, & gat him vp, & wente where he wolde, & came vnto Berseba in Iuda, and lefte his lad there. But he him selfe wente a daies iourney in to ſ̄y wyldernes, & came in, & sat him downe vnder a Iuniper tre, & wyszshed vnto his soule ſ̄y he mighte dye, & sayde: It is now ynough LORDE, take my soule, for I am no better then my

\* 1 Re. 14. c. † Iosu. 4. b. ‡ Gen. 32. c. and 35. b.

§ Iud. 6. d. Eccli. 48. a. 2 Mac. 1. d. ¶ Deut. 13. a. and 17. b.

fathers. And he layed him downe & slepte vnder the Juniper tre.

And beholde,  $\hat{y}$  angell touched him, & sayde vnto him: Stonde vp, and eate. And he loked aboute him, & beholde, at his heade there was a bred baken on the coles, & a cruse with water. And whan he had eaten and dronke, he layed him downe agayne to slepe.

**33** And  $\hat{y}$  angell of the LORDE, came agayne the seconde tyme, & touched him, & sayde: Stonde vp, and eate, for thou hast a greате waye to go. And he arose, and ate and drake, and wente on thorow the strength of that meate \*fortye dayes and fortye nightes, euē vnto Horeb  $\hat{y}$  mount of God: and there he came to a caue, and abode there allnighte. And beholde the worde of the LORDE came to him, and sayde vnto him: What doest thou here Elias? He sayde: I haue bene zelous for the LORDE God Zebaoth: for the children of Israel haue forsaken thy couenaunt, and broken downe thine altares, and slayne thy prophetes with the swerde, and I am lefte onely, & they seke to take awaye my life. He sayde: Go forth, and stonde vpon the mount before the LORDE. And beholde, the LORDE wēte ouer: and a greате mightie wynde, which roue the mountaynes, and brake the harde stones, came before the LORDE, but the LORDE was not in the wynde. After the wynde came there an earthquake, but the LORDE was not in the earthquake.

**C** And after the earth quake there came a fyre, but the LORDE was not in the fyre. And after the fyre came there a styll softe hyssinge. Whan Elias herde that, he couered his face with his cloke, and wente forth, and stode in the dore of the caue. And beholde, there came a voyce vnto him, and sayde: What hast thou here to do Elias?

He sayde: I haue bene zelous for the LORDE God Zebaoth: †for the children of Israel haue forsakē thy couenaunt, broken downe thine altares, slayne thy prophetes with the swerde, & I onely am lefte, and they seke to take awaye my life. But the LORDE sayde vnto him: Go thy waye agayne thorow the wyldernes vnto Damascon, & go in, ‡& anoynte Hasael kyngye ouer Siria, §& Iehu the sonne of Nimsi kyngye ouer Israel, & Eliseus  $\hat{y}$  sonne of Saphat of Abel Mehola to be

prophet in thy steade. And it shal come to passe,  $\hat{y}$ , who so escapeth the swerde of Hasael, Iehu shall slaye him, & who so escapeth  $\hat{y}$  swerde of Iehu, Eliseus shal slaye him. ¶ And **D** I wil reserue vnto me vij. M. men in Israel: namely, all  $\hat{y}$  knees which haue not bowed thē selues vnto Baal, and euery mouth  $\hat{y}$  hath not kyssed him.

And he departed thence, & founde Eliseus  $\hat{y}$  sonne of Saphat, plowinge with twelue yocke of oxen before him, & he him selfe was amōge the twelue. And Elias wēte vnto him, & cast his cloke vpon him. And he lefte the oxen, & ranne after Elias, & sayde: ¶ Let me kysse my father & my mother, and so wil I folowe the. And he sayde vnto him: Go thy waye, & come agayne, for I haue some what to do with the. And he ranne agayne from him, and toke a yocke of oxen, and offred it, and sod  $\hat{y}$  flesh with the wod of the oxen plowes, and gaue it vnto the people to eate, and gat him vp, & folowed Elias, and mynistred vnto him.

### The rr. Chapter.

**A** ND \*\*Benadab  $\hat{y}$  kyngye of Siria gathered all his power, & there were two & thirtie kynges with him, & horses & charettes, and he wente vp, and layed sege vnto Samaria, & foughte agaynst it. And he sent messaungers vnto Achab  $\hat{y}$  kyngye of Israel in to  $\hat{y}$  cite, & caused to saye vnto him: Thus sayeth Benadab: Thy syluer & thy golde is myne, and thy wyues & thy best children are myne also. The kyngye of Israel answered, & sayde: My lorde O kyngye, euen as thou hast sayde, I am thine, and all that I haue.

And the messaungers came agayne, & sayde: Thus sayeth Benadab: For so moch as I haue sent vnto the, sayenge: Thy syluer & thy golde, thy wyues & thy childrē shalt thou geue me, tomorow aboute this tyme wil I sende my seruantes vnto the,  $\hat{y}$  they maye serch thyne house and the houses of thy subiectes: & loke what pleasant thinge thou hast,  $\hat{y}$  shal they take in their handes, and cary it awaye. **35** So the kyngye of Israel called all  $\hat{y}$  Elders of the lōde, & sayde: Mark well & se, what myschefe this mā seketh: He sent vnto me for my wyues & children, for syluer & golde, & I haue not sayde him naye. Then sayde all the Elders and all the people vnto him: Thou shalt not

\* Exo. 34. d. Matt. 4. a. † Rom. 11. a. ‡ 4 Re. 8. b.

§ 4 Re. 9. a. ¶ Rom. 11. a. ¶ Luc. 9. f. \*\* 3 Reg. 15. c.



cōsente ner agree vnto him. And he spake vnto Benadabs messāgers, Saye vnto my lordē y kynge: All y thynges wherfore thou dydest sende vnto me thy seruauant at y first, wil I do, but this can I not do. And y messāgers wēte, and tolde this againe. Thē sent Benadab vnto him sayēge: The goddes do this and y vnto me, yf the dust of Samaria shalbe ynough, for euery one of my people to brynge me an handfull therof. But y kynge of Israel answered, ⁊ sayde: Tell him, Let not him y putteth on y harnes, make his boast like him y hath put it of. Whā Benadab herde y (euē as he was drynkinge with the kynges in y payllion) he sayde vnto his seruauētes: Set youre selues in araye. And they set thē selues in arāie against y cite.

And beholde, there came a prophet vnto Achab y kynge of Israel, ⁊ saide: Thus sayeth the LORDE: Hast thou sene all this greate multitudine? Beholde, this daie wil I delyuer thē in to thy hande, so y thou shalt knowe, how y I am y LORDE. Achab sayde: By whom? He sayde: Thus sayeth the LORDE: Euen by the yonge men of the rulers of the londe. He sayde: Who shal order the battayl? He sayde: Thou. Then mustered he the yonge men of the rulers of the londe, ⁊ there were two hūdreth and two and thirtie of them: ⁊ after thē mustured he of the whole people of all the childrē of Israel, seuē thousande men, and they wente out in the noone daye. As for Benadab, he dranke and was dronken in the payllion with the two ⁊ thirtie kynges which were come to helpe him. And the yonge men of the rulers of the londe wente forth first.

Benadab sent forth, ⁊ they brought him worde, ⁊ sayde: There come men out of Samaria. He sayde: Take them alyue, whether they be come forth for peace, or for warre. But whan the londe rulers yonge men were gone forth, and the hoost behynde them, euery one smote him y came in his waye. And the Sirians fled, and Israel folowed after them. And Benadab the kynge of Syria escaped with horses and horsmē. And the kynge of Israel wente forth, and smote horses and charettes, and dyd a greate slaughter on the Syrians.

Then came there a prophet vnto the kynge of Israel, and sayde vnto him: Go thy waye and strength the, and take hede, and loke

well what thou doest: for whan the yeare is aboute, the kynge of Syria shall come agaynst the of the new. For the kynge of y Syrians seruauētes sayde vnto him: Their goddes are goddes of the mountaynes, therfore haue they gotten the victory.

But let vs fyghte with them on the playne, and thou shalt se that we shal ouercome them. Do thus, put awaye the kynges euery one from his place, and set dukes in their steades, and appoynte the an hoost as was that which thou hast lost, ⁊ horses ⁊ charettes as the other were, and let vs fight agaynst thē in the plaine, and thou shalt se that we shal haue the victory. He cōsented vnto their voyce, and dyd so.

Now whan the yeare was gone aboute, Benadab appoynted the Sirians, and wente vp towarde Aphek, to fighte agaynst Israel, and the childrē of Israel mustured, and prouyded them selues with vytailes, and wēte to mete them, and pitched their tētes ouer against them, like two litle flockes of goates but the londe was full of the Syrians.

And there came a man of God, and sayde vnto the kynge of Israel: Thus sayeth the LORDE: Because the Syrians haue sayde, that the LORDE is a God of the moūtaynes and not a God of the valleys, therfore haue I geuen all this greate heape in to thy handes, that ye maye knowe how that I am y LORDE. And they pitched their tentes right ouer agaynst them seuē dayes. But vpon y seuenth daye they wente together in to the battayll: and the children of Israel smote of the Sirians an hūdreth thousande fote men in one daye, and the remnaunt fled to Aphek in to the cite, and the wall fell vpon the other seuē and twenty thousande men. And Benadab fled also vnto the cite in to a litle chamber.

Then sayde his seruauētes vnto him: Beholde, we haue herde that the kynges of the house of Israel are mercifull kinges, Let vs therfore put sack cloth aboute oure loynes, and halters aboute oure neckes, ⁊ go forth to the kynge of Israel, peraduenture he shal let thy soule lyue.

And they put sack cloth aboute their loynes, and halters aboute their neckes, and came to the kynge of Israel, and sayde: Benadab thy seruauant sayeth vnto the: O let my soule lyue. He sayde: yf he be yet alyue, he is



my brother. And the men toke him shortly at his worde, and expounded it for them selues and sayde: Yee Benadab is thy brother. He sayde: Come and brynge him. Thē wente Benadab forth vnto him, and he caused him to syt vpon the charet, and sayde vnto him: The cities that my father toke from thy father, wyl I geue the agayne. And make thou stretes for thyselfe at Damascō, as my father did at Samaria, so wyl I let the go with a bonde of peace. And he made a couenaunt with him, and let him go.

Then spake there a man amonge the children of the prophetes vnto his neyghboure by the worde of the LORDE: I praye the smite me. But he refused to smite him. Then saide he vnto him, because thou hast not herkened vnto the voyce of the LORDE, beholde, therefore shall there a lyon smyte the, whan thou goest fro me. \* And whan he wente frō him, a lyon founde him, and slewe him.

And he founde another man, and sayde: I praye the smyte me. And the man smote him, and wounded him. Then wente the prophet, and stepte vnto the kynge by the waye syde, and altered his face with aszshes. And whan the kynge wente by, he cried vpon ſ kynge, and sayde: Thy seruauant wente forth in to the battayll, and beholde, there wente one asyde, and broughte a man vnto me, and sayde: Kepe this mā: yf he be myssed, thy soule shall be in steade of his soule, or els thou shalt weye downe an hundredth weighte of syluer. And whyle thy seruauant had here & there to do, he was awaye. The kynge of Israel sayde vnto him: It is thine owne iudgment, thou hast geuen it thyselfe.

Then put he the aszshes from his face in all the haist. And the kynge of Israel knewe him, that he was one of the prophetes. And he sayde vnto him: Thus sayeth the LORDE: Because thou hast let the damned man go, therefore shall thy soule be for his soule, and thy people for his people. And the kynge of Israel departed vnto his house, beinge troubled in his mynde and full indignacion, and came to Samaria.

### The xxi. Chapter.

**A**FTER these actes it fortunēd, that Naboth the Iesraelite had a vynyarde at

Iesreel besyde the palace of Achab kynge of Samaria. And Achab spake to Naboth, and sayde: Geue me thy vynyarde, I wyl make me an herbgarden therof, because it is so nye my house: I wyl geue the a better vynyarde for it: or yf it please the, I wyl geue the syluer for it, as moch as it is worth. But Naboth sayde vnto Achab: † The LORDE let that be farre fro me, that I shulde geue ſ my fathers heretage. Then came Achab home, beinge moued and full of indignacion, because of the worde that Naboth the Iesraelite had spoken vnto him, & sayde: I wyl not geue the my fathers inheritance. And he laied him downe vpon his bed, and turned his face asyde, and ate no bred. Then Iesabel his wyfe came in to him and sayde vnto him: What is ſ ynatter, that thy sprete is so cōbred, and that thou eatest no bred? He sayde vnto her: I haue spokē vnto Naboth the Iesraelite, and sayde: Geue me thy vynyarde for money: or yf it please ſ, I wyl geue the another for it. But he sayde: I wyl not geue the my vynyarde.

Then sayde Iesabel his wyfe vnto him: What kingdom were in Israel, yf thou diddest it? Stonde vp, and eate bred, I wyl get the the vynyarde of Naboth the Iesraelite. And she wrote a letter vnder Achabs name, and sealed it with his signet, and sent it vnto ſ Elders and rulers in his cite, which dwelt aboute Naboth, and wrote thus in ſ letter: Proclame a fast, and set Naboth aboue in the people, and set two men of Belial before him, to testifye and saye: Thou hast blasphemed God and the kynge. And brynge him forth, and stone him to death.

And the Elders and rulers of his cyte, which dwelt in his cite, dyd as Iesabel had commaunded them, acordynge as she had wrytten in the letter that she sent vnto them and they proclaimed a fast, and caused Naboth to syt aboue amonge the people. Then came the two men of Belial, and stode before him, and testyfyed agaynst Naboth in ſ presence of the people, and sayde: Naboth hath blasphemed God and the kynge.

Then broughte they him out of the cite, and stoned him to death. And they sent Iesabel worde, sayenge: Naboth is stoned & put to death. Whā Iesabel herde that Naboth was stoned and deed, she sayde vnto Achab:

\* 3 Re. 13. e.

† Leui. 25. d. Num. 36. c.

¶ Vp, and take possession of the vynyarde of Naboth the Iesraelite, which he denyed to geue the for money: for Naboth lyueth no more but is deed. And whan Achab herde y Naboth was deed, he rose to go downe vnto the vynyarde of Naboth the Iesraelite, and to take possession of it.

But the worde of the LORDE came to Elias the Thesbite, and sayde: Get the vp, and go downe to mete Achab the kynge of Israel, which is at Samaria: beholde, he is in Naboths vynyarde, in to the which he is gone downe to take possession of it, and talke thou with him, and speake: Thus sayeth the LORDE: Thou hast slayne, and taken in possession. And thou shalt talke morouer vnto him, and saye: Thus sayeth the LORDE: \* Euen in the place where the dogges licked vp Naboths bloude, shall the dogges licke thy bloude also. And Achab sayde vnto Elias: Hast thou euer founde me thine enemye? He saide: Yee, I haue founde the, because thou art euen solde to do euell in the sighte of the LORDE. Beholde, † I wyll brynge mysfortune vpon the, and take awaye thy posterite, and wil rote out from Achab, euen him that maketh water agaynst the wall, and him that is shut vp and left behynde in Israel: and thy house wyll I make as the house of Ieroboam y sonne of Nebat, and as the house of Baesa the sonne of Ahia, because of y prouocation wherwith thou hast prouoked me vnto wrath, and made Israel to synne.

¶ And ouer Iesabel spake the LORDE also and sayde: ‡ The dogges shal deuoure Iesabel in y felde of Iesrael. § Who so of Achab dyeth in y cite, him shal the dogges eate vp: and who so dyeth in the felde, the foules vnder the heauen shall eate him vp. So cleane ¶ solde to do myschefe in y sighte of the LORDE hath no man bene, as Achab: for his Iesabel hath so disceaue him, and he maketh him selfe a greate abhominacion, that he goeth after Idols, acordige vnto all as dyd the Amorites, ¶ whom the LORDE expelled before the children of Israel.

But whan Achab herde these wordes, he rete his clothes, ¶ put a sack cloth on his body, ¶ fasted, and slepte in sack cloth, and wente aboute hanginge downe his heade. And the worde of the LORDE came to Elias the

Thesbite, ¶ sayde: Hast thou not sene how Achab humbleth him selfe before me? For so much now as he hūbleth him selfe in my sighte, I wil not brynge that plague whyle he lyueth: but by his sonnes life wil I brynge mysfortune vpon his house.

### The xxij. Chapter.

AND there passed ouer thre yeares, that ¶ there was no warre betwene the Sirians ¶ Israel. \*\* But in the thirde yeare wente Iosaphat the kynge of Iuda downe to the kynge of Israel. And the kynge of Israel sayde vnto his seruantes: Knowe ye not y Ramoth in Gilead is oures? and we syt styll, and take it not out of the hande of the kynge of Syria. And he sayde vnto Iosaphat: Wilt thou go with me to the battaill vnto Ramoth in Gilead? Iosaphat sayde vnto the kynge of Israel: I wyll be as thou, my people as thy people, and my horses as thy horses. And Iosaphat sayde vnto y kynge of Israel: † Axe this daye at the worde of the LORDE. Then the kynge of Israel gathered the prophetes aboute a ‡ foure hundreth men, and sayde vnto them: Shal I go vnto Ramoth in Gilead to fighte, or shal I let it alone? They sayde: Go vp, y LORDE shal delyuer it in to y kinges hande. But Iosaphat sayde: Is there not one prophet here more of y LORDE, that we maye axe at him?

The kinge of Israel saide vnto Iosaphat: ¶ Here is yet a man, one Micheas the sonne of Iemla, at whom we maye axe of the LORDE: but I hate him, for he prophecieth me no good, but euell. Iosaphat sayde: Let not the kynge saye so. Then called the kynge of Israel a chamberlayne, and sayde: Brynge hither soone Micheas the sonne of Iemla. As for the kynge of Israel and Iosaphat y kinge of Iuda, they sat ether of them vpon his seate, arayed in their garmentes in the place at y dore of the porte of Samaria, and all y prophetes prophecied before thē. And Sedechias the sonne of Cnaena had made him hornes of yron, and sayde: Thus sayeth the LORDE: With these shalt thou puszhe at y Syrians, tyll thou brynge them to naughte. And all the prophetes prophecied likewyse, and sayde: Go vp vnto Ramoth in Gilead, thou shalt prospere right well, ¶ the LORDE shal

\* 3 Re. 22. f. † 4 Re. 9. b. Osee 1. a. ‡ 4 Re. 9. b.  
§ 3 Re. 14. b. 15. f. 16. a. ¶ 1 Mac. 1. b.

¶ Nu. 21. d. \*\* 2 Par. 18. a. †† 3 Re. 23. a.  
2 Re. 2. a. and 21. a. ‡‡ 3 Re. 18. c.

delyuer it in to the kynges hande. And the messaunger that wente to call Micheas sayde vnto him: Beholde, The wordes of  $\text{ȝ}$  prophetes are with one acorde good before the kyng, let thy worde therefore be as their worde, and speake thou good also.

**C** Micheas sayde: As truly as the LORDE liueth, loke what the LORDE sayeth vnto me,  $\text{ȝ}$  wyl I speake. And whan he came to the kyng, the kyng sayde vnto him: Micheas, shal we go vnto Ramoth in Gilead to fight or shall we let it alone? He sayde vnto him: Yee, go vp, thou shalt prospere righte well, the LORDE shall geue it in to the kynges hande. But the kyng sayde vnto him agayne: I charge  $\text{ȝ}$  that thou saye no other thinge vnto me but the truth, in the name of  $\text{ȝ}$  LORDE. He sayde: I sawe all Israel scaured abrode vpon the mountaynes, as the shepe that haue no shepherde. And the LORDE saide: Haue these no lorde? Let euery one turne home agayne in peace. Then sayde  $\text{ȝ}$  kyng of Israel vnto Iosaphat: Tolde not I  $\text{ȝ}$  that he wolde prophecie me no good, but euell?

**D** He sayde: Heare now therfore the worde of the LORDE: \* I sawe the LORDE syt vpon his seate, and all the hoost of heauen stōdinge by him at his righte hande  $\tau$  at his lefte. And the LORDE saide: Who wil disceauē Achab to go vp,  $\tau$  fall at Ramoth in Gilead. And one sayde this, another that. Then wēte there forth a sprete,  $\tau$  stode before the LORDE, and sayde: I wyl disceauē him. The LORDE sayde vnto him: Wherwith? He sayde vnto him: I wyll go forth, and be a false sprete in the mouth of all his prophetes. He saide: Thou shalt disceauē him, and shalt be able: go forth and do so. Beholde now, the LORDE hath geuē a false sprete in  $\text{ȝ}$  mouth of all these thy prophetes, and the LORDE hath spoken euell ouer the. Then stepte forth Sedechias the sonne of Cnaena, and smote Micheas vpon the cheke, and sayde: What, is the sprete of the LORDE departed fro me, to speake with the? Micheas sayde: Beholde, thou shalt se it in  $\text{ȝ}$  daye, whan thou shalt go frō one chamberto another to hyde the.

**E** The kyng of Israel sayde: Take Micheas, and let him remayne with Amon the ruler of the cite, and with Ioas the kynges sonne, and saye: Thus sayeth the kyng: Put this man in preson, and fede him with bred and water

of trouble, tyll I come agayne in peace. Micheas sayde: Yf thou comest agayne in peace, then hath not the LORDE spoken thorow me. And he sayde: herken to all ye people.

So the kyng of Israel and Iosaphat  $\text{ȝ}$  kyng of Iuda wente vp vnto Ramoth in Gilead. And the kyng of Israel sayde vnto Iosaphat: Chaunge thy clothes, and come in to  $\text{ȝ}$  battayll in thine araie. The kyng of Israel chaunged his clothes also, and wēte in to the battayll. But the kyng of Siria commaunded the rulers of his charettes (of whom there were two and thirtie) and saide: Ye shal fight nether agaynst small ner greate, but onely agaynst the kyng of Israel. And whan the rulers of the charettes sawe Iosaphat, they thought it had bene the kyng of Israel, and fell vpon him with fightinge. But Iosaphat cried. So whan the rulers of the charettes sawe that it was not  $\text{ȝ}$  kyng of Israel, they turned back frō him.

A certayne man bended his bowe harde, and shott the kyng of Israel betwene the mawe and  $\text{ȝ}$  longes. And he sayde vnto his charetman: Turne thine hāde, and cary me out of the hoost, for I am wounded. And  $\text{ȝ}$  battayll was sore the same daie. And the kyng stode vpō his charet, agaynst the Syriās and dyed in the eueninge, and the bloude ranne from the wounde in to the myddes of the charet. And whan the Sonne wente downe there was a proclamacion made in the hoost, and sayde: Euery one gett him in to his cite, and to his countre. Thus the kyng dyed, and was broughte vnto Samaria, and they buryed him in Samaria. And whan they waszshed the charet in the pole of Samaria,  $\text{ȝ}$  dogges licked his bloude (but the harlottes waszshed him) acordinge to the worde of  $\text{ȝ}$  LORDE which he spake.

What more there is to saye of Achab,  $\tau$  all  $\text{ȝ}$  he dyd, and of the Yuery house which he buylded, beholde, it is wryten in the Cronicles of the kynges of Israel. So Achab slepte with his fathers, and his sonne Ahasia was kyng in his steade.

**F** And Iosaphat the sonne of Asa was kyng ouer Iuda in the fourth yeare of Achab kyng of Israel, and was fyue and thirtie yeare olde whan he was made kyng, and reigned fyue and twenty yeare at Ierusalē. His mothers

\* 2 Pa. 18. c.

† Eze. 14. b.

† 3 Reg. 21. c.

‡ 2 Par. 20. c.

name was Asuba ſ daughter of Silhi, and he walked in all the waye of his father Asa, & departed not there from. And he dyd that which was right in ſ sighte of the LORDE, yet put he not awaye ſ hie places, and ſ people offred and brent incēse yet vpon the hie places, and he had peace with the kyng of Israel.

What more there is to saye of Iosaphat and the mighte that he exercised, and how he fought, beholde, it is wrytten in the Cronicles of the kynges of Iuda. \* He put out of the

\* 3 Reg. 15. b.

loude also the whoremongers that yet were lefte, which remayned ouer in the tyme of his father Asa. And at that tyme there were no kynges in Edom. And Iosaphat had caused to make shippes vpon the See, which shulde go to fetch golde in Ophir, but they wente not: for they were broken at Ezeon Gaber. At that tyme sayde Ahasia the sonne of Achab vnto Iosaphat: Let my seruantes passe with thy seruantes in the shippes. But Iosaphat wolde not. And Iosaphat slepte with his fathers, and was buried in ſ cite of Dauid. And Ioram his sonne was kyng in his steade.

The ende of the thirde boke of the kynges.

## The fourth boke of the kynges.

What this boke conteyneth.

### Chap. I.

Of the reigne of Ochosis (otherwyse called Ahasia) and of Ioram his brother and how the fyre cōsumed the two captaynes with their men.

### Chap. II.

Elias is taken vp in a fyrie charet. Eliseus receaueth the sprete of Elias, maketh the bytter water swete, and curseth the mysnurtoured children.

### Chap. III.

Of Ioram and Iosaphat, and of their warre, & what Eliseus saide vnto them.

### Chap. IIII.

Eliseus helpeth the womā that was in dett, and for another woman which had no children, he optayneth one of God: which childe beyng deed he rayseth vp agayne.

### Chap. V.

Naaman the chefe captayne of Siria is censed from his leprosy, and Gehasi Eliseus seruauant is made leporous.

### Chap. VI.

The yron swymmeth in the water. The kyng of Siria fighteth agaynst Israel. His seruantes which go aboute to take Eliseus, are smytten with byndnes. A greate hunger in Samaria.

### Chap. VII.

Of the foure lepers which came in to the tentes of the Syrians, and how vytayles beganne to be good chepe

### Chap. VIII.

Of the seuen yeare dert. Benadab is sick, and axeth counsell at Eliseus. Of Ochosis the sonne of Ioram.

### Chap. IX.

Of Iehu, how he was anoynted kinge ouer Israel, and how he roted out the house of Achab and of Iesabel.

### Chap. X.

The heades of Achabs seuentie sonnes are broughte vnto Iehu. Of Ochosis brethren. Iehu slayeth Baal prestes.



## Chap. XI.

Atalia destroyeth all the kynges sede, saue Ioas which escapeth, and is made kyng by Ioiada the prest.

## Chap. XII.

Ioas ruleth well whyle Ioiada is alyue, but euell after his death.

## Chap. XIII.

Of the kynges Ioachias, Ioas & Ieroboam, and how the deed that was layed in Eliseus graue, reuyued.

## Chap. XIII.

Of Ioas, Amasias, Ieroboam and Azarias.

## Chap. XV.

Of Azarias the Leper, and of his sonne Ionathas. Of Zacharias the kyng of Israel. Of Sellum, Manahem, Pacea, Romelia. And how Teglatphalasser cōquereth the cities of Iuda.

## Chap. XVI.

Of Achas, Resin, and Ezechias.

## Chap. XVII.

Of Osea, how Salmanasar came vpon him, and conquered, and caried the people awaye captiue. And how God punyshed those that came in their steade.

## Chap. XVIII.

Of the good kyng Ezechias, & how Sennacherib troubleth him.

## Chap. XIX.

Ezechias sendeth vnto Esay, which comforteth him. God defendeth Ezechias, & delyuereth him.

## Chap. XX.

Ezechias is deed sick, but Esay at the commaundement of the LORDE, promyseth him to lyue yet fyftene yere.

## Chap. XXI.

Of the reigne of the vngodly kyng Manasses, how he lyued and how he dyed. Of his sonne Amon.

## Chap. XXII.

Of the reigne of that noble & vertuous kyng Iosias, and of his goodly actes.

## Chap. XXIII.

How Iosias caused the boke of the couenaūt to be red vnto all the people, and setteth vp the true honoure of God againe. Of Ioachas his sonne.

## Chap. XXIII.

How Nabuchodonosor cōmeth vpon kyng Ioachim, and carieth awaye ioachim his sonne vnto Babilon.

## Chap. XXV.

Nabuchodonosor layeth sege to Ierusalē, wynneth it, setteth fyre on it, and caryeth awaye the kyng and the people presoners vnto Babilon.

## The fyrst Chapter.

**A** HASIA the sonne off Achab was kyng ouer Israel at Samaria in ƿ seuententh yere of Iosaphat kige of Iuda, & reigned ouer Israel two yeaues, & dyd ƿ which was euell in ƿ sight of the LORDE, and walked in the waye of his father and of his mother, & in the waie of Ieroboam ƿ soune of Nebat, which made Israel for to synne. And serued Baal, and worshipped him, and displeased the LORDE God of Israel, euē as his father dyd. The Moabites also fell awaye from Israel, whan Achab was deed.

And Ochiasias fell thorow ƿ grate in his chāber at Samaria, and was deed sicke, and sent messaungers, and sayde vnto them: Go youre waye, and axe counsell at Beelzebub

the god of Ekron, whether I shall recouer from this sicknesse. But the angell of ƿ LORDE sayde vnto Elias the Theszbite: Vp, & go mete the messaungers of the kyng of Samaria, and saie vnto them: Is there no God in Israel, that ye go to axe counsell at ƿ god of Ekron? Therefore thus sayeth the LORDE: Thou shalt not come from the bed wheron thou lvest, but shalt dye the death.

And Elias wente his waye. And whā ƿ messaungers came to Ochosias agayne, he sayde vnto thē: Why come ye agayne? They sayde vnto him: There came vp a man in oure waye, and sayde vnto vs: Go againe to the kinge that hath sent you, and saye vnto him: Thus saith the LORDE: Is there no God in Israel, ƿ thou sendest to axe coucel at Beelzebub ƿ god of Ekrō? Therefore shalt

thou not come from y bed wheron thou lvest, but shalt dye the death. He sayde vnto them: What maner of man was it that mett you, and sayde this vnto you? They sayde vnto him: He had a rough heer vpon him, and a letheren gyrdell aboute his loynes. He sayde: It is Elias the Theszbite.

And he sent vnto him a captayne ouer fyfye, with the same fyfye. And whan he came vnto him, beholde, he sat aboue vpon the moit. He sayde vnto him: Thou mā of God, the kynges sayeth: Thou shalt come downe. Elias answered the captayne ouer fyfye, and sayde vnto him: Yf I be a man of God, the fyre fall downe then from heauen, and cōsume the and thy fyfye. \*Then fell there fire from heauen, and consumed him and his fyfye. And agayne he sent another captayne ouer fyfye vnto him, with his fyfye, which answered, and sayde vnto him: Thou man of God, thus sayeth the kynges: Come downe in all the haist. Elias answered, and saide: Yf I be a mā of God, y fire fall downe from heauen, and consume the and thy fyfye. Then fell the fyre of God from heauen, and consumed him, and his fyfye. Agayne, he sent vnto him the thirde captayne ouer fyfye, with his fyfye.

Now whan he came to him, he kneled to Elias, and besought him, and sayde vnto him: Thou man of God, let my soule and y soules of thy seruantes these fyfye, be somewhat worth in thy syghte. Beholde, the fyre fell downe from heauen, and hath consumed the fyrst two captaynes ouer fyfye with their fyfyes. But now let my soule be somewhat worth in thy sighte. Then saide the angel of the LORDE vnto Elias: Go downe with him, and feare him not. And he gatt him vp, and wente downe with him vnto y kynges.

And he sayde vnto him: Thus saith the LORDE: Because thou hast sent forth messaungers, and caused to axe counsell at Beelzebub the god of Ekron, as though there were no God in Israel to axe coucell at his worde, therefore shalt thou not come from the bed wheron thou hast layed the, but shalt dye y death. So he dyed, acordynge to the worde of the LORDE which Elias sayde. And Ioram (his brother) was kyng in his steade in the seconde yere of Ioram the sonne of Iosaphat kyng of Iuda: for he had no sonne.

What more there is to saye of Ochosias,

what he dyd, beholde, it is wrytē in the Cronicles of the kynges of Israel.

The ij. Chapter.

WHAN the LORDE was mynded to take vp Elias in the tempest, Elias and Eliseus wente from Gilgall. And Elias sayde to Eliseus: Tary thou here I praye the, for the LORDE hath sent me vnto Bethel. But Eliseus sayde: As truly as the LORDE liueth, and as truly as thy soule lyueth, I wyl not forsake the. And whan they came downe vnto Bethel, the prophetes children that were at Bethel, wete forth to Eliseus, and sayde vnto him: Knowest thou not, that the LORDE wyl take thy lorde awaye from thy heade this daye? He saide: I knowe it well, holde ye youre peace.

And Elias sayde vnto him: Eliseus, tary thou here I praye the, for the LORDE hath sent me vnto Iericho. Neuerthesse he sayde: as truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyl not forsake the.

And whan they came vnto Iericho, the prophetes children which were at Iericho, stepte forth to Eliseus and sayde vnto him: Knowest thou not that the LORDE wyl take thy lorde awaye from thy heade this daie? He sayde: I knowe it well, holde ye youre peace. And Elias sayde vnto him: I praie the tary here, for y LORDE hath sent me vnto Iordane. But he sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I wil not forsake the. And they wente both together. But fyfye men of y prophetes children wete forth, and stode ouer agaynst the a farre of: but they both stode by Iordane. Then toke Elias his cloke, and wrapped it together, and smote the water, which deuoyd it selfe on both the sydes, so that they wete dry shod thorow it. And whan they were come ouer, Elias sayde vnto Eliseus: Axe what I shall do for the, afore I be taken awaye from the. Eliseus saide: That thy sprete maye be vpō me to speake twyse as moch.

He sayde: Thou hast desyred an harde thinge: neuerthes yf thou shalt se me whā I am taken awaye from the, it shal be so: Yf no, the shal it not be. And as they were goinge together, and he talked, there came a fyrie charet with horses of fyre, and parted the both asunder. †And so wente Elias vp

\* Luc 9. f.

† Eccli. 48. a.

to heauen in the storme. But Eliseus sawe it, & cryed: My father, my father, the charetman of Israel and his horsmē. And he sawe him nomore.

And he toke holde of his clothes, and rente them in two peces, and toke vp Elias cloke that was fallen from him, and turned backe, and stode by the shore of Iordane, and toke the same cloke of Elias which was fallen from him, and smote it in the water, and saide: Where is now the LORDE God of Elias? And he smote it in to the water, and then parted it asunder on both the sydes, and Eliseus wente thorow.

**D** And whan the prophetes children which were at Iericho ouer agaynst him, sawe him, they sayde: The sprete of Elias resteth vpō Eliseus, and so they wēte forth to mete him, and worshipped him to the grounde, and sayde vnto him: Beholde, there are fiftye valeaunt mē amonge thy seruantes, let them go and seke thy lorde, peraduenture the sprete of the LORDE hath taken him, and cast him vpon some mountaine or in some valley. But he saide: Sende them not. Neuertheles they constrayned him, tyll he was ashamed, and sayde: Let them go. And they sent fiftye men, which soughte him thre dayes: but they founde him not, and came agayne vnto him. And he abode at Iericho, and sayde vnto them: Tolde not I you, that ye shulde not go? And the men of the cite sayde vnto Eliseus: Beholde, there is good dwellynge in this cite, as my lorde seyth, but the water is euell, and the londe vnfrutefull.

**E** He sayde: Bring me hither a new vessell, & put salt in it. And they broughte it him. Then wēte he forth vnto the well of water, and cast the salt therin, & sayde: Thus sayeth the LORDE: I haue healed this water: from hence forth shal there no deed ner vnfrutefulnes come of it. So the water was healed vnto this daye, accordinge to the worde of Eliseus which he spake.

And he wēte vp towarde Bethel. And as he was goynge vp by the waye, there came litle boyes out of the cite, and mocked him, & sayde: Come vp here thou balde heade, come vp here thou balde heade. And he turned him aboute. And whā he sawe them, he cursed them in the name of the LORDE. Then came there two Beeres out of the wod,

and rente two and fortye of the children. From thence wēte he vp vnto mount Carmel, and from it turned he backe to Samaria.

### The iij. Chapter.

**I**ORAM the sonne of Achab was kynge **A** ouer Israel at Samaria in *ƿ* eighteenth yere of Iosaphat kynge of Iuda, & reigned xij. yeaues, & dyd *ƿ* which was euell in *ƿ* sighte of *ƿ* LORDE, but not as his father & his mother: for he put awaye *ƿ* pilers of Baal, which his father caused to make. Neuertheles he cleued vnto *ƿ* synnes of Ieroboā *ƿ* sonne of Nebat, which made Israel for to synne, & departed not there frō.

Mesa *ƿ* kynge of the Moabites had many shepe, & payed tribute vnto the kynge of Israel with the woll of an hundreth thousande lābes, & of an hidreth thousande rāmes. \*But whan Achab was deed, the kynge of *ƿ* Moabites fell awaye frō the kynge of Israel. At *ƿ* same tyme wēte kynge Ioram frō Samaria, & mustered all Israel, & sent vnto Iosaphat kynge of Iuda, sayenge: The kynge of the Moabites is fallen awaye fro me, come thou with me to fighte agaynst *ƿ* Moabites. He sayde: I wil come vp, *†* I am euen as thou, and my people as thy people, and my horses as thy horses. And sayde morouer: Which waye wil we go vp? He sayde: by the waye in the wylder-nesse of Edom.

So the kynge of Israel, the kynge of Iuda, **B** & the kynge of Edom wente forth. And whan they had gone aboute seuē dayes iourney, *ƿ* hoost & the catell *ƿ* were amonge thē had no water. Then sayde the kynge of Israel: Alas, the LORDE hath called these thre kynges, to delyuer thē in to the hande of the Moabites. But Iosaphat sayde: *†* Is here no prophet of *ƿ* LORDE, *ƿ* we maye axe coucell at *ƿ* LORDE by him? Then answered one of *ƿ* kynge of Israels seruantes, & saide: Here is Eliseus *ƿ* sonne of Saphat, which poured water vpon Elias handes. Iosaphat sayde: The worde of *ƿ* LORDE is with him. So the kynge of Israel & Iosaphat, and *ƿ* kynge of Edom wente downe vnto him.

But Eliseus sayde vnto the kynge of Israel: **C** What hast thou to do with me? go to the prophetes of thy father & to thy mothers prophetes. The kinge of Israel saide vnto him: No, for *ƿ* LORDE hath called these thre

\* 4 Re. 1. a. † 3 Re. 22. a

† 3 Re. 22. a.

kynges, to delyuer them in to the handes of the Moabites. Eliseus sayde: As truly as the LORDE Zebaoth lyueth, before whom I stode, yf I regarded not Iosaphat the kyng of Iuda, I wolde not regarde the, ner set oughte by y. So bringe me now a mynstrell. And whan the mynstrell played vpō the instrument, the hande of the LORDE came vpō him. And he sayde: Thus sayeth the LORDE: Make pittes by this broke. For thus sayeth the LORDE: Ye shal se nether wynde ner rayne, yet shall the broke be full of water, that ye and youre housholdes ⁊ youre catell maie drynke. Yee and that is but a small thinge in the sighte of the LORDE. And the Moabites shal he delyuer in to youre handes, so y ye shal smyte all the stronge cities, and all y chosen cities \* ⁊ shal fell downe all the good trees, and stoppe all the welles of water and all the good felde shall ye make waist with stones.

On the morow, whan the meatofferynge is offered, beholde, there came water y waye from Edom, and fylled y londe with water. But whan the Moabites herde, y the kynges came vp to fighte agaynst thē, they called all y harnessed men, ⁊ their rulers, ⁊ stode on y border. And whan they rose early in y mornynge, ⁊ the Sonne wēte vp vpon y water, the Moabites thoughte the water ouer agaynst thē to be euē as reed as bloude, ⁊ they sayde: It is bloude, y kynges haue destroyed them selues with the swerde, ⁊ one hath smytten another. Now Moab get the vp to the spoyles. But whan they came to the tentes of Israel, the Israelites gat vp, ⁊ smote the Moabites, ⁊ they fled before them.

Neuertheles they came in, ⁊ smote Moab, ⁊ brake downe the cities, ⁊ euery one cast his stone vpon all the good felde, and made them full, and stopped all y welles of water, and felled downe all the good trees, tyll there remayned but the stones in the brickwall, and they compased them aboute with slynges, and smote them.

But whā the kyng of y Moabites sawe y the battayll was to strōge for him, he toke to him seuen C. men, which drue y swerde, to fall vpon the kyng of Edom: neuertheles they were not able. Then toke he his first sonne, which shulde haue bene kyng in his steade, and offred him for a burntofferynge

vpon the wall. Then came there a greate wrath ouer Israel, that they departed from him, and turned agayne in to their londe.

### The iiii. Chapter.

AND there cried a woman amōge the wyues of the prophetes children vnto Eliseus, and sayde: Thy seruauit my husbāde is deed, and thou knowest that thy seruauit feared the LORDE. Now commeth the man that he was detter vnto, and wyll take awaye both my children to be bonde seruauantes. Eliseus sayde vnto her: What shal I do for the? Tell me, what hast thou in the house? She sayde: Thy handmayden hath nothinge in the house but a pitcher with oyle. He sayde: Go thy waye, borowe without of all thy neighboures emptye vessels, ⁊ that not a fewe, and go in, and shut y dore behynde the with thy sonnes, and poure of it in to all y vessels: ⁊ whan thou hast fylled them, delyuer them forth.

She wente, and shut the dore vnto her with hir sonnes, which broughte her the vessels, and so she poured in. And whan the vessels were full, she sayde vnto hir sonne: Brynge me yet one vessell. He sayde vnto her: There is not one vessell more here. Then stode y oyle styll. And she sent, and tolde the man of God. He sayde: Go thy waye, sell the oyle, and paye the creditour: but lyue thou and thy sonnes of the resydue.

And it fortunēd at y same tyme, that Eliseus wente vnto Sunem. And there was a riche woman, which helde him to eate with her: ⁊ as he passed oft thorow y waye, he wēte in vnto her: ⁊ ate with her. And she sayde vnto hir huszbande: Beholde, I perceaue that this is an holy man of God, which goeth euer thorow this waye, let vs make hi a litle chamber of boordes, ⁊ set a bed, a table, a stole ⁊ a candelsticke therin, that whan he commeth vnto vs, he maye resorte thither.

And it fortunēd vpon a tyme, that he came in, ⁊ layed him downe in the chamber, ⁊ slepte therin. And he saide vnto Gehasi his childe: Call this womā of Sunem. And whā he had called her, she stode before him. He sayde vnto him: Speake thou vnto her, beholde, thou hast mynistrēd vnto vs in all these thinges, what shal I do for the? Hast thou eny matter to be spoken for to the kyng, or to the chefe captayne of the hoost? She sayde: I dwell

\* Deu. 20. c.



amonge my people. He sayde: What hast thou then to do? Gehasi sayde: Alas, she hath no sonne, and hir husbāde is olde. He sayde: Call her. And whā he had called her, she stode at the dore. And he sayde: \*Aboute this tyme yf ſ̄ frute can lyue, thou shalt embrace a sonne. She sayde: Alas, no my lorde, thou man of God, lye not vnto thy handmayden. And the woman conceaued, and bare a sonne aboute the same tyme, whā the frute coulde lyue, acordynge as Eliseus had sayde vnto her.

Ⓒ But whan ſ̄ childe was growne, it fortunēd, ſ̄ he wente forth to his father vnto the reapers, and sayde vnto his father: Oh my heade, my heade. He saide vnto his seruāūt: Bringē him to his mother. And he toke him, and broughte him to his mother: and she set him vpon hir lappe vntyll ſ̄ noone daye, and thē he dyed. And she wente vp, and layed him vpō the bed of the man of God, and shut the dore, and wēte forth, and called hir huszbande, and sayde vnto him: Take me one of the seruāutes, and an Asse, I wyl go quykly vnto the man of God, and come agayne. He sayde: Why wilt thou go vnto him? To daye is it nether new moone ner Sabbath. She sayde: Well. And she saddled the asse, and sayde to the yongman: dryue forth, and kepe me not bak with rydinge, and do as I byd the.

So she wente, and came to the man of God vnto mount Carmell. Whā the man of God sawe her ouer agaynst him, he sayde vnto his childe Gehasi: Beholde, the Sunamitisse is there, runne now and mete her, and axe her yf it go well with her, and hir huszbande and hir sonne. She sayde: Well. But whan she came to the man of God vpon ſ̄ mount, she helde him by his fete. And Gehasi stepte to her, to put her awaye. But ſ̄ man of God sayde: Let her alone, for hir soule is in heuynes, and the LORDE hath hyd it fro me, and not shewed it me. She sayde: Whan desyred I a sonne of my lorde? Sayde I not, ſ̄ thou shuldest not mocke me?

Ⓓ He sayde vnto Gehasi: Girde vp thy loynes, and take my staffe in thy hande, and go thy waye. †Yf eny man mete the, salute him not: and yf eny man salute the, thanke him not, and laye thou my staffe vpon ſ̄ childes face. But the childes mother sayde: As truly as the LORDE lyueth, and as truly as

thy soule lyueth, I wyll not leaue the. Then gat he vp, and wente after her. As for Gehasi, he wente before them, and layed the staffe vpon the childes face, but there was nether voyce ner felynge. And he wente agayne to mete him, and shewed him, and sayde: The childe is not rysen vp.

And whan Eliseus came in to the house, beholde, ſ̄ childe laye deed vpō his bed. And he wēte in, and shut the dore on thē both, and made his prayer vnto the LORDE, and wente vp, and layed him selfe vpon the childe, and layed his mouth vpon the childes mouth, and his eyes vpon his eyes, and his handes vpon his handes, and so stretched him selfe forth vpon him, so ſ̄ the childes body was warme. And he rose vp, and wente in to the house once hither and thither, and wente vp, and layed him selfe a longe vpon him. Then neded the childe seuē tymes, and afterwarde the childe opened his eyes. And he cried vpon Gehasi, and sayde: Call the Sunamitisse. And whan he had called her, she came in vnto him. He sayde: Take there thy sonne. Then came she, and fell at his fete, and worshipped vnto the grounde, and toke hir sonne, and wente forth.

Ⓔ But whā Eliseus came againe vnto Gilgal, there was a dert in the londe, and the prophetes children dwelt before him, and he sayde vnto his seruāūt: Set on a greate pot, and make potage for the children of the prophetes. Then wente there one in to the fælde, to gather herbes, and founde a Cucumbers stalke, and gathered wyld Cucumbers therof his cotefull. And whan he came, he chopped it small for potage to the pott, for they knewe it not. And whā they poured it forth for the mē to eate, and they ate of ſ̄ potage, they cried and sayde: O thou man of God, death is in the pot: for they mighte not eate it. Neuertheles he sayde: Brynge meel hither. And he put it in the pot, and sayde: Poure it out for the people, that they maye eate. And then was it not bytter in the pot.

There came a man from Baal Salisa, and broughte the man of God bred of the first frutes, namely twentye barleye loaues, and new corne in his garment. But he sayde: Geue it vnto ſ̄ people, that they maye eate. His mynister sayde: †How shall I geue an hūdreth men of this? He sayde: Geue it vnto the people, that they maye eate. For thus sayeth

\* Gen. 18. b.

† Luc. 10. a.

† Ioh. 6. a.

the LORDE: They shal eate, and there shall be lefte ouer. And he set it before them, so that they ate, and there lefte ouer, accordinge to þy worde of the LORDE.

The b. Chapter.

**N**AAMAN the chefe captayne of the kyng of Syria, was an excellēt mā in the sighte of his lorde, and moch set by (for thorow him the LORDE gaue health vnto Syria) and he was a mightie man, but a leper. And there had men of warre fallen out of Syria, and caried awaye a litle damsel out of the londe of Israel: the same was in seruyce with Naamās wife, and sayde vnto hir mas-tresse: O that my master were with the prophet at Samaria, he wolde heale him from his leprosy.

Then wente he in to his lorde, and tolde him, and sayde: Thus and thus hath the damsel of the londe of Israel spoken. The kyng of Syria sayde: Go thy waye then, & I wil wrytte a letter vnto the kyng of Israel.

**B** And he wente, and toke with him ten hundred weighte of syluer, and sixe thousande gulden, & ten change of rayment, & broughte the letter vnto the kyng of Israel, with these wordes:

When this letter commeth vnto the, beholde, thou shalt vnderstonde þy I haue sent my seruauant Naaman vnto the, that thou mayest heale him of his leprosy.

And when the kyng of Israel red the letter, he rente his clothes, & sayde: Am I God then, that I can kyll and quykē agayne, þy he sendeth vnto me, to heale the man fro his leprosy? Considre and se, how he seketh an occasion vnto me.

When Eliseus the man of God herde, þy the kyng of Israel had rente his clothes, he sent vnto him, sayenge: Why hast thou rente thy clothes? Let him come to me, that he maye knowe, þy there is a prophet in Israel.

**C** So Naaman came with horses and charettes, and helde still at the dore of Eliseus house. Then sent Eliseus a messaunger vnto him, sayenge: Go thy waye, and waszshe the seven tymes in Iordane, so shal thy flesh be restored the agayne, & be censed. Then was Naaman wroth, & wente his waye, & sayde: I thoughte he shulde haue come forth vnto me, & to haue stōde here & to haue called vpō the name of

the LORDE his God, & to haue touched the place with his hande, & so to haue put awaye the leprosy. Are not þy waters of Amara and Pharphar at Damascon better then all the waters in Israel, þy I might waszshe me therin & be cleded? and he turned him, and wētē his waye in displeasure. Then his seruauentes gat thē to him, and sayde: Father, yf the prophet had cōmaunded the eny greate thinge, shuldest thou not haue done it? moch more thē yf he saye vnto the: Waszshe the, & thou shalt be cleane. Then wētē he downe, & waszshed him selfe in Iordane seuē tymes (as the man of God sayde) & his flesh was restored him agayne, euen as the flesh of a yonge childe \* and he was censed.

And he turned agayne to þy man of God **D** with all his armye. And whan he came in, he stode before him, and sayde: Beholde, I knowe that in all londes there is no God, but in Israel. Take now therfore this blessinge I praye the of thy seruauant. Neuertheles he sayde: †As truly as the LORDE lyueth, before whom I stonde, I wil not take it. And he wolde nedes haue him to take it, but he wolde not. Then sayde Naaman: Mighte there not a burthē of this earth be geuē vnto thy seruauant, as moch as two Mules maye beare? For thy seruauant wyll nomore do sacrifice and offer burntofferynges vnto other goddes, but vnto the LORDE, That the LORDE maye be gracious vnto thy seruauant, yf I worshippe in the house of Rimmon, whā my lorde goeth there in to þy house to worshippe, & leaneth vpon my hande. He sayde vnto him: Go thy waye in peace.

And as he was gone from him a felde bredth in the londe, Gehasi the seruauant of Eliseus þy man of God thoughte: beholde, my lorde hath spared Naamā this Syrian, so that he hath not taken from him þy which he broughte: As truly as þy LORDE lyueth, I wil rūne after him, & take somthinge of him.

**E** So Gehasi folowed Naaman. And whā Naaman sawe þy he ranne after him, he lighte downe from the charet to mete him, & sayde: Are all thinges well? He sayde: Yee. But my lorde hath sent me, & caused to saye vnto the: Beholde, there are now come to me fro mount Ephraim two yonge men of the prophetes childrē, geue them a talēte of siluer (I praye the) & two change of rayment. Naamā

\* Luc. 4. c.

† 3 Re. 13. b. Dan. 5. d.

saide: Go to, take two talētes. And he cōpelled him, ⁊ bande two talentes in two bagges, and two chaunge of rayment, and delyuered it vnto two of his seruantes, which bare it before him. And whan he came in ſ̄ darcke, he toke it from their handes, ⁊ layed it a syde in the house, ⁊ let the men go.

And whan they were gone their waye, he stode before his lorde. And Eliseus sayde vnto him: Whence comest thou Gehazi? He sayde: Thy seruaunt wente nether hither ner thither. But he sayde vnto him: Wente not my hert with the, whan the man turned backe from his charet to mete the? Now thou hast takē the syluer ⁊ the rayment, olyue trees, vynyardes, shepe, oxen, seruantes ⁊ maydens. But the leprosy of Naaman shal cleue vnto the ⁊ to thy sede for euer. \*Then wēte he forth from him leporous as snowe.

#### The vi. Chapter.

**T**HE children of ſ̄ prophetes sayde vnto Eliseus: Beholde, the place where we dwell before ſ̄, is to narrow for vs, let vs go vnto Iordane, ⁊ euery one fetch tymbre there, ſ̄ we maye there buylde vs a place to dwell in. He saide: Go youre waye. And one sayde: Go to then, ⁊ come with thy seruantes. He sayde: I wil go with you. And he wēte with them. And whan they came to Iordane, they hewed downe tymbre. And as one was fellynge downe a tre, the yron fell in to the water, and he cried and sayde: Alas my lorde, ⁊ it is burowed. But the man of God sayde: Where fell it in? And whan he had shewed him the place, he cut downe a sticke, and thrust it in there. Then swāme the yron. And he sayde: Take it vp. So he put forth his hande, and toke it.

**B** And the kyng of Syria warred agaynst Israel, and toke counsell at his seruantes, and sayde: There ⁊ there will we lye. But the man of God sent to ſ̄ kyng of Israel, sayenge: Bewarre ſ̄ thou go not vnto that place, for the Syrians rest there. So the kyng of Israel sent vnto ſ̄ place wherof ſ̄ man of God tolde him, ⁊ kepte it, ⁊ helde watch there, ⁊ dyd that not once or twyse only.

**C** Thē was ſ̄ kyng of Syrias herte vexed therefore, and called his seruantes, and sayde vnto them: Wyll ye not tell me, which of oure men is fled vnto the kyng of Israel?

Then sayde one of his seruantes: Not so my lorde O kyng, but Eliseus the prophet in Israel telleth the kyng of Israel all that thou speakest in thy chamber where thou lyst. He sayde: Go youre waye thē and loke where he is, that I maye sende, and cause him be fetched. And they shewed him and sayde: Beholde, he is at Dothan. Thē sent he thither horses ⁊ charettes, ⁊ a greate power. And whā they came thither by nighte, they compassed the cite aboute. And the mynister of the mā of God arose early to get him vp. And as he wēte forth, beholde, there laye an hoost of men aboute ſ̄ cite with horses and charettes.

Then saide his childe vnto him: Alas syr, how wyll we now do? He sayde: †Feare not, for there are mo of them ſ̄ are with vs, then of those that are with them. And Eliseus prayed ⁊ sayde: **LORDE** open his eyes, ſ̄ he maye se. Then the **LORDE** opened ſ̄ childes eyes, ſ̄ he sawe, ⁊ beholde, ſ̄ mount was full of fyrie horses ⁊ charettes rōude aboute Eliseus. And whā they came downe vnto him, Eliseus made his prayer, ⁊ sayde: **LORDE** smyte this people with blyndnes. †And he smote thē with blyndnes accordinge to the worde of Eliseus. And Eliseus saide vnto them: This is not ſ̄ waye nor the cite, folowe me, I wil brynge you to the man whom ye seke. And he broughte them vnto Samaria.

And whan they came to Samaria, Eliseus sayde: **LORDE** open these mens eyes, ſ̄ they maye se. And the **LORDE** opened their eyes, ſ̄ they sawe, ⁊ beholde, they were in the myddes of Samaria. And whan the kyng of Israel sawe them, he saide vnto Eliseus: My father, shal I smyte thē? He saide: Thou shalt not smyte thē: loke whom thou takest with thy swerde and bowe, smyte those. Set bred and water before them, that they maye eate and drynke, and let them departe vnto their lorde. Thē was there a greate dyner prepared. And whan they had eaten and drunken, he let them go to departe vnto their lorde. From that tyme forth came the men of warre of the Syrians nomore in to the londe of Israel.

After this it fortuneth, that Benadab the kyng of Syria gathered all his hoost, and wēte vp, ⁊ layed sege vnto Samaria: ⁊ there



was a greate derth at Samaria. But they layed sege to the cite so longe, tyll an Asses heade was worth foure score syluer pēs, and the fourth parte of a \*Cab of doues donge worth fyue syluer pens. And whan the kyng of Israel wente vnto the wall, a woman cried vnto him and sayde: Helpe me my lorde O kyng. He sayde: Yf the LORDE helpe the not, wherwith shal I helpe the? with fy barne or with the wyne presse? And the kyng sayde vnto her: What ayleth y? She sayde: This woman sayde vnto me: Geue vs thy sonne, that we maye eate him, tomorrow wyll we eate my sonne. So we sod my sonne, & haue eaten him, and I sayde vnto her on fy thirde daye: Geue vs thy sonne and let vs eate him, but she hath hyd him awaye.

Whan the kyng herde the womans wordes, he rente his clothes, whyle he was goynge to the wall. Thē sawe all the people, that he had a sack cloth vnder vpon his body. And he sayde: † God do this and that vnto me, yf the heade of Eliseus the sonne of Saphat shal this daye stonde vpon him. As for Eliseus, he sat in his house, & the Elders sat by him. And he sent a man before him, but or euer the messaunger came to him, he sayde vnto fy Elders: Haue ye not sene how this childe of murthure hath sent hither, to take awaye my heade? Take hede, whan the messaunger cometh, y ye holde him at the dore. Beholde, fy noyse of his lordes fete foloweth him. Whyle he was thus talkynge with them, beholde, fy messaunger came to him, & sayde: Beholde, this euell cometh of fy LORDE, and what more shal I loke for of the LORDE?

### The viij. Chapter.

ELISEUS sayde: Heare the worde of the LORDE. Thus sayeth the LORDE: † Tomorrow aboute this tyme shal a buszshel of fyne meel be solde for one Sycele, and two buszshels of barley for one Sycele vnder the porte of Samaria. Then a knyghte (vpon whose hande the kyng leaned) answered the mā of God, and sayde: And though the LORDE made wyndowes in heauē, how coulde soch a thinge come to passe? He saide: Beholde, thou shalt se it with thine eyes, & shalt not eate thereof.

And there were foure leporous men at fy dore before the porte, and one sayde vnto

another: Why tary we here whyle we dye? Though we thoughte to come in to the cite, yet is there derth in fy cite, and there shulde we be fayne to dye. And yf we tary here, we must dye also. Let vs go now, and flye vnto the hoost of the Syrians. Yf they let vs lyue, we shall lyue: yf they slaye vs, then are we deed. And so they gat them vp early, to come vnto the hoost of the Syrians. And whan they came to the vttemost ende of fy tentes, beholde, there was no body.

§ For the LORDE had made the Syrians to heare a noyse of horses, charettes, and of a mightie greate hoost, so that they sayde one to another amonge thē selues: Beholde, the kyng of Israel hath hyred the kyng of the Hethites, and the kyng of the Egipcians agaynst vs, to come vpō vs. And they gat them vp, and fled early in the twylyght, and lefte their bothes, and horses and Asses in the tentes as they stode, & fled euery man where he mighte saue his life.

Now whan the lepers came to the place of the tentes, they wente in to the tentes, ate and dronke, and toke syluer, golde and rayment, and wente and hyd it: & came agayne & entred in to another tent, and toke therout, and wente and hyd it. But one of them saide vnto another: Let vs not do thus, this daye is a daye of good tidynges. Yf we kepe this secrete and byde tyll the lighte mornynge, oure trespace wyl be founde out. Let vs go now therfore, that we maye come, & tell the kynges house.

And whan they came, they cried at the porte of the cite, and tolde them, and sayde: We came to the tentes of the Sirians, and beholde, there is no mā there, nether yet eny mans voyce, but horses and asses bounde, and the bothes as they stonde. Then cried fy porters and tolde it within in fy kynges house. And the kyng arose in the nighte, & sayde vnto his seruantes: I will tell you how fy Syrians deale with vs: they knowe y we suffer hunger, and are gone out of the tētes, to hyde them selues in the felde, and thynke thus: whan they go out of the cite, we wyll take them alyue, & come in to the cite. Then answered one of his seruantes, and sayde: Let vs take the fyue horses that remayne, which yet are lefte in the cite (beholde, these are left therein for all fy multitude in

\* A Cab is a certayne measure. † 3 Re. 19. a. and 20. b.

‡ 4 Re. 7. d. § 2 Mac. 5. a. Esa. 13. a.



Israel, which is destroyed) let vs sende these and se. Thē toke they two charettes with y horses. And the kynge sent them vnto the tentes of the Syrians, and sayde: Go youre waye and se.

**D** And when they wente after thē vnto Iordane, beholde, the waye laye full of garments and vessels, which the Syrians had cast from thē, whyle they made haist. And whan the messaungers came agayne, and tolde the kynge, the people wente forth, and spoyled the tentes of the Syrians. And a buszshel of fyne meell was solde for a Sycele, and two buszshels of barlye for a Sycele also, \*acordinge to the worde of the LORDE. But the kynge appoynted the knyghte (vpon whose hande he leened) to be at the gate, & the people trode vpon him, so that he dyed, euen as the man of God sayde, whan the kynge came downe vnto him. And it came to passe euen as y man of God tolde the kynge, whā he sayde: Tomorrow aboute this tyme shall two buszshels of barlye be solde for one Sycele, and a buszshel of fyne meel for one Sycele vnder the gate at Samaria. And the knyghte answered the man of God, and sayde: Beholde, though y LORDE made wyndowes in heauen, how coulede soch a thinge come to passe? Neuertheles he sayde: Beholde, with thine eyes shalt thou se it, and shalt not eate therof. And euen so fortunēd it vnto him, for the people trode vpon him in the gate, y he dyed.

#### The viij. Chapter.

**A** ELISEUS spake vnto the womā, † whose sonne he had restored vnto life agayne, and saide: Get the vp, & go with thine housholde, and be a straunger where thou canst: for the LORDE shall call for a derth, which shal come in to the londe seuen yere lōge. The woman gat her vp, and dyd as the man of God sayde, & wente with hir housholde, and was a straunger in the londe of the Philistynes seuen yere. But whan the seuen yeaues were ended, the woman came agayne out of the Philistynes lōde, and wente forth to crye vpon the kynge for hir house and londe. The kynge spake vnto Gehasi the seruaunt of the man of God, & sayde: Tell me all the greates actes that Eliseus hath done. And whyle he was tellynge the kynge how he

had made one that was deed, to lyue agayne, beholde, the woman whose sonne he had caused to reuyue, came euen in the meane season, and cried vnto the kynge for hir house and londe. Then sayde Gehasi: My lord O kynge, this same is the womā, and this is hir sonne, whom Eliseus restored vnto life agayne. And the kynge axed y woman, and she tolde him. Then the kynge delyuered her a chamberlayne, & saide: Restore her agayne all that is hers, and all the increase of the londe, sence the tyme that she lefte the londe vntyll now.

† And Eliseus came to Damascon, & Benadab the kynge of Syria laye sicke. And it was tolde him, and sayde: The man of God is come hither. Then sayde the kynge vnto Hasael: Take giftes with the, & go mete the man of God, and axe counsell at y LORDE by him, and saye: Maye I recouer from this sicknesse? Hasael wente for to mete him, and toke rewardes with him, and of all the goodes at Damascon, as moch as fortye Camels might beare. And whan he came, he stode before him, and sayde: Thy sonne Benadab the kynge of Syria hath sent me vnto the, sayenge: Maye I recouer from this sicknes?

Eliseus sayde vnto him: Go thy waye and tell him: Thou shalt recouer. But the LORDE hath shewed me, y he shal dye y death. And the man of God loked earnestly, & made a troublous countenance, & wepte. Thē sayde Hasael: Wherefore wepeth my lord? He sayde: I knowe what euell thou shalt do vnto the children of Israel. Thou shalt burne their stronge cities with fyre, and slaye their yonge men with the swerde, and kylle their yonge children, and ryppe vp their women with childe.

Hasael sayde: How so, is thy seruauant a dogg, that he shulde do soch a greates thyng? Eliseus saide: y The LORDE hath shewed me, y thou shalt be kynge of Syria. And he wēte his waye from Eliseus, & came to his lord, which saide vnto him: What saieth Eliseus vnto the? He sayde: He tolde me, Thou shalt recouer. But on the nexte daye he toke y bed couerynge, and dypte it in water, and spred it ouer hin, and he dyed, & Hasael was kynge in his steade.

In the fyfth yere of Ioram the sonne of Achab kynge of Israel, was Ioram y sonne of Iosaphat kynge of Iuda. ¶ Two & thirtie

\* 4 Re. 7. a. † 4 Re. 4. d.

‡ 3 Re. 19. c. § 3 Re. 19. c. || 2 Par. 21. a.

yeare olde was he whā he was made kyng, <sup>†</sup>reigned eighte yeare at Ierusalem, <sup>†</sup>walked in the waye of the kynges of Israel, as the house of Achab dyd (for Achabs daughter was his wife) <sup>†</sup>he dyd <sup>†</sup>ſ which was euell in <sup>†</sup>ſighte of the LORDE. Neuertheles the LORDE wolde not destroye Iuda for his seruauunt Dauids sake, \*as he promysed him, to geue him euer a lanterne amōge his childrē.

**D** At <sup>†</sup>ſ same tyme fell <sup>†</sup>ſ Edomites awaye from Iuda, <sup>†</sup>made a kyngye ouer them selues: <sup>†</sup>ſ cause was this, Ioram had gone thorow Seira, and all the charettes with him, <sup>†</sup>had gotten him vp by nighte, and smytten the Edomites that were aboute him, and <sup>†</sup>ſ rulers ouer the charettes, so that the people fled vnto their tentes: therefore fell the Edomites awaye from Iuda vnto this daye. At the same tyme fell Libna awaye also.

What more there is to saye of Ioram, <sup>†</sup>all <sup>†</sup>ſ he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. And Ioram fell on slepe with his fathers, <sup>†</sup>was buried with his fathers in <sup>†</sup>ſ cite of Dauid, <sup>†</sup>† Ochosias his sonne was kyngye in his steade.

In the twolueth yeare of Ioram the sonne of Achab kyngye of Israel, was Ochosias <sup>†</sup>ſ sonne of Ioram kyngye in Iuda. Two and twenty yeare olde was Ochosias whan he was made kyngye, and reigned one yeare at Ierusalem. His mothers name was Atalia the daughter of Amri kyngye of Israel, <sup>†</sup>he walked in the waye of the house of Achab, <sup>†</sup>dyd that which was euell in the syght of <sup>†</sup>ſ LORDE, euen as dyd the house of Achab: for he was sonne in lawe in the house of Achab. And he wente with Ioram the sonne of Achab in to the battayll agaynst Hasael <sup>†</sup>ſ kyngye of Syria vnto Ramoth in Gilead, but <sup>†</sup>ſ Syrians smote Ioram. <sup>†</sup>Then Ioram the kyngye turned backe, to be healed at Iesreel of <sup>†</sup>ſ woundes, wherwith the Syrians had wounded him at Ramoth, whā he foughte with Hasael kyngye of Syria. And Ochosyas <sup>†</sup>ſ sonne of Iorā kyngye of Iuda, came downe to viset Ioram the sonne of Achab at Iesreel, for he laye sicke.

### The ix. Chapter.

**A** ELISEUS the prophet called one of the prophetes childrē, <sup>†</sup>sayde vnto him: <sup>†</sup>Girde vp thy loynes, and take this cruse of

oyle with the, and go vnto Ramoth in Gilead: and whā thou comest thither, thou shalt se there one Iehu, <sup>†</sup>ſ sonne of Iosaphat the sonne of Nimsi, and go in, and byd him stonde vp amonge his brethren, and bryngye him in to the ynnmost chamber, <sup>†</sup>take thou <sup>†</sup>ſ cruse of oyle, and poure it vpon his heade, <sup>†</sup>saye: Thus sayeth the LORDE: I haue anointed the to be kyngye ouer Israel: <sup>†</sup>thou shalt open the dore, and flye, and not tary. And the prophetes yonge man, the childe wente his waye vnto Ramoth in Gilead. And whan he came in, beholde, the captaynes of the hoost sat there, and he sayde: I haue somewhat to saye vnto the O captayne. Iehu saide: Vnto whom amonge vs all? He sayde: Euen vnto the o captayne.

Then stode he vp, and wente in. **B** So he poured the oyle vpon his heade, and sayde vnto him: Thus sayeth the LORDE God of Israel: I haue anoynted <sup>†</sup>ſ to be kyngye ouer the LORDES people of Israel, <sup>†</sup>and thou shalt synyte thy lorde Achabs house, that I maye auenge the bloude of my seruauentes the prophetes, and the bloude of all the LORDES seruauentes, from the hande of Iesabel, that all the house of Achab maye periszshe. And I wyl rote out from Achab, <sup>†</sup>euen him that maketh water agaynst the wall, and the closed vp and the desolate in Israel: and the house of Achab wyl I make euen as the house of Ieroboam the sonne of Nebat, and as the house of Baesa the sonne of Ahia, and <sup>†</sup>ſ dogges <sup>†</sup>shall eate vp Iesabel vpon the felde at Iesrael, and noman shall burye her. And he opened the dore, and fled.

And whā Iehu came forth to his lordes **C** seruauentes, they saide vnto him: Are all things well? Wherefore came this madd felowe vnto the? He saide vnto them: Ye knowe the man well, <sup>†</sup>what he hath spoken. They sayde: That is not true, but tell thou vs. He sayde: Thus and thus hath he spoken vnto me, and sayde: Thus sayeth the LORDE: I haue anoynted the to be kyngye ouer Israel. Then made they haist, and euery one toke his garment and laied them vnder him in maner of a iudges seate, and blew the trompet, and sayde: Iehu is made kyngye. So Iehu the sonne of Iosaphat the sonne of Nimsi, made a confederacion agaynst Ioram. As for Iorā

\* 2 Re. 7. c. † 2 Par. 22. a. † 4 Re. 9. c. † 4 Re. 4. d. † 3 Re. 19. c.

† 3 Re. 21. c. † 1 Re. 25. d. 3 Re. 14. b. † 3 Re. 21. d.

he laye before Ramoth in Gilcad with all Israel agaynst Hasael the kynge of Syria. \*But Ioram the kynge was turned backe, y he might be healed of the woundes wherewith the Syrians had wounded him, whā he foughte with Hasael the kynge of the Syrians.

**D** And Iehu sayde: Yf it be youre mynde, there shall noman escape out of the cite, to go and tell it at Iesrael. And he rode, and departed vnto Iesrael: for Ioram laye there, and Ochosias the kinge of Iuda was come downe to vyset Ioram. But the watchman that stode vpon the tower at Iesrael, sawe the company of Iehu commynge, and sayde: I se a company. Then sayde Ioram: Take a charet, and sende to mete thē, and saye: Is it peace? And the charetman rode to mete them, and sayde: Thus sayeth the kynge: Is it peace? Iehu sayde: What hast thou to do with peace? Turne the behynde me. The watchman tolde it, and sayde: The messaunger is come vnto them, and cometh not agayne. Then sent he another charetman, which whan he came to them, saide: Thus sayeth the kynge: Is it peace? Iehu sayde: What hast thou to do with peace? Turne y behynde me.

**35** And the watchman tolde it, and sayde: He is come to them: and commeth not agayne, and the goynge is as it were the goynge of Iehu the sonne of Nimsi: for he dryueth on as he were mad. Then sayde Ioram: Binde the charet fast. And they bounde the charet, and so they wente forth, Ioram the kynge of Israel, and Ochosias the kynge of Iuda, euery one vpon his charet, to mete Iehu. And they founde him vpon the felde of Naboth the Iesraelite. And whan Ioram sawe Iehu, he sayde: Iehu, is it peace? But he sayde: What peace? The whordome and witchcraft of thy mother Iesabel is not yet come to an ende.

Then turned Ioram his hande and fled, and sayde vnto Ochosias: There is treason Ochosias. But Iehu toke his bowe, and shot Ioram betwene the armes, that the arrowe wente thorow his hert, and he fell downe in his charet. And Iehu sayde vnto Bidekar the knyghte: Take and cast him in the pece of londe of Naboth the Iesraelite: for I remembre sence thou rodest with me in a charet after Achab his father, that the LORDE **JF** wolde laye this heuy burthen vpon him. I

holde (sayde the LORDE) I wyl recompence the y bloude of Naboth and of his childrē, euen in this pece of londe. Take him now and cast him in to that pece of londe, <sup>†</sup>acordynge to the worde of the LORDE.

Whan Ochosias the kinge of Iuda sawe this, he fled by the waie vnto y garden house. But Iehu folowed after him, and commaunded to smyte him also vpon his charet in the goynge vp towarde Gur, which lieth by Ieblaam: and he fled vnto Megiddo, and dyed there. And his seruantes caused him to be caried vnto Ierusalem, and there they buryed him in his awne graue with his fathers in the cite of Dauid. Ochosias reigned ouer Iuda in y eleuenth yere of Iorā y sonne of Achab. And whan Iehu came to Iesrael, and Iesabel herde therof, she coloured hir face, and decked hir head, and lokod out at the wyndowe. And whan Iehu came vnder the gate, she sayde: <sup>†</sup>Prospered Symri well that slewe his lorde?

And he lifte vp his face to the wyndow, and sayde: Who is with me? Then resorted there two or thre chamberlaynes vnto him. He sayde: Cast her downe headlinges. And they cast her downe headlynges, so that y wall and the horses were sprenkled with hir bloude, and she was troddē vnder fete. And whan he came in, and had eaten and drunken, he sayde: Loke vpon yonder cursed woman, and burye her, y for she is a kynges daughter. Neuertheles whan they wente in to burye her, they founde nothings of her, but the szkull and the fete, and the palmes of her handes. And they came agayne and broughte him worde. He saide: This is euen it that the LORDE spake by his seruauant Elias the Thesbite, and sayde: <sup>†</sup>In the felde of Iesrael shal the dogges eate Iesabels flesh. So the deed carcase of Iesabel became euen as donge in the felde of Iesrael, so y a man coule not saye: This is Iesabel.

#### The x. Chapter.

**A** CHAB had thre score and ten sonnes **A** at Samaria. <sup>†</sup>And Iehu wrote a letter, and sent it to Samaria, vnto the rulers of the cite Iesrael, euen vnto the Elders, and to Achabs tuters, sayenge these wordes: Whan this letter commeth vnto you with whom are youre lordes sonnes, charettes, horses, stronge

\* 4 Re. 8. d.    † 3 Reg. 21. c.    † 3 Reg. 16. b.

§ 3 Reg. 16. d.    \* 3 Reg. 21. d.    † Iudi. 8. g.

cities, ⁊ ordynance, loke which is the best and most righteous amonge youre lordes sonnes, ⁊ set him vpon his fathers seate, and fighte for youre lordes house.

Neuertheles they were sore afrayed, and sayde: Beholde, two kynges were not able to stonde before him, how wyl we then endure? And they that were ouer the house and ouer the cite, and the Elders and tuters sent vnto Iehu, sayge: We are thy seruantes, we wyl do all that thou sayest vnto vs: We wil make no man kyng, do thou what pleaseth the. Then wrote he the seconde letter vnto them with these wordes: Yf ye be myne, and herken vnto my voyce, then take the heades of the men youre lordes sonnes, and brynge me them tomorow by this tyme vnto Iesrael.

**B** The kynges sonnes were thre score men and ten, and fy chiefe men of the cite broughte the v. Now when this letter came they toke the kynges sonnes, and slewe them euen thre score men and ten, and layed their heades in baszkettes, and sent them to him vnto Iesrael. And whan the messaunger came, ⁊ tolde him, and sayde: They haue broughte the heades of the kynges children, he sayde: Laye them vpon two heapes at the dore of the porte tyll tomorow.

And on the morow whan he wente forth, he stode, and sayde vnto all the people: Are ye righteous? Beholde, I haue made an apoyntmēt against my lorde, and slayne him, who hath slayne all these then? Vnderstonde ye now therfore, that there is not fallen vpon the earth one worde of the LORDE, which he spake agaynst the house of Achab: and the LORDE hath done, euen \* as he sayde by his seruauant Elias. So Iehu smote all the remnaunt of the house of Achab at Iesrael, all his greate men, his kynfolkes, and his prestes, tyll there was not one lefte ouer. And he gat him vp, wente his waye, and came to Samaria.

**C** By the waye there was a shepherdes house, where Iehu founde the brethren of Ochosias kyng of Iuda, and sayde: Whence are ye? They sayde: We are Ochosias brethren, and are gonyng downe to salute the kynges children, and the quenes children. He sayde: Take them alyue. And they toke them alyue, and slewe them by the welles syde at the shepherdes house, euen two and fortye men, and let not one of them remayne.

\* 3 Re. 21. c.    † Ier. 35. a.

And whan he wente from thence, he foude Ionadab fy sonne of Rechab, which met him, ⁊ saluted him. And he sayde vnto him: Is thyne hert righte, as myne hert is with thyne hert? Ionadab sayde: Yee. Yf it be so (sayde he) then geue me thy hande. And he gaue him his hande. And so he caused him to syt besyde him in the charet, and saide: Come with me, and se my zele for the LORDE. And they caryed him with him vpon his charet. And whan he came to Samaria, he smote all that remayned of Achab at Samaria, tyll he had destroyed him, acordynge to the worde of the LORDE, ⁊ which he spake vnto Elias.

And Iehu gathered all the people together, and saide vnto them: Achab did Baal but litle seruyce, Iehu wyl serue him better. Call vnto me now therfore all Baals prophetes, all his seruantes and all his prestes, that there be none wantynge, for I haue a greate sacrifice to do vnto Baal. Who so euer is myssed, shal not lyue. But Iehu dyd it craftely, that he mighte destroye all the mynisters of Baal. And Iehu sayde: Sanctifie fy feast vnto Baal, and proclame it. And Iehu sent in to all Iesrael, and caused all Baals ministers to come, so that there was nomā lefte behynde, which came not. And they came in to Baals house, so that the house of Baal was full from one corner to another.

Then sayde he vnto him that had the rule of the vestrye: Brynge forth rayment for all Baals mynisters. And he broughte forth the rayment. And Iehu wente in to Baals house with Ionadab the sonne of Rechab, and sayde vnto Baals mynisters: Search and se that there be not here anōge you eny mynyster of the LORDE, but onely Baals mynisters.

And whan they came in to offer sacrifices and burntofferynges, Iehu appoynted him foure score men without, ⁊ sayde: Yf eny of these men escape whom I delyuer vnder youre handes, then shal the same mans soule be for his soule. Now whā he had made an ende of the burntofferynge, Iehu sayde vnto the fote-men and knyghtes: Go in, ⁊ smyte euery man, let noman go forth. And they smote thē with the edge of the swerde. And the fote men and knyghtes threw thē awaie and wēte vnto the cite of Baals house, and brought forth the piler in fy house of Baal, and brent it, and brake downe Baals pyler with the

‡ 3 Re. 21. c.    § 3 Re. 16. d.



house of Baal, and made a preuy house therof vnto this daie. Thus Iehu destroyed Baal out of Israel. But Iehu lefte not of from the synnes of Ieroboam the sonne of Nebat (which caused Israel to synne) namely, from the golden calues at Bethel and at Dan. And the LORDE sayde vnto Iehu: Because thou hast bene wyllinge to do that which was righte in my sighte, & hast done vnto Achabs house all that was in my hert, \*therfore shall thy children syt vpon y seate of Israel vnto the fourth generacion.

**f** Neuerthelesse Iehu was not diligent to walke in the lawe of the LORDE God of Israel with all his hert: for he lefte not of fro the synnes of Ieroboam which made Israel to synne. At the same tyme beganne the LORDE to be greued at Israel. †For Hasael smote them in all the borders of Israel from Iordane Eastwarde, and all the londe Gilead of the Gaddites, Rubenites and Manassytes, from Aroer that lyeth on the ryuer by Arnon, and Gilead and Basan.

What more there is to saye of Iehu, and all that he dyd, and all his power, beholde, it is wryten in the Cronicles of the kynges of Israel. And Iehu fell on slepe with his fathers, & they buried him in Samaria. And Ioahas his sonne was kyng in his steade. The tyme that Iehu reigned ouer Israel, is eight and twentye yeares at Samaria.

#### The xi. Chapter.

**A**THALIA the mother of Ochosias, whā she sawe that hir sonne was deed, \*gat her vp, and destroyed all the kynges sede. But Ioseba kynges Iorams doughter the syster of Ochosias, toke Ioas the sonne of Ochosias and stale him awaye with his nurse in the chamber from amonge the kynges children which were slayne, and she hyd him from Athalia, so that he was not slayne. And he was hyd with her in the house of the LORDE sixe yeares. But Athalia was quene in the londe.

Neuertheles in the seuenth yeare sent Ioiada, and toke the rulers ouer hūdrds with the captaynes and fote men, and caused thē to come to him in to the house of the LORDE and made a couenaunt with them, and toke an oath of them in the house of the LORDE, and shewed them the kynges sonne, and

comāunded them, and sayde: This is it that ye shall do: One thirde parte of you which enter on the Sabbath, shall kepe the watch in the kynges house, and one thyrd part shall be at the porte of Sur, and one thirde parte shall be at y porte which is behynde the fote men, and ye shal kepe the watch at the house of Massa. But two partes of you all that go of on the Sabbath, shal kepe the watch in the house of the LORDE aboute the kinge and ye shall get you rounde aboute y kyng and euery one with his weapen in his hande: and who so euer cōmeth within y wall, let him die, so that ye be with the kinge, whā he goeth out and in.

And the rulers ouer the hundreds dyd all as Ioiada the prest had comāunded them, and toke vnto them their men which entred vpon the Sabbath, with those that wente of on the Sabbath, and came to Ioiada y prest. And the prest gaue the captaynes speares and shyldes which had bene kynges Dauids, and were in the house of the LORDE. And the fote men stode aboute the kyng, euery one with his weapen in his hande, fro the corner on the righte syde of the house vnto the corner of the lefte syde, euen vnto the altare and to the house. And he broughte forth the kynges sonne, and set a crowne vpon his heade, and toke the † witnes, and made him kyng, and they were glad, and clapped their handes together, and sayde: God saue the kyng.

And whan Athalia herde the noyse of the people that ranne together, she came to the people in to the house of the LORDE, and loked, and beholde, the kyng stode by the piler, as the vse was, and the syngers and trōpettes by the kyng: and all the people of y lōde were glad, and blew with trompettes. But Athalia rente hir clothes, & sayde: Vproure, vproure. Neuertheles Ioiada y prest comāunded y rulers ouer hundreds, which were appointed ouer the hoost, and saide vnto them: Brynge her without the wall, and whosoever foloweth hir, let him dye of the swerde (for the prest had sayde, that she shulde not dye in the house of the LORDE.) And they layde handes vpo her, and she wente in by the waye where the horses go in to y kynges house, and there was she slayne.

Then made Ioiada a couenaunt betwene the LORDE and the kyng, and the people, y

\* 4 Re. 15. b. † 4 Re. 8. a. † 2 Pa. 22. d. † 2 Pa. 24. a.

† 2 Par. 24. c. † Deut. 17. d. § 2 Par. 23. a. † 2 Par. 23. e.

they shulde be the people of the LORDE. Likewyse also betwixte the kyng and þe people. Then wente all the people of the londe in to the house of Baal, and brake downe his altares, and destroyed his ymages right well. And Mathan the prest of Baal slewe they before the altare: And the prest appoynted the officers in the house of the LORDE, and toke the rulers ouer hundreds, and the captaynes, and the fote men, and all þe people of the londe, and broughte the kyng downe from the house of the LORDE, and came the waye from the porte of the fote men vnto the kynges house, and he sat vpon the kynges seate. And all the people of the lode were glad, and the cite was at rest. As for Athalia, they slewe her with the swerde in þe kynges house. And Ioas was seuen yeare olde, whan he was made kyng.

The xij. Chapter.

**I**N the seuēth yeare of Iehu, was Ioas made kyng,\* and reigned fortye yeare at Ierusalem. His mothers name was Zibea of Bersaba. And Ioas dyd that which was righte in the sighte of the LORDE, as long as Ioiaa þe prest taught him. But they put not downe þe hye places: for the people offred and brent incense yet vpon the hye places.

And Ioas sayde vnto the prestes: All the money that is sanctified to be bestowed vpon þe house of the LORDE, namely the money þe euery man geueth vnto the treasury, and þe money that euery man geueth for his soule, and all the money that euery man geueth of a fre hert, to be bestowed on the house of the LORDE, let the prestes take it vnto them, euery one his porcion: with that shall they repayre the decaye in the house of the LORDE, where they fynde that there is eny decaye.

But whan þe prestes repayed not the decaye in the house vnto the thre and twētieth yeare of kyng Ioas, Ioas the kyng called Ioiaa the prest with the other prestes, and sayde vnto them: Wherefore do ye not repayre the decaye in the house?

**33** Therefore shall ye not take the money vnto you now euery one his porcion, but shall geue it to the decaye of the house. And the prestes agreed to take no money of the people, and to repayre the decaye of the house.

Then Ioiaa the prest toke a chest, and bored an hole aboue therin, and set it on the righte hande besyde the altare, at the entrynge in to the house of the LORDE. And the prestes that kepte the thresholde, put all the money therin that was broughte vnto the house of the LORDE. Whan they sawe then that there was moch money in the chest,\* þe kynges scribe came vp with the hye prest, and bounde the money together, and tolde it as moch as was founde in the house of the LORDE. And so the ready money was geuen vnto them that wrought and were appoynted to the house of the LORDE, and they gaue it forth to the carpenters and to the that buylded and wroughte in the house of the LORDE, namely, to the dawbers and masons, and to them that boughte tymber and fre stone, to repayre the decaye in the house of the LORDE and all that they founde to haue nede of repayinge in the house.

Howbeit there were no syluer chargers, flat peces, basens, trompettes, ner eny other vessell of golde and syluer made on the house of the LORDE, of the money that was brought vnto the LORDES house: but it was geuen vnto the workmen to repayre the decaye in the house of the LORDE therewith. The men also that the money was deliuered vnto, for to geue the workmen, neded not to make eny acomptes, but did their busynes vpon credence. But the money of trespass offerynges and synneofferynges was not broughte vnto the house of the LORDE: for it was the prestes.

At the same tyme wente Hasael the kyng of Syria vp, and foughte agaynst Gath, and wanne it. And whan Hasael set his face to go vp to Ierusalem, kyng Ioas toke all that was sanctified, which his fathers Iosaphat, Ioram and Ochosias the kynges of Iuda had halowed, and what he himselfe had sanctified, and all the golde that was founde in the treasures of the house of the LORDE, and in the kynges house, and sent it vnto Hasael the kyng of Syria. And so he departed from Ierusalem.

What more there is to saye of Ioas, and all that he dyd, it is written in the Cronicles of the kynges of Iuda. And his seruantes made insurreccion and conspyred, and smote him in the house of Millo, at the goynge

\* 2 Par. 24. a.

\* 4 Re. 22. a.

downe vnto Silla. For Iosebar the sonne of Simeath, and Iosabad the sonne of Somer his seruantes smote him to death: and he was buried with his fathers in the cite of Dauid. And Amasias his sonne was kyng in his steade.

The xiiij. Chapter.

**I**N  $\bar{\text{y}}$  XXXIII. yeare of Ioas the sonne of Ochosias kyng of Iuda, was Ioahas the sonne of Iehu kyng ouer Israel at Samaria, seuentene yeare:  $\bar{\alpha}$  dyd  $\bar{\text{y}}$  which was euell in the sighte of the LORDE, and walked after the synnes of Ieroboam  $\bar{\text{y}}$  sonne of Nebat (which caused Israel to synne) and leste not of from them. And  $\bar{\text{y}}$  wrath of the LORDE waxed whote vpon Israel,  $\bar{\alpha}$  he deliuered them ouer vnder the hande of Hasael kyng of Syria, and vnder the hande of Benadad the sonne of Hasael, as long as they lyued.

And Ioahas besoughte the face of the LORDE. And the LORDE herde him, for he considered the myserie of Israel, how the kyng of Syria oppressed them. And  $\bar{\text{y}}$  LORDE gaue Israel a sauoure, which broughte them out of the power of the Syrians, so  $\bar{\text{y}}$  the children of Israel dwelt in their tentes, like as afore tyme.

**Y**et leste they not from the synnes of the house of Ieroboam, which caused Israel to synne, but walked in them. The groue at Samaria stode styll also. For of the people of Ioahas there were no mo leste, but fyfte horsmen, ten charettes, and ten thousande fote men: \* for the kyng of Syria had destroyed them, and made them as the dust in the barne.

What more there is to saye of Ioahas, and all that he dyd, and his power, beholde, it is written in the Cronicles of the kynges of Israel. And Ioahas fell on slepe with his fathers, and was buried in Samaria,  $\bar{\alpha}$  Ioas his sonne was kyng in his steade.

**I**n the seven and thirtieth yeare of Ioas kyng of Iuda, was Ioas the sonne of Ioahas kyng ouer Israel at Samaria sixtene yeare. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Ieroboam the sonne of Nebat, which made Israel for to synne, but walked in them. What more there is to saye of Ioas, and what he dyd,  $\bar{\alpha}$  his power, how he foughte with Amasias kyng of Iuda, beholde, it is

written in the Cronicles of the kynges of Israel. And Ioas fell on slepe with his fathers, and Ieroboam sat vpō his seate. And Ioas was buried in Samaria with the kynges of Israel.

As for Eliseus, he fell in to a sicknes, wherof he dyed. And Ioas the kyng of Israel came downe vnto him, and wepte for him, and saide: † My father, my father, the charet man of Israel, and his horsmen. Eliseus sayde vnto him: Take the bowe and the arowes. And whan he had taken the bowe and the arowes, he sayde vnto the kyng of Israel: Bende the bowe with thine hande. And he bent it with his hāde. And Eliseus layed his hande vpon the kynges hande, and sayde: Open that wyndowe towarde the East. And he opened it. And Eliseus saide: Shute. And he shot. He sayde: one arowe of the saluacion of the LORDE, one arowe of saluaciō agaynst the Syrians: and thou shalt smyte the Syrians at Aphek, tyll they be brought to naughte.

And he sayde: Take  $\bar{\text{y}}$  arowes. And whā he had taken them, he sayde vnto the kyng of Israel: Smyte the earth. And he smote thre tymes and stode still. Then was the mā of God wroth at him, and sayde: Yf thou haddest smytten fyue or sixe times, thou shuldest haue smytten  $\bar{\text{y}}$  Syrians, tyll thou haddest vtterly brought them to naughte. But now shalt thou smyte them thre tymes.

Whan Eliseus was deead and buried, the men of warre of the Moabites fell in to the londe the same yeare. And it fortunēd  $\bar{\text{y}}$  they buryed a certaine man. But whā they sawe the men of warre, they cast the man in to Eliseus graue. † And whan he was therin, and touched Eliseus bones, he reuyued, and stode vpon his fete.

So Hasael the kyng of Syria oppressed Israel, as long as Ioahas lyued. But the LORDE was gracious vnto them, and had mercy vpon them, and turned him to them for his couenauntes sake, with Abraham, Isaac and Iacob, and wolde not destroye thā  $\bar{\text{y}}$  nether dyd he cast them out from his presence vnto this houre.

And Hasael the kyng of Syria dyed, and Benadad his sonne was kyng in his steade. But Ioas turned backe, and toke out of the hande of Benadad the sonne of Hasael the cyties which he had takē in battaill out of the

\* 4 Re. 8. b.

† 4 Re. 2. c.

† Eccli. 48. b.

§ 4 Reg. 14. e

hande of his father Ioahas: Thre tymes dyd Ioas smyte him, and broughte the cities of Israel agayne.

The xiiij. Chapter.

**A** IN the seconde yere of Ioas <sup>¶</sup> sonne of Ioahas kyng of Israel, was Amasias the sonne of Ioas kyng of Iuda made kyng: \*fyue and twenty yere olde was he, when he was made kyng, <sup>¶</sup> reigned nyne and twenty yere at Ierusalē. His mothers name was Ioadan of Ierusalem. And he dyd that which was righte in the sighte of the LORDE: yet not as his father Dauid, but euen as his father Ioas did so dyd he also: for <sup>¶</sup> hye places were not put downe, but the people offered and brent incēse yet vpon the hye places. Now when he had gotten the power of the kyngdome, he smote his seruauantes <sup>†</sup> which had smyttē the kyng his father: but the children of <sup>¶</sup> deed slayers slewe he not, accordinge to <sup>¶</sup> which is wryttē in the boke of the lawe of Moses, where the LORDE hath cōmaunded <sup>¶</sup> sayde: <sup>†</sup> The fathers shal not dye for the children, <sup>¶</sup> the children shal not dye for the fathers: but euery one shal dye for his awne synne.

**B** Ten thousande of the Edomites smote he also in the Salt valley, and wanne Sela in battayll, and called it Iatheel vnto this daye. <sup>¶</sup> Then sent Amasias messaungers vnto Ioas the sonne of Ioahas the sonne of Iehu kyng of Israel, sayenge: Come hither, let vs se one another. But Ioas <sup>¶</sup> kyng of Israel sent vnto Amasias the kyng of Iuda, sayenge: The hawthorne that is in Libanus, sent to the Cedar tre in Libanus, sayenge: Gene thy doughter vnto my sonne to wife. But a wylde beest of the felde ranne ouer <sup>¶</sup> hawthorne, and trode it downe. Thou hast smyttē the Edomites, therefore is thine hert waxen proude: Take the prayse, and byde at home: why stryuest thou for mysfortune, <sup>¶</sup> thou mayest fall, and Iuda with the? Howbeit Amasias consented not.

**C** Then wēte Ioas the kyng of Israel vp, and they sawe one another, he and Amasias the kyng of Iuda at Beth Semes which lyeth in Iuda. But Iuda was smytten before Israel, so that euery one fled in to his tente. And Ioas the kyng of Israel toke Amasias the kyng of Iuda, the sonne of Ioas the sonne of Ochiasias

at Beth Semes, and came to Ierusalem, and brake downe <sup>¶</sup> wall of Ierusalem from <sup>¶</sup> porte of Ephraim vnto the corner porte, euen foure hundred cubites lōge: and toke all the golde and syluer, and ornaments that were founde in the house of the LORDE, and in <sup>¶</sup> treasures of the kynges house, <sup>¶</sup> the children also to pledge, <sup>¶</sup> departed agayne to Samaria.

What more there is to saie of Ioas, what he dyd, and of his power, <sup>¶</sup> how he foughte with Amasias the kyng of Iuda, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Ioas fell on slepe with his fathers, and was buried at Samaria amonge <sup>¶</sup> kynges of Israel. And Ieroboam his sonne was kyng in his steade.

But Amasias the sonne of Ioas kyng of Iuda, lyued after the death of Ioas the sonne of Ioahas kyng of Israel, fiftene yere. What more there is to saie of Amasias, it is wrytten in the Cronicles of the kynges of Iuda. And they conspyred agaynst him at Ierusalem, but he fled vnto Lachis. And they sent after him vnto Lachis, and slewe him there. And they broughte him vpon horses, <sup>¶</sup> he was buried at Ierusalem with his fathers in <sup>¶</sup> cite of Dauid. <sup>¶</sup> And all the people of Iuda toke Asarias in his sixtenth yere, and made him kyng in steade of Amasias his father. He buylded <sup>¶</sup> Eloth, and broughte it agayne vnto Iuda, after that the kyng was fallen on slepe with his fathers.

In the fyfth yere of Amasias the sonne of Ioas kyng of Iuda, was Ieroboam the sonne of Ioas kyng ouer Israel at Samaria, one and forty yere. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Ieroboam the sonne of Nebat, which caused Israel for to synne.

But the borders of Israel broughte he <sup>¶</sup> agayne from Hemath vnto <sup>¶</sup> see that lyeth in the playne feld, accordinge to the worde of the LORDE God of Israel, which he spake by his seruauant <sup>¶</sup> Ionas <sup>¶</sup> sonne of Amithai the prophete, which was of <sup>¶</sup> Gath Epher. For the LORDE considered the myserable affliction of Israel, how that euen they which were shut vp and desolate, were awaye, and that there was no helper in Israel. <sup>¶</sup> And the LORDE sayde not that he wolde destroye the

\* 2 Par. 25. a. <sup>†</sup> 4 Re. 12. d. <sup>‡</sup> Deu. 24. c.  
Iere. 31. d. Eze. 18. c. <sup>§</sup> 2 Par. 25. c. <sup>||</sup> 2 Par. 26. a.

¶ 4 Re. 16. a. <sup>\*\*</sup> Ion. 1. a. <sup>††</sup> Iosu. 19. a.  
<sup>‡‡</sup> 4 Re. 13. e. Ose. 1. a.



name of Israel from vnder heauē. And he helped thē by Ieroboam the sonne of Ioas.

What more there is to saye of Ieroboam, and all that he dyd, and of his power, how he foughte, and how broughte Damascon and Hemath agayne vnto Iuda in Israel, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Ieroboam fell on slepe with his fathers, with the kynges of Israel. And Zacharias his sonne was kyng in his steade.

The xv. Chapter.

**I**N the seuen & twentieth yeare of Ieroboam kyng of Israel, reigned Asarias the sonne of Amasias kyng of Iuda: and \* was sixtene yeare olde when he was made kyng, and reigned two and fiftie yeare at Ierusalem. His mothers name was Iechalia of Ierusalē. And he dyd righte in the sighte of the LORDE, accordinge to all as dyd Amasias his father, sauynge that they put not downe the hye places. For the people dyd sacrifice and brent incense yet vpon the hye places. Howbeit the LORDE smote the kyng, so that he was leper vnto his death, & and dwelt in a frye house. But Iotham the kynges sonne ruled the house, and iudged the people in the londe.

What more there is to saye of Asarias, & all ŷ he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. And Asarias fell on slepe with his fathers, & was buried with his fathers in the cite of Dauid, & Iotham his sonne was kyng in his steade.

**I**n the eight and thirtieth yeare of Asarias kyng of Iuda, was Zacharias the sonne of Ieroboam kyng ouer Israel at Samaria sixe monethes. And he dyd ŷ which was euell in the sighte of the LORDE, euen as his fathers dyd. He departed not from ŷ synnes of Ieroboam the sonne of Nebat, which caused Israel for to synne. And Sellum the sonne of Iabes conspyred agaynst him, and smote him in the presence of ŷ people, and slewe him, & was kyng in his steade. What more there is to saie of Zacharias, beholde, it is wrytten in the Cronicles of the kynges of Israel. † And this is it, ŷ the LORDE sayde vnto Iehu: Thy children shall syt vpō the seate of Israel vntyll the fourth generacion. And euen so came it to passe.

**S**ellum the sonne of Iabes reigned in ŷ nyne & thirtieth yeare of ŷ Asarias kyng of

Iuda, & reigned one moneth at Samaria. For Menahem the sonne of Gadi wēte vp from Thirza, & came to Samaria, and smote Sellum the sonne of Iabes at Samaria, & slewe him, and was kyng in his steade.

What more there is to saye of Sellum, & of his sedicion which he stered vp, beholde, it is wrytten in the Cronicles of the kynges of Israel. At the same tyme dyd Manahem smyte Tiphsa, & all ŷ were therin, & the coastes therof from Thirza, because they wolde not let him in, and smote all their women with childe, and rypete them vp.

**I**n the nyne & thirtieth yeare of Asarias kyng of Iuda, beganne Manahem the sonne of Gad to reigne ouer Israel ten yeares at Samaria, and dyd that which was euell in the sighte of the LORDE. As longe as he lyued, departed he not from ŷ synnes of Ieroboam the sonne of Nebat, which caused Israel for to synne. And Phul the kyng of Assiria came in to the lōde. And Manahem gaue vnto Phul a thousande talentes of syluer to holde with him, and to cōfirme him in the kyngdome. And Manahem rayssed vp a taxe in Israel vpon the richest, fiftie Sycles of syluer vpon euery man, to geue vnto ŷ kyng of Assiria. So the kyng of Assiria wēte home agayne, and taried not in the londe.

What more there is to saye of Manahem, & all ŷ he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Manahem fell on slepe with his fathers. And Pecahia his sonne was kyng in his steade.

**I**n the fiftieth yeare of Asarias kyng of Iuda, beganne Pecahia the sonne of Manahem to reigne ouer Israel at Samaria two yeare, and dyd that which was euell in the sighte of the LORDE: for he departed not fro the synnes of Ieroboam ŷ sonne of Nebat, which caused Israel for to synne. And Pecah the sonne of Romelia his knyghte conspyred agaynst him, & smote him at Samaria in ŷ palace of the kynges house with Argob and Ariah, and fiftie men with him of ŷ childre of Gilead, & slewe him, & was kyng in his steade. What more there is to saye of Pecahia, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

**I**n the two and fiftieth yeare of Asarias kyng of Iuda, beganne Pecah the sonne of Romelia to reigne ouer Israel at Samaria,

\* 2 Par. 26. a.

† Leui. 13. g.

‡ 4 Re. 10. e.

§ Some read: Vsia.

twentye yere, & dyd that which was euell in the sighte of **ȝ** LORDE: for he departed not from the synnes of Ieroboam the sonne of Nebat, which caused Israel for to synne.

**F** In the tyme of Pecah the kyngye of Israel, came Teglatphalasser the kyngye of Assiria, & toke Eion, Abel Beth Maechia, Ianoha, Kedes, Hasor, Gilead, Galile, and all the londe of Nephtali, & caried the awaye in to Assiria.

And Osea the sonne of Ela conspyred agaynst Pecah the sonne of Romelia, & slue him, and was kyngye in his steade in the twētieth yere of Iotham the sonne of \*Osiās. What more there is to saye of Pecah, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

**S** In the seconde yere of Pecah the sonne of Romelia kyngye of Israel, was Iotham the sonne of Osiās kyngye of Iuda, & was fyue and twentye yere olde whan he was made kyngye, and reigned sixtene yere at Ierusalem. His mothers name was Ierusa the doughter of Sadok. And he dyd **ȝ** which was righte in **ȝ** sighte of the LORDE, acordinge vnto all as dyd Osiās his father, sauynge that he put not downe the hye places: for the people offred & brent incense yet vpon the hye places. He buylded the hye porte of the house of the LORDE. What more there is to saye of Iotham, and all that he dyd, beholde, it is wryttē in the Cronicles of the kynges of Iuda.

At **ȝ** same tyme beganne **ȝ** LORDE to sende Rezin **ȝ** kyngye of Syria, & Pecah **ȝ** sonne of Romelia in to Iuda. And Iotham fell on slepe with his fathers, and was buried with his fathers in the cite of David his father. And Achas his sonne was kyngye in his steade.

### The xvi. Chapter.

**A** IN the seuententh yere of Pecah **ȝ** sonne of Romelia, was Achas the sonne of Iotham kyngye of Iuda. Twētye yere olde was Achas whā he was made kyngye, & reigned sixtene yere at Ierusalem, & dyd not **ȝ** which was righte in the sighte of **ȝ** LORDE his God, as dyd Dauid his father: for he walked in the waye of the kynges of Israel, † Yee and caused his sonne to go thorow the fyre, after the maner of the abominacions of the Heythen, whom the LORDE droue awaye before the childrē of Israel. And he dyd sacrifice, and

brent incense vpon the hye places, & vpon all hilles, and amonge all grene trees. ‡ Then wente Rezin the kyngye of Syria, and Pecha the sonne of Romelia kyngye of Israel vp to Ierusalem to fighte agaynst it, and layed sege to Achas: but they coulde not wyne it. At the same tyme dyd Rezin the kyngye of Syria, brynge § Eloth agayne vnto Syria, and thrust **ȝ** Iewes out of Eloth. But the Syrians came & dwelt therein vnto this daye.

Neuertheles Achas sent messaungers vnto Teglatphalasser **ȝ** kyngye of Assiria, sayēge: I am thy seruauit & thy sonne, come vp & helpe me out of **ȝ** hande of the kyngye of Syria, & of the kyngye of Israel, which are rysen vp agaynst me. And Achas toke the syluer & golde **ȝ** was founde in **ȝ** house of **ȝ** LORDE, & in the treasures of **ȝ** kynges house, & sent a present to **ȝ** kyngye of Assiria. ¶ And **ȝ** kinge of Assiria cōsented vnto him, & wente vp to Damascon, & wanne it, & caried them awaye vnto Cira, & slewe Rezin. And kyngye Achas wēt to Damascon for to mete Teglatphalasser **ȝ** kyngye of Assiria. And whā he sawe an altare **ȝ** was at Damascon, kyngye Achas sent a patrone & symilitude of **ȝ** same altare vnto the prest Vrias, euen as it was made. And Vrias the prest buylded an altare, and made it acordinge as kyngye Achas had sent vnto him from Damascon, tyll Achas **ȝ** kyngye came from Damascon.

And whan **ȝ** kyngye came from Damascon, and sawe the altare, he offred theron, & kyndled his burntofferynges and meatofferynges vpon it, and poured his drynkofferynges theron, & caused the bloude of **ȝ** deedofferynges which he offred, to be sprenkled vpon the altare. But the brasen altare that stode before the LORDE, put he awaye, so that it stode not betwene the altare and the house of the LORDE, but set it in the corner on the north syde of the altare.

And Achas the kyngye cōmaunded Vrias **ȝ** prest, & sayde: Vpō the greate altare shalt thou kyndle **ȝ** burntoffrynge in the mornynge, & the meatoffrynge in the euenynge, & the kynges burntoffrynge & his meatoffrynge, & the burntoffrynge of all the people in the londe, with their meatoffrynge & drynkoffrynge. And all the bloude of the burntofferynges, & all the bloude of the other offrynges, shalt thou

\* That is Asarias whom some call Vsia.    † 2 Par. 28. a.  
‡ Deu. 18. b.    § 4 Re. 21. a.    ¶ Esa. 7. a.

§ 4 Re. 14. d.    ¶ Esa. 8. a.

sprenkle theron: but with the brasen altare wyll I deuyse what I can. Vrias the prest dyd all accordinge as Achas the kyngre commaunded him.

And kyngre Achas brake downe the seates, and put awaye the \*ketell from aboue, and toke the lauer from the brasen bullockes that were there vnder, and set it vpon y pauement of stone. And the pulpit for the Sabbath which they had buylded in the house, and y entrey of the kynges house turned he vnto the house of the LORDE, for the kyngre of Assirias sake.

What more there is to saye of Achas, what he dyd, beholde, it is wrytten in y Cronicles of the kynges of Iuda. And Achas fell on slepe with his fathers, ⁊ was buried with his fathers in the cite of Dauid. And Ezechias his sonne was kyngre in his steade.

### The xiiij. Chapter.

**I**N the twolueth yere of Achas the kyngre of Iuda, begane Oseas y sonne of Ela to reigne ouer Israel at Samaria nyne yere, and dyd y which was euell in y sighte of the LORDE, but not as y kynges of Israel y were before him. Agaynst him dyd Salmanasar y kyngre of Assiria come vp. And Oseas was subiecte vnto him, ⁊ gaue him trybutes. But whā y kyngre of Assiria perceaued y Oseas had conspyred ⁊ sent messaungers to Sua y kyngre of Egipte, ⁊ payed not trybute yearly to y kyngre of y Assirians, he beseged him ⁊ put him in preson. † And the kyngre of Assiria wente vp in to all the londe and to Samaria, and layed sege vnto it thre yere. ‡ And in the nyenth yere of Oseas dyd y kyngre of Assiria wyne Samaria, § and caried Israel awaye in to Assiria, and set them at Halah and at Habor by the water Gosan, and in the cities of the Meedes.

**J** For whan the childre of Israel synned agaynst y LORDE their God (y broughte thē out of y londe of Egipte, from the hāde of Pharaō kyngre of Egipte) and serued other goddes: and walked after the customes of the Heythē, whom the LORDE had dryuen out before the children of Israel, and dyd as the kynges of Israel, and prouoked y LORDE their God, and dyd secretly the thynges that were not righte in the sighte of y LORDE

their God: namely in that they buylded them hye places in all cities, both in castels and stronge cities, and set vp pilers and groues, vpon all hye hilles, and amonge all grene trees, and brent incense there in all y hye places, euen as dyd the Heythen, whom the LORDE had cast out before them, ⁊ wroughte wicked thynges, wherwith they prouoked the LORDE vnto wrath, ⁊ serued the Idols, wherof the LORDE sayde vnto them: ¶ Ye shal not do such a thyngre.

And whan the LORDE testified in Israel **C** and Iuda by all the prophetes and Seers, sayenge: ¶ O turne agayne from youre euell wayes, and kepe my commaudemētes and ordynaunces, accordinge to all y lawe which I gaue vnto youre fathers, and that I sent vnto you by my seruantes the prophetes: they wolde not herken, \*\* but herdened their neckes, accordinge to the hardneck of their fathers, which beleued not on the LORDE their God. Yee they despyed his ordynaunces and his couenant which he made with their fathers, and his testimonies which he witnessed amonge them, and walked in their awne vanities, and became wayne folowinge the Heythen, which dwelt rounde aboute them, concernyng whom the LORDE had commaunded them, that they shulde not do as they dyd. Neuertheles they forsoke all the commaundementes of the LORDE their God †† and made them two molten calues and groues, and worshipped all the hoost of heauen, ⁊ serued Baal, and ‡‡ caused their sonnes and daughters to go thorow the fyre, and medled with soithsayers and witches, and gaue them selues ouer to do that which was euell in the sighte of the LORDE, to prouoke him vnto wrath.

**D** Then was the LORDE very wroth at Israel, and put them awaye frō his presence, so y there remainyd nomō §§ but onely y trybe of Iuda. Nether dyd Iuda kepe the commaudemētes of the LORDE their God, but walked after the customes of Israel, which they dyd. Therefore dyd y LORDE cast awaye all y sede of Israel, and troubled them, and de-lyuered them in to the handes of the spoylers, tyll he had cast them out of his presence: for Israel was deuyded from the house of Dauid. And they made thē a kyngre, one

\* 3 Re. 7. c. d.      † 4 Re. 18. d.      ‡ Esa. 8. a.  
§ 4 Esa. 13. e.      ¶ Deut. 4. c.

¶ Iere. 25. a.      \*\* Deut. 31. f. Mal. 3. b.      †† 3 Re. 12. a.  
‡‡ Deu. 18. b.      §§ 3 Re. 12. c.



Ieroboam the sonne of Nebat, which turned Israel back from  $\text{f}$  LORDE,  $\text{a}$  caused thē to synne so sore. Thus walked the childrē of Israel in all  $\text{f}$  synnes of Ieroboam, which he had done,  $\text{a}$  departed not frō them, vntyll  $\text{f}$  LORDE put Israel out of his presence, **¶** accordinge as he had spokē by all his seruantes  $\text{f}$  prophetes. \* So Israel was caried awaye out of their awne londe to Assiria vnto this daye.

The kynge of Assiria caused men to come frō Babilon, from Cutha, frō Aua, from Hemath  $\text{a}$  Sepharuain,  $\text{a}$  caused thē to inhabite  $\text{f}$  cities in Samaria in steade of the children of Israel. And they toke possession of Samaria,  $\text{a}$  dwelt in  $\text{f}$  same cities. But whā they begāne to dwell there,  $\text{a}$  feared not  $\text{f}$  LORDE, the LORDE sent lyons amōge thē, which slewe them. And they caused it be sayde vnto  $\text{f}$  kynge of Assiria: The Heythē whom thou hast broughte hither,  $\text{a}$  caused them to inhabite the cities of Samaria, knowe not the lawe of  $\text{f}$  God of the londe. Therefore hath he sent lyons amōge them,  $\text{a}$  beholde, they slaye thē, because they knowe not the ordinance of the God of the londe.

**¶** The kinge of Assiria cōmaunded  $\text{a}$  saide: Bringe thither one of  $\text{f}$  prestes  $\text{f}$  were caried awaye frō thence  $\text{a}$  let him go thither,  $\text{a}$  dwell there,  $\text{a}$  teach thē the ordinance of the God of  $\text{f}$  londe. Then came one of  $\text{f}$  prestes which were caried awaye from Samaria,  $\text{a}$  dwelt at Bethel,  $\text{a}$  taughte them how they shulde feare  $\text{f}$  LORDE. But euery people made thē goddes,  $\text{a}$  put thē in the houses vpon  $\text{f}$  hie places, which the Samaritanes had made, euery people i their cities wherin they dwelt. They of Babilō made Sochoth Benoth. They of Chut made Nergel. They of Hemath made Asima. They of Aua made Nibehas  $\text{a}$  Tharthak. They of Sepharuain burnt their sonnes vnto Adramelech and Anamelech  $\text{f}$  goddes of thē of Sepharuain.

**¶** And whyle they feared  $\text{f}$  LORDE, they made prestes in  $\text{f}$  hie places of  $\text{f}$  lowest amonge them,  $\text{a}$  put them in  $\text{f}$  houses of  $\text{f}$  hie places: thus they feared  $\text{f}$  LORDE,  $\text{a}$  serued  $\text{f}$  goddes also, accordinge to  $\text{f}$  custome of euery nacion, from whence they were broughte. And vnto this daye do they after  $\text{f}$  olde fashion, so  $\text{f}$  they nether feare  $\text{f}$  LORDE, ner yet kepe their awne ordi-

naunces and lawes, after the lawe and commaundement that the LORDE cōmaunded the childrē of Jacob,  $\text{†}$  vnto whom he gaue  $\text{f}$  name of Israel, and made a couenaunt with them, and commaunded them, and sayde:  $\text{†}$  Feare none other goddes, and worshipe them not, and serue them not, and offer not vnto them: but the LORDE which broughte you out of the lōde of Egipte, with greate power and outstretched arme, Him feare, him worshippe,  $\text{a}$  vnto him do sacrifice: and the statutes, ordinaunces, lawe  $\text{a}$  cōmaundement which he hath caused to be wrytten vnto you, those se that ye kepe, that ye allwaye do therafter, and feare none other goddes. And forget not the couenaunt which he hath made with you, lest ye feare other goddes. But feare  $\text{f}$  LORDE youre God, he shall deluyer you from all youre enemies. Neuertheles they wolde not herken, but dyd after their olde custome.

Thus these Heythen feared the LORDE, and serued their Idols also, and so dyd their children and childers childrē likewyse. Euē as their fathers haue done before them, so do they vnto this daye.

#### The xviij. Chapter.

**I**N the thirde yere of Oseas  $\text{f}$  sonne of Elakynge of Israel,  $\text{†}$  reigned Ezechias  $\text{f}$  sonne of Achas kynge of Iuda. And he was fyue and twentie yere olde whan he was made kynge,  $\text{a}$  reigned nyne  $\text{a}$  twentye yere at Ierusalem. His mothers name was Abi the daughter of Zachary. And he dyd that which was righte in the sighte of the LORDE, accordinge vnto all as dyd Dauid his father. **¶** He put awaye the hie places, and brake downe the pilers,  $\text{a}$  roted out the groues, and brake the brasen serpente  $\text{¶}$  which Moses had made. For vnto that tyme had the children of Israel brent incēse vnto it. And it was called Nehusthan. He put his trust in the LORDE God of Israel, so that after him there was not his like amōge all the kynges of Iuda nether had bene before him. He cleued vnto the LORDE, and departed not backe from him, and kepte his commaundementes, which the LORDE had cōmaunded Moses. And the LORDE was with him. And whither so euer he wēt forth, he behaued him selfe wysely. He resisted the kynge of Assiria, and was not subdued vnto him.

\* Iere. 25. a.  $\text{†}$  Gen. 32. e.  $\text{†}$  Iud. 6. b. Iere. 10. a.

$\text{¶}$  2 Par. 29. a.  $\text{¶}$  Deut. 7. a. 4 Re. 23. a.  $\text{¶}$  Num. 21. a.



\* He smote the Philistynes also vnto Gasa, and their borders, from the castels vnto the stronge cities.

In the fourth yere of Ezechias kynge of Iuda<sup>a</sup> (y was the seuenth yere of Oseas the sonne of Ela kynge of Israel) came Salmanasar the kynge of Assiria vp agaynst Samaria, and layed sege vnto it, and wanne it after thre yeaues in the sixte yere of Ezechias, that is in the nyenth yere of Oseas kynge of Israel, thē was Samaria wonne. And the kynge of Assiria caried Israel awaye vnto Assiria, and set them at Halah and Habor by the water Gosan, and in the cities of the Meedes. And all because they herkened not vnto the voyce of the LORDE their God, and had transgressed his couenaunt: And as for all that Moses the seruauant of the LORDE had commaunded thē, they had nether herkened vnto eny of those, ner done them.

C In the fourtēth yere of kynge Ezechias dyd Sennacherib y kynge of Assiria<sup>b</sup> come vp agaynst all the stronge cities of Iuda, and cōquered thē. Then sent Ezechias the kynge of Iuda to y kynge of Assiria vnto Lachis, sayenge: I haue offended, turne back for me: loke what thou layest vnto me, I wil beare it. Thē the kynge of Assiria layed vnto Ezechias the kynge of Iuda, thre hundreth talentes of syluer, and thirtie talentes of golde. + So Ezechias gaue all y syluer y was foude in y house of the LORDE, and in the treasures of y kynges house. At y same tyme brake Ezechias the kynge of Iuda the dores of the tēple of y LORDE, and the plates of golde which he him selfe had caused to laye ouer thē, and gaue thē vnto the kynge of Assiria.

And the kynge of Assiria sent Thartan, and the chefe chamberlayne, and the chefe butler from Lachis to kynge Ezechias with a greate power vnto Ierusalem. And they wēte vp: and whan they came there, they stode styll at the condyte by the ouer pole, which lyeth in the waye vpō the fullers londe, and called vnto the kynge. Thē came there forth vnto them Eliachim the sonne of Helchias the stewarde, and Sobna the scribe, and Ioah the sonne of Assaph the Secretary.

D And the chefe butler sayde vnto thē: Tell kynge Ezechias: Thus sayeth y greate kynge, euē the kynge of Assiria: What presumption is this y thou trustest vnto? Thinkest thou, y

thou hast yet counsell and power to fighte? Where vnto trustest thou then, that thou art fallen of fro me? Beholde, puttest thou thy trust in this broken staffe of rede, in Egipte? which who leaneth vpon, it shall go in to his hande, and pearse it thorow. Euen so is Pharao the kynge of Egipte vnto all them that put their trust in him. But yf ye wolde saye vnto me: We put oure trust in y LORDE oure God. Is not that he, whose hye places and altares Ezechias hath takē downe, and sayde vnto Iuda and Ierusalē: Before this altare which is at Ierusalē, shal ye worshippe?

Make a multitude now therfore vnto my lorde the kynge of Assiria, and I wil geue y two thousande horses, let se yf thou be able to man them: how wilt thou then endure before the smallest prynce of my lordes subiectes? And trustest thou vnto Egipte because of the charettes and horsmen? But thinkest thou that I came vp hither without y LORDE to destroye these cities? The LORDE hath commaunded me: Go vp in to that londe and destroye it.

Then sayde Eliachim the sonne of Helchia<sup>c</sup> and Sobna and Ioah vnto the chefe butler: Speake to thy seruantes in the Syriās language, for we vnderstonde it, and speake not vnto vs in the Iewes speche before the eares of the people that are vpon the wall. Neuertheles y chefe butler sayde vnto thē: Hath my lorde then sent me vnto thy lorde, or to the, to speake these wordes? Yee euen vnto the men, which syt vpon the wall, that they maye eat their owne donge and drynke their owne stale with you. So the chefe butler stode and cried with loude voyce in the Iewes language, and spake and sayde: Heare the worde of the greate kynge the kynge of Assiria. Thus sayeth the kynge: Let not Ezechias disceaue you, for he is not able to delyuer you fro my hāde: and let not Ezechias make you to trust in the LORDE, sayenge: The LORDE shall delyuer vs, and this cite shal not be geuen in to the handes of y kynge of Assiria. Folowe not ye Ezechias, for thus sayeth the kynge of Assiria:

F Do me this blessinge, and come forth vnto me, so shal euery man eate of his vyne and of his fygge tre, and drynke of his well, tyll I come my selfe and fetch you in to a londe, which is like youre awne lōde, wherin is come,

\* Esa. 14. e.

<sup>a</sup> 4 Re. 17. a.<sup>b</sup> 2 Par. 32. a.Eccli. 48. c. Esa. 36. a. + 4 Re. 12. d. <sup>c</sup> 2 Par. 32. a.

wyne, bred, vynyardes, oyle trees, oyle and hony, so shal ye lyue, and not dye. Folowe not ye Ezechias, for he disceaueth you, when he sayeth: The LORDE shal delyuer vs. \* Haue the goddes of the Heythen delyuered euery one his londe from the hande of the kyng of Assiria? Where are the goddes of Hemath and Arphad? Where are the goddes of Sepharuaim Hena and Iua? Haue they delyuered Samaria fro my hande? Where is there one god amonge the goddes of all londes, which hath delyuered his londe fro my hande? that the LORDE shulde delyuer Ierusalem fro my hande.

As for the people, they helde their peace, and gaue him no answer: for the kyng had commaunded and sayde: Answer me nothinge. Then came Eliachim the sonne of Helchia † stewarde, and Sobna the scribe, and ioah the sonne of Assaph the Secretary vnto Ezechias with rente clothes, and tolde him the wordes of the chefe butler.

### The xii. Chapter.

**W**HAN Ezechias † kyng herde this, \* he rente his clothes, † put on a sackcloth, † wente in to † house of the LORDE, † sent Eliachim the stewarde † Sobna the Scribe with the Eldest prestes, clothed in sack cloth, vnto the prophet Esay † sonne of Amos, † they saide vnto him: Thus sayeth Ezechias: This is a daye of trouble, † of defiaunce † blasphemy. The childre are come to the byrth, † there is no strength to be delyuered of them. Yf happily the LORDE thy God wil heare all the wordes of † chefe butler, whom his lorde the kyng of Assiria hath sent, to blasphemie † lyuyng God, † to defye him with soch wordes as the LORDE thy God hath herde, therefore lifte thou vp thy prayer for the remnaunt, which are yet lefte behynde.

**A**nd whā kyng Ezechias seruauntes came to Esay, Esay sayde vnto them: Speake thus vnto youre lorde: Thus sayeth the LORDE: Feare not thou the wordes † thou hast herde, wherwith the kyng of Assiria seruauntes haue blasphemed me. Beholde, I wil put him in another mynde, so † he shall heare tydings, † go agayne in to his awne countre, † and in his awne londe wil I cause him to fall thorow the swerde.

And whan † chefe butlar came agayne, he founde the kyng of Assiria fightinge agaynst Libna: for he had herde that he was departed from Lachis. And he herde of Taracha the kyng of the Morians: Beholde, he is gone forth to fighte with the. Then turned he back, † sent messaungers to Ezechias, † caused to saye vnto him: Let not thy God disceau the, on whom thou trustest † sayest: Ierusalem shal not be geuē in to the hāde of the kyng of Assiria. Beholde, thou hast herde what the kynges of Assiria haue done vnto all londes, † how they dāned them, † shalt thou be delyuered? Haue † goddes of † Heithen delyuered thē, whom my father destroyed, as Gosan, Haran, Reseph, † the childre of Eden which were at Thalassar? Where is † kyng of Hemath, † kyng of Arphad, † † kyng of † cite Sepharuaim, Hena † Iua?

And whan Ezechias had receaued the letters of the messaungers and had red them, he wente vp vnto the house of the LORDE, and layed them abrode before the LORDE, † made his prayer before the LORDE, and sayde: O LORDE God of Israel, thou that syttest vpō the Cherubins, thou onely art God amonge all † kyngdomes of the earth, thou hast made heauen and earth. Enelyne thine eare O LORDE, and heare: open thine eyes, and beholde, and heare the wordes of Sennacherib, which hath sent hither to blaspheme the lyuyng God. It is true (O LORDE) that the kynges of Assiria haue destroyed the Heythen and their londe with the swerde, and haue cast their goddes in the fyre: for they were not Goddes, but † worke of mēs hondes, wodd and stone, therefore haue they destroyed them. But now O LORDE helpe thou vs out of his hande, that all the kyngdomes vpon earth maye knowe, that thou LORDE art God alone.

Then sent Esay the sonne of Amos vnto Ezechias, sayenge: Thus sayeth the LORDE God of Israel: Where as thou hast made thy prayer vnto me concernyng Sennacherib † kyng of Assiria, I haue herde it. This is it that the LORDE hath spoken agaynst him: He hath despyed † and mocked the O virgin thou doughter Sion: he hath shakē his heade at the O doughter Ierusalem. † Whom hast thou despyed † blasphemed? Ouer whom hast thou lifte vp thy voyce? Euē agaynst †

\* Esa. 10. h.    † Eze. 37. a.    † Esa. 37. e.    2 Par. 32. d.

‡ Zach. 2. b.    Matt. 25. d.    Acto. 9. a.

holy one in Israel hast thou lifte vp thine eyes: thou hast blasphemed  $\text{\textcircled{f}}$  LORDE by thy messangers, and sayde: Thorow the multitude of my charettes haue I gone vp to the toppes of the mountaynes, vpon the sydes of Libanus. I haue hewen downe his hye Ceders and his chosen Pyne trees, and am come to the vttemost habitation of the wod of Carmel that belongeth vnto it. I haue dygged and dronke vp the straunge waters, and with  $\text{\textcircled{f}}$  soles of my fete haue I dried vp the See.

$\text{\textcircled{E}}$  But hast thou not herde how that I haue done this longe agoo, and haue prepared it from the begynnyng? Now haue I caused it for to come, that contencious stronge cities mighte fall in to a waiste heape of stones,  $\text{\textcircled{t}}$  they that dwell therein, shal be faynte, and fearfull and a shamed, \*and shal be as the grasse vpon the felde, and as  $\text{\textcircled{f}}$  grene herbe and hay vpon the house toppes, that wythereth afore it be growne vp. I knowe thy habitation, thy out and ingoynge, and that thou ragest agaynst me. For so much then as thou ragest agaynst me, and seynge thy presumption is come vp to myne eares, therefore wyll I put a rynge in thy nose, and a byrdle bytt in thy lippes, and wyll brynge the agayne, euen the same waye thou camest.

$\text{\textcircled{f}}$  And let this be a token vnto the O Ezechias. In this yere eate  $\text{\textcircled{f}}$  which is fallen, in the seconde yere soch as groweth of it selfe: In  $\text{\textcircled{f}}$  thirde yere sowe and reape, and plante vynyardes, and eate the frute therof. And the doughter Iuda which is escaped  $\text{\textcircled{t}}$  remayneth, shall from hence forth take rote beneth, and beare frute aboue. For the remnaunt shal go forth from Ierusalem,  $\text{\textcircled{t}}$  they  $\text{\textcircled{f}}$  are escaped, shall go out fro mount Sion. The gelousy of the LORDE Zebaoth shal brynge this to passe.

Therefore thus sayeth the LORDE concernynge  $\text{\textcircled{f}}$  kynge of the Assyrians: He shall not come in to this cite, and shall shute no arowe therein, nether shal there come eny shyld before it, nether shall he dygge eny bakke aboute it, but shal go agayne the waye that he came, and shall not come in to this cite, sayeth the LORDE: and I wyll defende this cite, to helpe it for myne awne sake, and for my seruauit Dauids sake.

$\text{\textcircled{B}}$  And in the same nighte wente the angell of the LORDE, and smote in the hoost of the Assyrians, an hundreth and fyue and foure

score thousande men. And whan they gatt them vp in the mornyng, beholde, all laye full of deed coarses.  $\text{\textcircled{t}}$  So Sennacherib the kinge of Assyria brake vp, and departed, and returned, and abode at Ninieue. And as he worshipped in  $\text{\textcircled{f}}$  house of Nesrach his god, his awne sonnes Adramalech and Sarazer smote him with the swerde, and fled in to  $\text{\textcircled{f}}$  londe of Ararat. And Asarhadon his sonne was kynge in his steade.

### The rr. Chapter.

$\text{\textcircled{A}}$  T that tyme was Ezechias deedsicke.  $\text{\textcircled{a}}$  And the prophet Esay  $\text{\textcircled{f}}$  sonne of Amos, came to him,  $\text{\textcircled{t}}$  sayde vnto him: Thus sayeth  $\text{\textcircled{f}}$  LORDE: Set thine house in ordre for thou shalt dye  $\text{\textcircled{t}}$  not lyue. And he turned, his face to the wall, and prayed vnto  $\text{\textcircled{f}}$  LORDE, and sayde: Remembre (O LORDE) that I haue walked faithfully before the,  $\text{\textcircled{t}}$  with a perfecte hert, and haue done  $\text{\textcircled{f}}$  which is good in thy syghte. And Ezechias wepte sore. But whan Esay was not gone out of halfe the cite,  $\text{\textcircled{f}}$  worde of  $\text{\textcircled{f}}$  LORDE came to him,  $\text{\textcircled{t}}$  sayde: Turne back,  $\text{\textcircled{t}}$  tell Ezechias  $\text{\textcircled{f}}$  prynce of my people: Thus sayeth  $\text{\textcircled{f}}$  LORDE God of thy father Dauid: I haue herde thy praiser,  $\text{\textcircled{t}}$  considered thy teares. Beholde, I wil heale  $\text{\textcircled{f}}$ : on the thirde daye shalt thou go in to  $\text{\textcircled{f}}$  house of the LORDE,  $\text{\textcircled{t}}$  fiftene yeres wil I adde vnto thy life,  $\text{\textcircled{t}}$  wyll deliuer the  $\text{\textcircled{t}}$  this cite from the kynge of Assyria,  $\text{\textcircled{t}}$  this cite wil I defende for myne awne sake, and for my seruauit Dauids sake. And Esay sayde: Bringe hither a quantite of fygges. And whan they broughte them, they layed them vpon the sore, and it was healed.

Ezechias sayde vnto Esay: Which is  $\text{\textcircled{f}}$  token, that the LORDE wyll heale me, and that I shal go vp in to the house of  $\text{\textcircled{f}}$  LORDE on the thirde daye? Esay sayde: This token shalt thou haue of the LORDE, that the LORDE shal do acordinge as he hath sayde. Shall the shadowe go ten degrees forwarde, or shal it turne ten degrees backwarde? Ezechias sayde: It is an easy thinge for the shadowe to go ten degrees downewarde,  $\text{\textcircled{f}}$  is not my mynde: but that it go ten degrees backwarde. Then cryed the prophet Esay vnto the LORDE,  $\text{\textcircled{t}}$  and the shadowe wente backe ten degrees in Achas Dyall, which he was descended afore.

$\text{\textcircled{a}}$  At the same tyme Merodach Baladan the

\* Psal. 36. a.  $\text{\textcircled{t}}$  Tobi. 1. d.  $\text{\textcircled{a}}$  2 Par. 32. c. Esa. 38. a.

$\text{\textcircled{t}}$  Eccli. 48. c.

$\text{\textcircled{b}}$  Esa. 39. a.



sonne of Baladan kynge of Babilon, sent letters and presentes vnto Ezechias, for he had herde that Ezechias had bene sicke. And Ezechias reioysed with them, & shewed them all the house of rotes, the syluer, golde, spyes, and the best oyle, and the house of ordinaunce, and all that was founde in his treasures. There was nothinge in his house and in all his domynion, but Ezechias shewed it them.

Then came Esay the prophet vnto kynge Ezechias, and sayde vnto him: What haue these men sayde? and whence came they vnto the? Ezechias sayde: They came to me out of a farre countre, euen from Babilon. He sayde: What haue they sene in thyne house? Ezechias sayde: They haue sene all that is in my house, and there is nothyng in my treasures but I haue shewed it them. Then sayde Esay vnto Ezechias: Heare the worde of the LORDE: Beholde, \*the tyme commeth, that it shall all be caryed awaye vnto Babilon, and whatsoever thy fathers haue layed vp vnto this daye, and there shall nothinge be lefte, sayeth the LORDE. †Yee and the children which come of the, whom thou shalt beget, shalbe taken awaye, to be chamberlaynes in the kynge of Babilons palace. Ezechias sayde vnto Esay: It is good that the LORDE hath spoken. And he sayde morouer: Let there be peace yet and faithfulness in my tyme.

What more there is to saye of Ezechias, and all his power, and what he dyd, and of the pole and water condyte, wher by he conueyed water in to the cite, beholde, it is written in the Cronicles of the kynges of Iuda. ‡ And Ezechias fell on slepe with his fathers, and Manasses his sonne was kynge in his steade.

### The xxi. Chapter.

**M**ANASSES was twolue yeare olde, when he was made kinge, and reigned fyue and fyfthe yeare at Ierusalem. His mothers name was Hephziba. And he dyd that which was euell in ¶ sight of the LORDE (euen after the abhominaciōs of the Heithen, whom the LORDE expelled before the children of Israel) and waxed frowarde, and builded vp the hye places which his father Ezechias had destroyed,<sup>a</sup> and sett vp Baals altares, and made groues (as Achab the kynge of Israel dyd) and worshipped all the hoost of heauen,

and serued them. And buylded altares in the LORDES house, wherof the LORDE sayde: I wyl set my name at Ierusalem. And in both the courtes of the house of the LORDE buylded he altares vnto all the hoost of heauē. And § caused his sonne to go thorow the fyre, and regarded byrdescreyng and tokens, and maynteyned soithsayers, and expounders of tokens, and so moch dyd he of this which was euell in the sight of the LORDE, that he prouoked him vnto wrath.

A groue Idol also which he had made, set he in the house, wherof the LORDE sayde vnto Dauid and to Salomon his sonne: In this house, and at Ierusalem (¶ which I haue chosen out of all the trybes of Israel) wil I set my name for euer, and wyl not cause ¶ fote of Israel to be remoued eny more from the londe, which I gaue vnto their fathers, yee so that they obserue and do accordyng vnto all that I haue charged them, and after all the lawe that my seruauit Moses cōmaunded them. Neuertheles they wolde not herken, but Manasses disceaued them, so ¶ they dyd worse then the Heithen, whom the LORDE expelled before ¶ children of Israel.

Then spake the LORDE by his seruauentes the prophetes, and saide: Because that Manasse the kynge of Iuda hath gone these abhominacions, which are worse then all ¶ abhominacions that the Amorites haue done which were before them, and hath caused Iuda also to synne agaynst their God, therefore thus sayeth the LORDE God of Israel: ¶ Beholde, I wyl brynge soch a plage vpon Ierusalem and Iuda, that who so euer heareth it, both his eares shal glowe, and ouer Ierusalem wyl I stretch forth the lyne of Samaria, and the weighte of the house of Achab, and wyl wype out Ierusalem, euen as one wytheth a platter, and I wyl ouerthrowe it. And ¶ remnaunt of myne inheritance wil I cast out, & scatter them abrode, & wil deluyen them in to the hādes of their enemies, to be spoyled and rent of all their enemies: because they haue done ¶ which is euell in my sighte, & haue prouoked me vnto wrath, sence the daye that I broughte their fathers out of Egipte, vnto this daye. Manasses also shed exceedinge moch innocēt bloude, so longe tyll Ierusalem was full on euery syde, without the synnes

<sup>a</sup> 4 Re. 24. c. and 25. b. Iere. 32. c. † Dan. 1. a.  
‡ 2 Par. 32. f. \* 2 Par. 33. a.

<sup>b</sup> 4 Re. 18. a. § Leu. 20. d. Deut. 18. b. 4 Re. 16. a.  
¶ 3 Re. 9. a. ¶ Iere. 19. a.



wherwith he caused Iuda for to synne, so y they dyd that which was euell in the sighte of the LORDE.

What more there is to saie of Manasses, and all that he dyd, and his synnes which he commytted, beholde, it is wrytten in the Cronicles of the kynges of Iuda. And Manasses fell on slepe with his fathers, and was buried in the garden besyde his house, namely, in the garden of Vsa, and Amon his sonne was kynge in his steade.

Two and twentye yeare olde was Amon whan he was made kynge, ⁊ he reigned two yeare at Ierusalem. His mothers name was Mesumneleth, y doughter of Harus of Iatba, and he dyd euell in the sighte of the LORDE, as Manasses his father had done, and walked in all the waye which his father walked, and serued the Idols which his father had serued, and worshipped them, and forsoke the LORDE the God of his father, and walked not in the waye of the LORDE.

And his seruantes conspyred agaynst Amon, ⁊ slewe the kynge in his house. But the people of the londe slewe all them y had cōspyred agaynst kynge Amon. And the people of the londe made Iosias his sonne kynge in his steade. As for other thinges that Amon dyd, beholde, they are wrytten in the Cronicles of the kynges of Iuda. And he was buried in his graue in Vsas gardē. And Iosias his sonne was kynge in his steade.

#### The xxij. Chapter.

**I**OSIAS <sup>a</sup>was eight yeare olde whā he was made kynge, ⁊ reigned one and thirtie yeare at Ierusalem. His mothers name was Iedida the doughter of Adaia of Bascath, and he dyd that which was righte in y sighte of the LORDE, and walked in all y waye of Dauid his father, ⁊ turned not asyde, nether to the righte hande ner to the lefte.

<sup>c</sup>And in the eighteenth yeare of kynge Iosias, the kynge sent Saphan y sonne of Asaia the sonne of Mesulam the scribe, in to y house of the LORDE, and sayde: \*Go vp to Helchias the hye prest, that the money that is brought vnto y house of y LORDE (which the tresholde keepers haue gathered of y people) maye be deluyered vnto them, that they maye geue it to the workmen which are appoynted in the house of the LORDE, ⁊ to

geue it vnto the labourers in the house (y they maye repayre the decaye of the house) namely, vnto the carpenters, and buylders, ⁊ masons, and to them y bie timber ⁊ fre stone for the repaireinge of the house: but so y there be no accomptes taken of them concernynge the money, that is vnder their hande, but y they deale withall vpon credence.

And Helchias y prest sayde vnto Saphā the scribe: \*I haue founde the boke of the lawe in the house of the LORDE. And Helchias gaue the boke vnto Saphan, that he might reade it. And Saphan the scribe bare it vnto the kynge, and brought him worde agayne, ⁊ sayde: Thy seruantes haue gathered together y money y was founde in the house, ⁊ haue deluyered it vnto the workmē, which are appoynted in y house of the LORDE. And Saphan the scribe tolde the kynge and sayde: Helchias the prest hath deluyered me a boke, and Saphan red it before the kynge.

But whan the kinge herde the wordes of the boke of lawe, he rente his clothes. And the kynge cōmaunded Helchias the prest, ⁊ Ahicam the sonne of Saphan, ⁊ Achbor the sonne of Michaia, and Saphan the scribe, ⁊ Asaia y kynges seruaut, and sayde: \*Go youre waye and axe counsell at the LORDE for me, for the people, and for all Iuda, concernynge the wordes of this boke that is founde: for greate is the wrath of the LORDE that is kyndled ouer vs, because oure fathers haue not herkened vnto the wordes of this boke, to do all that is wrytten vnto vs therin.

Then wente Helchias the prest, and Ahicam, Achbor, Saphan ⁊ Asaia vnto Hulda the prophetisse y wife of Sellū the sonne of Thecua the sonne of Harham the keeper of y clothes, and she dwelt at Ierusalem in the seconde porte, and they spake vnto her. And she sayde vnto them: Thus sayeth y LORDE God of Israel: Tell the man that sent you vnto me, Thus sayeth the LORDE: Beholde, I wil brynge euell vpon this place, and the inhabitors therof, euen all the wordes of y lawe which the kynge hath caused to be red, because they haue forsaken me, and brent incense vnto other goddes, to prouoke me vnto wrath with all the workes of their handes. Therfore is my wrath kindled agaynst this cite, and shall not be quenched.

But tell this vnto the kynge of Iuda, which

<sup>a</sup> 2 Par. 33. d.

<sup>b</sup> 2 Par. 34. a.

<sup>c</sup> 2 Par. 34. b.

<sup>e</sup> 4 Re. 12. b.

<sup>f</sup> 2 Pa. 34. c.

<sup>d</sup> Iere. 21. a.

hath sent you to axe counsell at the LORDE: Thus sayeth the LORDE God of Israel: Because thine hert is not departed frō the wordes which thou hast herde, and hast humbled thyselfe before the LORDE, to heare what I haue spoken agaynst this place and the inhabiteres therof (how that they shall become a very desolacion and curse) ⁊ hast reute thy clothes, and wepte before me, I haue herde it, sayeth the LORDE: \*therfore wyll I gather the vnto thy fathers, so y thou shalt be put in to thy graue in peace, and thine eyes shall not se all the euell that I wyll brynge vpon this place. And they brought the kynges worde agayne.

The xxiiij. Chapter.

**A**ND the kynges sent forth, and "all the Elders in Iuda and Ierusalem resorted vnto him, and the kynges wente vp in to the house of the LORDE, and all the men of Iuda, and all the inhabiteres of Ierusalem with him, the prestes and prophetes and all the people both small and greate, †and all the wordes of the boke of the couenaunt that was founde in the house of the LORDE, were red in their eares. And the kynges stode vpon a piler, †and made a couenaunt before the LORDE, that they shulde walke after the LORDE, and to kepe his commaundementes, witnesses, and ordinaunces with all their hert and with all their soule, y they shulde set vp the wordes of this couenaunt, which are wrytten in this boke. And all the people entred in to the couenaunt.

And the kynges cōmaunded Helchias the hye prest, and the prestes of the secōde course, and the keepers of the threshold, y they shulde put out of the temple all the vessels which were made for Baal, and for the groue, and for all the hoost of heauen, ⁊ he brent them without Ierusalem in the valley of Cedron, and the dust of them was caryed vnto Bethel.

**B** And he put downe the †Kemurims, whō the kynges of Iuda had founded, to burne incense vpon the hye places, in the cities of Iuda, and aboute Ierusalem. He put downe also them that brent incense vnto Baal, to the Sonne, and the Mone, and the twelue tokens, and to all y hoost of heauen. And the groue caused he to be caryed from the house of the

LORDE out of Ierusalem in to y valley of Cedron, and brent it in the valley of Cedron, and made it to dust, and cast the dust vpon the graues of y comen people. And he brake downe the whorekeepers houses which were by the house of the LORDE, wherin the women made mansions for the groue.

And he caused all the prestes for to come out of the cities of Iuda, and suspended y hye places, where the prestes brent incense, from Geba vnto Berseba. And brake downe the hye places in the portes, that were at y dore of the gate of Iosua y shreue of the cite, at the lefte hande as one goeth to the cite porte. Yet had not the prestes of the hye places offred vpon the altare of the LORDE at Ierusalem, but ate vniuendred bred amonge their brethren.

He suspended y Tophet also in the valley of the children of Ennon, that noman shulde cause his sonne or his daughter to go thorow y fyre vnto Moloch. And he put downe the horses, which y kynges of Iuda had set vnto the Sonne, at the intringe in to the house of the LORDE, besyde the chest of Netham Melech the chamberlayne which was at Paruarim, and the charettes of the Sonne brent he with fyre, and the altares vpon the rofe of Achabs perler, which the kynges of Iuda had made. And the altares ¶which Manasses had made in the two courtes of the house of the LORDE, dyd the kynges breake downe. And ranne from thence, and cast the dust of them in to the broke Cedron.

And the hye places that were before Ierusalem on the righte hande of Mount Mashith ¶which Salomon the kyng of Israel had buylded vnto Astaroth the abhominacion of Sidon, and to Camos the abhominacion of Moab, and to Malcom the abhominacion of the children of Ammon, those did the kynges suspende, and brake the pilers, and roted out the groues, and fylled their places with mens bones.

**D** And \*\*the altare at Bethel, and the hye place that Ieroboam the sonne of Nebat made, which caused Israel to synne, the same altare brake he downe, and the hye place, ⁊ brent the hye place, and made it to dust, and brent vp the groue. And Iosias turned him aboute, and sawe the graues that were vpō the

\* 4 Re. 23. f.

\* 2 Par. 34. f.

† 2 Esd. 8. a.

\* Iosua. 24. e.

† Soph. 1. a.

§ Iere. 7. d.

¶ 4 Re. 21. a.

¶ 3 Re. 11. a.

\*\* 3 Re. 12. d.

mount, and caused the bones to be fetched out of the graues, and brent them vpō the altare, and suspended it, accordinge to the worde of the LORDE, \*which the man of God cryed out, that tolde this before.

And he sayde: What titell is this, that I se here? And the men of the cite sayde vnto him: It is the graue of the man of God, which came from Iuda, and cryed out this that thou hast done agaynst ſ̄ altare of Bethel. And he sayde: Let him lye, no man touche his bones. Thus were his bones deliuered with the bones of the prophet that came from Samaria.

¶ He put away also all the houses of the hye places in the cities of Samaria (which the kynges of Israel had made to prouoke ſ̄ LORDE vnto wrath) and dyd with them accordinge to all as he had done at Bethel. And all ſ̄ prestes of the hye places that were there, offred he vp vpon the altares, and †so brent he mens bones thereon, and came agayne to Ierusalem.

¶ And the kynge commaūded the people, and sayde: Kepe Easter vnto the LORDE youre God, †as it is wyrtten in the boke of this couenaut. For there was no Easter so kepte as this, sence the tyme of the Iudges which iudged Israel, and in all the tymes of the kynges of Israel, and of the kynges of Iuda: but in the eighteenth yere of kynge Iosias, was this Easter kepte vnto the LORDE at Ierusalem.

And Iosias expelled all soysayers, expounders of tokēs, ymages and Idols, and all the abhominacions which were sene in the londe of Iuda and at Ierusalem, that he mighte set vp the wordes of the lawe, which were wyrtten in the boke, that Helchias ſ̄ prest foude in the house of ſ̄ LORDE.

¶ His like was no kynge before him, which so cōuerted vnto ſ̄ LORDE with all his hert, with all his soule, and with all his strength, accordinge to all the lawe of Moses. And after him came there not vp soch another. Yet turned not the LORDE from the indignacion of his greate wrath, wherwith he was displeased ouer Iuda, because of all the prouocacion wherwith Manasses had prouoked him. And ſ̄ LORDE sayde: †I wil put Iuda out of my presence also, euen as I haue

put away Israel: and this cite which I haue chosen, wyl I cast out, namely, Ierusalem, and the house wherof I sayde: My name shalbe there. What more there is to saye of Iosias, and all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Iuda.

¶ In his tyme wēt Pharaο Necho ſ̄ kynge of Egipte vp agaynst the kynge of Assyria by the water Euphrates. But kynge Iosias wente agaynst him, and dyed at Megiddo, whā he had sene him. And his seruantes caried him deed frō Megiddo, and brought him to Ierusalē, and buried him in his graue. And the people of the londe toke † Ioaas the sonne of Iosias, and anoynted him, and made him kynge in his fathers steade.

¶ Thre and twentye yere olde was Ioaas whā he was made kynge, and reigned thre monethes at Ierusalē. His mothers name was Hamutal ſ̄ daughter of Ieremia of Libna. And he dyd ſ̄ which was euell in ſ̄ sight of ſ̄ LORDE, euen as his fathers had done. But Pharaο Necho toke him presoner of Reblatha in the londe of Hemath, ſ̄ he shulde not reigne at Ierusalem: † rayssed a taxe vpō the londe, an hundredth talētes of siluer, and one talente of golde. And Pharaο Necho made Eliachim ſ̄ sonne of Iosias kynge in his father Iosias steade, and turned his name I Joachim. ¶ But Ioaas toke he, and brought him in to Egipte where he dyed. And Joachim gaue the siluer and golde vnto Pharaο, yet taxed he the londe, ſ̄ he might geue ſ̄ syluer acordinge to Pharaοs cōmaundement. Euery one amonge the people in ſ̄ londe taxed he after his abillite in siluer and golde, to geue it vnto Pharaο. Fyue and twentye yere olde was Joachim whan he was made kynge, and reigned eleuen yeres at Ierusalem. His mothers name was Sebida ſ̄ daughter of Pedaia of Ruma, and he dyd euell in the sight of the LORDE, euen as his fathers had done.

#### The xxiij. Chapter.

¶ IN his tyme came vp Nabuchodonosor ſ̄ kynge of Babilon, and I Joachim was in subieccion vnto him iij. yere. And he turned back, and rebelled agaynst him. And ſ̄ LORDE sent men of warre vpon him out of Chaldea, out of Syria, out of Moab, and frō amonge the childrē of Ammon, and caused thē

\* 3 Re. 13. a. † 3 Re. 13. a. \* 2 Par. 25. a.  
3 Esd. 1. a. † Deu. 16. a.

‡ 4 Re. 24. a. § 2 Par. 35. a. ¶ That is Iechonias.  
¶ Iere. 22. b.



for to come in to Iuda, to destroe it acordinge to the worde of the LORDE, which he spake by his seruantes the prophetes. It fortunēd euē so vnto Iuda, \*acordynge to y<sup>e</sup> worde of the LORDE, that he wolde put them awaye from his presence, because of y<sup>e</sup> synnes of Manasses which he dyd, ⁊ because of the innocent bloude that he shed. And he fylled Ierusalem with innocent bloude, therefore wolde not the LORDE be reconcyled.

What more there is to saye of Ioachim, and all that he dyd, beholde, it is written in the Cronicles of the kynges of Iuda. And Ioachim fell on slepe with his fathers. And †Ioachim his sonne was kynge in his steade. And the kynge of Egipte came nomore out of his londe: for the kynge of Babilon had conquered all that was the kynge of Egyp̄tes, from the ryuer of Egipte vnto y<sup>e</sup> water Enphrates. Eightene yere olde was Ioachim whan he was made kynge, and reigned thre monethes at Ierusalē. His mothers name was Nebustha the daughter of Elnathan of Ierusalem. And he dyd euell in the sighte of the LORDE, euen as his father had done.

At the same tyme wente the seruantes of Nabuchodonosor kynge of Babilon vp to Ierusalem, and came vpon the cyte with ordinance of warre. And whan Nabuchodonosor and his seruantes came to the cite they layed sege vnto it. But Ioachim y<sup>e</sup> kynge of Iuda wente forth to the kynge of Babilon with his mother, with his seruantes, with his rulers and chamberlaynes. And the kynge of Babilon receaued him in the eight yere of his reigne.

†And he toke forth frō thence all the treasure in the house of the LORDE, and in y<sup>e</sup> kynges house, and brake all the golden vessell y<sup>e</sup> Salomon the kynge of Israel had made in the house of the LORDE (acordynge as the LORDE had sayde) and caryed awaye all Ierusalem, all the rulers, all the mightie men, euen ten thousande presoners, and all the carpenters, and all the smithes, and lefte none behynde but the poore people of the londe.

§And he caryed Ioachim awaye vnto Babilon, and the kynges mother, the kynges wyues, and his chamberlaynes: and y<sup>e</sup> mightie men of the londe led he awaye presoners also from Ierusalem vnto Babilon, and seuen thousande

of the best men, and a thousande carpenters and smythes, and all the stronge men of warre. ¶And the kynge of Babilon made Matania his vnle kynge in his steade, and turned his name Sedechias.

¶One and twentye yere olde was Sedechias, whan he was made kynge, and reigned eleuen yere at Ierusalem. His mothers name was Amithal the daughter of Ieremia of Libna. And he dyd euell in the sight of the LORDE, euē as Ioachim dyd: for thus fortunēd it vnto Ierusalē thorow the wrath of the LORDE, tyll he had cast them out frō his presence. And Sedechias fell awaye frō the kynge of Babilon.

### The xrb. Chapter.

AND it fortunēd, that in y<sup>e</sup> nyenth yere of his reigne, vpon the tenth daye of the tenth moneth, Nabuchodonosor the kynge of Babilon came with all his power agaynst Ierusalem. And they laied sege vnto it, and buylded stronge holdes rounde aboute it. Thus was the cite beseged vnto the eleuenth yere of kynge Sedechias. But on y<sup>e</sup> nyenth daye of the fourth moneth was the hongre so stronge in the cite, that the people of the londe had nothinge to eate. And the cite was broken vp, ⁊ all the men of warre fled in the night by the waye of the porte betwene the two walles, which goeth to the kynges gardē. But the Caldees laye aboute the cite. And he fled by the waye to the playne felde. Neuertheles the power of the Caldees folowed after the kynge, and toke him in the plaine felde of Iericho: and all the men of warre that were with him, were scatered abroad from him. And they toke the kynge, and led him vp to the kynge of Babilon vnto Reblatha. ¶And he gaue iudgmēt vpon him. And they slewe Sedechias children before his eyes, and put out Sedechias eyes, and bounde him with cheynes, and caryed him vnto Babilon.

Vpon the seuenth daye of the fyfth moneth, that is the ninetenth yere of Nabuchodonosor kynge of Babilon, came Nabusaradan the chefe captayne the kynge of Babilons seruaūt, vnto Ierusalem, and brent y<sup>e</sup> house of the LORDE, and the kynges house, ⁊ all the houses at Ierusalem, and all the greates houses brent he with fyre. And all the power of the Caldees which

\* 4 Re. 23. f. † Iere. 36. d. ‡ 4 Re. 20. c. Esa. 29. b.  
§ Deu. 28. d. Ier. 24. a. ¶ Ier. 37. a.

|| Ier. 52. a. <sup>b</sup> Iere. 39. a. and 52. a. <sup>c</sup> Eze. 4. c. and 5. d.  
<sup>e</sup> Some reade: And they talked with hī of iudgment.



was with the chefe captayne, brake downe the walles rounde aboute Ierusalem. As for the other people that yet were lefte in the cite, and were fallē vnto the kinge of Babilon, and the other comen people, Nabusaradan the chefe captayne caryed them awaye. And of the poorest people dyd the chefe capitaine leaue in ſ̄ londe to be wynegardeners and plowmen.

But the brasen pilers in the house of the LORDE, and the seates, and the brasen lauer that was in the house of the LORDE, dyd ſ̄ Caldees breake downe, and caried the metall vnto Babilon. And the pottes, shouels, fleshokes, spones, ⁊ all ſ̄ brasen vessel that was occupied in the seruyce, caried they awaye. And ſ̄ chefe captayne toke awaye ſ̄ censors and basens ſ̄ were of golde and syluer, two pilers, one lauer, and the seates ſ̄ Salomon had made for ſ̄ house of the LORDE. The metall of all these ornamentes coulde not be weyed. \*Eightene cubytes hye was one piler, and ſ̄ knoppe theron was of brasse also, ⁊ thre cubytes hye: ⁊ the rope and the pomgranates vpon the knoppe rounde aboute, were all of brasse. After the same maner was the other piler also with the rope.

C And the chefe captayne toke Seraia the prest of the first course, ⁊ Sophony the prest of the seconde course, and thre dorekeepers, and one chamberlayne out of the cite, which was appoynted ouer ſ̄ men of warre: and fyue men that were euer before the kynge, which were founde in the cite: and Sophar the captayne, which taught the people of ſ̄ londe to fight: and thre score men of ſ̄ people of the londe, that were founde in the cite: these dyd Nabusaradan ſ̄ chefe captayne take, and broughte them to the kynge of Babilon vnto Reblatha. And the kynge of Babilon slewe

them at Reblatha in ſ̄ londe of Hemath. Thus was Iuda caried awaye out of his awne londe. † But ouer the remnaunt of the people in the londe of Iuda, whom Nabuchodonosor the kynge of Babilon lefte behynde, he set Godolias ſ̄ sonne of Ahicam ſ̄ sonne of Saphan. Now whā all the captaynes of the soudyers, ⁊ the men herde, that the kynge of Babilon had made Godolias gouernoure, they came to Godolias vnto † Mispa, namely, Ismael ſ̄ sonne of Nathaniās, ⁊ Iohanna ſ̄ sonne Carea, ⁊ Seraia ſ̄ sonne of Tanhometh the Netophatite, ⁊ Iesaniās ſ̄ sonne of Macchati with their men. And Godolias sware vnto them ⁊ to their men, ⁊ sayde vnto them: ‡ Feare not ye ſ̄ officers of the Caldees, tary in the londe, ⁊ submytte youre selues vnto the kynge of Babilon, ⁊ ye shal prospere. ¶ But

D ¶ But in the seueñth moneth came Ismael the sonne of Nathaniās the sonne of Elisama (of the kynges kynred) and ten men with him, and slewe Godolias, and the Lewes and Caldees that were with him at Mispa. Then all the people gat them vp, both small and greates, and the captaynes of the hoost, and came in to Egipte, for they were afrayed of ſ̄ Caldees. Howbeit in the seuen and thirtieth yeare after that Ioachim the kynge of Iuda was caried awaye on the seuen and twenty daye of the twolueth moneth, Euilmerodach the kynge of Babilon in the first yeare of his reigne, lifte vp the heade of Ioachim ſ̄ kynge of Iuda out of preson, and spake loungly vnto him, and set his trone aboue ſ̄ trones of ſ̄ kynges that were with him at Babilon, and chaunged the clothes of his captiuyte. And he ate allwaye before him as longe as he lyued. And he appoynted him his porcion, which was euer geuē him daylie of the kynge, as longe as he lyued.

\* 3 Re. 7. b. † Ier. 40. a. b.

‡ Otherwyse called, Masphat. § Iere. 40. c. ¶ Iere. 41. a.

The ende of the fourth boke of the kynges.

# The first boke of the Cronicles, called Paralipomenon.

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What this boke conteyneth.

**Chap. I. II.**

A rehearsynge of the generacions.

**Chap. III.**

Of Dauid and his sonnes.

**Chap. IIII.**

A register of the children of Iuda.

**Chap. V.**

A register of the childrē of Simeō.

**Chap. VI.**

A register of the Rubenites.

**Chap. VII.**

A register of the children of Leui.

**Chap. VIII.**

Of the children of Isachar & Ben Iamin.

**Chap. IX.**

Of the trybe of Ben Iamin.

**Chap. X.**

The nombre of the Israelites, that were caried away vnto Babilon.

**Chap. XI.**

The battayll of the Philistynes agaynst Saul and his sonnes.

**Chap. XII.**

How Dauid was anoynted kynge, and of his kyngdome.

**Chap. XIII.**

Of Dauids worthy men of warre, which came vnto him out of all the trybes.

**Chap. XIII.**

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**Chap. XV.**

Hiram sendeth tymber vnto Dauid. Of Dauids wyues. He ouercommeth the Philistynes.

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Dauid nombreth the people, and displeaseth the LORDE, which punysheth the people for his sake.

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## Chap. XXIII. XXV.

Dauid in his age before his death, appoynteth the offices in the house of God.

## Chap. XXVI.

The office of the children of Asaph, Heman, and Iedithun.

## Chap. XXVII.

The office of the porters.

## Chap. XXVIII.

The office of the captaynes amonge the trybes.

## Chap. XXIX.

The wordes of Dauid to the captaynes, to the people and to Salomon.

## Chap. XXX.

How Dauid talketh of buyldge the temple, and what the prynces geue ther to.

## The first Chapter.

**A**DAM, <sup>a</sup>Seth, Enos, Kenan, Mahalaleel, Jared, Henoeh, Mathusalah, Lamech, Noe, Sem, Ham & Iaphet.

\*The childrē of Iaphet are these: Gomer, Magog, Madai, Iauan, Tubal, Mesech and Thiras. The children of Gomer are these: Ascenas, Riphath, Togarma. The children of Iauan are these: Elisa, Tharsisa, Chitim and Dodanim.

The childrē of Ham are these: Chus, Misraim, Phut & Canaan. The children of Chus are these: Seba, Heuila, Sabtha, Reyma & Sabthecha. The childrē of Reyma are these: Sheba & Dedan. Chus, begat Nemrod, <sup>y</sup> beganne to be mighty vpon earth. Misraim begat Ludim, Enanim, Lehabim, Naphtuhim, Pathrusim, and Casluhim: of whom came the Philistynes and Caphthorims. Canaan begat Sidon his first sonne: Heth, Iebusi, Amori, Girgosi, Heui, Arki, Sini, Aruadi, Zemari and Hemathi.

**B**The childrē of Sem are these: Elam, Assur, Arphachsad, Lud, Aram, Vs, Hul, Gether & Masech. Arphachsad begat Salah. Salah begat Eber. Vnto Eber there were borne two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyded, and his brothers name was Iaketan. And Iaketā begat Almodad, Saleph, Hazarnaphet, Iarah, Hadorā, Vsal, Dikela, Ebal, Abimacl, Seba, Ophir, Heuila and Iobab. These all are the children of Iakethan.

†Sem, Arphachsad, Salah, Eber, Peleg, Regu, Serug, Nahor, Terah, Abram, that is Abraham. The children of Abraham are these: Isaac and Ismael. This is their generation: †The first sonne of Ismael: Nebaioth,

Cedar, Abdeel, Mibsam, Misma, Duma, Masa, Hadad, Thema, Iethur, Naphis & Kedma. These are the children of Ismael.

The children which Ketura Abrahams cō-cubyne bare, are these: <sup>a</sup>Simram, Iaksan, Medan, Midian, Ieszbak and Suah. The children of Iaksan are these: Seba and Dedan. And the childrē of Midian are: Ephra, Ephra, Henoeh, Abida and Eldaa. All these are the childrē of Ketura. Abraham begat Isaac. The children of Isaac are: Esau and Israel. <sup>§</sup>The children of Esau are: Eliphas, Reguel, Ieus, Iaelam, Korah. The children of Eliphas are, Theman, Omar, Zephi, Gaethan, Kenas, Thimna & Amalek. The children of Reguel are: Nahath, Serah, Samma and Misa.

¶The children of Seir are: Lothan, Sobal, Zibeon, Ana, Dison, Ezer, Disan. The children of Lothan are: Hori and Homan and Thimna was the sister of Lothan. The children of Sobal are: Aluan, Manahath, Ebal, Sephi, Onam. The children of Zibeon are: Aia and Ana. The childrē of Ana, Dison. The children of Dison are: Hamran, Eszban, Iethran and Charan. The children of Ezer are: Bilhan, Seauan & Acan. The children of Disan are: Vz and Aran.

These are the kynges which reigned in the lōde of Edom, <sup>or</sup> euer there reigned eny kyng amonge the children of Israel: Bela the sonne of Beor, and the name of his cite was Dinhaba. And whan Bela dyed, Iobab the sonne of Serah of Bosra was kyng in his steade. And whan Iobab dyed, Husam out of <sup>y</sup> londe of the Themanites was kyng in his steade.

Whan Husam dyed, Hadad the sonne of Bedad (which smote the Madianites in the felde of <sup>y</sup> Moabites) was kyng in his steade,

\* Gene. 5. a. \* Gen. 10. a. † Gene. 11. b. ‡ Gen. 25. b.

§ Gen. 25. a. § Gen. 36. b. || Gen. 36. d. \* Gen. 36. e.

¶ the name of his cite was Aauth. Whan Hadad dyed, Samla of Masrek was kynge in his steade. Whan Samla dyed, Saul of Rehobeth by the water syde, was kynge in his steade. Whan Saul dyed, Baal Hauan the sonne of Achbor was kynge in his steade. Whan Baal Hauan dyed, Hadad was kynge in his steade, and the name of his cite was Pagi, ¶ his wyues name was Mehetabel the daughter of Matred, ¶ daughter of Mesahab.

But whan Hadad dyed, there were prynces at Edom: Prynce Thimnah, prynce Alua, prynce Ietheth, prynce Ahalibama, prynce Ela, prynce Piuon, prynce Kenas, prynce Theman, prynce Mibzar, prynce Magdiel, prynce Iram. These are the prynces of Edom.

### The ij. Chapter

THESE are the children of Israel: Ruben, Simeon, Leni, Iuda, Isachar, Zabulon, Dan, Ioseph, Bē Iamin, Nephtali, Gad and Aser. \* The childrē of Iuda: Er, Onan ¶ Sela: these thre were borne vnto him of ♀ daughter Sua ♀ Cananitisse. Howbeit ♀ first sonne of Iuda was wicked before ♀ LORDE, ¶ therefore he slewe him. But ♀ Thamar his sonnes wife bare him Phares ¶ Zarah, so ♀ all ♀ childrē of Iuda were fyue.

† The childrē of Phares are, Hesrom and Hamuel. The childrē of Zarah are, Simri, Ethan, Heman, Chalcol, Dara, which all are fyue in nombre. The childrē of Charmi are, § Achan, which troubled Israel, whā he synned in the thinge that was damned. The children of Ethan: Asaria.

The children which were borne vnto Hesrom, are: Raia, Thalubai. ¶ Ram begat Aminadab. Aminadab begat Naasson the prynce of the children of Iuda. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Isai. ¶ Isai begat Eliab his first sonne, Abinadab the seconde, Samma the thirde, Nathanael the fourth, Raddai ♀ fifth, Ozem ♀ sixte, Dauid ♀ vij. And their sisters were Zeruia ¶ Abigail.

THE childrē of Zeruia are these thre: Abisai, Ioab ¶ Asahel. Abigail begat Amasa. \*\* The father of Amasa was Iether an Ismaelite.

Caleb the sonne of Hesrom begat Asuba ♀ woman, ¶ Ierigoth. And these are the same

womans childrē: Ieser, Sobab, and Ardon. But whā Asuba dyed, Caleb toke Ephrat, which bare him Hur. † Hur begat Vri. Vri begat Bezaleel.

Afterwarde laye Hesrom with ♀ daughter of Machir the father of Gilead, ¶ he toke her whā he was thre score yeare olde, and she bare him Segub. Segub begat Iair, which had thre ¶ twenty cities in the londe of Gilead. And he toke out of the same Iesur and Aram the townes of Iair, and Kenath with the villages therof, thre score cities. All these are the children of Machir ♀ father of Gilead. After ♀ death of Hesrom in Caleb Ephrata, lefte Hesrom his wife vnto Abia: which (wife) bare him † Ashur ♀ father of Thecoa.

Ierahmeel the first sonne of Hesrom had children: the first Ram, Buna, Oren and Ozem and Ahia. And Ierahmeel had yet another wife, whose name was Athara, she is ♀ mother of Onam. The childrē of Ram the first sonne of Ierahmeel are, Maaz, Iamin and Eker.

Onam had children: Samai and Iada. The children of Samai are, Nadab ¶ Abisur. Abisurs wife was called Abihail, which bare him Ahban and Molid. The childrē of Nadab are, Seled and Appaim. And Seled dyed without children. The children of Appaim: Iesei. The children of Iesei: Sesan. The childrē of Sesan: Ahelai. The childrē of Iada ♀ brother of Samai are, Iether ¶ Ionathan. But Iether dyed without childrē. The children of Ionathan are, Peleth and Sasa: These are the children of Ierahmeel. As for Sesan, he had no sōnes, bnt a daughter. And Sesan had a seruānt an Egipcian, whose name was Iatha. And Sesan gaue his daughter vnto Iatha his seruānt to wife, which bare him Athai. Athai begat Nathan. Nathan begat Sabad. Sabad begat Ephal. Ephal begat Obed. Obed begat Iehu. Iehu begat Asaria. Asaria begat Halez. Halez begat Elleasa. Elleasa begat Sissemal. Sissemal begat Sallum. Sallum begat Iekamia. Iekamia begat Elisama.

The children of Caleb the brother of Ierahmeel are, Mesa his first sonne, which is the father of §§ Siph, and of the children of Maresa the father of Hebron.

\* Gen. 38. a. † Matt. 1. a. ‡ Ruth 4. d. § Iosu. 7. a. ¶ Matt. 1. a. ¶ 1 Re. 16. b. \*\* 2 Re. 17. e.

†† Exo. 31. a. ‡‡ 1 Par. 4. a. §§ 1 Re. 23. d.



**D** The children of Hebron are, Corah, Thapuah, Rekem, & Sama. Sama begat Raham & father of Iarkaam. Rekem begat Samai. The sonne of Samai was called Maon, & Maon was & father of Bethzur.

Epha Calebs concubyne bare Haram, Mosa & Gases. Haram begat Gases. The childrē of Iahdai are, Rekem, Iotham, Gesan, Pelet, Epha and Saaph. Maecha Calebs concubyne bare Seber and Thirhena. And she bare Saaph also & father of Madmanna, and Scheua the father of Machbena, and the father of Gibeia. But \* Achsa was Calebs daughter.

These were the children of Caleb: Hur & first sonne of Ephrata, Sobal the father of Kiriath Iearim, Salna & father of Bethleem, Hareph & father of Beth Sader. And Sobal the father of Kiriath Iearim had sonnes, namely the halfe kynred of Manuhoth.

The kynreds at Kiriath Iearim were & Iethites, Puthites, Sumathites & Misraites. From these came forth the Zaregathites & Esthaolites. The children of Salma are Bethleem & the Netophathites the crowne of the house of Ioab, and the halfe of the Manahites of the Zareite. And & kynreds of the scribes which dwelt at Iabes, are & Thireathites, Simeathites, Suchothites, † these are the Kenites, & came of Hamath the father of Beth Rechab.

#### The iij. Chapter.

**A** **T**HESE are the childrē of Dauid, "which were borne vnto him in Hebron. The first sonne, Amnon of Abinoam the Iesraelitisse: the seconde, Daniel of Abigail the Carmelitisse: the thirde, Absalom & sonne of Maecha & daughter of Thalmai kynge of Gesur: the fourth, Adonias the sonne of Hagith: the fifth, Saphathia of Abital: the sixte, Iethream of his wife Egla. These sixe were borne vnto him at Hebron, for he reigned there vij. yeare & sixe monethes. But at Ierusalē he thre & thirtie yeare.

\* And these were borne vnto him at Ierusalem: Simea, Sobab, Nathan, † Salomō: these foure of Bethseba & daughter of Ammiel. And Iebear, Elisama, Eliphalet, Noga, Nepheg, Iapia, Elisama, Eliada, Eliphelet, these nyne. These all are & children of Dauid, besyde those & were the childrē of & concubynes. & And Tamar was their sister.

Salomons sonne was Roboam, "whose sonne was Abia, whose sonne was Asa, whose sonne was Iosaphat, whose sonne was Ioram, whose sonne was Ahasia, whose sonne was Ioas, whose sonne was Amasias, whose sonne was Asaria, whose sonne was Iotham, whose sonne was Ahas, whose sonne was Ezechias, whose sonne was Manasses, whose sonne was Amon, whose sonne was Iosias. The sonnes of Iosias were: & first, Iohanna: the seconde, Ioachim: the thirde, Sedechias: the fourth, Sallum. The childrē of Ioachim were, Iechonias, whose sonne was Sedechias.

The childrē of Iechonias which were takē **C** prisoners, were || Selathiel, Malchiram, Phadaia, Semeazar, Iekania, Hosanna, Nedabiah. The childrē of Phadaia were: Zorobabel & Simei. The childrē of Zorobabel were: Mesullam & Hanania, & their sister Selomith, and Hasuba, Ohel, Barachias, Hasadia, Iusab Hases, these fyue. The children of Hanania were: Platia & Iesaila, whose sonne was Rephaia, whose sonne was Arnan, whose sonne was Obedia, whose sonne was Sachania. The children of Sachania were: Semaia. The children of Semaia were: Hatus, Iegeal, Bariah, Nearia, Saphat & Sesa, these sixe. The children of Nearia were: Elieonai, Ezechias & Asrikā, these thre. The childrē of Elieonai were: Hodaia, Eliasib, Platia, Akub, Iohanna, Delaia and Anani, these seven.

#### The iij. Chapter.

**A** **T**HE children of Iuda<sup>d</sup> were: Phares, Hesrom, Charimi, Hur & Sobal. Rehōia the sonne of Sobal begat Iahath. Iahath begat Ahumai and Lahad. These are the kynreds of the Zaregathites, Elle & father of Ethā, Iesreel, Iesma, Iedbas and their sister was called Hazeleponi: and Penuel the father of Gedor, & Eser the father of Husa. These are the children of Hur the first sonne of Ephrata & father of Bethleem.

\* Ashur & father of Thecoa had two wyues, Hellea & Naera: and Naera bare Ahusam, Hephher, Thennu, & Ahastari: these are the childrē of Naera. The childrē of Hellea were: Zereth, Iezohar and Ethnan. Chos begat Anub and Hazobeba, and the kynred of Aharhel the sonne of Harum. Iabes was more honorable then his brethrē, and his

\* Iosu. 15. d. Iud. 1. c. † Iud. 1. d. \* 2 Reg. 3. a.  
\* 2 Reg. 5. c. † 2 Re. 12. c. § 2 Re. 13. a.

\* Mat. 1. a. || Matt. 1. b. <sup>d</sup> Gen. 38. a. ¶ 1 Par. 2. b.

mother called him Iabes, for she sayde : I haue borne him with trouble.

And Iabes called vpon the God of Israel, & sayde : \* Yf thou wilt blesse me, and increase the borders of my londe, & yf thy hande be with me, & thou delyuer me from euell, yf it trouble me not. And God caused it for to come that he axed.

**B** Chalub the brother of Suah begat Mehir : he is the father of Esthon. Esthon begat Bethrapha, Passeah, and Thehinna yf father of the cite of Nahas : these are the men of Recha. The children of Kenas were : Athniel and Saraia. The childre of Athniel were, Hathath.

And Meonothai begat Aphra. And Saraia begat Ioab the father of Geharasim : for they were carpenters. The childre of Caleb the sonne of Iephune were : Iru, Ela & Naam. The children of Ela were : Kenas. The children of Iehalelel were : Siph, Sipha, Thiria, & Asarieel. The childre of Esra were : Iether, Mered, Ephraim & Ialon, & Thahar with Miriam, Samai, Ieszbah the father of Esthemoa, & his wife Iudi Ia bare Iered the father of Geder, Heber the father of Socho, Iekuthiel yf father of Sanoah : these are the children of Bithia the daughter of Pharao, which Mared toke.

**C** The childre of the wife Hodia the sister of Naham yf father of Regila, were, Hagarmi & Esthomoa the Maechathite.

The children of Simon were : Amnon, Rimna & Benhanan, Thiflon. The children of Iesei were : Soheth, and Ben Soheth.

The childre of Sela yf sonne of Iuda were : Er, yf father of Lecha. Laeda the father of Maresa, & the kynred of yf lynnneweuers in yf house of Aszbea : & Iokim, & the men of Cosebo, Ioas & Seraph, which were householders in Moab, and dwelt at Lahem and Hadebarim Athikim. These were potnakers, and dwelt amonge plantes and hedges, besyde the kynge in his busynes, and came & dwelt there.

#### The v. Chapter.

**A** **T**HE children of Simeon were Nemuel, Iamin, Iarib, Serah, Saul : whose sonne was Sallum, whose sonne was Mipsam, whose sone was Misma. The childre of Misma were, Hamuel, whose sonne was Sachur, whose

sonne was Simei. Simei had sixtene sonnes and sixe daughters, and his brethren had not many childre. And all their kynred multiplied not as the childreu of Iuda. But they dwelt at Berseba, Molada, Hazar Sual, Bilha, Ezem, Tholad, Bethuel, Harma, Ziclag, Beth Marchaboth, Hazarsussim, Beth Birei, and Saraim : these were their cities vntyll yf tyme of kynge Dauld. And their townes, Etam, Ain, Rimmon, Tochen, Asan, these fyue cities, & all the vyllages that were aboute these cities, vntyll Baal, this is their habitation and their kynred amonge them.

And Mesobab, Iamlech, Iosa the sonne of **B** Amasia, Ioel, Iehu the sonne of Ieschibia, the sonne of Seraia, the sonne of Asiel, Elioenai, Iacoba, Iesohaia, Asaia, Adiel, Ismael and Benaia. Sisa the sonne of Siphei, yf sonne of Alon, the sonne of Iedaia, the sonne of Simri, the sonne of Semaia. These were famous prynces in their kynreds of the house of their fathers, and multiplied in nombre.

And they wente forth, that they might come vnto Gedor to the east syde of the valley, to seke pasture for their shepe. And founde fat and good pasture, and a londe large on both the sydes, quyete and riche : for they of Ham dwelt there afore tyme.

And these that are now descrybed by name, **C** came in the tyme of Ezechias the kynge of Iuda, and smote the tentes and dwellinges of those that were founde there, and damned them vnto this daye, and dwelt in their steade, for there had they pasture for their shepe.

There wente of them also (of the children of Simeon) fyue hundred men vnto mount Seir, with their rulers : Platia, Nearia, Rephaia and Vsiel, the children of Iesei, and smote the remnant of the Amalechites (which were escaped) and dwelt there vnto this daye.

#### The vi. Chapter.

**A** **T**HE children of Ruben the first sonne of Israel : for he was the first sonne, but yf because he defyled his fathers bed, therefore was his first byrthrighte geuen vnto the children of Ioseph the sonne of Israel, & he was not rekened to yf first byrthrighte : for vnto Iuda which was mightie amonge his brethren, was geuen the pryncipalite before him, and the first byrthrighte vnto Ioseph. The children

\* Gen. 28. d.

\* Nu. 26. b.

† Iosu. 19. a.

† Gen. 49. a. Exo. 6. b. Nu. 26. a.

now of Ruben the first sonne of Israel are these: Hanoch, Pallu, Hesron and Charmi.

The children of Iohel were, Semaia, whose sonne was Gog, whose sonne was Semei, whose sonne was Micha, whose sonne was Reaia, whose sonne was Baal, whose sonne was Beera, \*whom Teglathphalassar the kynge of Assiria caried away presoner. He was a prynce amonge the Rubenites. But his brethren amonge his kynreds (whā they were rekened amonge their generacion) had Ieiel and Sacharia to their heades.

And Bela the sonne of Asan the sonne of Sema, the sonne of Ioel, †dwelt at Aroer, and vntyll Nebo & Baal Meon. And dwelt towarde ‡ East, as one cometh to the wyl-dernes by ‡ water Euphrates: ‡ for their catell were many in the londe of Gilead.

33 And in ‡ tyme of Saul they foughte agaynst ‡ Agarites, which fell thorow their hande, and they dwelt in their tentes towarde all the East parte of Gilead.

But the children of Gad dwelt ouer agaynst them in ‡ countre of Basan, vntyll Salcha. Ioel the chefest, and Sapham the secōde, Iaenai and Saphat at Basan. And their brethren of the house of their fathers were, Michael, Mesullam, Seba, Iorai, Iaecan, Sia and Eber, these seuen.

These are the children of Abihail the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Bus. Abi the sonne of Abdiel, the sonne of Guni was a ruler in ‡ house of their fathers, and they dwelt at Gilead in Basan, and in ‡ vyl-lages therof, and in all the suburbes of Saron, vnto the vttemost partes therof. All these were rekened in the tyme of Iotham the kynge of Iuda, and of Ieroboam the kynge of Israel.

7 The children of Ruben, the Gaddites & the halfe trybe of Manasses (of soch as were fightinge men, which wayre shyldes & swerde, and coulde bende the bowe, and were men of armes) were foure and fortye thousande and seuen hundred and thre score, that wente forth to ‡ warre. And when they foughte agaynst ‡ Agarites, Ietur, Naphes and Nodab helped them, and deliuered ‡ Agarites in to their handes, and all that was with them: for they cried vnto God in ‡ batayll. And he

herde them, because they put their trust in him. And they caried awaie their catell, fyue thousande Camels, two hundred & fyfthe thousande shepe, two thousande Asses, and an hundred thousande soules of men. For there were many wounded, for why? the battayll was of God. And they dwelt in their steade, vntyll the tyme that they were caried away presoners.

The childrē of the halfe trybe of Manasses dwelt in ‡ londe ‡ from Basan forth vntyll Baal Hermon & Seuir, and mount Hermon: for they were many. And these were ‡ heades of the house of their fathers, Ephraim, Iesei, Eliel, Asriel, Ieremia, Hodaneia, Iahdiel, mightie valeaunt men, & awncient heades in the house of their fathers.

¶ And whā they synned agaynst ‡ God of their fathers, and wente awhorynge after the goddesses of the people of the londe, (whom God had destroyed before them) the God of Israel stered vp the sprete of Phul the kynge of Assiria, and the sprete of Teglathphalassar the kynge of Assiria, and led awaye the Rubenites, Gaddites, and ‡ halfe trybe of Manasses, and broughte thē vnto Halah, and Habor, and Hara, and to the water of Gosan vnto this daye.

#### The viij. Chapter.

THE children of Leui were, † Gerson, † Kahath and Merari. The childrē of Kahath were, Amram, Iezehar, Hebron and Vsiel. The children of Amram were, Aaron, Moses and Miriam. The children of Aarō were, Nadab, Abihu, Eleasar and Ithamar. Eleasar begat Phineas. Phineas begat Abisua. Abisua begat Buki. Buki begat Vsi. Vsi begat Serahia. Serahia begat Meraioth. Meraioth begat Amaria. Amaria begat Achitob. Achitob begat Sadoc. Sadoc begat Ahimaas. Ahimaas begat Asaria. Asaria begat Iohanā. Iohanā begat † Asaria: for he was prest in the house ‡ Salomon buylded at Ierusalem. Asaria begat Amaria. Amaria begat Achitob. Achitob begat Zadock. Zadock begat Sallum. Sallum begat † Helchias. Helchias begat Asaria. Asaria begat † Seraia. Seraia begat Iosedec. But Iosedec was caried awaie whā the LORDE caused Iuda & Ierusalē to be led awaye captyue by Nabuchodonosor.

\* 4 Re. 15. f. † Iosu. 13. c. ‡ Nu. 32. a.  
§ Iosu. 13. d. ¶ 4 Re. 15. d.

\* Gen. 46. b. † 2 Par. 26. c. \*\* 4 Re. 22. b.  
‡ 4 Re. 25. c.

The children of Leui are these: Gerson, Kahath and Merari. These are the names of the children of Gerson: Libni and Simei. The names of the childrē of Kahath are these: Amram, Iezohar, Hebron and Vsiel. The names of the children of Merari are: Maheli and Musi. These are the kynreds of the Leuites amonge their houtholdes.

33 Gersons sonne was Libni, whose sonne was Iahath, whose sonne was Sina, whose sonne was Ioah, whose sonne was Iddo, whose sonne was Serah, whose sonne was Ieathrai. Kahats sonne was Aminadab, whose sonne was Corah, whose sonne was Assir, whose sonne was Elcana, whose sonne was Abiasaph, whose sonne was Assir, whose sonne was Thahath, whose sonne was Vriel, whose sonne was Vsia, whose sonne was Saul.

The childrē of Elkana were, Amasai & Ahimoth, whose sonne was Elkana, whose sonne was Elkana of Zuph, whose sonne was Nahath, whose sonne was Eliab, whose sonne was Ieroham, whose sonne was Elkana, whose sonne was Samuel. Whose first borne sonnes were Seni and Abija.

Meraris sonne was Maheli, whose sonne was Libni, whose sonne was Simei, whose sonne was Vsa, whose sōne was Simea, whose sōne was Haggia, whose sōne was Asaia.

These are they whom Dauid appoynted to syng in the house of the LORDE, where the Arke rested, & they mynystred before the habitacion of the Tabernacle of witnes with synginge, vntyll Salomon had buylded the house of the LORDE at Ierusalem, and they stode after their maner in their office. And these are they & stode & their children. Of & children of Kahath was Heman & synger, the sonne of Ioel, the sonne of Samuel, the sonne of Elkana, the sonne of Ieroham, & sonne of Eliel, the sonne of Thoah, the sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the sonne of Anasai, the sonne of Elkana, the sonne of Iohel, the sonne of Asaria, the sonne of Sophonias, the sonne of Thahath, the sonne of Assir, the sonne of Abiasaph, the sonne of Corah, the sonne of Iezehar, the sonne of Kahath, the sonne of Leui, the sonne of Israel.

Ⓒ And his brother Assaph stode at his righte hande, and Assaph was the sonne of Barachia, the sonne of Simea, the sonne of Michael, & sonne of Maeseia, the sonne of Malchija, the

sonne of Athin, & sonne of Serah, the sonne of Adaia, the sonne of Ethan, the sonne of Sina, the sonne of Simei, the sonne of Iahath, the sonne of Gerson, the sonne of Leui.

Their brethren the childrē of Merari, stode on the left hande, namely, Ethan the sonne of Kusi, the sonne of Abdi, the sonne of Malluch, the sonne of Hasabia, the sonne of Amazia, the sonne of Helchia, & sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Maheli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

As for their brethrē the Leuites, they were geuen to all the offices in the habitacion of the house of the LORDE: but the office of Aaron and his sonnes was to kyndle the fyre vpon the altare of burntofferynges, and vpon the altare of incense, and to all the busynes in the most holy, and to make attonement for the people, accordinge as Moses & seruaunt of God commaunded.

These are the children of Aaron: Eleasar his sonne, whose sonne was Phineas, whose sonne was Abisua, whose sonne was Buki, whose sonne was Vsi, whose sonne was Serahia, whose sonne was Meraioth, whose sonne was Amaria, whose sonne was Achitob, whose sonne was Sadoc, whose sonne was Ahimaas.

And this is their habitacion and rowme in D their borders, namely of Aarons children of the kynred of & Kahathites: for this lot fell vnto them. \* And they gaue thē Hebron in the londe of Iuda, & the suburbes of the same rounde aboute. But the felde of & cite & the vyllages therof, gaue they vnto Caleb the sonne of Iephune. Thus gaue they vnto the children of Aaron these fre cities, Hebron & Libna with their suburbes, Iather, & Esthemoa, Hilan, Debir, Asan and Bethsemes, with their suburbes. And out of the trybe of Ben Iamin, Geba, Alemeth and Anathot with their suburbes, so & all the cities in their kined were thirtene. The other childrē of Kahath of their kynred, had out of & halfe trybe of Manasses, ten cities by lot. The children of Gerson of their kynred, had out of & trybe of Isachar, & out of the trybe of Asser, & out of the trybe of Nephtali, & out of the trybe of Manasses in Basan, thirtene cities. The childrē of Merari of their kynred, had by lot out of the trybe of Ruben, & out of the trybe of Gad, and out of the trybe of Zabulon, twolue cities.

\* Iosu. 14. d. and 21. b.



And vnto ʒ Leuites gaue the childrē of Israel cities with their suburbes, namely by lot, out the trybe of the children of Iuda, ⁊ out of the trybe of the childrē of Simeon, ⁊ out of the trybe of the children of Ben Iamin, euen those cities, which they appoynted by name. \* But the kyureds of the children of Kahath had the cities of their borders out of the trybe of Ephraim.

So gaue they now vnto thē (namely vnto the kyured of the children of Kahath) ʒ fre cities, Sichem vpon mount Ephraim, Geser, Iakmeam, Bethoron, Aialon, and Gath Rimon with their suburbes. And out of ʒ halfe trybe of Manasses, Aner and Bileam with their suburbes. But vnto the children of Gerson they gaue out of the kynred of the halfe trybe of Manasses, Golā in Basan and Astharoth with their suburbes. Out of the trybe of Isachar, Kedes, Dabrath Ramoth, and Anem with their suburbes. Out of the trybe of Asser, Masal, Abdō, Hukoh and Sehob, with their suburbes. Out of the trybe of Nephtali, Kedes in Galile, Hāmon and Kiriathaim with their suburbes. Vnto the other children of Merari gaue they out of the trybe of Zabulon, Rimano and Thabor with their suburbes. And beyōde Iordane ouer agaynst Iericho eastwarde besyde Iordane out of the trybe of Ruben, Bezer in the wildernes, Iahza, Kedemoth and Mepaath with their suburbes. Out of the trybe of Gad, Ramoth in Gilead, Mahanaim, Heszbōn and Iaeser with their suburbes.

### The viij. Chapter.

THE children of Isachar were, Thola, Pua, Iasub and Simrom, these foure. The children of Thola were, Vsi, Rephaia, Ieriel, Iahemai and Iebsam and Samuel, heades in the house of their fathers of Thola, ⁊ mightie men in their kynred, ʒ in nombre in the tyme of Daud, two and twentie thousande and sixe hundredth. The children of Vsi were, Iesrahia. The children of Iesrahia were, Michael, and Obedia, Ioel and Iesia: all these fyue were heades. And with them amonge their kynred in the house of their fathers there were ready harnesssed men of warre to the battayll, sixe and thirtie thousande: for they had many wyues and children. And the mightie men of their brethren in all

the kynreds of Isachar, were seuē and foure score thousande, and were all nombred.

The children of Ben Iamin, were, Bela, Becher, and Iedieel, these thre. The children of Bela, were, Ezbon, Vsi, Vsiel, Ieremoth ⁊ Iri, these fyue, heades in ʒ house of their fathers, mightie men: and were nombred two ⁊ twentie thousande and foure and thirtie.

The childrē of Becher were, Semira, Ioas Elieser, Elioenai, Amri, Ieremoth, Abia, Anathot ⁊ Alameh, all these were the children of Becher, and were rekened in their kinreds after the heades in the house of their fathers, valeaunt men, twentie thousande, and two hundredth. The children of Iedieel were Bilhan. The childrē of Bilhan were, Ieus, Ben Iamin, Ehud, Cuaena, Sethan, Tharsis and Ahisahar, all these were the children of Iedieel, heades of the fathers, valeaunt men, euen seuentene thousande, which wente forth to the warre for to fighte. And Supim and Hupim were the childrē of Ir. But Husim were the children of Aher.

The children of Nephtali were: Iahziel, Guni, Iezer and Sallum, ⁊ the children of Bilha.

The children of Manasses are these: Esriel, whom his concubyne Aramiel dyd beare. § But (first) begat he Machir the father of Gilead. And Machir gaue wyues vnto Hupim ⁊ Supim, ⁊ their sisters name was Maecha. His secōde sonnes name was Zelaphehad. ¶ And Zelaphehad had daughters. And Maecha ʒ wife of Machir bare a sonne whose name was Phāres, ⁊ his brothers name was Sares, and his sonnes were Vlam and Rakem. Vlams sonne was Bedam. These are the children of Gilead ʒ sonne of Machir the sonne of Manasses. And his sister Molecheth bare Ishud, Abieser and Mahela. And Semida had these children: Ahean, Sichem, Likhi and Aniam.

The children of Ephraim were these: Suthelah, whose sonne was Bered, whose sonne was Thahath, whose sonne was Eleada, whose sonne was Thahath, whose sonne was Sabad, whose sonne was Suthelah, whose sonne was Eser and Elead. And the men of Gath, that dwelt in the londe, slewe them, because they were gone downe to take their catell. And their father Ephraim mourned for them a longe season, and his brethren came to comforte him.

\* Iosu. 21. c.

† 2 Re. 24.

‡ Gen. 30. b.

§ Iosu. 17. a.

¶ Num. 26. d. 27. a. 36. a.

And he wente in to his wife, which ceaused, and bare a sonne, whom he called Bria, because of the aduersite that was in his house. His daughter was Seera, which builded the lower and vpper Bethoron, ⁊ Vsen Serea. Whose sonne was Rephad ⁊ Reseph, whose sonne was Thelah, whose sonne was Thahan, whose sonne was Laedan, whose sonne was Ammihud, whose sonne was Elisama, whose sonne was Nun, whose sonne was Iosua.

And their substaunce ⁊ dwellynge was, Bethel and the vyllages therof, and towarde the East syde of Naeran, and towarde the westparte of Geser and ȝ vyllages therof. Sechem and hir vyllages vnto Aia and hir vyllages. And by the children of Manasses, Bethesean and ȝ vyllages therof, Thaenach and the vyllages therof, Dor and the vyllages therof. In these dwelt the children of Ioseph the sonne of Israel.

The children of Asser were these: Iemna, Iesua, Iesui, Bria and Serah their sister. The children of Bria were, Heber and Malchiel, this is ȝ father of Birsauith. Heber begat Iaphet, Somor, Hothan, and Sua their sister. The childrē of Iaphlet were, Passach, Bimehal and Asuath, these were the childrē of Iaphlet. The childrē of Somer were, Ahi, Rahag, Iehuba, and Aram. And the children of his brother Helē were, Zophah, Iemna, Seles and Amal. The children of Zophah were, Suah, Harnepher, Sual, Beri, Iemra, Bezer, Hod, Sama, Silsa, Iethran and Becra. The children of Iether were, Iephune, Phispa and Ara. The children of Vlla were Arah, Haniel and Rizia.

All these were the children of Asser, heades in the house of their fathers, chosen out, valeaunt men, and heades amonge the prynces, and were mustered to the warre for to fight, in their nombre, sixe and twenty thousande men.

#### The ix. Chapter.

**B**EN Iamin begat Bela his fyrst sonne, Aszbal the secōde, Abrah ȝ thirde, Noah the fourth, Rapha the fyfth. And Bela had children: Gera, Abihud, Abisua, Neman, Ahoah, Gera, Sphuphan and Huram.

These are Ehuds children, which were heades of the fathers amonge the citesyns at Geba, and wēte awaye vnto Manahath, namely Naeman, Ahia and Gera, the same caryed

them awaye, and begat Vsa and Abihud. And Seharaim (whan he had sent thē awaye) begat children in the londe of Moab of Husim and Baera his wyues. And of Hodes his wyfe begat he Iobab, Zibea, Mesa, Malcham, Ieus, Sachia, and Mirma, these are his children, heades of the fathers.

Of Husim begat he Ahitob and Elpaal. The childrē of Elpaal were: Eber, Miseum and Samed. The same buylded Ono ⁊ Lod and the vyllages therof. And Bria and Sama were heades of the fathers amonge the citesyns at Aialon. These chaced awaye thē of Gath. His brethrē Sasak, Ieremoth, Sebadia, Arad, Ader, Michael, Iespa and Ioha, these are the children of Bria. Sebadia Mesullam, Ezechi, Heber, Iesmerai, Ieslia, Ioab, these are ȝ childrē of Elpaal. Iakim Sichri, Sabdi, Eloenai, Zilthai, Eliel, Adaia, Braia and Simrath, these are the childrē of Semei. Iespan, Eber, Eliel, Abdon, Sichri, Hanan, Hanania, Elan, Enthothia, Iephdeia and Penuel, these are the children of Sasak. Samserai, Secharia, Athalia, Iaeresia, Elia and Sichri, these are, the children of Ieroham. These are the heades of the fathers of their kyureds, which dwelt at Ierusalem.

\* But at Gibeon dwelt, the father of Gibeon, ⁊ his wyues name was Maecha, and his first sonne was Abdon, Zur, Cis, Baal, Nadab, Gedor, Ahio and Secher. Mikloth begat Simea. And they dwelt ouer agaynst their brethrē at Ierusalem with theirs. Ner begat Cis. † Cis begat Saul. Saul begat Ionathas, Melchisua, Abinadab and Esbaal. The sonne of Ionathas was Meribaal. Meribaal begat Micha. The children of Micha were: Pithon, Melech, Thaerea and Ahas. Ahas begat Ioadda. Ioadda begat Alemeth, Asmaueth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Rapha, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Esricam, Bochrū, Iesmael, Searia, Abadia, Hanan, all these were the sonnes of Azel.

The children of Esek his brother were: Vlam his first sonne, Ieus the secōde, Elipelet the thirde. The children of Vlam were valeaunt men, and coulede handell bowes, and had many sonnes, and sonnes sonnes an hundredth and fiftye. All these are of the children of Ben Iamin.

## The x. Chapter.

**A**ND all Israel were nombred: and beholde, they are wrytten in the boke of the kyngeys of Israel and Iuda, and now are they caried awaie vnto Babilō for their synne, euen they y afore dwelt in their possessions and cities, namely Israel, y prestes, Leuites and Nethinim. But at Ierusalem dwelt certayne of the children of Iuda, some of the children of Ben Iamin, some of the children of Ephraim and of Manasses. \* Namely of the children of Phares the sonne of Iuda, was Vthai the sonne of Ammihud the sonne of Amri, the sonne of Imri, the sonne of Bani. Of Soloni, Asaia y first sonne, and his other sonnes. Of the children of Serah, Ieguel and his brethren, sixe hundreth, foure score and ten.

† Of the children of Ben Iamin, Sallu y sonne of Mesullam, the sonne of Hodauia, y sonne of Hasnua. And Iebneia the sonne of Ieroham. And Ela the sonne of Vsi the sonne of Michri. And Mesullam the sonne of Sephatia the sonne of Reguel the sonne of Iebneia. And their brethren in their kinreds nyne hundreth and syxe and fyfye. All these were heades of the fathers in the house of their fathers.

**B** Of the prestes: Iedaia, Ioiarib, Iachim, And Asaria the sonne of Helchia, † the sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, prync in the house of God. And Adaia the sonne of Ieroham, the sonne of Pashur, the sonne of Malchia. And Maesai the sonne of Adiel the sonne of Iachsera, the sonne of Mesullam, the sonne of Messylemeth, the sonne of Immer. And their brethren heades in the house of their fathers a thousande, seuen hundreth and three score valeaunt men in executynge the offyce in the house of God.

Of the Leuites of the children of Merari, Semaia the sonne of Hasub, † the sonne of Asrikam, the sonne of Hasabia. And Bakbakar the carpenter and Galal. And Mathania y sonne of Micha y sonne of Sichri, the sonne of Assaph. And Obadia the sonne of Semaia, the sonne of Galal, y sonne of Elkana, which dwelt in the vyllages of the Netophatites.

**C** The porters were: † Sallum, Acub, Talmon, Ahiman, with their brethren, and Sallum the

cheifest: for hither to had the children of Leui kepte the watch at the eastsyde of the kinges gate by armies. And Sallum the sonne of Core, the sonne of Abiassaph, the sonne of Corah, and his brethren of his fathers house.

The Corahytes were in the worke of the seruyce, to kepe the thresholdes of the Tabernacle: and their fathers in the hoost of the LORDE, to kepe the intraunce. Phineas the sonne of Eleasar was the pryncce ouer them, because the LORDE had bene with him before. Sacharia the sonne of Meselechia was keper at the dore of the Tabernacle of witnesse.

All these were chosen out to be keepers of the thresholdes euen two hundreth and twolue. These were nombred in their vyllages. And Daud and Samuel the Seer fouded them thorow their faith, that they and their children shulde kepe the house of the LORDE, namely to kepe the watch of y house of the Tabernacle.

These dorekeepers were appointed towarde the foure wyndes, towarde the East, towarde the West, towarde the North, † towarde y South. But their brethrē were in their vyllages, that they might come allwaye on the seuenth daye to be with them: for vnto these foure maner of chefe dorekeepers were the Leuites committed. And they had the ouersight of the chestes and treasures in y house of God.

In the night season also remayned they aboute the house of God: for their dewtye was to geue attendaunce to open euery mornyng. And some of them had the ouersight of the mynistrynge vessell: for they bare the vessell out and in. And some of the the were appoynted ouer the vessell, and ouer all the holy vessell, ouer the fine wheate floure, ouer y wyne, ouer the oile, ouer the frankencense, ouer the swete odoures: but some of y prestes children made the † incense.

Vnto Mathithia one of the Leuites the fyrst sonne of Sallum the Corahite, were y pannes cōmytted. And certayne of the Kathathites their brethren were appointed ouer the shewbred, to prepare it euery Sabbath daye.

These are the heades of the singers amōge the fathers of the Leuites chosen out ouer the chestes: for daye and night were they in

\* 2 Esd. 11. a.

† 2 Esd. 11. b.

‡ 2 Esd. 11. c.

§ 2 Esd. 11. c.

¶ Num. 2. d. † Exo. 30. d.



worke withall. These are the heades of  $\text{f}$  fathers amonge  $\text{f}$  Leuites in their kinreds. These dwelt at Ierusalem.

\* At Gibeon dwelt Ieiel the father of Gibeon, his wiues name was Maecha, and his fyrst sonne Abdon, Zur, Cis, Baal, Ner, Nadab, Gedor, Ahaio, Sacharia, Mikloth. Mikloth begat Simeam. And they dwelt also aboute their brethren at Ierusalem amonge theirs. Ner begat Cis, Cis begat Saul, Saul begat Ionathas, Malchisua, Abinadab, Esbaal. The sonne of Ionathas was Meribaal. Meribaal begat Micha. The children of Micha were, Pithon, Melech and Thaherea. Ahas begat Iaera, Iaera begat Alemeth, Asmaueth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Raphaia, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Asrikam, Bochru, Iesmael, Searia, Obadia, Hanan. These are the children of Azel.

#### The xi. Chapter.

**T**HE Philistynes foughte agaynst Israel. And they of Israel fled before the Philistynes, and  $\text{f}$  wounded fell vpon mount Gilboa. And the Philistynes folowed vpon Saul and his sonnes, and smote Ionathas, Abinadab and Malchisua  $\text{f}$  sonnes of Saul. And the battayll was sore agaynst Saul. And the archers came vpon him, so that he was wounded of the archers. Then sayde Saul vnto his weapenbearer: Drawe out thy swerde, and thrust it thorow me, that these vncircumcysed come not, and deale shamefully with me. Neuertheles his weapenbearer wolde not, for he was sore afrayed. Then toke Saul his swerde, and fell therin. Whan his weapenbearer sawe that Saul was deed, he fell vpon his swerde also, and dyed.

Thus died Saul and his thre sonnes, and all his housholde together. And whan the men of Israel which were in  $\text{f}$  valley, sawe, that Saul and his sonnes were deed, they left their cities and fled: and the Philistynes came and dwelt therin.

**3** <sup>b</sup> On the morowe came the Philistynes to spoyle the slayne, and founde Saul, and his sonnes lyenge vpon mount Gelboa, and stryped him out, and toke his heade, and his harnesse, and sent it aboute in to  $\text{f}$  londe of the Philistynes, and caused it to be shewed before their

Idoles and the people. And his weapens layed they in the house of their god, and styckte vp his heade vpon the house of Dagon.

But whan all they of Iabes in Gilead herde of euery thinge, that the Philistynes had done vnto Saul, they gat them vp (as many as were men of arnes) and toke the body of Saul and of his sonnes, and broughte them vnto Iabes, and buried they the bones vnder the Oke at Iabes, and fasted seven dayes.

Thus dyed Saul in his trespase which he commytted agaynst the LORDE, because  $\text{t}$  he kepte not the worde of the LORDE:  $\text{t}$  because he axed counsell at the soysayer, and axed not at the LORDE, therfore slewe he him,  $\text{t}$  turned the kyngdome vnto Dauid.

#### The xij. Chapter.

**A**ND all Israel resorted to Dauid vnto Hebron, <sup>c</sup>and sayde: Beholde, we are thy bone and thy flesh. And afore tyme whan Saul reigned, thou leddest Israel out and in. So the LORDE thy God hath sayde vnto the: Thou shalt kepe my people of Israel, and thou shalt be the prynce ouer my people of Israel. And all the Elders of Israel came to the kyng vnto Hebron. And Dauid made a couenaunt with them at Hebron before the LORDE. And they anoynted Dauid to be kyng ouer Israel  $\text{f}$  acordyng to the worde of the LORDE by Samuel.

And Dauid and all Israel wete vnto Ierusalem, that is Iebus: for the Iebusites dwelt in the lode. And the citesyns of Iebus saide vnto Dauid: Thou shalt not come in hither. Howbeit Dauid wane  $\text{f}$  castell of Siō, which is  $\text{f}$  cite of Dauid. And Dauid sayde:  $\text{¶}$  who so euer smyteth  $\text{f}$  Iebusites first, shal be a prynce  $\text{t}$  captayne. Thē Ioab  $\text{f}$  sonne of Zeruia clymmed vp first,  $\text{t}$  was made captayne. So Dauid dwelt in  $\text{f}$  castell, therfore was it called  $\text{f}$  cite of Dauid. And he buylded  $\text{f}$  cite rōnde aboute, fro Millo forth on euery syde. As for  $\text{f}$  remnaunt of  $\text{f}$  cite, Ioab buylded it,  $\text{t}$  repayred it. And Dauid wete forth  $\text{t}$  grewe,  $\text{t}$  the LORDE Zebaoth was with him.

These are  $\text{f}$  chefe amōge  $\text{f}$  mightie mē of Dauid, which dealt valeauntly with him in his kyngdome with all Israel, to make him kyng, acordinge to the worde of  $\text{f}$  LORDE ouer Israel. And this is  $\text{f}$  nombre of Dauids

\* 1 Par. 9. d. <sup>a</sup> 1 Re. 31. a. <sup>b</sup> 1 Re. 31. b. <sup>t</sup> 1 Reg. 15.

<sup>t</sup> 1 Re. 28. b. <sup>c</sup> 2 Reg. 5. a. <sup>f</sup> 1 Re. 16. c.  $\text{¶}$  2 Reg. 5. b.



mightie men: Iesabeam the sonne of Hachmoni the chefest amonge thirtie. He lifte vp his speare, & smote thre C. at one tyme.

After him was Eleasar the sonne of Dodo the Ahohite, and he was amonge the thre mightie. This man was with Dauid whā they blasphemed, & the Philistynes gathered the selues there to y battayll. And euē ther was there a pece of londe full of barly, & the people fled before the Philistynes. And they stode in the myddes of the londe, and rescued it, and smote the Philistynes. And the LORDE gaue a greate health.

¶ And thre of the chefest thirtie wēte downe to the rocke vnto Dauid in to the caue of Adullam. But the Philistynes hoost laye in the valley of Rephaim. As for Dauid, he was in the castell. And the Philistynes people were then at Bethleem. And Dauid was desyrous, and sayde: O that some wolde geue me to drynke of the water out of the well at Bethleem vnder the gate. Thē brake those thre in to the Philistynes hoost, and drue of the water out of the well at Bethleem vnder the gate, and caried it, and broughte it vnto Dauid. Neuertheles he wolde not drynke it, but poured it vnto the LORDE, and sayde: God let this be farre fro me, y I shulde do it, and drynke the bloude of these men in y parell of their life: for with the parell of their life haue they broughte it: therfore wolde he not drynke it. This dyd the thre Worthies.

Abisai the brother of Ioab, he was the chefest amonge thre. And he lifte vp his speare, and smote thre hundreth. And he was famous amonge thre, and before the thirde, more honorable then the two, yet came he not vnto the thre.

¶ Benaia the sonne of Ioiada the sonne of Ishail of Cabzeel, was a man of greate actes. He smote two lyons of the Moabites. And he wente downe, and smote a lyon in the myddes of a well in the tyme of snowe. He smote a man of Egipte also, which was fyue cubites greate of stature, and had in his hande a speare like a weuers lome. Yet wente he downe to him with a staffe, and toke the speare out of his hande, and slewe him with his awne speare. This dyd Benaia the sonne of Ioiada, and was a famous man amonge thre Worthies, and most awncient amonge

thirtie. But vnto the thre came he not. Howbeit Dauid made him of his secrete counsell.

The valeaunt Worthies are these: Asahel the brother of Ioab, Elhanan his Vncles sonne of Bethleem, Samoth the Harodite, Helez the Pelonite, Ira the sonne of Ekes the Thecoite, Abraser the Anathothite, Sibe-chai the Husathite, Ilai the Ahohite, Matherai the Netophatite, Heled y sonne of Baena y Netophatite, Ithai y sonne of Ribai of Gibeath of the childrē of Ben Iamin, Benaia the Pirgathonite, Hura of the broke of Gaas. Abiel the arbathite, Asmaueth the Baherunite, Eliahba the Saalbonite. The children of Hasen y Gisonite, Ionathas the sonne of Sage the Hararite, Ahiam the sonne of Sachar the Hararite, Eliphai the sonne of Vr, Hephher the Macherathite, Ahia the Pelonite, Hezro of Carmel, Naerai the sonne of Aszbai, Ioel the brother of Nathan, Mibehar the sonne of Hagri, Zeleg the Ammonite, Naherai the Berothite the wapenbearer of Ioab the sonne of Zeruia, Ira the Iethrite, Gareb the Iethrite, Vrias the Hethite, Sabad the sonne of Ahalai, Adina the sonne of Sisa the Rubenite, a cap-tayne of the Rubenites, and there were thirtie vnder him: Hanan y sonne of Maecha, Iosaphat the Mathonite, Vsia y Astharathite, Sama and Iaiel, the sonnes of Hotham the Aroerite, Iediel the sonne of Simri, Ioha his brother the Thirzite, Eliel the Mahenite, Ieribai and Iosua the sonnes of Elnaan, Iethma the Moabite, Eliel, Obed, Iaesiell of Mizobaia.

#### The xiiij. Chapter.

THESE also came to Dauid vnto Siclag whan he was yet kepte asyde because of Saul the sonne of Cis: And they were like wyse amonge the worthies y helped in the battayll, and coulede handle bowes with both their handes, & coulede cast stones, and shute arowes with the bowe.

Of Sauls brethren which were of Ben Iamin: The chefest Ahieser and Ioas y children of Samaa the Gibeathite. Iesiel and Pelet the children of Asmaueth. Baracha & Iehu the Anthothite. Iesmaia the Gibeonite, valeaunt amonge thirtie and ouer thirtie. Ieremia, Iahasiel, Iohanan, Iosabad the Gederathite. Eleusai, Ierimoth, Bealia, Samaria, Saphatia the Harophite, Elkana, Iesia,

Asareel, Isasbeam & Korahyte, Ioela and Sabadia the children of Ieroham of Gedor.

Of the Gaddites resorted there vnto Dauid to the castell in the wyldernesse, mightie Worthies and men of armes, which hādled speares and swerdes, and had faces like liōs, & were as swifte as the Roes vpon & moun-  
 B tayne. The fyrst Eser, the seconde Obadia, the thyrde Eliab, the fourth Masmanna, & fyfth Ieremia, the sixte Athai, the seuēth Eliel, the eight Iohanna, the nyenth Elsabad, the tenth Ieremia, & eleuenth Machbanai. These were of the children of Gad, heades in the hoost, the leest ouer an hundreth, and & greatest ouer a thousande. These are they which in the fyrst moneth wente ouer Iordane, whan it was full on both the shores, so that all the valleys were eauen both towarde the East and towarde the West.

There came of the children of Ben Iamin also and of Iuda vnto the castell of Dauid. But Dauid wente forth vnto them, and answered and sayde vnto them: Yf ye come to me in peace, and to helpe me, my hert shal be with you. But yf ye come vpō disceate, and to be mine aduersaries (where as there is yet no vnrighte in me) the God of oure fathers loke vpon it, and rebuke it. Neuertheles the  
 C sprete endued Amasai the captaine amonge thirtie, and he sayde: We are thine O Dauid, and holde with the thou sonne of Isai. Peace, peace be with the, peace be with thy helpers, for thy God helpeth the. Then Dauid receaued them, and made them captaines ouer the men of warre.

And of Manasses there fell certayne vnto Dauid, whan he came to the battayll with the Philistynes agaynst Saul, and helped them not, \*for the prynces of & Philistynes counceled to let him go from them, and sayde: Yf he fell vnto his lorde Saul, it mighte cost vs oure neckes. Now whā he departed vnto Siclag, there fell vnto him of Manasses, Adna, Iosabad, Iediael, Michael, Iosabad, Elihu, Zilthai, heades ouer thousandes in Manasses. And they helped Dauid against the men of warre: for they were all valeaunt Worthies, and were captaines ouer the hoost. And euery daye came there some to Dauid, to helpe him, till there was a greate hoost as an hoost of God.

And this is the nombre of the heades harnessed vnto the warre, which came to Dauid

vnto Hebron, for to turne the kyngdome of Saul vnto him, acordyng to the worde of the LORDE.

The childrē of Iuda, which handled speares and swerdes, were sixe thousande, & eight hundreth ready harnessed vnto & warre. Of the children of Simeon noble men of armes for the battayll, seuen thousande and an hundreth. Of the children of Leui foure thousande and sixe hundreth. And Ioiada the prynce amonge them of Aaron with thre thousande and seuen hundreth. Sadoc the yonge valeaunt man of armes with his fathers house, two and twentye rulers. Of the children of Ben Iamin Sauls brother, thre thousande: for vnto that time helde many of thē yet with the house of Saul.

Of & children of Ephraim, twentie thousande and eighte hundreth valeaunt men of armes, and famous in the house of their fathers. Of the halfe trybe of Manasses, eightene thousande, named by name, to come and make Dauid kynge. Of the children of Isachar (which were men of vnderstandyng, whan nede requyred to knowe what Israel shulde do) two hundreth captaines, and all their brethren folowed their worde. Of Sabulon, soch as wente forth in the hoost to & warre, ready with all maner of weapens for the battayll, fyfthe thousande, beyng of one mynde to kepe them selues in ordre.

Of Nephtali, a thousande captaines, & with them soch as handled shyld and speare, seuen and thyrte thousande. Of Dan, ready harnessed to the battayll, eight and twentye thousande, and sixe hundreth. Of Asser, soch as wente forth in & hoost, ready harnessed to the battayll, fortye thousande. From beyonde Iordane, of the Rubenites, Gaddites and the halfe trybe of Manasses, with all maner of weapens to the battayll, an hundreth and twentye thousande.

All these men of warre, ready harnessed to the battayll,\* came with a whole hert vnto Hebron, to make Dauid kynge ouer all Israel. And all Israel besyde were of one hert, that Dauid shulde be made kynge. And there were they with Dauid thre dayes, eatyng and drynkynge: for their brethren had prepared for them. And soch neighbours as were aboute them vntyll Isachar, Zabulon and Nephtali, brought bred vpon Asses, Camels,

\* 1 Re. 29. a.

\* 2 Reg. 5. a.

Mules and oxen to eate: meel, fyges, rasens, wyne, oyle, oxen, shepe, very many: for there was ioye in Israel.

The xiii. Chapter.

**A**ND Dauid helde a counsell<sup>a</sup> with the captaines ouer thousandes and ouer hundreds, and with all the pryuces, and sayde vnto all the congregation of Israel: Yf it lyke you, and yf it be of the LORDE oure God, let vs sende forth on euery syde to oure other brethren in all the countrees of Israel, and to the prestes and Leuites in the cities where they haue suburbs, y<sup>e</sup> they maye be gathered together vnto vs, and let vs fetch the Arke of oure God agayne vnto vs: for by Sauls tyme we axed after it. Thē sayde the whole cōgregation, that the same shulde be done, for it pleased all the people well.

So Dauid gathered all Israel together from Sihor of Egipte, tyll a man come vnto Hemath, to fetch the Arke of God from Kiriath Iearim. And Dauid wente vp with all Israel to Kiriath Iearim, which lieth in Iuda, to brynge from thence the Arke of God the LORDE, that sytteth vpō the Cherubins, where the name is named: and they caused the Arke of God to be caried vpō a new cart from the house of Abinadab.

**V**sa and his brethren droue the cart. As for Dauid and all Israel, they played with all their strength before God, with songes, with harpes, with psalteries, with tabrettes, with Cymbales and trompes.

But whan they came to the barne floore of Chidon, Vsa stretched out his hande to holde the Arke: for the oxen wente out asyde. Then waxed the wrath of the LORDE fearece ouer Vsa, and smote him, because he stretched out his hāde to the Arke, so y<sup>e</sup> he dyed there before God. Thē was Dauid sorry, because y<sup>e</sup> LORDE had made soch a rente vpō Vsa, and called the place Perez Vsa, vnto this daye. And Dauid stode in feare of God the same daye, and sayde: How shal I brynge y<sup>e</sup> Arke of God vnto me? Therefore wolde he not let y<sup>e</sup> Arke of God be broughte vnto him in to y<sup>e</sup> cite of Dauid, but caried it in to y<sup>e</sup> house of Obed Edom the Gathite. So the Arke of God abode with Obed Edom in his house three monethes. And y<sup>e</sup> LORDE blessed Obed Edoms house and all that he had.

<sup>a</sup> 2 Re. 6. a.    <sup>b</sup> 2 Reg. 5. c.

The xiv. Chapter.

**A**ND Hiram y<sup>e</sup> kynge of Tyre<sup>a</sup> sent messengers vnto Dauid and Cedre tymber, and masons and carpenters, to buylde him an house. And Dauid perceaued, that the LORDE had confirmed him kynge ouer Israel: for his kyngdome increased for his people of Israels sake. And Dauid toke yet mo wyues at Ierusalem, and begat yet mo sonnes and daughters. And the names of them y<sup>e</sup> were borne vnto him at Ierusalem, are these: Sammua, Sobab, Nathan, Salomon, Iebegar, Elisua, Elipalet, Noga, Nepheg, Iaphia, Elisamma, Baal Iada, Elipalet.

And whan the Philistynes herde that Dauid was anoynted kynge ouer all Israel, they wente vp all to seke Dauid. Whan Dauid herde that, he wente forth agaynst them. And the Philistynes came, and scattered thē selues beneth in y<sup>e</sup> valley of Rephaim. And Dauid axed counsell at God, and sayde: Shal I go vp agaynst the Philistynes? and wilt thou delyuer them in to my hande? The LORDE sayde vnto him: Go vp, and I wil delyuer them in to thy hande. And whan they were gone vp to Baal Prasim, Dauid smote them there. And Dauid sayde: God hath deuyded myne enemies thorow my hande, euen as the water parteth asunder: therfore called they the place Baal Prasim. And there lefte they their goddes. Then \*commaunded Dauid to burne them with fyre.

But the Philistynes gat them thither agayne, and scattered them selues beneth in y<sup>e</sup> valley. And Dauid axed counsell at God agayne. And God sayde vnto him: Thou shalt not go vp bebynde them, but turne the from them, that thou mayest come vpon thē ouer agaynst the Peertrees. So whan thou hearest aboue vpon the Peertrees the noyse of the goynge, go thou forth then to the batayll: for God is gone forth then before the to smyte the hoost of the Philistynes. And Dauid dyd as God commaunded him. And they smote the hoost of the Philistynes from Gibeon forth vnto Gaser. And Dauids name was noysed out in all londes. And the LORDE caused y<sup>e</sup> feare of him to come vpō all the Heythen.

The xvi. Chapter.

**A**ND he buylde him houses in the cite of Dauid, and made ready a place for y<sup>e</sup>

<sup>a</sup> Deut. 7. a.    <sup>c</sup> 2 Reg. 5. d.

Arke of God, & pitched a Tabernacle for it. At that tyme sayde Dauid: The Arke of God is not to be borne, but onely of ſ Leuites: \*for them hath the LORDE chosen to beare the Arke of the LORDE, and to mynister vnto him for euer. Therefore gathered Dauid all Israel together vnto Ierusalem, to brynge vp the Arke of the LORDE vnto the place which he had prepared for it.

And Dauid broughte the children of Aaron & the Leuites together. Of the children of Kahath: Vriël the chefe with his brethren, an C. and twentye. Of the children of Merari: Asaia the chefe with his brethrē, two C. and twentye. Of the childrē of Gerson: Ioel the chefe with his brethren, an C. and thirtie. Of ſ childrē of Elizaphan: Semaia the chefe with his brethren, two hundreth. Of the childrē of Hebron: Eliel the chefe, with his brethrē, foure score. Of the children of Vsiel: Amminadab the chefe, with his brethren, an hūdreth and twolue.

And Dauid called Sadoc and Abiathar the prestes, and the Leuites, namely Vriël, Asaia, Ioeli, Semaia, Eliel, Aminadab, and sayde vnto them: Ye are the heades of ſ fathers amonge the Leuites: sanctiſye youre selues therefore & youre brethrē, ſ ye maye brynge vp the Arke of the LORDE God of Israel, to the place ſ I haue prepared for it. †For afore whan ye were not there, the LORDE oure God made a rent amonge vs, because we soughte him not, as we shulde haue done. So ſ prestes & the Leuites halowed thē selues, ſ they mighte brynge vp the Arke of the LORDE God of Israel. And the children of Leui bare the Arke of God the LORDE vpon their shulders with the stauēs theron, ‡as Moses cōmaunded accordinge to ſ worde of the LORDE.

And Dauid spake vnto ſ rulers of ſ Leuites, that they shulde ordeyne some of their brethren to be syngers with psalteries, harpes and loude instrumentes, and Cimbales, to syng loude with ioie.

Then the Leuites appoynted Heman ſ sonne of Ioel: and of his brethren Assaph the sonne of Barachias: and of the children of Merari their brethren, Ethan the sonne of Cusaia: and with them their brethren of the seconde course, namely Zacharias, Iaesiël, Semiramoth, Iehiël, Vnni, Eliab, Benaia,

Maeseia, Mathithia, Elipheleia, Mikneia, Obed Edom, Ieiel, the dore keepers. For Heman, Assaph and Ethan were syngers, with brasen belles makynge a loude noyse: but Zacharias, Iaesiël, Semiramoth, Iehiël, Vnni, Eliab, Maeseia & Benaia with Phalteries to Alamothe: Mathithia, Elipheleia, Mikneia, Obed Edom, Ieiel & Asasia with harpes to syng aboute them on hye. Chenania the ruler of the Leuites was the master of Musick to teach them for to syng, for he was a man of vnderstandinge.

And Barachias and Elcana were the dorekeepers of the Arke. But Sachania, Iosaphat, Nathaneel, Amasai, Zacharias, Benaia, Elieser the prestes, blew the trompettes before ſ Arke of God. And Obed Edom and Iehia were dorekeepers of the Arke.

So Dauid and the Elders of Israel, and the captaynes ouer thousandes wente vp to fetch the Arke of the couenaunt of the LORDE out of the house of Obed Edom with ioie. And whan God had helped the Leuites ſ bare the Arke of the LORDES couenaunt, there were offred seuen bullockes & seuen rāmes. And Dauid had a lynnē garment vpō him, and so had all the Leuites ſ bare the Arke, and ſ syngers, and Chenania the master of Musick with the syngers. Dauid had an ouerbody cote of lynnē vpon him also.

Thus all Israel brought vp the Arke of the couenaunt of the LORDE with myrth, with trompettes, tabrettes, & loude Cymbales, with psalteries and harpes. Now whan the Arke of the couenaunt of the LORDE came in to the cite of Dauid, Michol ſ daughter of Saul lokod out at a wyndowe: & whā she sawe kynge Dauid daunsynge & playenge, she despyed him in hir hert.

#### The xviij. Chapter.

AND whā they brought in the Arke of God, \*they set it in ſ Tabernacle, that Dauid had pitched for it, and offred burnt-offerynges & thankofferynges before God. And whā Dauid had ended the burnt-offerynges and thankofferynges, he blessed the people in the name of the LORDE, & distributed vnto euery man in Israel (both vnto man and woman) a cake of bred, and a pece of flesh and a meece of potage.

And he appoynted before the Arke of ſ LORDE certayne Leuites to mynister, that

\* Num. 4. b. † 1 Par. 14. b.

‡ Exo. 25. b. † 2 Re. 6. d



they shulde geue prayse, thankes and louinges vnto the LORDE God of Israel: namely Assaph the first, Zacharias the seconde, Ieiel, Semiramoth, Iehiel, Mathithia, Eliab, Benaia, Obed Edom and Iehiel, with psalteries and harpes. But Assaph with loude Cymbales. Benaia and Ichasiel the prestes with tabrettes, allwaye before the Arke of y couenaunt of God.

33 At the same tyme ordeyned Dauid first of all to geue thākes vnto the LORDE by Assaph and his brethren.

“O geue thankes vnto the LORDE, call vpon his name, tell the people what thinges he hath done.

O let youre songes be of him: prayse him, and let youre talkynge be of all his wonderous workes.

Geue his holy name a good reporte: let y hert of them reioyce, that seke the LORDE.

O seke the LORDE and his strength, seke his face euermore.

Remēbre his maruelous workes that he hath done, his wonders, and the iudgmētes of his mouth.

Ye sede of Israel his seruauant, ye children of Iacob his chosen.

He is the LORDE oure God, his iudgmētes are in all londes.

© Be myndefull euer of his couenaunt what he hath commaunded in to a thousande generations.

\* Which he made with Abraham, ⁊ † his ooth vnto Isaac.

And he † confirmed the same vnto Iacob for a perpetuall lawe, and to Israel for an euerlasting couenaunt.

And sayde: Vnto the wyl I geue y loude of Canaan, y metelyne of youre inheritaunce.

Whā they were yet but small ⁊ fewe in nōbre, and straungers in the same londe.

And they wente from one nacion to another, ⁊ from one realme to another people.

He suffred no man to hurte them, and reprocued euen kynges for their sakes.

§ Touch not myne anyoynted, ⁊ do my prophetes no harme.

¶ O synge vnto y LORDE, let all y earth be tellynge of his saluacion from daye to daye.

Declare his hollynes amōge the Heythē, ⁊ his wonderous workes amōge y people.

For the LORDE is greate, and can not

worthely be prayed, and more to be had in awe then all goddes.

As for all the goddes of the Heythē, they are but Idols: ¶ but it is the LORDE that made the heauens.

Thankesgeuyng and worshipe are before him, strength and ioye is in his place. D

Ascrybe vnto the LORDE ye kynreds of nacions: ascrybe vnto the LORDE worshipe and strength.

Ascrybe vnto the LORDE the honoure of his name: brynge presentes, and come before him, and worshipe y LORDE in y bewtye of hollynes.

Let the whole earth stōde in awe of him: he hath made the compase of the worlde so fast, that it can not be moued.

Let the heauens reioyse, and let the earth be glad: and let it be tolde amōge the Heythen, that the LORDE reigneth.

Let the See make a noyse, and the fulnesse thereof: let the felde be ioyfull, and all that therein is.

Let all the trees in the wod leape for ioye before the LORDE, for he commeth to iudge the earth.

O geue thankes vnto the LORDE, for he is gracious: and his mercy endureth for euer.

And saye: Helpe vs O God oure Sauoure, and gather vs together, and delyuer vs from the Heythen, that we maye geue thankes vnto thy holy name, and synge prayses vnto the in thy Psalmes.

Praysed be the LORDE God of Israel from euerlastinge to euerlastinge: and let all people saye, Amen, And: Prayse be vnto the LORDE.

So he lefte Assaph and his brethren there before the Arke of the couenaunt of the LORDE, to mynister allwaye before the Arke, euery daye his daye worke. But Obed Edom and their brethren, eight and thre score, and Obed Edom the sonne of Iedithun, and Hossa, to be dore keepers. And Sadoc y prest, ⁊ his brethrē the prestes, lefte he before the habitacion of the LORDE vpon the hye place at Gibeō, to offre burnt sacrifices daylie vnto the LORDE vpon the altare of burnt offerynges in the mornynge ⁊ in the euenynge, as it is wrytten in the ¶ lawe of the LORDE, which he cōmaunded vnto Israel. And with E

\* Psal. 104. a.

\* Gen. 22. c.

† Gen. 26. a.

† Gen. 28. c.

§ Psal. 104. b.

¶ Psal. 95. a.

¶ Gen. 1. a.

¶ Exo. 29. g. Nu. 28. a.

them Heman ⁊ Iedithun, and ȝ other chosē, which were named by name to geue thanks vnto the LORDE, because his mercy endureth for euer. And with them Heman ⁊ Iedithun to stryke vpon the tabrettes and Cymbales, and the musicall instrumentes of God. As for the childrē of Iedithun, he made them dorekeepers. So all the people departed, euery one to his house: and Dauid returned also to blesse his house.

The xviij. Chapter.

**A** T fortunēd whā Dauid dwelt in his house, he sayde vnto ȝ prophet Nathan: Beholde, I dwell in a house of Cedar, and the Arke of the couenaunt of the LORDE is amonge the curtaynes.

Nathan saide vnto Dauid: What so euer is in thine hert, that do: for God is with ȝ. But the same night came ȝ worde of God vnto Nathan, and sayde: Go and speake to Dauid my seruauēt: Thus sayeth the LORDE: Thou shalt not buylde me an house to be an habitaciō: for I haue dwelt in no house sence the daye that I broughte forth the children of Israel, vnto this daye: But where the Tabernacle and habitation hath bene, there haue I bene where so euer I haue walked in all Israel. Spake I euer to eny of the Iudges in Israel (whom I commaunded to kepe my people) and sayde: Wherfore do ye not buylde me an house of Cedre tymber?

**B** So shalt thou speake now vnto my seruauēt Dauid: Thus sayeth the LORDE Zebaoth: I toke the from the pasture behynde the shepe, that thou shuldest be the pryncē ouer my people, and haue bene with the whither so euer thou wētest, and haue roted out all thine enemies before the, and haue made the a name, accordinge to the name of the greate men that are vpō earth. And for my people of Israel, I wyl appoynte them a place, and wyl plante them, that they maye dwell there, and nomore to be remoued. And the childrē of wickednes shal oppresse them nomore, like as afore tyme, whā I cōmaunded the Iudges ouer my people of Israel. And I wyl subdue all thine enemies, and do declare vnto the, that the LORDE wyl buylde the an house.

\* But whā thy dayes are fulfilled, that thou departest hence with thy fathers, I wyl after the rayse vp thy sede, which shall be euē one

of thy sonnes: his kyngdome wyl I stabliszhe, he shal buylde me an house, ⁊ I wyl make his seate sure for euer. I wyl be his father, and he shal be my sonne. And I wyl not withdrawe my mercy from him, as I haue withdrawn it frō him that was before the: But I wyl set him in my house and in my kyngdome for euer, so that his seate shalbe sure for euermore.

And whā Nathan had spoken vnto Dauid **C** accordinge to all these wordes ⁊ all this vision, kyngē Dauid came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house, ȝ thou hast broughte me thus farre? And this (O God) hast thou thoughte yet to litle, but hast spoken of thy seruauētes house yet longe for to come. And thou LORDE God hast lokēd downe vpon me from aboue, euen as one man loketh vpon another. What more shal Dauid saye vnto the, ȝ thou bryngest thy seruauēt to soch honoure? Thou knowest thy seruauēt O LORDE, for thy seruauētes sake and accordinge to thy hert hast thou done all these greate thinges, that thou mightest shewe all greate thinges vnto thy seruauēt. LORDE † there is none lyke the, and there is no God but thou, of whom we haue herde with oure eares. And † where is there a people vpon earth as thy people of Israel, where God wente to delyuer him a people, and to make him selfe a name thorow greate ⁊ terrible thinges, to cast out the Heythen before thy people, whom thou hast delyuered out of Egipte? and ȝ people of Israel hast thou made thy people for euer, and thou LORDE art become their God.

Now LORDE, let the worde be verified **D** for euer, that thou hast spoken ouer thy seruauēt and ouer his house, ⁊ do as thou hast spoken: and let thy name endure and be magnified for euer, that it maye be sayde: The LORDE Zebaoth, the God of Israel is the God in Israel, and that the house of thy seruauēt Dauid maye be stablyszhed before the: for thou LORDE hast opened the eare of thy seruauēt, that thou wilt buylde him an house. Therefore hath thy seruauēt founde (confydence) to make his prayer before the. Now LORDE, thou art God, and hast promysed soch good vnto thy seruauēt. Begynne now to blesse the house of thy seruauēt, that

it maye be euermore before the: for loke what thou blestest (O LORDE) the same is blessed for euer.

The xii. Chapter.

**A**FTER this smote Dauid the Philistynes, and subdued them, and toke Gath and the villages therof out of the hande of the Philistynes. He smote the Moabites likewise, so that the Moabites were subdued vnto Dauid, and gaue him trybute. He smote Hadad Eser also the kyng of Zoba in Hemath, whan he wente to set vp his power by the water Euphrates.

And Dauid toke from him a thousande charettes, seven thousande horsmen, and twēty thousande fote men. And Dauid lamed all the charettes, and kepte an hundred charettes ouer. And the Syriās came from Damascō, to helpe Hadad Eser the kyng of Zoba. Howbeit Dauid smote two and twentie thousande of the same Syrians, and layed men of warre at Damascō in Syria, so that the Syrians were subdued vnto Dauid, and brought him trybute. For the LORDE helped Dauid, whither so euer he wente.

**B** And Dauid toke the shyldes of golde, the Hadad Esers seruantes had, and broughte the to Ierusalē. And out of Tibeath and Chun the cities of Hadad Eser, toke Dauid very moch brasse, wherof Salomon made the brassen lauer, and pilers, and brassen vessels.

And whā Thogu the kyng of Hemath herde, the Dauid had smytten all the power of Hadad Eser, he sent his sonne Hadorā vnto kyng Dauid, to salute him and to blesse him, because he had fought with Hadad Eser, and smytted him (for Thogu had warre with Hadad Eser) and all the same vessels of golde, syluer and of brasse, dyd kyng Dauid consecrate vnto the LORDE, with the syluer and golde that he had taken from the Heythē, namely, from the Edomites, Moabites, Ammonites, Philistynes, and Amalechites.

**C** And Abisai the sonne of Zeru Ia smote eightene thousande of the Edomites in the Salt valley, and layed men of warre in Edomea, so that all the Edomites were subdued vnto Dauid: for the LORDE helped Dauid, whither so euer he wente.

Thus Dauid reigned ouer all Israel, and executed iudgment and righteousnes vnto all

the people. Ioab the sonne of Zeru Ia was captayne ouer the hoost. Iosaphat the sonne of Ahilud was Chaunceler. Sadoc the sonne of Achitob, and Ahimelech the sonne of Abiathar, were prestes. Sauesa was Scribe. Benaiā the sonne of Ioiada was ouer the Chrethians and Plethians. And Dauids sonnes were chefe at the kynges hande.

The xii. Chapter.

**A**ND after this dyed Nahas the kyng of the childre of Ammon, and his sonne was kyng in his steade. Then sayde Dauid: I wil do mercy vpon Hanun the sonne of Nahas, for his father dyd mercy vpon me: and so he sent messangers to comforte him ouer his father. And whā Dauids seruantes came in to the londe of the children of Ammon vnto Hanun to comforte him, the prynces of the children of Ammon sayde vnto Hanun: Thinkest thou that Dauid honoureth thy father in thy sighte, that he hath sent comforters vnto the? Yee his seruantes are come vnto the, to search and to ouerthrowe, and to spye out the londe. Then toke Hanun the seruantes of Dauid, and shoue them, and cut the halfe of their garments of, euē by the loynes, so let the go. And they wente their waye, and sent men to tell Dauid. Neuertheles he sent to mete them (for the men were put to greate shame) and the kyng sayde: Abyde at Iericho, tyll youre beerdes be growne, and then come agayne.

**B** Whan the childre of Ammon sawe, that they stynked in the sighte of Dauid, both Hanun and the children of Ammon sent a thousande talētes of syluer, to hyre charettes and horsmen out of Mesopotamia, out of Maecha and out of Zoba: and hyred two and thirtie thousande charettes, and the kyng of Maecha with his people, which came and pitched their tentes before Medba. And the children of Ammon gathered them selues together out of their cities, and came to the battayll. Whan Dauid herde that, he sent Ioab thither with all the hoost of the men of armes. And the childre of Ammon were gone forth, and prepared them selues to the battayll before the gate of the cite. But the kynges were come, kepte them asyde in the felde.

**C** Now whā Ioab sawe that the battayll was agaynst him both before and behynde, he

\* 2 Re. 8. a.

\* 3 Re. 7. b. c.

b 2 Re. 8. b.

\* 2 Re. 8. c.

+ 2 Re. 8. c.

\* 2 Reg. 10. a.

chose of all the best yonge men in Israel, and prepared him selfe agaynst ſyrians. As for ſ residue of the people, he put them vnder the hande of Abisai his brother, that they shulde prepare them selues agaynst the children of Ammon, and he sayde: Yf ſ syrians be to mightie for me, helpe thou me: but yf the childre of Ammon be to ströge for ſ, I shall helpe the: take a good corage vnto the, and let vs quyte oure selues manly for oure people and for the cities of oure God: neuertheles the LORDE do what pleaseth him. And Ioab made him forth with the people that was with him, to fighte agaynst ſ syrians: ⁊ they fled before him. And whan the children of Ammon sawe ſ the Syrians fled, they fled also before Abisai his brother, and wente in to the cite. And Ioab came to Ierusalem.

¶ But whan the Syrians sawe that they were smyttē before Israel, they sent messaungers, and broughte forth ſ syrians which were beyonde the water. And Sophach the chefe captayne of Hadad Eser wente before them. Whā this was tolde Dauid, he gathered all Israel together, and wente ouer Iordane. And whan he came at them, he set ſ battayll in araye agaynst them. And Dauid prepared him selfe to ſ battayll agaynst ſ syrians, ⁊ they foughte with him: but ſ syrians fled before Israel. And Dauid slewe of the Syrians seuē thousande charettes, ⁊ fortye thousande fote men. And Sophach the chefe captayne slewe he also. And whan Hadad Esers seruantes sawe that they were smyttē before Israel, they made peace with Dauid ⁊ his seruantes. And the Syrians wolde helpe the childre of Ammon nomore.

#### The xxi. Chapter.

¶ AND whan ſ yeare came aboute, <sup>a</sup> what tyme as ſ kynges vse to go forth, Ioab broughte the power of the hoost, ⁊ destroyed the sonde of the children of Ammon, and came and layed sege vnto Rabba. But Dauid abode at Ierusalem. \* And Ioab smote Rabba, and brake it downe. And Dauid toke their kynges crowne from his heade, and founde the weighte of a talent of golde theron, ⁊ precious stones. And it was set vpo Dauids heade. And very moch spoyle caried he out of the cite. As for the people that were therin, he

<sup>a</sup> 2 Re. 11. a.

\* 2 Re. 12. f

broughte thē forth, ⁊ parted them in sunder with sawes, ⁊ hokes ⁊ betels of yron. Thus dyd Dauid vnto all ſ cities of the childre of Ammon. And Dauid departed againe, with the people vnto Ierusalem.

Afterwarde arose there warre at Gasar with the Philistynes. Then Sibechai ſ Husathite smote Sibai, which was one of the children of Rephaim, and he subdued him. And there arose warre agayne with the Philistynes. Thē Elhanah ſ sonne of Iair smote Lahemi ſ brother of Goliath ſ Gathite, whose speares staff was like a weeuers lome. Afterwarde was there a battayll at Gath, where there was a man of a greate stature, ſ had sixe fyngers and sixe toes, which make foure and twentye. And he was borne also of Rapha, and spake despytefully vnto Israel. But Ionathas the sonne of Simea Dauids brother smote him. These were the childre of Rapha at Gath, ⁊ fell thorow ſ hande of Dauid, and of his seruantes.

#### The xxiij. Chapter.

AND Sathan stode agaynst Israel, <sup>b</sup> ⁊ entysed Dauid to nombre Israel. And Dauid sayde vnto Ioab ⁊ to ſ rulers of the people: Go youre waye, nombre Israel from Berseba vnto Dan, and brynge me the nombre of thē, that I maye knowe it. Ioab sayde: The LORDE make his people an hundreth tymes mo then they are now. But my lorde O kyng, are they not all my lordes seruantes? Why doth my lorde then axe therafter? Wherefore shal there a trespase come vpon Israel?

Neuertheles the kynges worde prenailed agaynst Ioab. And Ioab wente forth, and walked thorow all Israel, and came to Ierusalem, and deliuered vnto Dauid ſ nombre of the people that was tolde. And of all Israel there were a thousande tymes a thousande, and an hundreth thousande men, that drue out the swerde: and of Iuda foure hundreth thousande and seuētye thousande men, which drue out the swerde. As for Leui and Ben lamen, he nombred them not amonge these: for the kynges worde was abhominable vnto Ioab.

But this displeased God righte sore: for he smote Israel. And Dauid sayde vnto God: I haue synned greuously, that I haue done this. But now take awaye the trespase of thy

<sup>b</sup> 2 Re. 24. a.



seruaunt: for I haue done very vnwisely. And the LORDE spake vnto Gad Dauid's Seer, and sayde: Go speake to Dauid, and saye: Thus saith the LORDE: Three things laye I before the, chouse of one of them, if I maye do it vnto the. And whā Gad came to Dauid, he spake vnto him: Thus sayeth the LORDE: Chouse of either thre yere derth, or thre monethes to flye before thine aduersaries, or before the swerde of thine enemies, if it maye ouertake the: or thre dayes of swerde of the LORDE, and pestilence in the londe, if the angell of the LORDE maye destroye in all the coastes of Israel. Loke now what answer I shal geue vnto him if sent me. Dauid sayde vnto Gad: I am in greate trouble: yet wyl I rather fall in to the hande of the LORDE, for his mercy is exceedynge greate, and I wil not fall in to the handes of men.

Then dyd the LORDE cause pestilence to come in to Israel, so that there fell of Israel thre score and ten thousande men. And God sent the angell to Ierusalem to destroye it. And euen in the destruccion the LORDE considered, and he repented of the euell, and sayde vnto the angell if destroyer: It is ynough, holde now thy hande.

The angell of the LORDE stode besyde the barne of Arnan if Iebusite. And Dauid lifte vp his eyes, and sawe the angell of the LORDE stondinge betwene heauē and earth, and a naked swerde in his hande stretched out ouer Ierusalem. Then Dauid and the Elders beyng clothed with sack cloth, fell vpon their faces. And Dauid sayde vnto God: Am not I he that caused the people to be nombred? I am he that hath synned and done euell: as for these shepe, what haue they done? LORDE my God, let thine hande be agaynst me and agaynst my fathers house, and not agaynst thy people to plage them.

And the angell sayde vnto Gad, that he shulde speake vnto Dauid, that Dauid shulde go vp, and set vp an altare in the barne of Arnan the Iebusite. So Dauid wente vp accordinge to the worde of Gad, which he spake in the name of the LORDE. But whan Arnan turned him, and sawe the angell (and his foure sonnes with him) they hyd the selues: for Arnan throszshed wheate.

Now whan Dauid came to Arnan, Arnan looked, and was aware of Dauid, and wete forth out of the barne, and worshipped Dauid

with his face to the grounde. And Dauid sayde vnto Arnan: Geue me rowme in the barne, to buylde an altare vnto the LORDE therin: for if full money shalt thou geue it me, that the plage maye cease from the people.

But Arnan sayde vnto Dauid: Take it vnto the, and let my lorde the kynge do as pleaseth him. Beholde, that oxen geue I for a burnt-offerynge, and those vessels to the oxen, and wheate for the meat-offerynge, I geue it all. Neuertheles the kynge sayde vnto Arnan: Not so: but for if full money wyl I bye it: for that which is thine wyl not I take for the LORDE, and offre a burnt-offerynge for naughte.

So Dauid gaue Arnan for if rowme, sixe hundred Sycles of golde in weight. And there buylde Dauid an altare vnto the LORDE, and offered burnt-offerynges and slayn-offerynges. And whan he called vpon the LORDE, he herde him thorow the fyre from heauē vpon the altare of the burnt-offerynge. And the LORDE sayde vnto the angell, that he shulde put his swerde in to his sheeth.

At the same tyme whā Dauid sawe, that the LORDE had herde him vpon the corne floore of Arnan if Iebusite, he dyd sacrifice there. For if habitacion of the LORDE which Moses had made in the wyldernes, and the altare of burnt-offerynges, was at that tyme in the hye place at Gibeon. But Dauid coule not go thither to seke God before it, for he feared the swerde of the LORDES angell. And Dauid sayde: \* Here shal be if house of God if LORDE, and this the altare of burnt-offerynges for Israel.

#### The xiiij. Chapter.

AND Dauid commaunded to gather together the straungers that were in the londe of Israel, and appoynted masons to hewe stone for the buyldinge of the house of God. And Dauid prepared moch yron for nales in the dores of the portes, and for soch thinges as were to be naled together, and so moch brasse, that it was not to be weyed: and Cedre trees innumerable: for they of Zidon and Tyre brought Dauid moch Cedre tymbre: for Dauid thoughte, Salomō my sonne is but a childe and tender: But the house that shal be buylde vnto the LORDE, shal be greate, that his name and prayse maye

be exalted in all londes, therfore wyl I prouyde for him. So Dauid made greate prouysion before his death.

**B** And he called Salomon his sonne, & commaunded him to buylde the house of the LORDE God of Israel, and sayde vnto him: My sonne, \*I was minded to buylde an house vnto the name of the LORDE my God, but the worde of  $\text{f}$  LORDE came vnto me, and sayde: Thou hast shed moch bloude, and strycken many battayls, therfore shalt thou not buylde an house vnto my name, for as moch as thou hast shed so moch bloude vpon the earth before me. Beholde, the sonne which shal be borne vnto the, shal be a quyetie man: and I wyl cause him to be in rest from al his enemies on euery syde, for his name shalbe Salomon: for I wyl geue peace and rest vpon Israel as longe as he lyueth. He shal buylde an house vnto my name. He shal be my sonne, and I wyl be his father. And I wyl stablyshe  $\text{f}$  seate of his kyngdome vpō Israel for euer.

**C** Now my sonne, the LORDE shal be wyth the, and thou shalt prospere, that thou mayest buylde an house vnto the LORDE thy God, acordynge as he hath spoken of the. The LORDE also shal geue the wyszdomme & vnderstandynge, and shal commytte Israel vnto the, that thou mayest kepe the lawe of the LORDE thy God. But then shal thou prospere, yf thou take hede to do after the ordynaunces and lawes which the LORDE commaunded Moses vnto Israel. Be stronge, and take a good corage vnto the, feare not, and be not faynt harted. Beholde, I haue in my pouerte prouyded for the house of the LORDE, an hundreth thousande talentes of golde, and a thousande tymes a thousande talentes of syluer, and brasse and yron without nombre: for there is so moch of it.

And tymbre and stone haue I prepared, thou mayest get more therof. Thou hast many workmen also, mesons and carpenters in stone and tymber, and all maner of men that haue vnderstandinge in all worke off golde, syluer, brasse, and yron without nombre. Yet get the vp, and be doynge, and the LORDE shal be with the.

**B** And Dauid commaunded all the rulers of Israel, to helpe Salomon his sonne, and sayde: Is not the LORDE youre God with you, and

hath geuen you rest on euery syde? for he hath deluyered the inhabitors of the londe in to youre handes, and the londe is subdued before the LORDE and before his people. Geue ouer youre hert now therfore and youre soule, to seke the LORDE youre God, and get you vp, and buylde a Sanctuary vnto the LORDE God, that the Arke of the couenaunt of the LORDE and the holy vessels of God, maye be brought in to the house, which shalbe buylded vnto the name of the LORDE. So Dauid made Salomon his sonne kynge ouer Israel, whan he himselfe was olde, and had lyued ynough.

### The xxiij. Chapter.

**A**ND Dauid gathered all the rulers in **A** Israel together, and the prestes & Leuites, to nombre  $\text{f}$  Leuites from thirtie yeare olde & aboue. And  $\text{f}$  nombre of thē (which were strōge men) frō heade to heade, was eight and thirtie thousande: of whom there were foure & twentie thousande, which dyd their diligence in the worke ouer  $\text{f}$  house of the LORDE, and sixe thousande officers and Iudges, and foure thousande porters, & foure thousande that songe prayes vnto  $\text{f}$  LORDE with instrumentes, which he had made to synge prayse with all.

And Dauid made the ordinaunce amonge the children of Leui, namely amōge Gerson, Kahath & Merari. The Gersonites were: Laedan and Simei. The children of Laedan: the first, Iehiel, Sethan, and Ioel, these thre.

The children of Simei were: Salomith, Hasiel and Haran, these thre. These were the chefe amonge the fathers of Laedan. These also were the children of Simei: Iahath, Sina, Ieus and Bria, these foure were Simeis children also. Iahath was the first, Sina the seconde. As for Ieus and Bria, they had not many childrē, therfore were they coūted but for one fathers house.

† The children of Kahath were: Amram, **B** Iezehar, Hebron and Vsiel, these foure. The childrē of Amram were: Aaron and Moses. ‡ As for Aaron, he was separated, to be sanctified for the Most holy, he & his sonnes for euer, to burne incense before the LORDE, & to mynister and blesse in  $\text{f}$  name of the LORDE for euermore. And the children of

\* 2 Re. 7. a.

† Exod. 6. c. 1 Par. 7. a.

‡ Exo. 29. a.

Moses the man of God were named amonge  
 § trybe of the Leuites. \* The childrē of  
 Moses were Gerson and Elieser.

The children of Gerson, the fyrst was  
 Sebul. The children of Elieser, the fyrst  
 was Rehabia & Elieser had none other children.  
 But § childrē of Rehabia were many therouer.  
 The children of Iezehar were: Salomith the  
 fyrst. The children of Hebron were: Ieria  
 the fyrst, Amaria the seconde, Iahasiel the  
 thirde and Iakmeam § fourth. The children  
 of Vsiel were: Micha the fyrst and Iesia the  
 seconde

C The children of Merari were: Maheli &  
 Musi. The children of Maheli were: Eleasar  
 and Cis. And Eleasar dyed, and had no  
 sonnes but daughters. And the children of  
 Cis their brethren toke them. The children  
 of Musi were: Maheli, Eder and Ieremoth,  
 these thre. These are the children of Leui  
 amonge their fathers houses, and the chefest  
 of the fathers, which were counted after the  
 nombre of § names heade by heade: which  
 executed the worke of the offices in the house  
 of the LORDE † from thirtie yeare olde &  
 aboue. For Dauid sayde: The LORDE  
 God of Israel hath genen his people rest, &  
 shall dwell at Ierusalem for euer.

D Amonge § Leuites also were the childrē of  
 Leui nombred from thirtie yeare olde and  
 aboue, ‡ that they neded not to beare §  
 Habitacion with all the vessels of their office,  
 but acordinge to § last wordes of Dauid, §  
 they shulde stonde vnder the hande of the  
 children of Aaron, to mynister in the house of  
 the LORDE in the courte, and to the chestes,  
 and for purifyenge, and to all maner of sanc-  
 tifyenge, and to euery worke of the office in  
 the house of God. And for § shewbred, for  
 the fyne floure, for the meatoffrynge, for  
 the vlnuened wafers, for the pannes, for §  
 fryenge, and for all maner of weight and  
 measure. And in the mornynge to stonde for  
 to geue thanks and to prayse the LORDE,  
 and in the euenynge likewyse. And vpon all  
 Sabbathes, Newmones and feastes to offre all  
 the burntofferynges vnto the LORDE, acord-  
 inge to the nombre and ordre, allwaye before  
 the LORDE: to wayte vpon the Tabernacle  
 of witnesse and of the Sactuary, and vpon  
 their brethrē the children of Aaron, to  
 mynister in the house of the LORDE.

### The xrb. Chapter.

THIS was § ordinance of the childrē of A  
 Aaron. § The children of Aaron were,  
 Nadab, Abihu, Eleasar and Ithamar. But  
 Nadab and Abihu dyed before their fathers,  
 and had no children. And Eleasar and  
 Ithamar were prestes. And Dauid ordred  
 them after his maner: Sadoc out of the  
 children of Eleasar, and Ahimelech out of  
 the children of Ithamar, acordinge to their  
 nombre and office. And there were mo chefe  
 stronge men founde amonge the children of  
 Eleasar, then the children of Ithamar. And  
 he ordeyned them after this maner: namely,  
 sixtene out of § childrē of Eleasar to be  
 rulers thorow out their fathers house: & eight  
 of the children of Ithamar thorow out their  
 fathers house. Neuertheles he ordeyned them  
 by lot, because that both the pryncipall of the  
 children of Eleasar and of Ithamar were in §  
 Sanctuary, and chefe before God. And the  
 Scribe Semeia the sonne of Nethaneel one of  
 the Leuites, wrote them vp before § kyng  
 and before the rulers, and before Sadoc the  
 prest, & before Ahimelech the sonne of Abia-  
 thar, & before the chefe of the fathers amonge  
 the prestes & Leuites: namely one fathers  
 house for Eleasar, and the other for Ithamar.

B And the first lot fell vpon Ioiair, the  
 seconde vpon Iedana, the thirde vpō Harim,  
 the fourth vpon Seorim, the fifth vpō Mal-  
 chia, the sixte vpon Meiamin, the seuenth  
 vpon Hakoze, the eight vpon § Abia, the  
 nyenth vpon Iesua, the tenth vpon Sechania,  
 the eleuenth vpon Eliasib, the twolueth vpon  
 Iakim, the thirtieth vpon Hupa, the fourteenth  
 vpon Iesebeab, the fiftenth vpon Bilga, the  
 sixteenth vpon Immer, the seuententh vpon  
 Hesir, the eightenth vpon Hapizez, the nyen-  
 tenth vpon Pethahia, the twentieth vpon Ie-  
 heszkel, the one and twentieth vpon Iachin, the  
 two & twentieth vpon Samul, the thre & twen-  
 tieth vpō Dalaia, § foure and twentieth vpō  
 Maasia. This is their course after their office,  
 to go in to the house of the LORDE, acordinge  
 to their maner vnder their father Aaron, as  
 the LORDE God of Israel commaunded him.

C Of the children of Leui amonge the children  
 of Amram, was Subael. Amonge the children  
 of Subael, was Ioheda. Amonge the children  
 of Rehabia, was § first Iesia. Amonge the

\* Exod. 2. d.

† Num. 4. a.

‡ 2 Par. 35. a.

§ Leui. 10. a. Num. 3. a. || Luc. 1. a.

Iezeharites was Selomoth. Amonge the children of Selomoth was Iahath. The children of Hebron were: Ieria & first, Amaria the seconde, Iehasiel the thirde, Iakneam the fourth.

The children of Vsiel were: Micha. Amöge the children of Micha was Samir. The brother of Micha was Iesia. Amonge the children of Iesia was Zacharias. The children of Merari were: Maheli & Musi, whose sonne was Iaesia. The childrē of Merari of his sonne Iaesia were: Soham, Sacur & Ibri. Maheli had Eleasar: for he had no sonnes. Of Cis, the children of Cis were: Ierahmeel and Musi. The children of Musi were, Maheli, Eder and Ieremoth. These are the childrē of & Levites throw out & house of their fathers. And the lot was cast for them also besyde their brethren the children of Aaron, in the presence of kynge Dauid and Sadoc and Ahimelech, and before the chefe fathers amonge the prestes & Levites, as well for the leest brother as for the chefest amonge the fathers.

#### The xvi. Chapter.

**A**ND Dauid with the chefe captaynes sundered to the offices amonge & childrē of Assaph, Heman & Iedithun & prophetes with harpes, psalteries & Cymbales, and they were nombred vnto the worke acordinge to their office. Amonge the childrē of Assaph was Sakur, Ioseph, Nethania, Asarela, childrē of Assaph vnder Assaph which prophecyed besyde & kynge. Of Iedithun: The children of Iedithun were, Gedalia, Zori, Iesaia, Hasabia, Mathithia (Simei) these sixe vnder their father Iedithun with harpes, whose prophecience was to geue thanks and to praise the **LORDE**. Of Heman: The children of Heman were Bukia, Mathania, Vsiel, Sebuel, Ierimoth, Hanania, Hanani, Eliatha, Gilthi, Romamthieser, Iaszbakasa, Mallothi, Hothir and Mehesioth. All these were the children of Hemā the kynges Seer in the wordes of God to lyfte vp the horne: for God gaue Heman fourtene sonnes & thre daughters.

All these were vnder their fathers Assaph Iedithun and Heman, to syng in the house of the **LORDE** with Cymbales, Psalteries & harpes, acordinge to the office in the house of God besyde the kynge. And their nombre with their brethren, which were taughte in the songe of the **LORDE** (euery one hauynge vnderstandinge) was two hundred & eight and foure score. And they cast the \* lottes ouer

their office, for the leest as for the greatest, for the master as for the scolar.

And the first Lot fell vpō Ioseph which was of Assaph: the seconde vpō Gedolia with his brethrē and sonnes, of whom there were twolue. The thirde vpō Sacur with his sonnes & brethrē, of whō there were twolue. The fourth vpon Iezri with his sonnes and brethren, of whom there were twolue. The fyfth vpō Nethania with his sonnes and brethrē, of whom there were twolue. The syxte vpon Bukia with his sonnes and brethren, of whom there were twolue. The seuenth vpon Iesreela with his sonnes and brethrē, of whom there were twolue. The eighte vpon Iesaia with his sonnes and brethren, of whom there were twolue. The nyenth vpon Mathania with his sonnes and brethrē, of whom there were twolue. The tenth vpon Simei with his sonnes and brethren, of whom there were twolue. The eleuenth vpon Asraael with his sonnes and brethren, of whom there were twolue. The twolueth vpon Hasabia with his sonnes and brethrē, of whom there were twolue. The thirteenth vpon Subael with his sonnes and brethren, of whom there were twolue. The fourteenth vpon Mathithia with his sonnes & brethrē, of whom there were twolue. The fyfteenth vpō Ieremoth with his sonnes and brethrē, of whom there were twolue. The syxtenth vpon Anania with his sonnes and brethren, of whom there were twolue. The seuentēth vpon Iaszbekasa with his sonnes & brethren, of whom there were twolue. The eightenth vpon Hanani with his sonnes and brethrē, of whom there were twolue. The nyententh vpon Mallothi with his sonnes & brethren, of whom there were twolue. The twentieth vpon Eliatha with his sonnes and brethrē, of whom there were twolue. The one & twētieth vpon Hothir with his sonnes & brethrē of whom there were twolue. The two and twentieth vpon Gidalthi with his sonnes & brethren, of whom there were twolue. The thre and twentieth vpon Mehesioth with his sonnes and brethren of whom there were twolue. The foure and twētyeth vpon Romamthieser with his sonnes and brethren, of whom there were twolue.

#### The xvij. Chapter.

**O**F the ordinaūces of the dorekeepers. Amonge the Korahytes was Meselema



of the children of Assaph. The children of Meselemia were these: the fyrstborne Zacharias, the seconde Iediac, ⁊ thirde Sebadia, the fourth Iathniel, ⁊ fifth Elan, the sixte Iohanan, the seuenth Elioenai. The children of Obed Edom were these: the firstborne Semaia, the seconde Iosabad the thirde Ioah, the fourth Sachur, ⁊ fyfth Nethaneel, the sixte Ammiel, the seuenth Isachar, the eight Pegulthai: for God had blessed him. And vnto Semaia his sonne there were sonnes borne also, which bare rule in the house of their fathers: for they were mightie valeaunt men. The children of Semaia were, Athni, Raphael, Obed and Elsad, whose brethren were valeaunt men, Elihu and Semachia: all these were of the children of Obed Edom. Meselemia had children and brethren which were stronge men, euen eightene.

13 Hossa of the children of Merari had children, Simri the chefest: for ⁊ fyrstborne was not there, therefore dyd his father appoynte him to be chefest, the secōde Helchias, ⁊ thirde Tebalia, ⁊ fourth Zacharias. All the children and brethren of Hossa were thirtene.

This is the ordinaunce of the dorekeepers amonge the heades of the valeaunt men in the offyce besyde their brethren, to mynister in the house of the LORDE. And the lot was cast for the small as for ⁊ greate thorow out the house of their fathers at euery dore. The lot towarde the East fell vpon Meselemia. And the lot was cast for Zacharias his sonne, which was a man of prudent counsell, ⁊ vnto him it fell towarde the North: But vnto Obed Edom towarde the South, and to his sonnes besyde the house of Esupim. And vnto Supim and Hossa towarde the West by the gate of Salechet in the strete of the burntofferings, where the tabernacles stonde together.

C Towarde the East were there sixe of the Leuites. Towarde the north foure on ⁊ daie tyme. Towarde the south foure on the daye season likewyse. Besyde Esupim two ⁊ two. By Parbar westwarde were there foure in the strete, and two besyde Parbar. These are the ordinaunces of the dorekeepers amonge the children of the Korahites, and the children of Merari. Of the Leuites, was Ahia ouer the treasures of the house of God, and ouer the treasures that were sanctified.

Of the children of Laedan, the childrē of the Gersonites. Of Laedan were these the

heades of the fathers, namely ⁊ Iehielites. The children of the Iehielites were, Sethū and his brother Ioel ouer the treasures of the house of the LORDE. Amonge the Amramites, Iezeharites, Hebronites and Vsielites, was Sebul the sonne of Gerson the sonne of Moses, prynce ouer the treasures. His brother Elieser had a sonne Rehobia, whose sonne was Iesaia, whose sonne was Iorā, whose sonne was Sichri, whose sonne was Selomith: the same Selomith and his brethren were ouer all the treasures of the thinges that were halowed, which kinge Dauid halowed, and the pryncipall of the fathers amonge the rulers ouer thousandes ⁊ ouer hundreds, and rulers in the hoost (of warres and spoyles had they halowed it, to repayre the house of the LORDE) and ouer all ⁊ Samuel the Seer, and Saul the sonne of Cis, ⁊ Abner the sonne of Ner, and Ioab the sonne of Zeru Ia had halowed: what soeuer was sanctified, it was vnder the hande of Selomith and his brethren. Amonge the Iezeharites was Chenaia with his sonnes for the worke without ouer Israel, offycers ⁊ Iudges. Amonge the Hebronites was Hasabiah ⁊ his brethren, valeaunt men, a thousande and seuen hundreth, ouer the offyces of Israel on this syde Iordane westwarde for all maner worke of the LORDE, and to serue the kinge.

But amonge the Hebronites was Ieria the chefest amonge the Hebronites of his kinred amōge the fathers. And search was made amonge them, and in the fortieth yere of kynge Dauid there were founde valeaunt men at Iaaser in Gilead, and their brethren mightie men, two thousande and seuen hundreth pryncipall fathers, and Dauid set thē ouer the Rubenites, Gaddites, and ouer the halfe trybe of Manasses, for all soch busynes as belonged vnto God and the kynge.

#### The xxvij. Chapter.

A THE children of Israel acordinge to their nombre, were heades of the fathers, and ouer thousandes and ouer hundreds, ⁊ officers waytinge vpon the kynge, to go of ⁊ on after their course euery moneth one, in all ⁊ monethes of ⁊ yere. Euery course had foure ⁊ twentye thousande.

Ouer the first course of the first moneth, was Iasebeam ⁊ sonne of Sabdiel, and vnder his course were foure and twentye thousande. Of the children of Phares was the pryncipall

amonge all the chefe captaynes in the first moneth.

Ouer the course of the seconde moneth was Dodai the Ahoite, and Mikloth was the pryncce ouer his course. And vnder his course were foure and twenty thousande.

The thirde pryncipall captayne of the thirde moneth, was Benaia the sonne of Ioiada † prest, and vnder his course were foure and twenty thousande. \*This is † Benaia the Worthie amonge thirtie and aboue thirtie, And his course was vnder his sonne Ammi Sabad.

The fourth in † fourth moneth was Asahel the brother of Ioab, and Sabadia his sonne after him, and vnder his course were foure and twenty thousande.

33 The fifth in the fifth moneth was Samehuth the Iesrahite, and vnder his course were foure and twenty thousande.

The sixte in the sixte moneth, was Ira † sonne of Ickes the Thecoite, and vnder his course were foure and twenty thousande.

The seuenth in the seuenth moneth, was Helez the Pelonite of the children of Ephraim, and vnder his course were foure and twēty thousande.

The eight in the eight moneth, was Sibechai the Husathite of † Sarehites, and vnder his course were foure and twenty thousande.

The nyenth in the nyenth moneth, was Abieser the Anthothite of the childrē of Iemini, † vnder his course were foure and twēty thousande.

The tenth in the tenth moneth, was Maheraui the Netophatite of the Serahites, and vnder his course were foure and twenty thousande.

The eleuenth in the eleuēth moneth, was Benaia the Pargathonite of the children of Ephraim, and vnder his course were foure and twenty thousande.

The twolueth in the twolueth moneth was Heldai † Netophatite of Athniel, and vnder his course were foure and twenty thousande.

6 Ouer the trybes of Israel were these: Amonge the Rubenites was Prynce Elieser the sonne of Sichri. Amonge the Simeonites was Sephatia the sonne of Maecha. Amonge the Lewites was Hasabia the sonne of Kemuel. Amonge the Aaronites was Sadoc. Amōge Iuda was Elihu one of Dauids brethren. Amonge Isachar was Amri the sonne of Michael. Amonge Zabulō was Iesmaia the sonne

of Obadia. Amonge Nephtali was Ieremoth the sonne of Asriel. Amonge the children of Ephraim was Hosea the sonne of Asasia. Amonge the halfe trybe of Manasses was Ioel the sonne of Pedaia. Amonge the halfe trybe of Manasses in Gilead was Ieddo the sonne of Zacharias. Amonge Ben Iamin was Iaesiel the sonne of Abner. Amonge Dan was Asareel the sonne of Ieroham. These are the princes of the trybes of Israel.

But Dauid toke not the nombre of them that were twenty yeare olde and there vnder: for the LORDE had promysed to multiplie Israel as the starres of the szkie. †Howbeit Ioab the sonne of Zeruia had begonne to nombre them, and performed it not: for there came wrath vpon Israel for the same cause, therefore came not the nombre in to † Cronicles of kynge Dauid.

Ouer the kynges treasures was Asmaueth D the sonne of Adiel. And ouer the treasures in the lōde, in the cities, vyllages and castels was Ionathan the sonne of Vsia. Ouer the huszbandmen to tyll the londe was Esri the sonne of Chelub. Ouer the vynyardes was Simei the Ramathite. Ouer the wyne Cellers and treasures of wyne was Sabdi the Siphimite. Ouer the oyle gardens and Molbery trees in the lowe felde, was Baal Hanan the Gaderite. Ouer the treasure of the oyle was Ioa. Ouer † oxen of the pasture at Saron was Sitari the Saronite. Ouer the oxen in the valleys was Saphath the sonne of Adlai.

Ouer the Camels was Obil the Ismaelite. Ouer the asses was Iehethia the Meronothite. Ouer the shepe was Iasis the Hagarite. All these were rulers ouer kynge Dauids goodes. Ionathan Dauids vncle was of the counsell a wyse man and a scribe. And Iehiel the sonne of Hachmoni was with the kynges children. †Achitophel also was of the kynges counsell. Husai the Arachite was the kingly frende. After Achitophel was Ioiada † sonne of Benaia and Abiathar. As for Ioab, he was the kynge chefe captayne of warre.

#### The xxix. Chapter.

A ND Dauid gathered vnto Ierusalem all A the rulers of Israel, namely † prynces of the trybes, the rulers ouer the courses, which wayted vpon the kynge, the captaynes ouer thousandes and ouer hundreds, the rulers

ouer the goodes and catell of the kyng and of his sonnes, with the chāberlaines, warryers and valeaunt men. And Dauid the kyng stode vp vpon his fete, and saide: Heare me my brethren and my people: \*I was mynded to buylde an house, where the Arke of the couenaunt of the LORDE shulde rest, and a fote stole for the fete of oure God, and prepared my selfe for to buylde, But God sayde vnto me: "Thou shalt not buylde an house vnto my name, for thou art a man of warre, and hast shed bloude.

3 †Now hath the LORDE God of Israel chosen me out of all my fathers house, ‡I shulde be kyng ouer Israel: for †Iuda hath he chosen to be the Prynce, and in the house of Iuda amonge my fathers children hath he had pleasure vnto me, to make me kyng ouer all Israel: and amōge all my sonnes (for the LORDE hath geuen me many sonnes) he hath chosen Salomon my sonne, to syt vpon the seate of the kyngdome of the LORDE ouer Israel, and hath sayde vnto me: § Salomon thy sonne shall buylde me an house and my courtes: for I haue chosen him to be my sonne, ¶ I wil be his father, ¶ wyll stabilishe his kyngdome for euer, yf he be constant to do after my commaundementes and lawes, as it is this daye. Now in the sight of all Israel the congregacion of the LORDE, and in the eares of oure God, se that ye obserue and seke all the commaudemētes of the LORDE youre God, that ye maye possesse this good londe and that ye and youre children maie haue ¶ inheritance therof for euer.

C And thou my sonne Salomō, knowe thou the God of thy father, and serue him with all thy hert, and with the desyre of thy soule: for the LORDE searcheth all hertes, and vnderstandeth all thoughtes ¶ ymaginacions. Yf thou seke him, thou shalt fynde him: but yf thou forsake him, he shall refuse the for euer. Take hede now, for the LORDE hath chosen the, to buylde an house to be the Sactuary: be stronge, and make it.

And Dauid gaue Salomon his sonne a patrone of the Porche, and of his house, and of the celles and perlers and ynnerner chābers, and of the house of the Mercyseate, ¶ of all that he had in his mynde, namely of the courte of the LORDES house, and of all the oratories rounde aboute the treasures in

¶ house of God, and of the treasures of such thinges as were halowed, of the ordinaunces of the prestes, and Leuites, and of all ¶ busynesse of the offyces in the house of the LORDE.

D Golde (gaue he him) after ¶ golde weight for all maner of vessels of euery offyce, and all siluer ornamentes after the weight for all maner of vessell of euery offyce: and weight for the golden candilstickes and golden lampes, for euery candilstycke and his lampes his weight: likewise for the siluer candilstickes gaue he the weight to the candilstickes ¶ his lampes, acordynge as was required for euery candilstycke. He gaue golde also for ¶ tables of the shewbred, for euery table his weight: and syluer lykewise for the syluer tables. And pure golde for the fleshokes, basens and censors: and for the golden cuppes, vnto euery cuppe his weight: and for the siluer cuppes, vnto euery cuppe his weight: and for the altare of incense his weight, of the most pure golde.

E And a patrone of the charett of the golden Cherubins, that they mighte sprede out them selues, and couer the Arke of the couenaunt of the LORDE. All this is geuen me in wrytinge of the hande of the LORDE, to make me vnderstonde all the workes of the patrone.

And Dauid sayde vnto Salomō his sonne: Be thou manly and stronge, and make it, feare not, and be not fayntharted, the LORDE God my God shal be with the, and shall not withdrawe his hande, ner fayle the, tyll thou haue fynished euery worke for the seruyce in the house of the LORDE. Beholde, the courses of the prestes and Leuites to all the offyces in the house of God are with the in euery worke, and are willinge, and haue wisdom to all the offyces: and so haue the prynces and all the people for euery thinge that thou hast to do.

### The xij. Chapter.

A ND kyng Dauid sayde vnto all the congregacion: God hath chosen Salomon one of my sonnes, which yet is yonge and tender. But the worke is greate: for it is not a mans palace, but the LORDE Gods. Yet haue I after all my abilitie prepared vnto the house of God, golde for the vessels of golde, syluer for them of syluer, brasse for them of brasse, yron for the of yron, wod for them of wod, Onix stones, set Rubyes, ¶ stones of dyuerse coloures, ¶ all precious stones, ¶

\* 2 Re. 7. a.

† 1 Par. 23. b.

‡ 1 Re. 16. a.

§ Ge. 49. b. 1 Par. 6. a.

¶ 1 Par. 18. b. 2 Par. 6. b.



Marble stones in multitude. Besydes this, for the good wyl y I haue to the house of God, I haue of myne awne proper good thre M. talētes of golde of Ophir, ⁊ seuen M. talētes of pure syluer, which I geue vnto the holy house of God, besyde all y I haue prepared, to ouerlaye y walles of the house, y the same which ought to be of golde, maye be of golde: ⁊ that it which ought to be of syluer, maye be of syluer: and for all maner of worke by the hande of the craftesmen. And who is now fre wyllinge, to fyll his hande this daye vnto the LORDE?

Then were the prynces of the fathers, y prynces of the trybes of Israel, the captaynes ouer thousandes ⁊ ouer hundredes, the rulers ouer the kynges busynes, fre wyllinge, ⁊ gaue to y mynistracion in the house of God fyue M. talētes of golde, and ten M. guldens, and ten M. talētes of syluer, eightene M. talētes of brasse, and an hundred M. talētes of yron. And by whom so euer were fōūde stones, they gaue them to the treasure of the house of the LORDE, vnder the hāde of Iehiel the Gersonite.

And y people were glad that they were fre wyllinge: for they gaue it with a good wyl (euen with all their hert) vnto the LORDE. And Dauid also y kyng reioysed greatly, and prayed God, and sayde before the whole congregacion: Praysed be thou O LORDE God of Israel oure father, vnto the belongeth worshippe and power, glory, victory ⁊ thanks: for all that is in heauen and earth, is thine: thine is y kyngdome, and thou art exalted aboue all prynces. Thine are riches and honoure before y, thou reigest ouer all, in thy hande consisteth power and might, in thy hāde is it to make euery man greate and stronge.

Now thāke we the oure God, and prayse y name of thy glory: For who am I? What is my people? that we shulde be able with a fre wyl to offre, as this is done? For of the cometh all, and of thy hande haue we geuen it the: \* For we are but pilgrims ⁊ straungers before the, as were all oure fathers. Oure life vpon earth is as a shadowe, and here is no abydinge. O LORDE oure God, all this abundaunce that we haue prepared to buylde the an house vnto thy name, came of thy hande, and is thine altogether. I knowe my God, that thou tryest the hert, and that vn-

faynednes is acceptable vnto the: therfore haue I geuē all this with an vnfayned hert, euē with a good wyl, and now haue I had ioye to se thy people (which here are present) offre with a fre wyl vnto the. O LORDE God of oure fathers Abraham, Isaac, ⁊ Israel, kepe thou euermore soch purposes and thoughtes in y hertes of thy people, ⁊ prepare thou their hertes vnto the. And graunte my sonne Salomon a perfecte hert, that he maye kepe thy cōmaundementes, thy testimonies, ⁊ thy statutes, that he maye do all, ⁊ buylde this palace, which I haue prepared.

And Dauid sayde vnto the whole cōgregacion: O prayse the LORDE youre God. And all the cōgregacion prayed y LORDE God of their fathers, ⁊ bowed them selues, ⁊ worshipped the LORDE ⁊ then the kyng, and offred sacrifices vnto the LORDE. And on y nexte morow offred they burnt offerynges, a M. bullockes, a M. rāmes, a M. lābes with their drynk offerynges, ⁊ plenteously offred they amonge all Israel. And they ate and dranke y same daie before the LORDE with greate ioye, and made Salomon the sonne of Dauid kyng y seconde tyme, and anoynted him to be y pryncce for the LORDE, ⁊ ⁊ Sadoc to be the prest.

Thus sat Salomon vpon the seate of y LORDE, kyng in his fathers steade, ⁊ prospered. And all Israel obeyed him, ⁊ all y rulers ⁊ mightie men, ⁊ all kyngs Dauids children submytted themselues vnto kyngs Salomon. And y LORDE made Salomon excellent ⁊ greate in y sighte of all Israel, ⁊ gaue him soch a glorious kyngdome, as none had before him ouer Israel.

So had Dauid now bene kyng ouer all Israel. And y tyme that he was kyng ouer Israel, is fortye yeares: At Hebron reigned he seuen yeare, and at Ierusalem thre ⁊ thirtie yeare, ⁊ dyed in a good age, full of dayes, riches and honoure. And Salomon his sonne was kyng in his steade.

These actes of kyngs Dauid (both y first and last) beholde, they are wyrtten amonge the actes of Samuel the Seer, and amonge the actes of the prophet Nathan, and amōge the actes of Gad the Seer, with all his kyngdome, power and tymes which passed vnder him, both vpon Israel ⁊ vpon all the kyngdomes of the earth.

\* Gen. 47. b. Heb. 11. c. † 3 Reg. 2. f.

‡ 3 Re. 2. b.

§ 3 Re. 4. a.



# The seconde boke of the Cronicles, called Paralipomenon.

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What this boke conteyneth.

## Chap. I.

Of the kyngdome of Salomon, to whom the LORDE appeareth, and Salomon maketh his prayer vnto him.

## Chap. II.

How Salomon deuyseth to buylde the temple of the LORDE.

## Chap. III.

How he begynneth to buylde, and after what faszhion.

## Chap. IIII.

Of the ornamentes of the temple.

## Chap. V.

The Arke is broughte in to the temple, &c.

## Chap. VI.

Salomon speaketh vnto the people, prayseth God, and beseketh him to heare such as make their prayer in the temple.

## Chap. VII.

The fyre commeth from heauen, & consumeth the sacrifice. The kynge & the people offre. The LORDE appeareth vnto Salomon, and promyseth to heare him.

## Chap. VIII.

Salomon buyldeth cities, and subdueth the Hethen. Of his captaynes and of his wife.

## Chap. IX.

The Quene of Saba bringeth presentes vnto Salomon, & receaueth giftes of him. Salomon dyeth.

## Chap. X.

Roboam oppressynge the people, maketh them to fall awaye from him.

## Chap. XI.

The LORDE wil not suffre Roboam kynge of Iuda & Bē Iamin to fighte agaynst Israel. He buyldeth cities.

## Chap. XII.

Roboam forsaketh the lawe of the LORDE. The kynge of Egipte commeth vpon him. The LORDE deluyeth him.

## Chap. XIII.

Of Abia & Ieroboam & their warres.

## Chap. XIII. XV.

Of kynge Asa.

## Chap. XVI.

Baesa cōmeth vp against Asa, which agreeth with him, therfore is he rebuked.

## Chap. XVII.

Of the reigne of Iosaphat.

## Chap. XVIII.

Iosaphat maketh frendshippe with Achab, and helpeth him to fight.

## Chap. XIX.

Iehu rebuketh Iosaphat for he pynges the vngodly. Iosaphat amendeth, and lyueth well.

## Chap. XX.

The Moabites & Ammonites with the Syrians and Edomites go forth agaynst Iosaphat, which prayeth vnto God, and he helpeth him.

## Chap. XXI.

Iosaphat dyeth. Ioram his sonne is made kynge, slayeth his brethren, and forsaketh the LORDE. Edom falleth awaye from Iuda. God punysheth Ioram.

## Chap. XXII.

Ochosias is made kinge, and taketh parte with Achabs sonne.

## Chap. XXIII.

Ioiada maketh Ioas kynge, & commaundeth to slaye Athalia.

## Chap. XXIII.

Whyle Ioiada lyueth, kynge Ioas doth well, but after his death he forsaketh the LORDE: And because Zacharias reproueth him, he comaundeth to stone him to death. His awne seruantes kyll him vpon his bed.

## Chap. XXV.

Of kynge Amasias, which smyteth the Edomites. He worshippeth their Idols, therfore the prophet reproueth him. He wyll nedes fight with the kynge of Israel, which ouercommeth him and taketh him.

## Chap. XXVI.

Of kynge Osias otherwyse called Vsia or Azarias: of his buyldinges, & how he became leper for his presumption.

## Chap. XXVII.

Of Iothams reigne, of his buyldinges, and of his warres.

## Chap. XXVIII.

Of the wicked kynge Achas.

## Chap. XXIX. XXX. XXXI.

Of the verteous kynge Ezechias, and of his noble actes.

## Chap. XXXII.

Sennacherib layeth sege to Ierusalem, Ezechias comforteth the people. Sennacherib threat-eneth, but the LORDE delyuereth Iuda. Ezechias is sicke and recouereth.

## Chap. XXXIII.

Of the reigne of Manasses, and of his amend-ment from his wickednes. Of kynge Ammon his sonne.

## Chap. XXXIII. XXXV.

Of the reigne and most vertuous actes of kynge Iosias, and of his death.

## Chap. XXXVI.

Thre monethes reigneth Ioachas, after whom reigneth Eliachim other wyse called Ioachim, whom Nabuchodonosor carieth vnto Babilon, and in his steade reigneth Ioachim his sonne, which also is led awaye captiue vnto Babilon. Sedechias is made kynge, and at the last caried away prisoner with all the people, and Ieru-salem destroyed.

## The first Chapter.

AND Salomon the sonne of Dauid was established in his kyngdome, and the LORDE his God was with him, & made him exceedinge greate. And Salomon spake vnto all Israel, to the captaynes ouer thousandes and ouer hundreds, to the Iudges, and to all y prynces in Israel, and to the chefest fathers, so that they wente (Salomon and the whole congregacion with him) vnto the hye place which was at Gibeā: \*for there was y Tabernacle of y witness of God, †which Moses the seruauent of the LORDE had made in y wyldernes. ‡For Dauid had brought vp the Arke of God from Kiriath Iarim, whan he

had prepared for it: for he had pitched a tent for it at Ierusalem. As for y brasen altare § which Bezaleel the sonne of Vri the sonne of Hur had made, it was there before the habita-of the LORDE: and Salomon and the con-gregation soughte God. And Salomon offred a thousande burntofferynges vpō the brasen altare that stode before the Tabernacle of witnesse.

In the same night appeared God vnto Salomon, and sayde vnto him: Axe, what shal I geue the? And Salomon sayde vnto God: Thou hast done greate mercy vnto my father Dauid, and hast made me kynge in his steade. Now LORDE God, let thy worde that thou hast promysed vnto my father

α 3 Reg. 3. a.

\* 1 Par. 22. e.

† Exo. 36. b.

‡ 2 Re. 6. a.

§ Exo. 38. a.

Dauid, be verified, \*for thou hast made me kynge ouer a people, which is as many in nōbre as the dust vpon the earth. Graunte me wyszdome therfore and knowlege, † I maye go out and in before this people: for who is able to iudge this greate people of thine?

Then sayde God vnto Salomon: For so moch as thou art so mynded, and hast not desyred riches ner good, ner honoure, ner the soules of thine enemies, ner longe life, but hast requyred wyszdome and knowlege, to iudge my people, ouer whom I haue made the kynge, wyszdome therfore and knowlege be geuen the. Morouer, riches & good and honoure wyl I geue the, so that soch one as thou hath not bene before the amōge the kynges, nether shal be after the.

So came Salomon from the hye place (which was at Gibeon) vnto Ierusalē from † Tabernacle of witnessse, and reigned ouer Israel. And Salomon gathered him charettes and horsmen, so that he had a thousande and foure hundreth charettes, & twolue thousande horsmen: and those appoynted he to be in the charet cities, and with the kynge at Ierusalem. And the kynge broughte it so to passe, that there was as moch syluer & golde at Ierusalē as stones: and as many Ceders, as the Molberyes trees, that are in the valleys. And there were horses broughte vnto Salomon out of Egipte, & the kynges marchautes fetched them from Kena for moneye. And they came vp, and broughte out of Egipte a charet for sixe hūdreth syluer pēs, and an horse for an hundreth and fiftye. Thus broughte they also vnto all the kynges of the Hethites, and to the kynges of † Syrians.

#### The ij. Chapter.

**A**ND Salomon thoughte to buylde an house vnto the name of the LORDE, & an house for his kyngdome: and tolde out thre score and ten thousande men to beare burthens, and foure score thousande that hewed tymber vpo the mount, and thre thousande and sixe hundreth officers ouer them. † And Salomon sent vnto Hiram the kynge of Tyre, sayenge: As † thou dydest with my father, & sendest him Cedar trees, to builde an house for to dwell in (euen so do thou with me also.) Beholde, I wyl buylde an house vnto the name of the LORDE my God, to sanctifie it, for to

burne good incense before him, and allwaye to prepare † shewbred, and burntofferynge in the mornyng and in the euenyng, on the Sabbathes & New mones, and solempne feastes of † LORDE oure God euermore for Israel.

And the house that I wyl buylde, shal be greate: for oure God is greater then all goddes. But who is able to buylde him an house? For heauen & the heauens of all heauens maye not cōprehende him. Who am I then, that I shulde buylde him an house? But onely for this intent to burne incense before him?

Sēde me now therfore a wyse mā to worke with golde, syluer, brasse, yron, scarlet, purple, yalow sylke and soch one as can graue carued worke with the wyse men that are with me in Iewry and Ierusalem, whom my father Dauid ordeyned. And sende me tymber of Cedar, pyne tre and costly wodd from Libanus: for I knowe that thy seruantes can hewe tymber vpon Libanus. And beholde, my seruantes shalbe with thy seruantes, to prepare me moch tymber: for the house that I wyl buylde, shalbe greate & maruelous goodly.

And beholde, I wyl geue vnto the carpenters thy seruantes which hewe the tymber, twētye thousande quarters, of beaten wheate, and twētye thousande quarters of barleye, and twētye thousande Batthes of wyne, and twētye thousande Batthes of oyle.

Then sayde Hiram the kynge of Tyre by wrytinge, and sent it vnto Salomon: Because the LORDE loueth his people, therfore hath he made † to be kynge ouer them. And Hiram sayde morouer: Prayed be † LORDE God of Israel, which made heauen & earth, that he hath geuē kynge Dauid a wyse and prudent sonne, and soch one as hath vnderstandinge to buylde an house vnto the LORDE, & an house for his realme. Therfore sende I now a wyse man that hath vnderstandyng, † euen Hiram Abi (which is the sonne of a woman of the daughters of Dan, and his father was of Tyre) which can worke in golde, syluer, brasse, yron, stone, tymber, scarlet, yalowe sylke, lynnē, purple and to carue all maner of thinges, and to make what cōnyng thinge so euer is geuen him, with thy wyse men, and with the wyse men of my lorde kynge Dauid thy father. And now let my lorde sende the wheate, barleye, oyle and wyne vnto his seruantes, accordinge as he hath sayde, and so

\* Sap. 9. a.

\* 2 Re. 4. c. and 10. e.

† 3 Re. 5. a.

† 2 Re. 5. c.

§ 5 Re. 7. b.

will we hewe  $\frac{1}{2}$  tymber vpon Libanus, as moch as thou nedest, and will brynge it by flotes in the See vnto Iapho, from whence thou mayest brynge it vp to Ierusalem.

And Salomon nombred all the straungers in the londe of Israel, accordinge to the nombre whan Dauid his father nombred them: and there were founde an hundreth & fiftye thousande, thre thousande and sixe hūdreth. And of the same he made thre score and ten thousande bearers of burthens, and foure score thousande hewers vpō  $\frac{1}{2}$  mount, and thre thousande and sixe hundreth ouerseers, which helde  $\frac{1}{2}$  people at their worke.

### The iij. Chapter.

**A**ND Salomon beganne to buylde the house of the **LORDE** at Ierusalem vpon the mount Moria, \* that was shewed vnto Dauid his father, which Dauid had prepared for the rowme, vpon the corne floore of Arnan the Iebusite. In the seconde daye of the seconde moneth in the fourth yeare of his reigne begāne he to buylde. And so layed Salomon the foundation to buylde the house of God: first the length thre score cubytes, the bredth twentye cubites: and the Porche before the wydenes of the house, was twentye cubites longe, but the height was an hundreth and twentye, and he ouerlayed it on the ynsyde with pure golde.

But the greате house sylde he with Pyne tre, and ouerlayed it with the best golde, and made palme trees and throwne worke thereon, and ouerlayed the house with precious stones to beutifye it. As for the golde, it was golde of Paruaim. And the balkes and postes aboue, and the walles, and the dores of it ouerlayed he with golde, and caused Cherubins to be carued on the walles.

He made also the house of the Most holy, whose length was twentye cubites accordinge to the wydenesse of the house: and the bredth of it was twentye cubites likewise, and he ouerlayed it with the best golde by sixe hundreth talentes. And for nales he gaue fiftye Sicles of golde in weight, and ouerlayed the chambers with golde. He made also in the house of the most holy, two Cherubins of carued worke, and ouerlayed them with golde: and the length on the wynges of the Cherubins, so that one wyng had fyue cubytes, and

touched the wall of the house: and the other wyng had fyue cubytes also, and touched the wyng of the other Cherub.

Euen so had one wyng of the other Cherub fyue cubites likewise, and touched the wall of the house: and his other wyng had fyue cubites also, and touched the wyng of the other Cherub: so that these wynges of the Cherubins were spred out twentye cubites wyde. And they stode vpō their fete, and their face was turned to the house warde.

He made a vayle also of yalow sylke, scarlet, purple and linnenworke, and made Cherubins thereon. And before the house he made two pilers fyue and thirtie cubites longe, and the knoppes aboue thereon, fyue cubytes. And he made throwne worke for the quere, and put it aboue vpon the pilers: and made an hundreth pomgranates, and put them on the wrythren worke. And he set vp the pilers before the temple, the one on the righte honde, and the other on the lefte: and that on the righte honde called he Iachin, and it on the lefte honde called he Boos.

### The iiii. Chapter.

**H**E made a brasen altare also, twentye cubytes longe, and twentye cubytes brode, and ten cubites hye. † And he made a molten lauer ten cubites wyde frō the one syde to the other rounde aboute, and fyue cubytes hye. And a metelyne of thirtie cubites mighte comprehend it aboute. And ymages of Bullockes were vnder it. And aboute the lauer (which was ten cubites wyde) there were two rowes of knoppes,  $\frac{1}{2}$  were molten withall.

It stode so vpon the bullockes, that thre were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboue vpon them, and all their hynder partes were on the ynsyde. The thicknesse of it was an hand bredth, and the edge of it was like the edge of a cuppe, and as a floured rose. And it conteyned thre thousande Batthes.

And he made ten kettels, wherof he set fyue on the righte hande and fyue on the lefte, to waszshe in them soch thinges as belonged to the burntofferynge, that they mighte thrust them therein: but  $\frac{1}{2}$  lauer (made he) for the prestes to wash in.



**B** Ten golden candelstickes made he also as they ought to be, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made ten tables, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made an hundreth basens of golde. He made a courte likewyse for the prestes, and a greate courte, and dores in the courte, and ouerlayed  $\text{f}$  dores with brasse. And the lauer set he on the righte syde towarde the south east. And Hiram made cauldrons, shouels and basens.

So Hiram fynished the worke which he made for kynge Salomon in the house of God: namely the two pilers with the roundels and knoppes aboue vpon both the pilers, and both the wrythen ropes to couer both the roundels of  $\text{f}$  knoppes aboue vpon the pilers, and the four hundreth pomgranates on both the wrythē ropes, two rowes of pomgranates on euery rope, to couer the roundels of the knoppes that were aboue vpon the pilers.

**C** He made the stoles also and  $\text{f}$  kettels vpon the stoles, and a lauer, and twolue bullockes there vnder. And pottes, shouels, fleshokes, and all their vessels made Hiram Abif of pure metall for kynge Salomon vnto the house of the LORDE. In the coaste of Iordane dyd the kynge cause them to be molten in thicke earth betwene Suchoth and Zaredatha.

And Salomon made all these vessels which were so many, that the weight of  $\text{f}$  metall was not to be soughte out. And Salomon made all the ornamentes for the house of God: namely, the golden altare, the tables and the shewbreds thereon, the candelstickes with their lampes of pure golde, to burne before the Quere accordinge to the maner: and the floures and the lampes and the snoffers were of golde, all these were of pure golde.

And the knyues, basens, spones and pottes, were of pure golde. And the intraunce and his dores within vnto the Most holy, and the dores of the house of the temple were of golde. Thus was all  $\text{f}$  worke fynished, which Salomon made in the house of the LORDE.

#### The b. Chapter

**A** ND Salomon broughte in all  $\text{f}$  his father Dauid had sanctified,\* namely, syluer and golde, and all maner of ornamentes, and layed them in the treasures of the house of

God. \*The gathered Salomon all the Elders in Israel together, all  $\text{f}$  heades of the trybes, prynces of the fathers amoge the childrē of Israel vnto Ierusalē, to brynge vp the Arke of the couenant of the LORDE out of the cite of Dauid, that is Sion. And there resorted vnto the kynge all the men in Israel at the feast, that is in the seuenth moneth, and all  $\text{f}$  Elders in Israel came.

And  $\text{f}$  Leuites toke the Arke,  $\text{t}$  broughte it vp with the Tabernacle of witnessse, and all the holy vessels that were in the Tabernacle: and  $\text{f}$  prestes and Leuites broughte them vp. As for kynge Salomon and all the cōgregacion of Israel that was gathered vnto him before the Arke, they offred shepe and oxen, so many, that no man coulede nombre ner reken them.

Thus the prestes broughte the Arke of  $\text{f}$  couenant of the LORDE vnto hir place in to the quere of the house, euen in to  $\text{f}$  Most holy vnder the wynges of the Cherubins, so that the Cherubins spred out their wynges ouer the place of the Arke: and the Cherubins couered the Arke and the stauers therof from aboue. And the stauers were so longe,  $\text{f}$  the knoppes of them were sene from the Arke before the quere, but on the outsyde were they not sene. And it was there vnto this daye. And there was nothinge in the Arke, saue the two tables, which Moses put therin at Horeb, whan the LORDE made a couenant with the childrē of Israel, what tyme as they were departed out of Egipte.

And whan the prestes wente out of the Sanctuary (for all  $\text{f}$  prestes that were founde, sanctified them selues, because the courses were not kepte) the Leuites with all those that were vnder Asaph, Heman, Iedithun and their children and brethren, beyng clothed in linnen, songe with Cymbales, psalteries and harpes, and stode towarde the east parte of the altare, and an hundreth  $\text{t}$  twentye prestes with them, which blewe with trompettes. And it was, as yf one dyd trompet and synge, as though a voyce had bene herde of praysinge and geuyng thanks vnto the LORDE.

And whan the voyce arose from  $\text{f}$  trompettes, cymbales and other instrumentes of musick, and from praysinge the LORDE (because he is gracious, and because his mercy endureth for euer) the house of the LORDE

\* 3 Re. 7. g.

\* 3 Re. 8. a.

was fylled on the ynside with a cloude, so y<sup>e</sup> the prestes coulde not stonde to mynister for the cloude: for the glory of the LORDE fylled the house of God.

## The vi. Chapter.

**T**HEN sayde Salomon: The LORDE sayde, "that he wolde dwell in a darck cloude: I haue buylde an house to be an habitacion vnto the: ¶ a seate, y<sup>e</sup> thou mayest dwell there for euer. And the kyng turned his face, and blessed all the congregacion of Israel: for the whole cōgregacion of Israel stode, ¶ he sayde: Prysed be the LORDE God of Israel, which promysed by his mouth vnto my father Dauid, and with his hande hath fulfilled it, whā he sayde: \* Sēce the tyme that I broughte my people out of the lond of Egipte, I haue chosen no cite in all y<sup>e</sup> trybes of Israel, to buylde an house for my name to be there, nether haue I chosen eny man to be prynce ouer my people of Israel. † But Ierusalem haue I chosen, for my name to be there: ¶ Dauid haue I electe, to be prynce ouer my people of Israel.

**B** And whan my father Dauid was mynded to buylde an house vnto the name of the LORDE God of Israel, the LORDE sayde vnto Dauid my father: Where as thou wast mynded to buylde an house vnto my name, thou hast done well: howbeit thou shalt not buylde the house, but thy sonne which shall come out of thy loynes, shal buylde the house vnto my name.

Thus hath y<sup>e</sup> LORDE now performed his worde, that he spake: for I am come vp in my father Dauids steade, and syt vpon the seate of Israel, euen as the LORDE sayde, ¶ haue buylde an house vnto the name of y<sup>e</sup> LORDE God of Israel, ¶ in it haue I put y<sup>e</sup> Arke, wherin is the couenaunt of y<sup>e</sup> LORDE, which he made with the childrē of Israel.

**C** And he stode before the altare of the LORDE in the presence of the whole congregacion of Israel, and spred out his handes: for Salomon had made a brasen pulpit, and set it in the myddes of the courte, fyue cubites longe, and fyue cubites brode, and thre cubites hye: vpon the same stode he, and fell downe vpon his knees in the presence of the whole cōgregacion of Israel, and helde

out his handes towarde heauē and sayde: † O LORDE God of Israel, there is no god like the, nether in heauen ner vpon earth, thou that kepest couenaunt and mercy for thy seruantes, that walke before the with all their hert. Thou hast kepte promes with my father Dauid thy seruauant: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now LORDE God of Israel, make good vnto my father Dauid thy seruauant, that which thou hast promysed him, ¶ sayde: Thou shalt not want a man before me, to syt vpon the seate of Israel: yf thy children kepe their waye, so y<sup>e</sup> they walke in my lawe, like as thou hast walked before me: Now LORDE God of Israel, let thy worde be verified, which thou hast promysed vnto Dauid thy seruauant.

For thinkest thou that God in very dede dwelleth amonge men vpon earth? § Beholde, the heauen and y<sup>e</sup> heauens of all heauens maye not cōteyne the: how shulde then this house do it, which I haue buylde? But turne the vnto the prayer of thy seruauant, and to his supplicaciō (O LORDE my God) that thou mayest heare the thankesgeuyng and prayer, which thy seruauant maketh before the, so that thine eyes be open ouer this house daye and night, euen ouer this place (wherin thou saydest thou woldest set thy name) that thou mayest heare the prayer, which thy seruauant shall make in this place. Heare now therfore the intercession of thy seruauant and of thy people of Israel, what so euer they shall desyre in this place: heare thou it from the place of thy habitacion, euē from heauen: and whan thou hearest it, be mercifull.

¶ Whan eny mā synneth agaynst his neigboure, and an ooth be put vpon him which he ought to sweare, and the ooth cometh before thine altare in this house, then heare thou from heauen, and se y<sup>e</sup> thy seruauant haue righte, so that thou rewarde the vngodly, and recōpence him his waye vpon his awne heade, and to iustifie the righteous, and to geue him accordinge to his righteounes.

¶ Whan thy people of Israel is smyttē before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the, and knowlege thy name, and make their prayer and intercession before the in this house, then heare

\* 3 Reg. 8. b.    \* 2 Re. 7. a.    3 Re. 8. c.    † 2 Par. 7. c.  
‡ 3 Reg. 8. c.

§ Esa. 66. a.    Iers. 23. d.    Acto. 7. e.  
Exo. 22. b.

¶ 3 Re. 8. c.

thou them from heauen, and be mercifull vnto the synne of thy people of Israel, & brynge them agayne in to the londe, y thou hast geuen them and their fathers.

\* Whan the heauen is shut vp, so that it rayne not (for so moch as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes (whan thou hast brought them lowe) heare thou them then in heauen, and be mercifull vnto the synne of thy seruantes, and of thy people of Israel, that thou mayest teach them the good waye wherin they shulde walke, and let it rayne vpon thy londe which thou hast geuen thy people to possesse.

Whan a dert, or pestilence, or drouth, or blastinge, or greshopper or catipiller, is in the londe: Or whan their enemye layeth sege to their portes in the lode, or whan any other plage or disease happeneth, who so euer the maketh his prayer or petition amonge eny maner of men, or amonge all thy people of Israel, yf eny man fele his plage and disease, and spredeth out his handes vnto this house, heare thou then from heauen, euen from y<sup>e</sup> seate of thy habitacion, and be mercifull: and geue euery man accordinge to all his wayes, in so moch as thou knowest his hert (for thou onely knowest the hert of the children of men) that they maye feare the, and allwaye walke in thy wayes, as longe as they lyue in the londe, which thou hast geuen vnto oure fathers.

And whan eny straunger which is not of thy people of Israel, commeth out of a farre cowntre because of thy greate name, and mightie hande, and out stretched arme, and commeth to make his prayer in this house, heare thou him then from heaue, euen from the seate of thy habitacion: and do all for y<sup>e</sup> which that straunger calleth vpō the, that all the nacions vpon earth maye knowe thy name, and feare the, as thy people of Israel do: and that they maye knowe, how y<sup>e</sup> this house which I haue buylded, is named after thy name.

Whan thy people go forth to y<sup>e</sup> battayll agaynst their enemies, the waye that thou shalt sende them, and shall praye vnto the † toward the waye of this cite which thou hast chosen, and toward the house that I haue buylded vnto thy name, heare thou the

their prayer and petition from heauen, and helpe them to their righte.

Whan they synne agaynst the (§ for there is no man that synneth not) and thou be wroth at them, and geue them ouer before their enemyes, so that they cary them awaye captiue in to a cowntre farre or nye, and yf they turne within their hertes in the londe where they are presoners, and so conuerte, and make their intercession vnto the in the londe of their captiuyte, and saye: We haue synned, and done amysse, and haue bene vngodly: and so turne them selues vnto y<sup>e</sup> with all their hert and with all their soule in the londe of their captiuyte, wherin they are presoners: and make their prayer toward the waye of their owne londe, which thou gauest vnto their fathers, and toward the cite which thou hast chosen, and toward the house that I haue buylded vnto thy name: then heare thou their prayer and supplicacion from heauen, euen from the seate of thy dwellynge, and helpe them to their righte, and be mercifull vnto thy people that haue synned agaynst the. My God, let thine eyes now be open, and let thine eares heede vnto prayer in this place. ¶ Aryse now O LORDE God vnto thy restinge place, thou and the Arke of thy strength. Let thy prestes O LORDE God be clothed with health, and let thy sayentes reioyse ouer this good. LORDE God, turne not awaye the face of thine anoynted: thinke vpon the mercies of thy seruauent David.

### The vij. Chapter.

AND whā Salomō had ended his praier, there fell a fyre from heauen, and cōsumed the burntofferynge and the other offerings. And the glory of the LORDE fylled the house, so that y<sup>e</sup> prestes coule not go in to the house of the LORDE, while y<sup>e</sup> glory of the LORDE filled y<sup>e</sup> LORDES house. And all the children of Israel sawe the fyre fall downe, and the glory of the LORDE ouer the house: and they fell on their knees with their faces to the grounde vpon the pavement, and worshipped, and gaue thanks vnto the LORDE, because he is gracious, and because his mercy endureth for euer. As for the kynge and all the people, they offred before the LORDE.

\* 3 Re. 17. a.

† Matt. 5. d.

‡ Dan. 6. b.

§ 1 Ioh. 1. b.

¶ Psal. 131. a.



For kynge Salomon offred two and twetye thousand bullockes, and an hundred thousande and twentye thousand shepe, ⁊ so both the kynge and all the people dedicated the house of God.

But the prestes stode in their watches, ⁊ the Leuites with the musically instrumentes of the LORDE, which kynge Dauid had caused to make for to geue thanks vnto the LORDE, (because his mercy endureth for euer) with psalmes of Dauid thorow their hande. And the prestes blew trumpettes ouer agaynst them, and all Israel stode.

And Salomon halowed the myddelmost courte, which was before the house of the LORDE, for there prepared he the burnt-offerynges and the fat of the slayne offeringes: for the brasen altare that Salomon made, might not conteyne all the burnt-offerynges, meat-offerynges, and the fat.

\* And at the same tyme helde Salomon a feast seuen daies longe, and all Israel with him a very greate congregacion, from Hemath vnto the ryuer of Egipte, and on the eight daye helde he a conuocacion. For the dedication of the altare helde they seuen daies, and the feast seuen dayes also.

But on the thre and twentyeth daye of the seuenth moneth he let the people go vnto their tentes ioyfull and with mery hertes because of all the good, that the LORDE had done vnto Dauid, vnto Salomō, and to his people of Israel.

Thus fynished Salomō the house of ⁊ LORDE, and the kinges house, and all ⁊ came in his hert to make in the house of the LORDE, and in his awne house, prosperously. And the LORDE appeared vnto Salomon in the nighte season, and sayde vnto him: I haue herde thy prayer ⁊ chosen this place vnto my selfe for an house of sacrifice.

Beholde, whan I shut the heauē so ⁊ it raine not, or commaunde the greshopper to cōsume the londe, or cause a pestilence to come amonge my people, to humble my people, which is named after my name: and yf they praye, and seke my face, and turne from their euell wayes, thē wyl I heare them from heauen, and wyl forgeue their sinne, and heale their londe. So shal myne eyes now be open, and myne eares shal be attente vnto prayer in this place. Thus haue I now chosen this house, and sanctified it, that my name maye

be there for euer: and myne eyes and my hert shal allwaye be there.

And yf thou walke before me, as thy father Dauid walked, so that thou do all that I commaunde the, and kepe myne ordinaūces and lawes, then wyl I stablishe the seate of thy kyngdome, acordinge as I promysed thy father Dauid, and sayde: Thou shalt not wante a man to be lord ouer Israel. But yf ye turne backe, and forsake myne ordynaunces and commaudemētes which I haue layed before you, and so go youre waye, and serue other goddes, and worshippe them, thē wyl I rote ⁊ you out of my londe that I haue geuen you: and this house which I haue sanctified vnto my name, wil I cast awaye out of my presence, and geue it ouer to be a byworde and fabell amoge all nacions. And euery one that goeth by, shall be astonnyed at this hye house, and shall hyse at it, and saye: § Wherefore hath the LORDE dealte thus with this londe and with this house? Then shall it be sayde: Euen because they haue forsaken the LORDE God of their fathers (which brought them out of the londe of Egipte) ⁊ haue cleued vnto other goddes, ⁊ worshipped them, and serued thē: therefore hath he brought all this euell vpon thē.

#### The biij. Chapter.

AND after twentye yeares (wherin Salomon buylded the house of the LORDE and his awne house) he buylded the cyties also which Hiram gaue vnto Salomon, and caused the children of Israel to dwell therein. And Salomon wente vnto Hemath Zoba, and made it stronge, and buylded Thadmor in the wyldernes, and all the cornecities which he buylded in Hemath. He buylded the vpper and lower Bethoron likewise, so that they were stronge cities with walles, portes and barres. And Baelath, and all the cornecities which Salomon had, and all the cities of the charettes and of the horse men, and all that Salomon had lust to buylde, both at Ierusalem and vpon Libanus, and in all the londe of his domynion.

All the remnaunt of the people of the Hethites, Amorites, Pheresites, Heuites and Iebusites, which were not of the children of Israel, and their children which they had lefte beynde them in the londe, (whom the children

\* 1 Mac. 4. g.    ⁊ 2 Par. 6. a.    † Some reade: them.

§ Deu. 28. d.    Iere. 22. a.



of Israel had not vtterly destroyed) those dyd Salomon make trybutaries vnto this daye. As for the children of Israel, Salomon made no bondmen of them vnto his worke, but they were men of warre, and chefe captaines, and ouer his charettes & horsmen. And the chefe of kynge Salomons officers were two hundreth and fyttye, which ruled the people.

And Salomon caused Pharaos daughter to be fetched vp out of the cite of Dauid, in to the house that he had buylded for her: for he sayde: My wyfe shall not dwell in the house of Dauid the kynge of Israel, for it is sanctified, in as moch as y<sup>e</sup> Arke of the LORDE is come in to it.

Then offered Salomon burnt offerynges vnto the LORDE vpon the LORDES altare, which he had buylded before the porche, euery one vpon his daye to offre after the cōmaundemente of Moses, on the Sabbathes, Newmones & at the appoynted seasons of the yeaere, euen thre tymes, namely in y<sup>e</sup> feast of vneleuended bred, in the feast of wekes, & in the feast of Tabernacles.

And he set the prestes in ordre to their ministracion \*acordynge as Dauid his father had appoynted, and the Leuites in their offyces, to geue thanks and to mynister in the presence of the prestes, euery one vpon his daye. And the dorekeepers in their courses, euery one at his dore, for so had Dauid the mā of God commaunded.

And they departed not from the kynges commaundement ouer the prestes and Leuites in euery matter and in the treasures. Thus was all Salomons busynesse made ready, from the daye that the foundation of the LORDES house was layed, tyll it was fynished, so that the house of the LORDE was all prepared.

† Then wente Salomon vnto Ezeon Geber, and vnto Eloth by the See syde in the londe of Edomea. And Hiram sent him shippes by his seruauantes which had knowlege of the See, and they wente with Salomōs seruauantes vnto Ophir, and fetched from thence foure hundreth and fyfthe talentes of golde, and broughte it vnto kynge Salomon.

#### The ix. Chapter.

AND whan the <sup>a</sup>quene of rich Arabia herde the fame of Salomon, she came

with a very greate tryne to Ierusalem (with Camels that bare spyces and golde, and precious stones) to proue Salomon with darke sentences. And whan she came vnto Salomon, she spake vnto him all that she had deuysed in hir mynde. And the kynge tolde her all hir matters, & Salomon had nothings in secrete, but he tolde it her.

And whan the Quene of riche Arabia sawe the wysdome of Salomon, and y<sup>e</sup> house that he had buylded, the meates of his table, the dwellinges of his seruauantes, y<sup>e</sup> offyces of his mynisters and their garmentes, & his butlers and their apparell, and his parler where he wente vp in to the house of the LORDE, she coulde no longer refrayne. And she sayde vnto the kynge: It is true that I haue herde in my londe of thy behaueoure and of thy wysdome: howbeit I wolde not beleue thy wordes, tyll I came my selfe, & sawe it with myne eyes: and beholde, the halfe of thy greate wysdome hath not bene tolde me: there is more in y<sup>e</sup> then the fame that I haue herde. Happye are thy men, and happie are these thy seruauantes, y<sup>e</sup> allwaye stonde before the, and heare thy wysdome. Prayed be the LORDE thy God, which had soch pleasure vnto the, that he hath set the vpon his seate to be kynge vnto the LORDE thy God. Because thy God loueth Israel, to set them vp for euer, therefore hath he ordeyned y<sup>e</sup> to be kynge ouer them, that thou shuldest mayntayne iustice and equyte.

And she gaue y<sup>e</sup> kynge an hundreth and twentye talentes of golde, & very moch spyce & precious stones. There were no mo soch spyces as these that the Quene of riche Arabia gaue vnto kynge Salomō. And Hiram's seruauantes and the seruantes of Salomon, which broughte golde from Ophir, broughte costely tymber also & precious stones.

And of the same costely tymber dyd Salomon cause to make staires in the house of the LORDE, and the kynges house, and harpes and psalteries for the Musicians. There was no soch tymber sene before in the londe of Iuda. But kynge Salomon gaue the Quene of riche Arabia all that she desyred and axed, & moch more then she had broughte vnto the kynge. And she returned, and departed in to hir londe with hir seruauantes.

The golde that was broughte vnto Salomon

\* 1 Par. 10. d. † 3 Reg. 9. e.

\* 3 Re. 10. a. Matt. 12. a.

in one yeaere, was sixe hundreth and sixe and thre score talentes, besydes that ȝ chapmen and marchautes broughte. And all the kynges of the Arabians, and the lordes in ȝ londe broughte golde and syluer vnto Salomon. Of the which kyng Salomon made two hundreth speares of beaten golde, so ȝ sixe hundreth peces of beaten golde came vpō one speare: ȝ thre hundreth shildes of beaten golde, so that thre hundreth peces of beaten golde came to one shyld: and the kyng put the in the house of the wod of Libanus.

And the kyng made a greate seate of Yuery, and ouerlaied it with pure golde: and the seate had sixe steppes, and a fotestole of golde festened vnto the seate, and it had two leanynges postes vpon both the sydes of the seate, and two lyons stode beside the leanynges postes, and there stode twolue Lions vpō the syxe steppes on both the sides. In all realmes hath not soch one bene made.

And all kyng Salomons drynkyng vessels were of golde, and all the vessels of the house of the wod of Libanus, were of pure golde: for syluer was rekened nothinge in Salomons tyme. For the kynges shippes wente vpon the See with the seruauantes of Hirā, ȝ came once in thre yeaere, and brought golde, syluer, Yuery, Apes and Pecoakes.

Thus was kyng Salomon greater then all the kynges vpon earth, in riches and wysdome. And all the kynges of ȝ earth desired (to se) Salomons face, and to heare his wysdome, which God had geuen him in his hert. And they brought him yearly euery mā his present: Jewels of siluer and golde, raymēt, harnesse, spyces, horses and Mules.

And Salomon had foure thousande charet-horses, and twolue thousande horsmen, and put them in the charet cities, and with the kyng at Ierusalem. And he was lorde ouer all the kynges from the water vnto the londe of the Philistynes, and to the coaste of Egipte. And the kyng brought it so to passe, that there was as moch syluer at Ierusalem as stones: and as many Ceders, as there were Molbery trees in the valleys. And there were horses broughte vnto him out of Egipte, and out of all countres.

What more there is to saye of Salomon, both of his first and of his last, beholde, it is writtē in the Cronicles of the prophet Nathan,

and in the prophecies of Abia of Silo, ȝ in ȝ actes of Ieddi the Seer against Ieroboā ȝ sonne of Nebat. And Salomō reigned at Ierusalē ouer all Israel fortie yeaeres. And Salomon fell on slepe with his fathers, ȝ was buried in the eyte of Dauid his father. And Roboā his sonne was kīge ī his steade.

### The x. Chapter.

**R**OBOAM wente vnto Sicheim: for all Israel was come vnto Sicheim: to make him kinge. And whan Ieroboā the sonne of Nebat herde that, which was in Egipte (\*whither he was fled for kyng Salomon) he came agayne out of Egipte. And they sent for him and called him. And Ieroboam came with all Israel, and spake to Roboam, and sayde: Thy father made oure yocke greuous: make thou lighter now ȝ harde bondage of thy father, and ȝ heuy yocke that he layed vpon vs, and we wyl submytte oure selues vnto the. He sayde vnto them: Come to me agayne ouer thre dayes. And ȝ people wente their waye.

And Roboam the kyng axed coucell at the Elders, which had stonde before Salomon his father whyle he lyued, and he sayde: What is youre counsell, that I maye geue this people an answer? They spake vnto him, and sayde: Yf thou be louyng vnto this people, and deale gently with them, and geue them good wordes, then shal they allwaye be obedient vnto the. Neuerthelesse he forsoke the counsell of the Elders that they had geuen him, and toke counsell at ȝ yonge men which were growne vp with him, and stode before him. And he sayde vnto the: What is youre counsell, that we maye answer this people, which haue spoken vnto me, and saide: Make oure yock lighter, ȝ thy father layed vpon vs? The yongemen ȝ were growne vp with him, spake vnto him, and sayde: Thus shalt thou save vnto the people, that haue talked with the ȝ spoken: Thy father made oure yock to heuy, make thou oure yock lighter, Thus shalt thou saye vnto them: My litle finger shalbe thicker then my fathers loynes. Yf my father hath layed an heuy yock vpon you, I wyl make youre yock the more. My father chastened you with scourges, but I wyl beate you with scorpions.

Now whan Ieroboam and all the people

\* 3 Re. 4. c.

\* 3 Re. 12. a.

\* 3 Re. 11. g.

came to Roboam on the thirde daye (acord-  
yuge as  $\hat{y}$  kinge sayde: Come to me againe  
on the thirde daie) the kyng gaue the an  
harde answer. And Roboā the kyng for-  
soke  $\hat{y}$  counsell of the Elders,  $\tau$  spake vnto  
the after  $\hat{y}$  yonge mens counsell,  $\tau$  sayde: Yf  
my father haue made youre yock to heuy, I  
wil make it yet heuyer. My father chastened  
you with scourges, but I wyl beate you with  
scorpiōs. Thus the kyng folowed not  $\hat{y}$  peo-  
ples minde: for so was it determyned of God,  
 $\hat{y}$   $\hat{y}$  LORDE might stablishe his worde,  
\* which he spake by Ahia of Silo, vnto Iero-  
boā  $\hat{y}$  sonne of Nebat. But whan all Israel  
sawe that the kyng wolde not consente vnto  
them,  $\hat{y}$  people answered the kyng, and sayde:  
What porcion haue we then in Dauid, or in-  
heritaunce in the sonne of Isai? Let every  
man of Israel get him to his tent. Loke thou  
now to thy house Dauid. And all Israel wente  
vnto their tentes, so that Roboam reigned but  
ouer the children of Israel that dwelt in the  
cities of Iuda. And Roboam sent forth Ado-  
ram the rentgatherer, but the children of  
Israel stoned him to death. And kyng Ro-  
boā strengthened himselfe vpon his charet, to  
flye vnto Ierusalem. Thus fell Israel awaie  
fro the house of Dauid vnto this daye.

#### The ri. Chapter.

**A**ND whan Roboam came to Ierusalem,  
he gathered together the house of Iuda  
and Ben Iamin (euen an hūdreth and foure  
score thousande chosen men of armes) to  
fyghte agaynst Israel, that they mighte brynge  
the kyngdome agayne vnto Roboam. But  $\hat{y}$   
worde of the LORDE came to Semaia the  
man of God, and sayde: Speake to Roboam  
the sonne of Salomon kyng of Iuda, and to  
all Israel  $\hat{y}$  are in Iuda and Ben Iamin, and  
saye: Thus sayeth the LORDE: Ye shal  
not go vp, ner fyght agaynst youre brethren:  
let every man go home agayne, for this is my  
dede. They herkened vnto the wordes of  $\hat{y}$   
LORDE, and wēte not forth agaynst Ieroboā.  
As for Roboā, he dwelt at Ierusalem, and  
buylded vp the stronge cities in Iuda, namely  
Bethleē, Etan, Tekoa, Bethzur, Socho, Adullā,  
Gath, Maresa, Siph, Adoraim, Laches, Aseka,  
Zarega, Aialon, and Hebron (which were the  
fensed cities in Iuda and Ben Iamin)  $\tau$  he  
made them stronge, and set prynces therein,  $\tau$

prouyded them of vytayles, oyle and wyne,  
and in all cities prepared he shildes and  
speares, and made them very stronge. And  
Iuda and Ben Iamin were vnder him.

The Prestes and Leuites also came vnto  
him out of Israel and from all the borders  
therof, And leste their suburbs  $\tau$  possession,  
and came to Iuda vnto Ierusalem: for Iero-  
boam and his sonnes expellēd them, that they  
shulde not execute the offyce of  $\hat{y}$  presthode  
vnto  $\hat{y}$  LORDE. But for himselfe he fouēd  
prestes to  $\hat{y}$  hye places,  $\tau$  to feldedeuēls  $\tau$   
calues, which he caused to make. And after  
them came there men out of all the trybes of  
Israel, which gaue ouer their hertes to seke  $\hat{y}$   
LORDE God of Israel,  $\tau$  came to Ierusalē  
for to offre vnto the LORDE God of their  
fathers. And so strengthened they  $\hat{y}$  kingdome  
of Iuda, and mātayned Roboam the sonne of  
Salomon thre yeare longe: for they walked in  
 $\hat{y}$  waye of Dauid  $\tau$  Salomon thre yeares.

And Roboam toke Mahelath  $\hat{y}$  daughter of  
Ieremoth  $\hat{y}$  sonne of Dauid to wife,  $\tau$  Abihail  
the daughter of Eliab  $\hat{y}$  sonne of Isai, which  
bare him these sonnes: Ieus, Semaria  $\tau$  Sa-  
ham. After her toke he Maecha the daughter  
of Absalom, which bare him Abia, Athai Sisa  
and Selomith. But Roboam loued Maecha  
the daughter of Absalom better then all his  
wyues  $\tau$  concubynes: for he had eightene  
wyues and thre score cōcubynes, and begat  
eight  $\tau$  twentye sonnes, and thre score dought-  
ters. And Roboam set Abia the sonne of  
Maecha to be heade and prynce amonge his  
brethren: for he thoughte to make him kyng:  
for he was wyse,  $\tau$  more mightie then all his  
sonnes in all the countrees of Iuda  $\tau$  Ben  
Iamin, and in all the stronge cities. And he  
gaue them plenteousnes of fode, and desyred  
many wyues

#### The rij. Chapter.

**B**UT whā the kyngdome of Roboam was  
confirmed and stablyshed, he forsoke the  
lawe of the LORDE  $\tau$  all Israel with him.  
And in the fyfth yeare of Roboam wēte Sisack  
the kyng of Egipte vp agaynst Ierusalem (for  
they had transgressed agaynst the LORDE)  
with a thousande and two hundred charettes,  
and with thre score thousande horsmen, and  
the people were innumerable that came with  
him out of Egipte, Libya, Suchim  $\tau$  out of  
Ethiopia, and he wanne the strōge cities that  
were in Iuda, and came to Ierusalem.



Then came Semaia ꝑ prophet vnto Roboam and to ꝑ rulers of Iuda (which were gathered together at Ierusalem for Sisack) & sayde vnto them: Thus sayeth ꝑ LORDE: Ye haue leste me, therefore haue I leste you also in Sisacks hande. Thē the rulers in Israel with the kynge submytted them selues, and sayde: The LORDE is righteous.

But whā the LORDE sawe ꝑ they hūbled them selues, ꝑ worde of the LORDE came to Semaia, & sayde: They haue humbled them selues, therefore wyl I not destroye them, but I wyl geue them a litle delyueraunce, that my indignacion fall not vpon Ierusalem by Sisack: for they shalbe subdued vnto him, ꝑ they maye knowe what it is to serue me, & to serue the kyngdomes of the worlde.

Thus wēt Sisack the kynge of Egipte vp to Ierusalem, & toke the treasures in the house of the LORDE, & the treasures in the kynges house, and caried all awaye, and toke the shyldes of golde, \*that Salomon caused to make: in steade wherof kynge Roboā made shyldes of stele, and commytted thē vnto the chefe fotemen, which kepte the dore of the kynges house. And as oft as the kynge wente in to the house of the LORDE, ꝑ fote men came & bare them, & brought them againe in to ꝑ fote mens chāber. And for so much as he submytted himselfe, ꝑ wrath of ꝑ LORDE turned frō him, so that all was not destroyed: for there was yet some good in Iuda.

Thus was Roboam the kinge stablished in Ierusalem, and reigned. One and fortye yeare olde was Roboam whā he was made kynge, and reigned seuentene yeare at Ierusalem in the cite, †which the LORDE had chosen out of all the trybes of Israel, to set his name there. His mothers name was Naema an Ammonitisse: and he did euell, and prepared not his hert to seke the LORDE.

These actes of Roboam, both fyrst and last, are wrytten in the actes of Semaia the prophet, & of Iddo the Seer, and are noted, & so are the warres that Roboam and Ieroboam had together as long as they lyued. And Roboam fell on slepe with his fathers and was buryed in the cite of Dauid, & Abia his sonne was kynge in his steade.

#### The xiiij. Chapter.

IN the eighteenth yeare of kynge Ieroboam. was Abia kynge in Iuda, & reigned thre

yeare at Ierusalem. His mothers name was Michaia the daughter of Vriell of Gibeā. And there was warre betwene Abia and Ieroboam. And Abia prepared himselfe to the battayll with foure hūdreth thousande stronge chosen men of warre. But Ieroboam made himselfe ready to fight agaynst him with eight hūdreth thousande chosen men of strength.

And Abia gatt him vp vpon the hyll Zemaraim, which lyeth vpon mount Ephraim and sayde: Herken vnto me thou Ieroboam and all Israel: Knowe ye not that the LORDE God of Israel hath geuen Dauid ꝑ kyngdome of Israel for euer, vnto him and his sonnes with a Salt couenant? But Ieroboā the sonne of Nebat, the seruauit of Salomon Dauids sonne, gat him vp & fell awaye from his lorde. And there resorted vnto him vagaboundes and children of Belial, and haue strengthened them selues against Roboā the sonne of Salomō: for Roboam was but yonge and of a fearfull hert, and coulde not resiste them.

Now thinke ye to set youre selues against the kyngdome of the LORDE amonge the sonnes of Dauid, for so much as there is so greate a multitude of you, & haue ꝑ golden calues †ꝑ Ieroboam made you for goddes. ꝑ Haue ye not expelled the prestes of the LORDE the children of Aaron and the Leuites? and haue made you prestes of youre awne, euen as the people of the londes? Who so euer commeth to fyll his hande with a yonge bullocke and seuen rammes, shal be preste vnto them that are not goddes.

But with vs is ꝑ LORDE oure God, whō we forsake not: and the prestes that minister vnto the LORDE, the children of Aaron and the Leuites in their busines, and euery mornyng and euery euenyng kyndle they the burntofferynges vnto the LORDE, and the swete incense, and prepare the shewbred vpō the pure table, and the golden candillicke with his lampes, to be kyndled euery euenyng: for we wayte vpō the LORDE oure God.

As for you, ye haue forsaken him. Beholde, God is the captayne of oure boost, and with vs are his prestes, and the †blowyng trompettes, to trompe agaynst you. Ye children of Israel, fight not agaynst the LORDE God of youre fathers: for ye shal not prospere.

\* 2 Par. 9. b.

† 2 Par. 7. b.

‡ 3 Re. 12. d.

§ 2 Pa. 11. d.

|| Num. 10. a.



Neuertheles Ieroboam made a preuy watch on euery syde, to come vpon them behynde, so that they were before Iuda, and y preuy watch behynde. Now whā Iuda turned them, beholde, there was battayll before the ⁊ behynde. Then cryed they vnto y LORDE, ⁊ the prestes tromped with the trompettes, ⁊ whā euery man in Iuda gaue a shoute, God played Ieroboam and Israel before Abia and Iuda. And the children of Israel fled before Iuda, and God gaue them in to their handes, so that Abia ⁊ his people dyd a greate slaughter vpon them, and there fell wounded of Israel fyue hundreth thousande chosen men.

D Thus were the children of Israel subdued at that tyme, but the children of Iuda were comforted, for they put their trust in y LORDE God of their fathers. And Abia folowed vpon Ieroboam, and wanne cities frō him, Bethel with the vyllages therof, Iesana with hir vyllages, and Ephron with the vyllages therof, so that Ieroboam came nomore to strength, as longe as Abia lyued. And the LORDE smote him that he dyed.

Now whan Abia was strengthened, he toke fourtene wyues, and begat two and twente sonnes and sixtene daughters. What more there is to saye of Abia, and of his wayes and his doynge, it is wyrtten in the storye of the prophet Iddo. And Abia fell on slepe with his fathers, and they buryed him in y cite of Dauid: and Asa his sonne was kynge in his steade. In his tyme was the londe in rest ten yeares.

### The xiiij. Chapter.

A ND Asa dyd that which was good ⁊ right in the sighte of the LORDE his God, and put awaye the straunge altares, and the hye places, and brake the pilers, and hewed downe the groues, and sayde vnto Iuda, that they shulde seke the LORDE God of their fathers, and to do after y lawe and commaundementes. And the hye places and ymages put he awaye out of all the cities of Iuda: and the kyngdome had rest before him. And he builded strōge cities in Iuda, whyle the londe was in quietnes, ⁊ whyle there was no warre agaynst him in the same yeares: for y LORDE gaue him rest.

B And he sayde vnto Iuda: Let vs buylde vp these cities, and fense them rounde aboute

with walles and towres, with portes and barres, while the londe is yet with vs: for we haue soughte the LORDE oure God, and he hath geuen vs rest on euery syde. So they buylded, and it wente prosperously with the. And Asa had an hoost of mē which bare shildes ⁊ speares, out of Iuda thre C. thousande, and out of Ben Iamin two hūdreth and foure score thousande, that bare shyldes ⁊ coulde shute with bowes, and all these were mightie stronge men.

But Serah the Moryan came out against the with an hoost of a thousande times a thousande, and with thre hundreth charettes, and came vnto Maresa. And Asa wente forth agaynst him. And they prepared them selues to the battayll in the valley Zephata beside Maresa. And Asa called vpon y LORDE his God and sayde: \* LORDE, it is no differēce with y, to helpe by fewe or by many. Helpe vs O LORDE oure God: for oure trust is in the, ⁊ in thy name are we come forth against this multitude. LORDE oure God, let no man preuayle agaynst the.

And the LORDE smote the Moriās before Asa and before Iuda, so that they fled. And Asa with y people that was by him, folowed vpon them vnto Gerar. And the Moriās fell, so that none of them remained alyue, but were smytten before the LORDE and before his hoost. And they caried excedinge moch spoyle from thence. And he smote all the cyties aboute Gerar, for a fearfulness of the LORDE came vpon them. And they spoyled all the cities, for there was moch spoyle in them. They smote the tentes of the catell also, and toke many shepe and Camels, and came agayne to Ierusalem.

### The xv. Chapter.

A ND the sprete of God came vpō Asarias the sonne of Obed, which wente forth to Asa, and sayde vnto him: Heare me Asa and all Iuda ⁊ Ben Iamin: The LORDE is with you, whyle ye are with him: and yf ye seke him, he wylbe founde of you. But yf ye forsake him, he shal forsake you also. Neuertheles there shal be many dayes in Israel, that †there shalbe no true God, no prest to teach, ⁊ no lawe. And whan they turne in their trouble vnto the LORDE God of Israel, and seke him, he shalbe founde.

\* 3 Re. 15. b.

\* Iudic. 7. a. 1 Re. 14. a.

† Ose. 3. b.

At that tyme shall it not be well with him that goeth out and in: for there shal be greates vprours vpon all them  $\hat{y}$  dwell on the earth. For one people shall all to smyte another,  $\tau$  one cite another: for God shal vex them with all maner of trouble. But be ye stronge, and let not youre handes be feble: for youre worke hath his rewarde.

**B** Whan Asa herde these wordes, and the prophecię (of Asarias the sonne) of Obed the prophet, he toke a corage vnto him, and put away the abhominacions out of all  $\hat{y}$  londe of Iuda and Ben Iamin, and out of the cities that he had wonne vpon mount Ephraim: and renued the LORDES altare, which stode before the porche of the LORDE. And all Iuda and Ben Iamin gathered them selues together, and the straungers with them out of Ephraim, Manasses and Simeon: for there fell many vnto him out of Israel, whan they sawe that the LORDE his God was with him. And they resorted vnto Ierusalem in the thirde moneth of the fyfteenth yeare of the reigne of Asa, and the same daye offred they vnto the LORDE of the spoyle that they had broughte, seuen hūdreth oxen, and seuen thousande shepe.

**C** And they entred in to  $\hat{y}$  couenaut, that they wolde seke the LORDE God of their fathers, with all their hert and with all their soule. And who so euer wolde not seke  $\hat{y}$  LORDE God of Israel, shulde dye, both small  $\tau$  greates, both man and woman: and they sware vnto the LORDE with loude voyce, with shoutinge, with trompettes and with shawmes. And all Iuda were glad ouer the ooth: for they had sworne with all their hert, and they soughte him with a whole wyll: and he was founde of them, and the LORDE gaue them rest on euery syde.

**D** And Asa  $\hat{y}$  kynge put downe his mother from the mynistracion, that she had founded in the groue vnto Miplezeth. And Asa roted out hir Miplezeth, and beate it in sunder, and brent it by the broke Cedron. But the hye places were not put downe out of Israel. Yet was the hert of Asa perfecte as longe as he lyued. And loke what his father had halowed, and that he him selfe had halowed, he broughte it in to  $\hat{y}$  house of God, syluer, golde and ornamētes. And there was no warre vnto the fyne and thirtieth yeare of the reigne of Asa.

\* 3 Re. 15. c.

\* 2 Par. 14. c.

## The xvi. Chapter.

**I**N the sixe and thirtieth yeare of  $\hat{y}$  reigne **A** of Asa,  $\tau$  wente Baesa the kynge of Israel vp agaynst Iuda, and buylded Rama, to let Asa the kynge of Iuda,  $\hat{y}$  he shulde not go out and in: But Asa toke forth the treasure in the house of the LORDE, and the syluer and golde in the kynges house, and sent it vnto Benadad  $\hat{y}$  kynge of Syria, which dwelt at Damascon, and caused to saye vnto him: There is a couenaut betwene me and the, betwene my father and thy father, therefore haue I sent  $\hat{y}$  syluer and golde, that thou mayest breake  $\hat{y}$  couenaut with Baesa the kynge of Israel, that he maye departe fro me.

Benadad berkened vnto kynge Asa, and sent his hoost agaynst the cities of Israel, which smote Eion, Dan and Abel Main, and all the corne cities of Nephtali. Whan Baesa herde that, he lefte of from buyldinge Rama, and ceased from his worke. But kynge Asa toke all Iuda vnto him, and caried away  $\hat{y}$  stones and tymber (wherwith Baesa buylded) and he buylded Geba  $\tau$  Mizpa withall.

At the same tyme came Hanani the Seer **B** vnto Asa the kynge of Iuda, and sayde vnto him: Because thou hast trusted vnto the kynge of Syria, and not put thy trust in the LORDE thy God, therefore is the power of the kynge of Syria escaped thy hāde. \*Were not the Moryans and Lybians a greates multitude with exceedinge many charettes and horsmen? Yet gaue the LORDE them in to thy hande, whan thou dydest put thy trust in him: for the eyes of the LORDE loke rounde aboute all londes, to strength them  $\hat{y}$  are in him with all their hert. Thou hast done vn-wysely, therefore shalt thou haue warre from hēce forth. But Asa was wroth at  $\hat{y}$  Seer, and put him in preson: for he murmured with him ouer this thinge. And Asa oppressed certayne of the people at  $\hat{y}$  same tyme.

These actes of Asa both first and last, **C** be-holde, they are wrytten in the boke of  $\hat{y}$  kynges of Iuda  $\tau$  Israel. And Asa was diseased in his fete in the nyne and thirtieth yeare of his reigne, and endured ther ouer. †Nether soughte he the LORDE in his sicknesse, but trusted vnto Phisicians. Thus fell Asa on slepe with his fathers,  $\tau$  dyed in the one and fortieth yeare of his reigne,  $\tau$  was buried in

† Eccli. 38. b.

his awne sepulchre which he had caused to be grauen for him selfe in the cite of Dauid. And they layed him vpon his bed, which was fylled with swete odoures & all maner of spyes (made after  $\hat{y}$  Apotecaries craft) and made a very greate burnynge.

The xviij. Chapter.

**A**ND Iosaphat his sonne was kynge in his steade, & waxed mightie against Israel. And he put men of warre in all the stronge cities of Iuda, and set officers in the londe of Iuda, and in the cities of Ephraim, which Asa his father had wonne. And the LORDE was with Iosaphat: for he walked in the olde wayes of his father Dauid, & soughte not Baalim, but the God of his father, & walked in his commaundementes, & not after the workes of Israel: therefore dyd the LORDE stablyshe the kyngdome in his hāde. And all Iuda gaue presentes vnto Iosaphat, & he had greate riches & worshippe. And whan his hert was coraged in the wayes of the LORDE, he put downe styll the hye places and groues out of Iuda.

**I**n the thirde yere of his reigne sent he his prynces, Benhail, Obadia, Zacharias, Nethaneel & Michaia, to teach in the cities of Iuda: & with them the Leuites: Semaia, Nethania, Sebadia, Asahel, Semiramoth, Ionathan, Adonia, Tobia & Tob Adonia, & with them  $\hat{y}$  prestes Elisama & Ioram. And they taughte in Iuda, & had the boke of the lawe of  $\hat{y}$  LORDE with them, & wente aboute in all  $\hat{y}$  cities of Iuda, & taughte the people.

And the feare of the LORDE came vpon all  $\hat{y}$  kyngdomes in the countrees that laye aboute Iuda, so  $\hat{y}$  they foughte not agaynst Iosaphat. And the Philistynes broughte presentes and trybute of syluer vnto Iosaphat. And the Arabians broughte him seuē thousande and seuē hundred rammes, and seuē thousande and seuē hundred he goates. Thus increased Iosaphat, & grewe euer greater. And he buylded castels and corne cities in Iuda. And dyd moch in the cities of Iuda, and had valeaunt and mightie men at Ierusalem.

**A**nd this was  $\hat{y}$  ordinaunce thorow out the house of their fathers, which were rulers ouer the thousandes in Iuda. Adna a captayne, & with him were thre hūdreth thousande mightie men. Nexte vnto him was Iohanan  $\hat{y}$  chefe, and with him were two hundred and foure

score thousande. Nexte him was Amasia the sonne of Sichri the fre wyllinge of  $\hat{y}$  LORDE, and with him were two hundred thousande valeaunt men. Of the children of Ben Iamin was Eliada a mightie man, and with him were two hundred thousande ready with bowes and shyldes. Nexte vnto him was Iosabad, and with him were an hundred and foure score thousande harnessed men of warre. All these wayted vpon the kynge, besides those that the kynge had layed in the strōge cities thorow out all Iuda.

The xviij. Chapter.

**A**ND Iosaphat had greate riches and worshippe, and made frendshippe with Achab. \* And after two yeaes wente he downe to Achab vnto Samaria. And Achab caused many shepe and oxē to be slayne for him and for  $\hat{y}$  people that were with him. And he counceled him to go vp vnto Ramoth in Gilead. And Achab the kynge of Israel sayde vnto Iosaphat the kynge of Iuda: Go with me vnto Ramoth, in Gilead. He sayde vnto him: I am as thou, and my people as thy people, we wyll go with the vnto the battayll.

But Iosaphat sayde vnto the kynge of Israel: Axe counsell (I praye the) this daye at the worde of the LORDE. And the kynge of Israel gathered the prophetes together, euen foure hundred men, & saide vnto them: Shal we go to the battayll vnto Ramoth in Gilead, or shal I let it alone? They sayde: Go vp, God shal delyuer it in to the kynges hāde. But Iosaphat sayde: Is there not yet one prophet of the LORDE here,  $\hat{y}$  we maye axe at him? The kynge of Israel sayde vnto Iosaphat: There is yet one man, at whom we maye axe of  $\hat{y}$  LORDE: but I hate him, for he prophecieth me no good, but allwaye euell, namely Micheas the sonne of Iemla. Iosaphat sayde: Let not the kynge saye so. And the kynge of Israel called one of his chamberlaynes, & sayde: Brynge hither soone Micheas the sonne of Iemla.

And the kynge of Israel, and Iosaphat the kynge of Iuda, sat either of them vpon his seate, arayed in their garmentes. Euen in the place at the dore of the porte of Samaria sat they, and all  $\hat{y}$  prophetes prophecied before them. And Sedechias the sonne of Cnaena

had made him hornes of yron, and sayde: Thus sayeth the **LORDE**: With these shalt thou puszshe at the Syrians, tyll thou brynge them to naughte. And all the prophetes prophced likewise, & sayde: Go vp vnto Ramoth in Gilead, and thou shalt prospere, and **ȝ** **LORDE**shal delyuer it in to the kynges hande.

And the messaunger that wente to call Micheas, spake vnto him, and sayde: Beholde, **ȝ** wordes of the prophetes are with one acorde good before the kyng: let thy worde (I praye the) be as one of theirs, and speake thou good also. But Micheas sayde: As truly as the **LORDE** lyueth, loke what my God sayeth vnto me, **ȝ** wyl I speake. And whan he came to the kyng, the kyng sayde vnto him: Micheas, shulde we go vnto Ramoth in Gilead to the battayll, or shulde we let it alone? He saide: Go vp, and ye shal prospere. It shal be geue you in youre handes. But **ȝ** kyng sayde vnto him: I charge **ȝ** yet agayne, that thou tell me nothinge but **ȝ** truth in the name of the **LORDE**.

**C** Then saide he: I sawe all Israel scattered abrode vpō the mountaynes, as the shepe **ȝ** haue no shepherde. And the **LORDE** sayde: Haue these no lorde? Let every one turne home agayne in peace. Thē sayde the kyng of Israel vnto Iosaphat: Dyd not I tell the, **ȝ** he wolde prophcie me no good, but euell?

And he sayde: Therefore heare ye the worde of the **LORDE**: \*I sawe the **LORDE** syt vpon his seate, and all the hoost of heauen standinge at his righte hande & at his lefte. And the **LORDE** sayde: Who wyl disceaue Achab the kyng of Israel, that he maye go vp & fall at Ramoth in Gilead? And whan one sayde thus, another so, there came forth a sprete, and stode before **ȝ** **LORDE**, and sayde: I wyl disceaue him. The **LORDE** sayde vnto him: Wherwith? He sayde: I wyl go forth, and be a false sprete in the mouth of all his prophetes. And he sayde: Thou shalt disceaue him, and shalt be able: go thy waye, and do so. Beholde now, †the **LORDE** hath geuen a false sprete in the mouth of all these thy prophetes, and the **LORDE** hath spokē euell agaynst the.

**D** Then stepte forth Sedechias the sonne of Cnaena, and smote Micheas vpon the cheke, and sayde: Which waye is the sprete of **ȝ** **LORDE** departed from me, to speake thorow

the? Micheas sayde: Beholde, thou shalt se it, whan thou comest in to **ȝ** ynnmost chamber to hyde the. But the kyng of Israel sayde: Take Micheas, and let him remayne with Amnon the ruler of the cite, and with Ioas the sonne of Melech, and saye: Thus sayeth the kyng: Put this man in preson, and fede him with bred and water of trouble, tyll I come agayne in peace. Micheas saide: Yf thou comest agayne in peace, then hath not the **LORDE** spoken thorow me. And he sayde: Herken to all ye people.

So the kyng of Israel, and Iosaphat **ȝ** **E** kyng of Iuda wente vp vnto Ramoth in Gilead. And **ȝ** kyng of Israel sayde vnto Iosaphat: Chaunge thy clothes, and come to the battayll in thine araye. And **ȝ** kyng of Israel chaunged his rayment, & came in to the battayll. But the kyng of Syria had commaunded the rulers of his charettes: Ye shal fighte nether agaynst small ner greate, but onely agaynst the kyng of Israel.

Now whan the rulers of the charrettes sawe Iosaphat, they thoughte: It is **ȝ** kyng of Israel, and they wēte aboute to fighte agaynst him. But Iosaphat cryed, and the **LORDE** helped him. And God turned them from him: for whan the rulers of the charettes sawe that it was not **ȝ** kyng of Israel, they turned back from him. But a certayne man bended his bowe harde, & shot the kyng of Israel betwene the mawe and the longes. Thē sayde he vnto his charet man: Turne thine hāde, and cary me out of the hoost, for I am wounded. And the battayll was sore the same daye. And the kyng of Israel stode vpon his charet agaynst the Syrians vntyll the euenynge, and dyed whā the Sonne wente downe.

#### The xix. Chapter.

**B**UT Iosaphat the kyng of Iuda came **A** home agayne in peace vnto Ierusalem. And Iehu **ȝ** sonne of Hanani the Seer wēte forth to mete him, & sayde vnto kyng Iosaphat: Shuldest thou so helpe the vngodly, and loue them that hate the **LORDE**? And for this cause is **ȝ** wrath vpō the from the **LORDE**: neuertheles there is some good founde in the, that thou hast put the groues out of the londe, and hast prepared thine hert to seke God. So Iosaphat abode at Ierusalem.

\* 3 Re. 22. d. Esa. 6. a.

† Eze. 14. b.



33 And he wente agayne amonge the people, from Berseba vnto moũt Ephraim, and broughte them agayne to the LORDE God of their fathers. And he set Iudges thorow out the londe, in all the stronge cities of Iuda, and a certayne in euery cite. And sayde vnto the Iudges: Take hede what ye do: for ye execute not the iudgment of man, but of the LORDE, and he is with you in iudgmēt: therfore let the feare of the LORDE be with you, and bewarre, and do it: for with the LORDE oure God there is no vnrighteousnes, ner respecte of personnes, ner acceptinge of giftes.

C And at Ierusalem dyd Iosaphat ordeyne certayne of the Leuites and prestes, and of the awnciēt fathers of Israel for ſ iudgment of the LORDE, and ouer the matter of the lawe, and caused them to dwell at Ierusalem, and commaunded them, and sayde: Se that ye do thus in the feare of the LORDE, in faithfulness & in a perfect hert. In all causes that come vnto you from youre brethren (which dwell in their cities) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinaunces ye shal enforme them, ſ they synne not against the LORDE, and so the wrath to come vpon you and youre brethren. Do thus, and ye shal not offende.

Beholde, Amaria the prest is chiefe ouer you in all causes of ſ LORDE: so is Sabadia the sonne of Ismael pryncce in the house of Iuda in all the kynges matters: Ye haue officers likewyse the Leuites before you. Take a good courage vnto you, and be doynge, and the LORDE shalbe with the good.

#### The xx. Chapter.

A 3 AFTER this came the childrē of Moab, the children of Ammon, and certayne of Amanim with them, to fighte against Iosaphat. And they came and tolde Iosaphat, and sayde: There cometh a greate multitude agaynst the from beyonde the See of Syria, & beholde, they are at Hazezon Tamar, that is Engaddi.

And Iosaphat was afraied, & set his face to seke ſ LORDE, & caused a fast to be proclaimed in all Iuda. And Iuda came together to seke the LORDE. And out of all ſ cities of Iuda came they to seke the LORDE. And Iosaphat stode anōge ſ cōgregacion of Iuda & Ierusalem in the house of ſ LORDE before the new court, and sayde:

O LORDE God of oure fathers, art not thou God in heauen, and hast domynion in all the kyngdomes of the Heythen? And in thy hande is strength and power, and there is no man that can withstōde the. Hast not thou oure God expelled the inhabitants of this londe before thy people of Israel? and hast geuē it vnto the sede of Abraham thy louer for euer? so that they haue dwelt in it, & haue buylded the a Sanctuary vnto thy name therin, and sayde: Yf there come eny plague, swerde, iudgmēt, pestilence, or derth vpon vs, we wyll stonde before this house euen before the (for thy name is in this house) and wyll crye vnto the in oure trouble, and thou shalt heare, and shalt saue vs. Beholde now, the children of Ammon, of Moab, & they of mount Seir, vpon whom \* thou woldest not suffre the children of Israel to go, whan they wente out of the londe of Egipte, but they were fayne to departe from thē, and not to destroye them: and beholde, they deale contrarely with vs, and come to thrust vs out of the inheritaunce, that thou hast geuen vs in possession. O oure God, wylt thou not iudge them? For in vs is no strength to withstōde this greate multitude that commeth agaynst vs. We knowe not what we shulde do, but oure eyes loke vnto the. And all Iuda stode before the LORDE, with their children, wyues and sonnes.

But vpon Iehasiel the sonne of Zacharias, C the sonne of Benaia, the sonne of Iehiel, the sonne of Mathania the Leuite of ſ children of Assaph, came the sprete of the LORDE in the myddes of the congregacion, and sayde: Geue hede all thou Iuda, and ye inhabitors of Ierusalem, and thou kyng Iosaphat: Thus sayeth the LORDE vnto you: Be not ye afraied, nether feare ye this greate multitude: for it is not ye that fighte, but God. Tomorrow shal ye go downe vnto thē. And beholde, they go vp by Sis, and ye shal fynde them at the reed see by the broke before the wyldernes of Ieruel: for ye shall not fighte in this cause. Do ye but steppe forth, and stonde, and se the health of the LORDE that is with you. Feare not O Iuda and Ierusalem, and be not afraied, tomorrow ge ye forth agaynst them, and the LORDE shal be with you.

Thē Iosaphat bowed him selfe with his face to the earth, & all Iuda, & the inhabitors of

Ierusalem fell before the LORDE, ⁊ worshipped the LORDE. And the Leuites of ⁊ childrē of the Kahathites ⁊ of the children of the Corahites arose to prayse the LORDE God of Israel with loude voyce on hye. And they gat them vp early in ⁊ mornynge, and wēte forth by the wyldernesse of Thekoa.

And whan they were goynge out, Iosaphat stode, ⁊ sayde: Herkē vnto me O Iuda, ⁊ ye indwellers of Ierusalē: Put youre trust in the LORDE youre God, ⁊ ye shal be safe: and geue credence vnto his prophetes, ⁊ ye shall prospere. And he gaue counsell vnto ⁊ people, and appoynted the syngers vnto ⁊ LORDE, and them that gaue prayse in the bewtye of holynes, to go before the harnessed mē, ⁊ to saye: O geue thanks vnto the LORDE, for his mercy endureth for euer. And whan they beganne to geue thanks and prayse, \* the LORDE caused the hynder watch that was come agaynst Iuda, to come vpon the childrē of Ammon, Moab ⁊ them of mount Seir, and they smote them. Then stode the children of Ammon ⁊ Moab agaynst them of mount Seir, to damne them, and to destroye them. And whan they had destroyed them of mount Seir, one helped another to destroye them selues also. And whan Iuda came to Mispa vnto the wyldernes, they turned them towarde the multitude, and beholde, the deed bodies laye vpō the earth, so that none was escaped.

And Iosaphat came with his people to deuyde the spoyle of them. And they founde amonge them so moch goodes and rayment and precious Iewels (which they toke from them) that they coulde not beare them. And thre dayes were they deuydinge the spoyle, for it was so moch. On the fourth daye came they together in to the valley of blessinge: for there blessed they the LORDE. Therefore is the place called the valley of blessinge vnto this daye.

So euery man of Iuda ⁊ Ierusalem turned back agayne, ⁊ Iosaphat before them, to go to Ierusalē with ioye: for ⁊ LORDE had geuen them gladnesse on their enemies. And they entred in to Ierusalem with psalteries, harpes ⁊ trompettes vnto the house of the LORDE. And there came a feare of God ouer all the kyngdomes in the londes, whan they herde that the LORDE had foughte agaynst ⁊

enemies of Israel. Thus was ⁊ kyngdome of Iosaphat in quyetnes, ⁊ God gaue him rest on euery syde.

And Iosaphat reigned ouer Iuda, ⁊ was fyue ⁊ thirtie yeare olde whan he was made kynge, ⁊ reigned fyue ⁊ twenty yeare at Ierusalem. His mothers name was Asuba the daughter of Silhi. And he walked in the waye of his father Asa, ⁊ departed not asyde from doynge ⁊ which was righte in the sighte of the LORDE: sauynge that ⁊ hye places were not put downe, for the people had not yet prepared their hert to the God of their fathers. What more there is to saye of Iosaphat, both the first ⁊ the last, beholde, it is wrytten in the actes of Iehu ⁊ sonne of Hannani, which he noted vp in the boke of the kynges of Israel.

\* Afterwarde dyd Iosaphat the kynge of Iuda agree with Ahasia the kynge of Israel, which was vngodly in his doynge. And he agreed with him to make shippes, for to go vpon the see. And they made the shippes at Ezion Gaber. But Elieser the sonne of Dodana of Maresa prophecied agaynst Iosaphat, and sayde: Because thou hast agreed with Ahasia, therefore hath the LORDE broken thy workes. And so ⁊ shippes were broken, ⁊ mighte not go vpon the See.

### The xxi. Chapter.

AND Iosaphat fell on slepe<sup>b</sup> with his fathers, ⁊ was buried with his fathers in the cite of Dauid, ⁊ Ioram his sonne was kynge in his steade. And he had brethrē the sonnes of Iosaphat: Asaria, Iehiel, Zacharias, Asaria, Michael ⁊ Sephatia. All these were the children of Iosaphat kynge of Iuda. And their father gaue them many giftes of syluer, golde ⁊ Iewels, with stronge cities in Iuda. But the kyngdome gaue he vnto Ioram: for he was the first borne.

But whan Ioram came vp ouer his fathers kyngdome, ⁊ had gotten the power of it, he slewe all his brethrē with the swerde, ⁊ certayne rulers also in Israel. † Two ⁊ thirtie yeare olde was Ioram whan he was made kynge, ⁊ reigned eight yeare at Ierusalē, ⁊ walked in the waye of ⁊ kynges of Israel, euen as the house of Achab dyd (for Achabs daughter was his wife) ⁊ he dyd that which was euell in the sighte of the LORDE.

\* Iud. 7. f. 1 Re. 14. e.    a 3 Re. 22. g.

b 3 Re. 22. g.    † 4 Re. 8. c.

**B** Neuertheles  $\S$  LORDE wolde not destroye the house of Dauid, for the couenauntes sake, \* which he made with Dauid, and accordinge as he had sayde,  $\S$  he wolde geue him and his children a lanterne for euermore.

At  $\S$  same tyme fell  $\S$  Edomites awaye from Iuda, and made a kynge ouer them selues: for Ioram had gone ouer with his captaynes and all the charettes with him,  $\tau$  had gotten him vp in the night season, and slayne the Edomites on euery syde, and the rulers of the charettes: therfore fell  $\S$  Edomites awaye from Iuda vnto this daye. At  $\S$  same tyme fell Lybna awaye from him also: because he forsoke the LORDE God of his fathers. He made hye places also on the mountaynes in Iuda, and caused them of Ierusalē to go awhorynge, and disceaued Iuda.

**C** But there came a wrytinge vnto him frō the prophet Elias, sayenge: Thus sayeth the LORDE God of thy father Dauid: Because thou hast not walked in the wayes of thy father Iosaphat, nether in  $\S$  wayes of Asa the kynge of Iuda, but walkest in the waye of the kynges of Israel, and makest Iuda and them of Ierusalem to go awhorynge after the whordome of the house of Achab, and hast slayne thy brethren also of thy fathers house, which were better thē thou. Beholde, the LORDE shal smyte the with a greate plague on thy people, on thy children  $\tau$  thy wyues, and on all thy substance. But thou thy selfe shalt haue moch sicknesse in thy bowels, tyll thy bowels go forth from daye to daye for very disease.

**D** So  $\S$  LORDE raysed vp agaynst Ioram, the sprete of the Philistynes,  $\tau$  Arabians, which lye besyde the Morians, and they wente vp in to Iuda, and waysted it, and caried awaye all the substance that was founde in the kynges house,  $\tau$  his sonnes, and his wyues, so  $\S$  there was not one sonne lefte him, saue Ioahas his yōgest sonne. And after all this dyd  $\S$  LORDE smyte him in his bowels, with soch a sicknesse as coulde not be healed. And whyle that endured from daye to daye, whan the tyme of two yeares was expyred, his bowels wente from him with his sicknesse, and he dyed in euell diseases.

And they made not a burninge ouer him, as they dyd vnto his fathers. Two and thirtie yeare olde was he whā he was made kynge,

and reigned eight yeare at Ierusalē, and walked not well. And they buried him in the cite of Dauid, but not amōge the sepulchres of the kynges.

### The xiiij. Chapter.

**A**ND they of Ierusalem<sup>a</sup> made Ochosias<sup>a</sup> his yōgest sonne kynge in his steade: for the men of warre that came with the hoost of the Arabians, had slayne all  $\S$  first, therfore reigned Ochosias the sonne of Ioram kynge of Iuda. Two and fortye yeare olde was Ochosias whan he was made kynge, and reigned one yeare at Ierusalem. His mothers name was Athalia the daughter of Amri. And he walked also in  $\S$  wayes of the house of Achab: for his mother entysed him so  $\S$  he was vngodly. Therfore dyd he euell in  $\S$  sighte of the LORDE, euen as  $\S$  house of Achab: for they were his counsell geuers after his fathers death, to destroye him, and he walked after their counsell.

And he wente with Ioram the sonne of Achab kynge of Israel, to the battayll vnto Ramoth in Gilead, agaynst Hasael the kynge of Syria. But the Syriās smote Ioram, so  $\S$  he turned back to be healed at Iesreel: for he had woundes that were geuen him at Rama, whan he foughte with Hasael the kynge of Syria. And  $\dagger$  Asarias the sonne of Ioram kynge of Iuda wēte downe to vyset Ioram  $\S$  sonne of Achab at Iesreel, which laye sicke: For it was ordeyned of God vnto Ochosias, that he shulde come to Ioram,  $\tau$  so to go forth with Ioram agaynst Iehu  $\S$  sonne of Nimsi,  $\dagger$  whom the LORDE had anoynted to rote out the house of Achab.

Now whan Iehu wolde be auēged of  $\S$  house of Achab, he founde certayne rulers of Iuda, and  $\S$  childrē of Ochosias brethren which serued Ochosias, and he slewe them.  $\S$  And he soughte Ochosias, and they ouertoke him, whā he had hyd him at Samaria:  $\tau$  he was broughte vnto Iehu, which slewe him, and they buried him, for they sayde: He is the sonne of Iosaphat, which soughte  $\S$  LORDE with all his hert. And there was no man more of the house of Ochosias that mighte be kynge.

Whan Athalia the mother of Ochosias sawe  $\S$  hir sonne was deed,<sup>b</sup> she gat hir vp,  $\tau$

\* 2 Re. 7. c.    <sup>a</sup> 4 Re. 8. d.     $\dagger$  That is Ochosias,  
otherwyse called Ahasia.     $\dagger$  4 Re. 9. b.

$\S$  4 Re. 9. f.    <sup>b</sup> 4 Re. 11. a.



destroyed all the kynges sede in the house of Iuda. But Iosabeath ꝑ kynges sister toke Ioas ꝑ sonne of Ochosias, and stale him awaye frō amonge the kynges childrē ꝑ were slayne, ⁊ put him with his nurse in a chamber. Thus Iosabeath kyng Iorams daughter, the wyfe of Ioiada the prest, hyd him from Athalia, so ꝑ he was not slayne: for she was Ochosias sister. And he was hyd with them in the house of God sixe yeares, for so moch as Athalia was quene in the londe.

The xxiij. Chapter.

**B**UT in the seuenth yere was Ioiada bolde, ⁊ toke the rulers ouer hundreds: namely Asaria ꝑ sonne of Ieraham, Ismael ꝑ sonne of Iohanan, Asaria ꝑ sonne of Obed, Maeseia ꝑ sonne of Adaia, and Elisaphat ꝑ sonne of Sichri with him, in to the couenaunt: and they wente aboute in Iuda, and broughte ꝑ Leuites together out of all the cities of Iuda, and the chefe fathers of Israel, to come vnto Ierusalem. And all the cōgregation made a couenaunt with the kyng in the house of God, and he sayde vnto them: Beholde, the kynges sonne shal be kyng, \* euē as the LORDE spake cōcernynge the children of Dauid.

**B** This is it therfore ꝑ ye shal do: The thirde parte of you that entre on the Sabbath, shalbe amonge the prestes ⁊ Leuites, which are dore-keepers at the thresholdes: ⁊ one thirde parte in the kynges house, and one thirde parte at the grounde porte. But all the people shalbe in the courtes of the house of the LORDE, and that no man go in to the house of the LORDE, excepte the prestes and Leuites that mynister there, they shal go in: for they are halowed. And let all ꝑ people wayte vpon the LORDE. And the Leuites shal get them rounde aboute ꝑ kyng, euery one with his weapen in his hande. And who so els goeth in to ꝑ house, let him dye. And they shal be with the kyng whā he goeth out ⁊ in.

**C** And the Leuites ⁊ all Iuda dyd as Ioiada ꝑ prest had commaunded, and euery one toke his men that entred on the Sabbath, with those ꝑ wente of on the Sabbath: for Ioiada ꝑ prest suffred not those two compnies to parte asunder. And Ioiada ꝑ prest gaue the captaynes ouer hundreds speares ⁊ shyldes, and kyng Dauids weapens, which were in the

house of God, and set all the people euery one with his weapen in his hande, from the righte corner of the house, vnto the lefte corner of the altare, and to the house warde aboute the kyng. And they broughte forth the kynges sonne, ⁊ set the crowne vpon his heade, and gaue them the † wytnesse, ⁊ made him kyng. And Ioiada with his sonnes anoynted him, ⁊ sayde: God saue the kyng.

But whan Athalia herde the noyse of ꝑ people ꝑ ranne together and prayed ꝑ kyng, she wente forth to the people in to ꝑ house of the LORDE, and loked: and beholde, ꝑ kyng stode in his place at ꝑ intraunce, and the rulers and trompettes aboute ꝑ kyng: and all the people of the londe were glad, ⁊ blewe the trompes, and there were syngers ꝑ coulde playe with all maner of muscally instruments. But she rēte hir clothes, ⁊ sayde: Sedicion, sedicion. Neuertheles Ioiada ꝑ prest gat him forth with the captaynes ouer hundreds and rulers of the hoost, and sayde vnto them: Brynge her forth betwene ꝑ walles, ⁊ who so euer foloweth her, shal be slayne with ꝑ swerde: for the prest had cōmaunded, that she shulde not be slayne in ꝑ house of the LORDE. And they layed handes on her. And whan she came at the intraunce of the horsgate of the kynges house, they put her to death there.

And Ioiada made a couenaunt betwene him and all the people, and the kyng, ꝑ they shulde be the people of the LORDE. Thē wēte all the people in to the house of Baal and destroyed it, ⁊ brake downe his altares ⁊ ymages, ⁊ slewe Mathan the prest of Baal before the altare. And Ioiada appoynted ꝑ officers in the house of the LORDE amōge the prestes ⁊ Leuites † whom Dauid had ordeyned for ꝑ house of the LORDE, to offere burnt sacrifices vnto ꝑ LORDE, as it is wrytten in the § lawe of Moses: with ioye ⁊ songes made by Dauid. And ꝑ porters set he at ꝑ gates of ꝑ house of ꝑ LORDE, ꝑ none shulde entre, which were defiled with eny inaner of thinge.

And he toke the captaynes ouer hūdrds and the mightie men and lordes of ꝑ people, and all the people of the londe, and brought the kinge downe from the house of the LORDE, and broughte him thorow the hye porte of the kynges house, and caused the



kinge sit vpon the seate royall. And all the people of the lōde were glad, and the cite was at rest. But Athalia was slayne with the swerde.

The xxiij. Chapter.

**A** **I**OAS<sup>a</sup> was seuen yeare olde whan he was made kyng, and reigned fortie yeare at Ierusalē. His mothers name was Zibea of Berseba. And Ioas dyd that which was right in the sight of the LORDE, as longe as Ioiada the prest lyued. And Ioiada gaue him two wiues, & he begat sonnes & doughters. Afterwarde deuysed Ioas to renne the house of the LORDE, & gathered together the prestes and Leuites, & sayde vnto thē: Go forth vnto all the cities of Iuda, & gather the money of all Israel, to repayre ſ house of God yearly, and do it righte soone: but the Leuites made no haist.

Then the kyng called Ioiada the pryncipall, and sayde vnto him: Why lokest thou not vnto the Leuites, ſ they bringe in from Iuda and Ierusalem, \*the colleccion which Moses the seruauent of the LORDE appointed to be gathered amōge Israel for the Tabernacle of witnes? For ſ vngodly Athalia & hir sonnes haue waisted the house of God: and all that was halowed for the house of the LORDE, haue they bestowed on Baalim.

**B** Then commaunded the kyng to make a chest, and to set it without at the intrance of the house of the LORDE: & caused it to be proclaimed in Iuda and Ierusalē, that they shulde bringe in to the LORDE, the collecciō, which Moses the seruauit of God appointed vnto Israel in ſ wilderness. Thē were all ſ rulers glad, & so were all ſ people, & brought it, and cast it in to the chest, tyll it was full.

And whan the tyme was ſ the Leuites shulde bryng the Arke at ſ kynges cōmaundement (whan they sawe ſ there was moch money therin) then came the kynges scribe, & he ſ was appoynted of the chefe prest, and emptyed the chest, and caried it againe in to his place. Thus dyd they euery daye, so that they gathered moch money together. And ſ kyng and Ioiada gaue it vnto ſ workmasters of ſ house of the LORDE, and they hired masons and carpenters to repayre the house of ſ LORDE, and men that coulde worke in yron and brasse, to repayre the house of ſ LORDE.

And the labourers wrought, so that ſ repaireing in ſ worke wente forwarde thorow their hande, and they set the house of God in his bewtye, and made it stronge. And whan they had performed this, they brought the resyde of the money, before the kyng and Ioiada, wherof there were made vessels for the house of the LORDE, vessels for the ministracion and burntofferinge, spones and ornamentes of golde and siluer. And they offred burntofferynges allwaye in the house of the LORDE, as longe as Ioiada lyued.

And Ioiada waxed olde, and had lyued longe ynough, and dyed, & was an hundreth and thirtie yeare olde whan he dyed: and they buried him in the cite of Dauid, amonge the kynges, because he had done good vnto Israel, and toward God & his house. And after the death of Ioiada, came the rulers in Iuda, and worshipped the kyng.

Then consented the kyng vnto thē. And they forsoke the house of the LORDE God of their fathers, and serued ſ groues and ymages. Then came ſ wrath of the LORDE vpo Iuda and Ierusalem because of this trespass of theirs. Yet sent he prophetes vnto thē, ſ they shulde turne vnto the LORDE, & they testified vnto thē: but they wolde not heare.

And the sprete of God came vpon † Zachary the sonne of Ioiada the prest, which stode ouer ſ people, & sayde vnto thē: Thus sayeth God: Wherefore do ye transgresse the cōmaundementes of the LORDE, which shall not be to youre prosperite: for ye haue forsaken ſ LORDE, therefore shal he forsake you. Neuertheles they conspyred agaynst him, & stoned him at ſ kynges cōmaundement in ſ courte of the house of the LORDE. And Ioas ſ kyng thought not on the mercy ſ Ioiada his father had done for him, but slewe his sonne. Notwithstandinge whā he dyed, he sayde: The LORDE shal loke vpon it, and requyre it.

And whan the yeare was gone aboute, ſ power of the Syrians wente vp, & came to Iuda & Ierusalem, and destroyed the rulers in the people, and sent all the spoiles of them vnto Damascō. For the power of the Syrians came but with a fewe men, yet gaue ſ LORDE a very greate power in to their hande: because they had forsaken ſ LORDE God of their fathers. They executed iudgment

<sup>a</sup> 4 Re. 12. a.

\* Ex. 30. b. c.

† Mat. 23. e.

also vpon Ioas. And whan they departed frō him, they left him in greate sicknesses.

Neuertheles hisseruautes conspyred against him (because of the bloude of the childrē of Ioiaida the prest) ⁊ slewe him vpō his bed, ⁊ he dyed, and they buried him in the cite of Dauid, but not amonge the sepulcres of the kynges. They that conspyred against him, were these: Sabad ⁊ sonne of Simeath the Ammonitisse, and Iosabad the sonne of Simrith the Moabitisse. As for his sonnes, and the summe that was gathered vnder him, and the buyldinge of the house of God, beholde, they are wrytten in the storrye in the boke of the kynges. And Amasias his sonne was kyng in his steade.

### The xrb. Chapter.

**A**FYUE and twentye yeare olde was Amasias whan he was made kyng, and reigned nyne and twentye yeare at Ierusalem. His mothers name was Ioadan of Ierusalem. And he dyd ⁊ which was right in the sighte of the LORDE, but not with a whole hert. Now whan his kingdome was in strēth, he slewe his seruātes which had slayne the kinge his father. But their childrē slewe he not, for so is it wrytten in the boke of the lawe of Moses, \*where the LORDE cōmaundeth, and sayeth: The fathers shal not dye for the children, nether shal the children dye for the fathers: but euery one shal die for his awne synne.

And Amasias broughte Iuda together, and set them after the fathers houses, after the rulers ouer thousandes ⁊ ouer hundreds amonge all Iuda and Ben Iamin, and nombred them from twentye yeare olde ⁊ aboue, and founde of thē thre hundredth thousande chosen men, which were able to go forth to the warre, and caryed speares and shyldes. And out of Israel appoynted he an hundredth thousande stronge men of warre for an hundredth talentes of siluer.

**B**ut there came a man of God vnto him, and sayde: O kyng, Let not the hoost of Israel come with the: for the LORDE is not with Israel, nether with all the childrē of Ephraim. For yf thou comest to shewe thy boldnes in the battaill, God shal make the fall before thine enemies. For God hath power to helpe, and to cause for to fall. Amasias sayde vnto the man of God: What shal be done then with ⁊ hundredth talentes ⁊ I haue geuē

⁊ souldyers of Israel? The mā of God sayde: The LORDE hath yet more thē this to geue the. So Amasias separated out the men of warre which were come to him out of Ephraim, ⁊ they shulde departe vnto their place. Then waxed their wrath very whote agaynst Iuda, and they wente agayne vnto their place in wrothfull displeasure. And Amasias strēghthed himselfe, and caried out his people, and wente forth in to the Salt valley, and smote ten thousande of the children of Seir.

And the childrē of Iuda toke ten thousande of thē alyue, whom they broughte vp to the toppe of a mountayne, and cast thē downe headlinges from the toppe of the mount, so that they all to barst in sunder. But ⁊ childrē of the men of warre whom Amasias had sent awaye agayne (that they shulde not go to the battayll with his people) fell in to the cities of Iuda, from Samaria vnto Beth Horon, and smote thre thousande of mē, and toke moch spoyle.

**C**And whan Amasias came agayne from the slaughter of the Edomites, he broughte the goddes of the children of Seir, and made them his goddes, and worshipped before them, ⁊ brent incense vnto them. Then was the LORDE very wroth at Amasias, ⁊ sent vnto him a prophet, which sayde vnto him: Why sekest thou the goddes of the people, which coule not deluyuer their folke from thy hande? And whan he talked with him, the kyng sayde vnto him: Hauē they made ⁊ of the kynges counsell? Ceasse, why wilt thou be smytten? Then the prophet ceased, ⁊ sayde: I perceaue, that the LORDE is mynded to destroye ⁊, because thou hast done this, and herkenest not vnto my counsell.

\* And Amasias ⁊ kyng of Iuda toke coucell, ⁊ sent vnto Ioas the sonne of Ioahas ⁊ sonne of Iehu, kyng of Israel, sayēge: Come, let vs se one another. But Ioas the kyng of Israel sent vnto Amasias ⁊ kyng of Iuda, sayenge: The hawthorne in Libanus sent vnto ⁊ Cedre tre in Libanus, sayēge: Geue thy daughter vnto my sonne to wife. But a wyld beest in Libanus ranne ouer ⁊ hawthorne, ⁊ trode it downe. Thou thinkest: Beholde, I haue smytten the Edomites, therefore is thine hert proude to boaste. Now byde at home: why stryuest thou after mysfortune, that thou mayest fall ⁊ Iuda with the?

\* Deut. 24. c. 4 Re. 14. a. Eze. 18. c.

\* 4 Re. 14. b.

Neuertheles Amasias consented not: for so was it broughte to passe of God, y they mighte be geuen in to the handes of the enemies, because they soughte the goddesses of y Edomites. Then wente loas the kynge of Israel vp, ⁊ they sawe one another, he and Amasias the kynge of Iuda, at Beth Semes which lyeth in Iuda. But Iuda was smytē before Israel, and they fled euery one vnto his tent.

And loas the kynge of Israel toke Amasias y kynge of Iuda, the sonne of loas y sonne of loahas, at Beth Semes, ⁊ broughte him to Ierusalem, ⁊ brake downe the wall of Ierusalē, from y porte of Ephraim vnto the corner porte, eue foure hundreth cubites longe: and toke with him all the golde, and siluer, and all the ornamentes that were foude in y house of God with Obed Edom, and in the treasures in the kynges house, and the childrē to pledge vnto Samaria. And Amasias the sonne of loas kynge of Iuda, liued after the death of loas the sonne of loahas kynge of Israel fiftene year.

What more there is to saye of Amasias (both the first and last) beholde, it is written in y boke of the kynges of Iuda ⁊ Israel. And fro the tyme forth that Amasias departed from the LORDE, they conspyred against him at Ierusalem. But he fled vnto Lachis. Thē sent they after him vnto Lachis, ⁊ slewe him there. And they brought him vpō horses ⁊ buried him beside his fathers in the cite of Iuda.

### The xxvi. Chapter.

**T**HEN all the people of Iuda toke Osias, which was syxtene yeare olde, and made him kynge in steade of his father Amasias. He builded Eloth, ⁊ broughte it agayne vnto Iuda, after that the kynge was fallen on slepe with his fathers. Sixtene yeare olde was Osias when he was made kinge, and reigned two and fiftie yeare at Ierusalē. His mothers name was Iechalia of Ierusalem. And he did right in the syght of the LORDE, as his father Amasias had done, and soughte God as longe as Zacharias lyued, which taughte in the visyons of God: and as longe as he sought the LORDE, God made him to prospere.

For he wente forth, and foughte agaynst the Philistynes, and brake downe y walles of Gath, and the walles of Iabne, and the walles of Aszdod, and buylded cities aboute Aszdod,

⁊ amonge the Philistynes. For God helped him agaynst the Philistines, against the Arabians, agaynst them of Gur Baal, ⁊ agaynst the Meunites. And y Ammonites gaue Osias presentes, ⁊ his name came in to Egipte: for he was excedding stronge. And Osias buylded towres at Ierusalem vpon the cornerporte, and on the valley gate, and on other corners, and made them stronge. He buylded castels also in the wyldernes, and dygged many welles: for he had many catell, both in the medewes and in the playnes, huszbandmen also and wynegardeners on the mountaynes and on Carmel: for he delyted in huszbandrye.

And Osias had an hoost of men of warre goynge forth to the battaill, which were nōbred vnder the hande of Ieiel the scribe ⁊ of Maesa the offycer, vnder the hāde of Hanania of the kynges rulers. And the nombre of the chefe fathers amonge the stronge mē of warre, was two thousande and syxe hundreth. And vnder the hande of the hoost thre hundreth thousande, and seuen thousande and fyue hundreth mete for the battayll, in the strength of an armye to helpe the kinge agaynst the enemies. And Osias prepared for all the hoost, shyldes, speares, helmettes, brestplates, bowes and slyngstones. And at Ierusalē he made ordinaunce cōingly, to be vpon the towres and in the pynnacles, to shute arowes and greate stones. And the fame of him came farre abroad, because he was specially helped, tyll he became mightie.

And whan his power was greate, his hert arose to his awne destruccion: for he trespassed agaynst the LORDE his God, and wente in to the temple of the LORDE, to burne incense vpon the altare of incense. But Asarias the prest wente after him, and foure score prestes with him, valeaunt men, and withstode kynge Osias, and saide vnto him: \*It belongeth not vnto thy offyce (Osias) to burne incense vnto the LORDE, but vnto the prestes belongeth it, euen vnto the children of Aaron, which are halowed to burne incense. Go forth out of the Sanctuary: for thou offendest, and it shall be no worshippe vnto the before God the LORDE.

And Osias was wroth, and had a censoure in his hande. And whyle he murmured with the prestes, the leprosy spronge out of his foreheade in the presence of the prestes in

<sup>a</sup> 4 Re. 15. a.

<sup>\*</sup> Nu. 18. a.

<sup>b</sup> Nu. 12. b.



the house of the LORDE before the altare of incense. And Asarias the chefe prest turned his heade towarde him, and so dyd all the prestes, and beholde, he was leper in his foreheade. And they put him out from thence. Yee he made haist himselfe to go forth, for his plage came of the LORDE. Thus became Osias ⁊ kynge a leper vnto his death, and dwelt full of leprosy in a fre house: for he was put out of the house of the LORDE. But Ioram his sonne had the ouersight of the kynges house, and iudged the people in the londe.

What more there is to saie of Osias (both first and last) Esay the sonne of Amos hath wrytten it. And Osias fell on slepe with his fathers, and they buryed him with his fathers in the pece of grounde beside ⁊ kynges sepulchres: for they sayde: He is leporous. And Iotham his sonne was kynge in his steade.

The xxviii. Chapter.

**I**OTHAM was fyue and twentye yeare olde whan he was made kynge, and reigned sixtene yeare at Ierusalem. His mothers name was Ierusa the daughter of Sadoc: ⁊ he dyd righte in the sighte of the LORDE as did Osias his father: sauynge ⁊ he wente not in to the temple of the LORDE, and the people yet marred them selues. He buylded the hye porte of the house of ⁊ LORDE, and on the wall of Ophel buylded he moch, and buylded the cities vpon the mountaynes of Iuda, and in the woddes buylded he castels and towres.

**A**ND he fought with the kinge of the children of Ammon, and ouercame them, so that the childrē of Ammon gaue him ⁊ same yeare an hundreth talentes of siluer, ten thousande quarters of wheate, and ten thousande of barleye. So moch dyd the children of Ammon geue him also in ⁊ seconde ⁊ thirde yeare. Thus became Iotham mightye, for he gyded his wayes before the LORDE his God.

What more there is to saye of Iotham, ⁊ all his warres, and his waies, beholde, it is wrytten in ⁊ boke of the kinges of Israel ⁊ Iuda. Fyue and twentye yeare olde was he whan he was made kynge, ⁊ reigned sixtene yeare at Ierusalem. And Iothā fell on slepe with his fathers, ⁊ they buryed him in the cite of Dauid, and Achas his sonne was kynge in his steade.

The xxviii. Chapter.

**A**CHAS was twentye yeare olde whan he was made kynge, and reigned sixtene yeare at Ierusalem, and dyd not that which was righte in the sighte of the LORDE, as did Dauid his father, but walked in the wayes of the kinges of Israel, and made molten ymages vnto Baalim, and brent incense in the valley of the children of Hennon, and brēt his awne sonnes in ⁊ fire, after the abhominacions of the Heithen, whō the LORDE expelled before the childrē of Israel. And he dyd sacrifice and brent incense vpon the hye places and vpon the hilles, and amonge all grene trees.

Therefore dyd the LORDE his God deluyur him in to the hande of the kynge of Syria, so that they smote him, and caryed awaye a greate multitude of his men presoners, and broughte them to Damascos. He was geuen also vnder the hande of the kynge of Israel, so ⁊ he dyd a greate slaughter vpon him. For Pecah the sonne of Romelia smote in Iuda an hundreth ⁊ twentye thousande in one daye (which all were valeaunt men) euē because they had forsaken ⁊ LORDE God of their fathers. And Sichri a mightie mā of Ephraim slewe Maeseia ⁊ kinges sonne, ⁊ Asrikam the prynce of the house, ⁊ Elkana the nexte vnto the kynge. And the children of Israel caried of their brethren presoners two hundreth thousande, women, sonnes and daughters, and toke a greate spoyle from them, and broughte the spoyle vnto Samaria.

**B**UT euē there was there a prophet of ⁊ LORDE, whose name was Obed, which wete out to mete ⁊ hoost that came to Samaria, and sayde vnto them: Beholde, because the LORDE God of youre fathers is wroth at Iuda, therefore hath he geuen them ouer in to youre handes: but ye haue slayne them so abhominably, that it is come vnto heauē. Now thinke ye to subdue the children of Iuda and Ierusalem, to be bondmen and bondmaydens vnto you. Is not this a trespace then with you agaynst the LORDE youre God? Herken now vnto me, and sende ⁊ presoners hence agayne, whom ye haue caried awaye from youre brethren: for the wrath of ⁊ LORDE is fearece ouer you.

Then gat vp certayne of the chefe of the children of Ephraim, Asarias the sonne of

<sup>a</sup> 4 Re. 15. f.

<sup>b</sup> 4 Re. 16. a.

<sup>c</sup> Deut. 18. b. 4 Re. 21. a.



Iohanan, Barachias the sonne of Mesillemoth, Ezechias the sonne of Sallum, & Amasa ſonne of Hadlai, agaynst them ſe came from ſ battayll, & ſayde vnto them: Ye ſhal not brynge the preſoners in hither, for youre mynde is but to make vs trespae before the LORDE, to make oure synnes and offences the greater: for the trespae is to moch all-ready, & the wrath is fearece ouer Iſrael. So the hoost lefte the preſoners & the ſpoyle before ſ rulers and before the whole cōgregation.

**C** Then stode vp the men (which now were rehearced by name) and toke the preſoners, and as many as were naked amonge them, clothed they with ſ ſpoyles, & deckte them, and put shues vpon their fete, and gaue the to eate and drynke, and anoynted them, and caried them vpon asses (as many as were feble) and broughte them to Iericho to ſ Palme cite vnto their brethren, and came agayne to Samaria. \* At the same tyme sent kynge Achas vnto the kynges of Assur, ſ they shulde helpe him. And the Edomites came agayne, and snote Iuda, and caried some awaye captiue. The Philistynes also fell in to the cities in the playne, & towarde ſ south parte of Iuda, & wanne Beth Semes, Aialon, Gederoth, and Socho with the vyllages therof, Timna with the vyllages therof, & Gimso with the vyllages therof, and dwelt therein. For ſ LORDE subdued Iuda for Achas sake ſ kynge of Iuda, because he made Iuda naked, and rebelled agaynst the LORDE. And Teglatpilnesser the kynge of Assur came agaynst him, and beseged him, & he was not mightie ynough for him.

**D** For Achas spoyled the house of the LORDE, and the kynges house, and of the rulers, to geue vnto ſ kynge of Assur, but it helped him not. Morouer kinge Achas trespassed yet more against the LORDE euen in his trouble, and dyd sacrifice vnto the goddesses of them of Damascon, which had smitten him, & ſayde: The goddesses of the kynges of Syria helpe them, therefore wil I offe vnto them, that they maye helpe me also, where as the same yet were a fall vnto him and to all Iſrael.

And Achas gathered the vessels of ſ house of God together, and brake the vessels in ſ house of God, & † shut the dores of the house of ſ LORDE, and made him altares in all

corners at Ierusalem, and euery where in the cyties of Iuda made he hie places to burne incense vnto other goddesses, and prouoked ſ LORDE God of his fathers vnto wrath.

What more there is to saye of him and of all his wayes (both first and last) beholde, it is wrytten in the boke of the kynges of Iuda and Iſrael. And Achas fell on slepe with his fathers, and they buried him in ſ cite of Ierusalem: for they brought him not amonge the sepulchres of the kynges of Iſrael. And Ezechias his sonne was kynge in his steade.

### The xxij. Chapter.

**E**ZECHIAS\* was syue & twentye yeare **A** olde when he was made kynge, & reigned nyne & twentye yeares at Ierusalem. His mothers name was Abia ſ daughter of Zachary. And he dyd that which was right in the sight of the LORDE, as did his father David. † He opened the dores of ſ house of the LORDE in the first moneth of ſ first yeare of his raigne, & made them stronge, & brought in the prestes and Leuites, and gathered them together vnto the East streate and ſayde vnto them: Herken vnto me ye Leuites, sanctifye youre selues now, that ye maye halowe the house of the LORDE God of youre fathers, and put fylthines out of the Sanctuary: for oure fathers haue trespassed, and done ſ which was euell in the sighte of the LORDE oure God, and haue forsaken him. For they turned their faces from the habitaciō of ſ LORDE oure God, & turned their backes on it, and shut the dores of the Porche, and put out the lampes, and brent no incense, & offred no burnt sacrifices in the Sanctuary vnto the God of Iſrael.

**B** Therefore is the wrath of the LORDE come ouer Iuda and Ierusalem, and he hath geuen them ouer to be scatred abrode, desolate and to be hyssed at, as ye se with youre eies. For beholde, euen for the same cause fell oure fathers thorow the swerde, oure sonnes daughters and wyues were caryed awaye captiue. Now am I mynded to make a couenant with the LORDE God of Iſrael, ſ he maye turne awaie from vs his wrath & indignacion. Now my sonnes, be not ye negligent: ſ for the LORDE hath chosen you to stōde before him, and to be his mynisters and to burne incense vnto him.

\* 4 Re. 16. b.

† 2 Pa. 19. a.

\* 4 Re. 18. a.

† 2 Pa. 28. d.

§ Num. 18. a.

Then rose the Leuites : Mahath the sonne of Amasai, and Ioel the sonne of Asaria of the children of the Kahathites. Of the children of Merari : Cis the sonne of Abdi, ⁊ Asaria the sonne of Iehalelel. Of the children of the Gersonites : Ioah the sonne of Simma, and Eden the sonne of Ioah. And of the childrē of Elizaphan : Simri ⁊ Ieiel. And of the childrē of Assaph : Sachary and Mathania. And of the children of Heman : Iehiel and Simeï. And of the children of Iedithun : Semaia and Vsiel.

And they gathered their brethren together, and were sanctified, and wente in according to the kynges commaundement at the worde of the LORDE, to cense the house of ȝ LORDE. And the prestes entred within in the house of the LORDE to purifye, and put out all the vclennes that was founde in the tēple of the LORDE, in the courte of the LORDES house : and the prestes toke it vp, and caryed it out in to the broke Cedron. The fyrst daye of the fyrst moneth beganne they to sanctifye them selues, and on the eight daye of the moneth wente they in to the porche of the LORDE, and halowed the house of ȝ LORDE eight dayes, and fynished it on the sixteenth daye of the fyrst moneth.

And they wēte in to the kyngye Ezechias, and sayde : We haue censed all the house of the LORDE, the altare of burntofferynges, and all his vessels, the table of the shewbred and all the apparell therof : and all the ornamente that kyngye Achas cast away whā he was kyngye, what tyme as he transgressed, those haue we prepared and halowed. Beholde, they are before the altare of the LORDE.

Thē the kyngye Ezechias gat him vp early, and gathered together the Elders of the cite, and wēte vp vnto the house of the LORDE, and they broughte seuē bullockes, seuē rammes, seuē lambes, and seuē he goates to be the synofferynge, for the Sanctuary, ⁊ for Iuda. And he spake vnto the prestes the children of Aaron, that they shulde offre vpon the altare of the LORDE.

So they slewe the bullockes, and the prestes toke the bloude, and sprenkled it vpon ȝ altare : and slewe the rammes, and sprenkled the bloude vpon the altare : and slewe the lābes, and sprenkled the bloude vpon the altare. And the goates to ȝ synofferynge brought they before the kyngye and the con-

gregaciō, and layed their handes vpon them : and the prestes slewe them, and sprenkled their bloude vpon the altare to make attonemēt for all Israel : for the kyngye commaunded to offre burntacrificyes and sinofferynges for all Israel.

And he set the Leuites in the house of the LORDE with Cymbales, Psalteries and harpes, \*as Dauid had commaunded, and Gad the kynges Seer, and the prophet Nathan, for it was the commaundement of the LORDE by his prophetes. And the Leuites stode with the muscicall instrumentes of Dauid, ⁊ the prestes with the trompettes. And Ezechias commaunded them to offre burntacrificyes vpon the altare. And aboute the tyme that the burntacrificye begāne to be offred the songe of the LORDE beganne also, and ȝ trompettes, and dyuerse instrumentes of Dauid the kyngye of Israel and all the congregacion gaue praise ⁊ thanks : and the songe of the Musicians, and ȝ blowyngye of the trompetters, endured all tyll the burntofferynge was fynished.

Now whan the burntofferynge was perfourmed, the kyngye and all they that were with him, bowed them selues, and gaue praise and thanks. And Ezechias the kyngye with the rulers commaunded the Leuites to prayse the LORDE with the songes of Dauid and Asaph the Seer. And they gaue prayse tyll they were ioyfull, and they bowed them selues, and worshipped.

And Ezechias answered and saide : Now haue ye fylled youre hādes vnto the LORDE steppe forth, and bryngye hither ȝ sacrificyes and thankofferynges vnto the house of the LORDE. And the congregacion broughte sacrificyes and thankofferynges, and euery mā of a fre wyllinge hert brought burntofferynges. And the nombre of the burntofferynges that the congregacion broughte, was thre score bullockes and ten, an hundreth rāmes, and two hundreth lambes, and all these for the burntofferynge vnto the LORDE, and they sanctified sixe hundreth bullockes, and thre thousande shepe.

But the prestes were to fewe, and coule not pluck of the skynnes of all the burnt-offerynges, therefore toke they their brethren the Leuites, tyll the worke was fynished, and tyll the prestes were halowed (for the Leuites

\* 1 Par. 26. a.

are easier to be halowed then the prestes) and many of the burnt offerynges were with the fat of the thankofferynges and drynkofferynges to the burnt sacrifices. Thus was the ministration of the house of the LORDE prepared. And Ezechias reioysed with all the people, that they were prepared with God: for it was done righte haistely.

The xii. Chapter.

**A**ND Ezechias sent in to all Israel and Iuda, and wrote letters vnto Ephraim and Manasses, that they shulde come to the house of the LORDE at Ierusalem, to kepe easter vnto the LORDE God of Israel. And the kynge helde a counsell with his rulers, and all the cōgregation at Ierusalem, \*to kepe Passeouer in the seconde moneth: for at that tyme they coulde not kepe it, because the prestes were not sanctified yough, and the people were not yet come together vnto Ierusalem. And it pleased the kynge well and all the cōgregation. And they appointed it to be proclaimed thorow out all Israel from Berseba vnto Dan, that they shulde come to kepe Passeouer vnto the LORDE God of Israel: for they were not many to kepe it as it is wrytten.

And the postes wente with the letters from the hande of the kynge and of his rulers thorow out all Israell and Iuda, at y kynges commaundement, and sayde: Ye children of Israel, turne you vnto the LORDE God of Abraham, Isaac and Iacob, and he shal turne to y escaped, which are lefte ouer amonge you from the hande of the kynge of Assur: and be not ye as youre fathers and brethren, which rebelled agaynst the LORDE God of their fathers, and he gane thē ouer in to desolacion as ye se youre selues. Be not ye hardnecked now as were youre fathers, but offre youre hāde vnto the LORDE, and come to his sanctuary, which he hath sanctified for euer, and serue the LORDE youre God, & so shal the indignacion of his wrath turne away from you. For yf ye turne vnto the LORDE, then shal youre brethren and children haue mercy in the sighte of them which holde them in captiuyte, that they maye come agayne in to this londe: †for the LORDE youre God is gracious and mercifull, and shal not turne away his face from you, yf ye conuerte vnto him.

\* Num. 9. b.

† Exod. 34. c.

And the postes wente from one cite to another in the londe of Ephraim and Manasses, and vnto Zabulon. But they mocked them and laughed them to scorne. Yet were there some of Asser and Manasses, and of Zabulon, that submytted them selues, and came to Ierusalem. And the hande of God came in to Iuda, so that he gaue thē one hert to do after the commaundement of the kynge and the rulers at the worde of the LORDE. And there came together vnto Ierusalē a greate people, to kepe the feast of vnleuened bred in the seconde moneth, a very greate congregation.

And they gat them vp, and put downe y †altars that were at Ierusalem, and all the incense put they awaye, and cast it in to the broke Cedron, and slewe the Passeouer on the fourteenth daye of the secōde moneth. And y prestes and Leuites were ashamed, and halowed them selues, and broughte the burntofferynges to the house of the LORDE, and stode in their ordinance, as it was acordinge, after the lawe off Moses the man of God. And the prestes sprenkled the bloude from the hande of the Leuites: for there were many in the cōgregation which were not sanctified, therefore dyd the Leuites kyll Passeouer for them which were not censed, that they mighte be sanctified vnto the LORDE.

There were many people also of Ephraim, Manasses, Isachar and Zabulon, which were not cleane, but ate the Easter lambe not as it is wrytten: for Ezechias prayed for them, and sayde: The LORDE, which is gracious, shalbe mercifull vnto all them that prepare their hertes vnto God, to seke the LORDE God of their fathers, though they be not censed after the holy purification. And the LORDE herde Ezechias, and healed the people. Thus the children of Israel that were founde at Ierusalē, helde y feast of vnleuened bred seuen dayes with greate ioye. And the Leuites and prestes praysed the LORDE euery daye with the loude instrumentes of the LORDE. And Ezechias spake hertely vnto all y Leuites, which had good vnderstandinge in the LORDE, and they ate the feast seuen dayes, and offred thākofferynges, and gaue thanks vnto y LORDE God of their fathers.

And all the congregation deuysed to kepe

‡ 2 Pa. 27. d.



the feast yet other seuē dayes, and so they helde it those seuē dayes also with ioye: for Ezechias the kinge of Iuda gaue an Heueofferynge for the cōgregacion, euen a thousande bullockes, and seuē thousande shepe. But the rulers gaue an Heueofferynge for ꝑ congregacion, euen a thousande bullockes, and ten thousande shepe. And many of the prestes sanctified them selues.

And the whole congregacion of Iuda reioysed, the prestes and Leuites, and all the congregacion that came out of Israel, and the straungers that were come out of the londe of Israel, and they that dwelt in Iuda, and greate ioye was there at Ierusalem: for sence the tyme of Salomon the sonne of Dauid the kyng of Israel, was there no soch (ioye) at Ierusalē. And the prestes and Leuites stode vp and blessed the people, and their voyce was herde, and their prayer came in to his holy habitacion in heauen.

The xxi. Chapter.

**A**ND whan all this was fynished, all the Israelites that were founde in ꝑ cities of Iuda, wente out, and brake the pilers, and hewed downe the groues, and brake downe the hye places and altares out of all Iuda, Ben Iamin, Ephraim and Manasses, tyll they had destroyed thē. And all the children of Israel wente agayne euery one to his possession vnto their cities.

But Ezechias set the prestes and Leuites in their ordinaunces, euery one after his office, both the prestes and Leuites, for the burnt-sacrifices and thankofferynges, to mynister, to geue thanks and prayse in the gates of the hoost of the LORDE. And the kyng gaue his porcion of his substaunce for the burnt-offerynges in the mornynge and euenynge, and for the burnt-offerynges of the Sabbath, and of the newmone and of the feastes, as it is wrytten in the lawe of the LORDE.

**B** And he spake vnto ꝑ people which dwelt at Ierusalem, that they shulde geue porciōs vnto the prestes and Leuites, ꝑ they mighte the more stedfastly endure in the lawe of the LORDE. And whā ꝑ worde came forth, the childrē of Israel gaue many fyrst frutes of corne, wyne, oyle, hony, and all maner increace of the felde, and broughte in moch of all maner tithes. And the children of Israel and Iuda which dwelt in the cities of Iuda,

broughte the tithes also of oxen and shepe, and the tithes of soch thinges as were sanctified, which they had halowed vnto the LORDE their God, and made here an heape, and there an heape. In the thirde moneth begāne they to laye vpon heapes, and in the seuenth moneth dyd they fynishe it.

And whā Ezechias with the rulers wente in, and sawe the heapes, they prayed the LORDE, and his people of Israel. And Ezechias axed the prestes and Leuites concernynge the heapes. And Asaria the prest the chefe in the house of Sadoc, sayde vnto him: Sence the tyme that they beganne to brynge the Heueofferynges in to ꝑ house of the LORDE, we haue eaten, and are satisfied, and yet is there lefte ouer: for the LORDE hath blessed his people, therefore is this heape lefte ouer. Then commaunded the kyng, that they shulde prepare chestes in the house of the LORDE. And they prepared them, and put in the Heueofferynges, and tithes and that which was halowed, faithfully.

And the ouersight of the same had Chania the Leuite, and Simei his brother the seconde, and Iehiel, Asasia, Naglath, Asahel, Ierimoth, Iosabad, Eliel, Iesmachia, Mahath and Benaia, ordeyned of the hande off Chania and Simei his brother, accordinge to the commaundement of kyng Ezechias. But Asaria was prynce in the house of God. And Core ꝑ sonne of Iemna the Leuite the porter of the Eastgate was ouer the frewyllinge giftes of God (which were geuen for Heueofferynges vnto the LORDE) and ouer the Most holy. And vnder his hande were, Eden, Miniamin, Iesua, Semaia, Amaria, and Sachania in the cities of the prestes vpon credence, that they shulde geue vnto their brethrē accordinge to their courses, to the leest as to the greatest.

**D** And vnto them that were counted for men childrē from thre yere olde and aboue, amonge all thē that wēt in to the house of the LORDE, euery one vpō his daye to their office in their attendaunces after their courses. And they that were rekened for prestes in the house of their fathers, and the Leuites from twentye yere and aboue, in their attendaunces after their courses. And they that were rekened amonge their children, wyues, sonnes and doughters amōge the whole congregacion: for that which was halowed, sanctified they vpon credence. There were men also named by



name amonge Aarons children the prestes vpon the felde of the suburbes in all ſ cities, that they shulde geue porcions vnto all the men children amonge the prestes, and to all them that were nombred amonge the Levites.

Thus dyd Ezechias in all Iuda, and dyd that which was good, righte and true in the sighte of the LORDE his God. And in all the busynes that he toke in hāde concernynge the seruyce of the house of God, accordinge to the lawe and commaundement, to seke his God, that dyd he with all his hert, and therfore prospered he well.

### The xxxij. Chapter.

**A**FTER these actes and faithfulness came Sennacherib<sup>a</sup> the kynge of Assur, and wente in to Iuda, and pitched before the strōge cities, and thoughte to plucke them vnto him. And whan Ezechias sawe that Sennacherib came, and that his face stode to fighte agaynst Ierusalem, he deuysed with his rulers and mightie men, to couer the waters of the welles that were without the cite, and they helped him: and there gathered together a greate people, and couered all ſ welles and water brokes in the myddes of the londe, and sayde: Lest the kynges of Assur fynde moch water whā they come. And he toke a corage vnto him, and buylded all the walles where they were in decaye, and made towres theron, and buylded yet another wall without, and strenghted Millo in the cite of Daud. And made moch ordinaunce and shyldes, and set captaynes of warre ouer the people.

**B** And gathered them vnto him vpon the brode strete by the gate of the cite, and spake hertely vnto them, and sayde: Be stronge and bolde, feare not, and be not afraied for the kynge of Assur, ner all ſ multitude that is with him: for there is one greater with vs then with him. With him is a <sup>a</sup> fleshly arme, but with vs is the LORDE oure God, to helpe vs and to fighte for vs. And ſ people trusted vnto the wordes of Ezechias kynge of Iuda.

<sup>a</sup> Afterwarde sent Sennacherib the kynge of Assur his seruantes vnto Ierusalem (for he laye before Lachis, & all his hoost with him) to Ezechias ſ kynge of Iuda, & to all Iuda that was at Ierusalē, sayenge: Thus sayeth Sennacherib ſ kynge of Assur: Wherin put

ye youre trust ye that dwell in the beseged Ierusalem? Ezechias disceaueh you, that he maye delyuer you vnto death, hōger, and thyrst, and sayeth: The LORDE oure God shal delyuer vs from the hande of the kynge of Assur. Is it not Ezechias, that hath put awaye his hye places and altares, and sayde vnto Iuda and Ierusalem: Before one altare shal ye worshippe, and burne incense theron?

Knowe ye not what I and my fathers haue done to all ſ people in the londes? Haue the goddes of the Heythen in the londes bene able to delyuer their countrees from my hande? What is he amonge all the goddes of these Heythen (whom my father damned) that was able to delyuer his people from my hande? ſ youre God shulde be able to delyuer from my hande. Therefore let not Ezechias now disceaue you, and let him not persuaue you eny soch thinge, and beleue him not. For yf no god of all the Heythē and kyngdomes might delyuer his people from my hande and from the hande of my progenitours, then shal not youre goddes be able to delyuer you from my hande.

His seruantes also spake yet more agaynst the LORDE God, and agaynst his seruaut Ezechias. And he wrote a letter to blaspheme the LORDE God of Israel, and spake of him, and sayde: Like as the goddes of the Heythen in their londes haue not bene able to delyuer their people from my hande, euen so shal not the God of Ezechias delyuer his people from my hande.

And they cryed with loude voyce in the Iewish langage vnto the people of Ierusalem that were vpon the wall, to make them fearfull and to be fayntharted, that they might wynde the cite. And they spake agaynst the God off Ierusalem, euen as agaynst the goddes off the nacions vpon earth, which were but the workes of mens hondes.

But contrary wyse the kynge Ezechias and the prophet Esay the sounne of Amos prayed, and cryed vnto heauē. And the LORDE sent an angell, which destroyed all the mightie men of the hoost, and the prynces and rulers in ſ tentes of the kynge of Assur, so that he departed agayne with shame in to his owne londe. + And whan he wente in to his gods house, they ſ came of his owne body, slewe him there with the swerde. Thus the LORDE helped Ezechias and them at Ierusalem, out

<sup>a</sup> 4 Re. 18. c.      \* Iere. 17. b

<sup>a</sup> 4 Re. 18. c.      † 4 Re. 19. b.

of the hāde of Sennacherib ꝑ kyng of Assur, and of all other, and mayntayned thē frō all on euery syde, so ꝑ many brougte presentes vnto the LORDE to Ierusalem, and Iewels vnto Ezechias the kyng of Iuda. And afterwarde was he exalted in the sighte of all Heythen.

¶ At ꝑ same tyme was Ezechias deedsicke, and he prayed vnto the LORDE, <sup>a</sup> which made him promes, and gaue him a wonder-token. But Ezechias recōpensēd not acordinge as was geuen vnto him, for his hert was lifted vp: therfore came the wrath vpon him, and vpon Iuda and Ierusalem. Neuertheles Ezechias humbled him selfe because his hert had bene exalted, with them at Ierusalem: therfore came not the wrath of the LORDE vpon them, whyle Ezechias lyued.

And Ezechias had very greate riches and worshippe, and made him treasures of syluer, golde, precious stones, spyces, shyldes, and all maner costly vessell, and corne houses for the increace of corne, wyne and oyle, and stalles for all maner catell, and foldes for the shepe, and buylded him cities, and had many catell of shepe and oxen: for God gaue him very much good.

¶ It is the same Ezechias that couered the hie water condyte in Gihon, and conveyed it vnder on the west syde of ꝑ cite of Dauid: for Ezechias prospered in all his workes. But whan the interpreters the chefe of Babilon were sent vnto him, to axe question at him (concernynge the wondertokē that had happened in the londe) God lefte him <sup>\*</sup> to be tempted, that it might be knowne what soeuer was in his hert.

What more there is to saye of Ezechias, and of his mercifulnes, beholde, it is wryttē in the vision of the prophet Esay the sonne of Amos, and in the boke of the kynges of Iuda and Israel. And Ezechias fell on slepe with his fathers, and they buried him ouer the sepulchres of the children of Dauid, and all Iuda and they of Ierusalē dyd him worshippe in his death: and Manasses his sonne was kyng in his steade.

#### The xxxij. Chapter.

¶ MANASSES was twelue yeare olde whā he was made kyng, <sup>b</sup> and reigned fyue and fyfte yeare at Ierusalem, and dyd

that which was euell in the sighte of the LORDE (euē after the abominacions of the Heythen, whom the LORDE expelled before the children of Israel) and turned backe, and buylded the hie places, († which his father Ezechias had broken downe) and set vp altares vnto Baalim, and made groues, and worshipped all the hoost of heauen, and serued them. He buylded altares also in ꝑ LORDES house, wherof the LORDE had sayde: † At Ierusalem shal my name be for euer. And vnto all the hoost of heauen buylded he altares in both the courtes of ꝑ house of the LORDE. And in the valley of the sonne of Hennon caused he his awne sonnes to go thorow the fyre, and chosed dayes, & regarded byrdescreynge, and witches, and founded soythsayers and expounders of tokens, and dyd moch that was euell in the sighte of the LORDE to prouoke him vnto wrath.

Carued ymages also and Idols (which he caused to make) set he vp in Gods house, wherof the LORDE saide vnto Dauid and to Salomon his sonne: In this house at Ierusalem which I haue chosen out of all the trybes of Israel, wyl I set my name for euer and wyl nomore let the fote of Israel remoue frō the londe that I appoynted for their fathers, so farre as they obserue to do all ꝑ I haue commaunded them, in all the lawe, statutes and ordinaunces by Moses. But Manasses discaued Iuda and them of Ierusalē, so that they dyd worse then the Heythen, whom the LORDE destroyed before the children of Israel. And the LORDE spake vnto Manasses and his people, and they regarded it not.

¶ Therefore dyd the LORDE cause the rulers of the hoost of the kyng of Assur to come vpō thē, which toke Manasses presoner with bōdes, and bounde him with cheynes, & brougte him vnto Babilon. § And whan he was in trouble, he made intercession before the LORDE his God, and humbled him selfe greatly before the God of his fathers, and prayed and besoughte him. Then herde he his prayer, and brougte him agayne to Ierusalem to his kyngdome. And Manasses knewe that the LORDE is God.

Afterwarde buylded he ꝑ vttemost wall of the cite of Dauid, on the west syde of Gihon by the broke, and at the inтраunce of the

<sup>a</sup> 4 Re. 20. a. Esa. 23. a.

<sup>\*</sup> Deut. 8. a.

<sup>b</sup> 4 Re. 21. a.

† 4 Re. 18. a.

‡ 2 Par. 7. c.

§ Deut. 30. a.

Fyshgate, and rounde aboute \*Ophel, and made it very hye. And layed captaynes in  $\text{y}$  ströge cities of Iuda,  $\text{a}$  put away  $\text{y}$  straunge goddes  $\text{a}$  Idols out of  $\text{y}$  house of  $\text{y}$  LORDE, and all the altares which he had buylded vpo the mount of the house of the LORDE, and in Ierusalem, and cast them out of the cite, and buylded the altare of the LORDE, and offred slaynofferynges and thankofferynges theron, and commaunded Iuda, that they shulde serue the LORDE God of Israel. Neuertheles though the people offred vnto the LORDE their God, yet offred they vpon the hye places.

**D** What more there is to saye of Manasses and of his prayer to his God, and the wordes of the Seers that spake vnto him in the name of the LORDE God of Israel, beholde, they are amonge the actes of the kynges of Israel. And his prayer and intercession, and all his synne and offence,  $\text{a}$  the rowmes wherein he buylded the hye places  $\text{a}$  groues and founded ydols, afore he hūbled himselfe, beholde, they are wrytten amonge the actes of the Seers. And Manasses fell on slepe with his fathers, and they buried him in his house, and Amon his sonne was kyng in his steade.

Two and twētye yeare olde was Amon whā he was made kyng, and reigned two yeare at Ierusalē, and dyd euell in the sighte of the LORDE, as Manasses his father had done. And Amon offred vnto all the Idols that his father Manasses had made and serued thē. Yet dyd not he humble himselfe before the LORDE, as Manasse his father had submitted himselfe: but Amon trespased euer more and more. And his seruantes cōspyrred agaynst him, and slewe him in his house. Then smote the people in the londe all them that had conspyred agaynst kyng Amon. And the people in the londe made Iosias his sonne kyng in his steade.

#### The xxxiiij. Chapter.

**I****O****S****I****A****S** was eight yeare olde whan he was made kyng,  $\text{a}$  reigned one and thirte yeare at Ierusalem, and dyd that which was righte in the sighte of the LORDE, and walked in the wayes of Dauid his father, and turned not asyde, nether to the righte hande ner to the lefte. For in the eight yeare of his reigne whā he was yet but a childe, he beganne to

seke the God of his father Dauid: and in the twolueth yeare begāne he to cense Iuda and Ierusalē from the hye places and groues, and carued Idols, and molten ymages: and caused the altares of Baalim to be broken downe before him, and the ymages that were theron, hewed he downe. And  $\text{y}$  groues and carued Idols and moltē ymages brake he in peces, and made them to dust, and scatred it vpon the graues of them that had offred vnto them. And the bones of the prestes brent he vpo the altares, and so clēsed he Iuda  $\text{a}$  Ierusalē,  $\text{a}$  in  $\text{y}$  cities of Manasses, Ephraim, Simeon, and vnto Nephtali in their wyldernesses on euery syde. And whā he had broken downe the altares and groues, and smytten the Idols in peces, and hewed downe all the ymages in all the londe of Israel, he came agayne to Ierusalem.

In the eightēth yeare of his reigne  $\text{b}$  whā he **33** had censed the londe and the house, he sent Saphan the sonne of Asalia and Maeseia the Shreue of the cite, and Ioath the sonne of Ioahas the Chauceler, to repayre the house of the LORDE his God. And they came to Helchias  $\text{y}$  hye prest, and there was delyuered vnto them the money that was broughte vnto the house of God, which the Leuites (that kepthe the threshouldes) had gathered, of Manasses, Ephraim, and of all the residue in Israel, and of all Iuda  $\text{a}$  Ben Iamin, and of them that dwelt at Ierusalē, and they delyuered it vnto the hādes of the worke men in the house of the LORDE, and gaue it vnto those that wrought in the house of the LORDE, where it was in decaye,  $\text{y}$  they shulde repayre it. And the same gaue it forth vnto the carpenters and buylders, to bye fre stone and hewen tymber for the balkes in the houses, which the kynges had destroyed. And the men laboured faithfully in the worke.

And ouer them were ordeyned, Iahath **C** and Obadia the Leuites of the children of Merari: Zachary and Mesullam of the children of the Kahathites, to further the worke, and they were all Leuites that coulede playe vpon instruments. But ouer them that bare burtheus and furthured all maner of worke in all the offices, there were scribes, officers and dore keepers of the Leuites. And whā they toke out the money that was broughte vnto  $\text{y}$  house of the LORDE, Helchias the prest founde

\* 2 Esd. 3. c.

$\text{a}$  4 Re. 22. a.  $\text{b}$  4 Re. 22. a.



the boke of the lawe of the LORDE geuen by Moses. And Helchias answered, and saide vnto Saphan the Scribe: \*I haue founde the boke of the lawe in y<sup>e</sup> house of y<sup>e</sup> LORDE. And Helchias delyuered the boke vnto Saphan. And Saphan bare it vnto the kynge, and broughte y<sup>e</sup> kynge worde agayne, and sayde: All that was geuen vnder the handes of thy seruantes, that make they: and y<sup>e</sup> money that was founde in y<sup>e</sup> house of the LORDE, haue they gathered together, and delyuered it vnto y<sup>e</sup> officers, and to the workmen. And Saphan the Scribe tolde the kynge, and sayde: Helchias the prest hath delyuered me a boke.

And Saphan red therein before the kynge. And whan the kynge herde the wordes of the lawe, he rente his clothes. And the kynge commaunded Helchias and Ahicam the sonne of Saphan, and Abdon the sonne of Micha, and Saphan the Scribe, and Asaia the kynges seruaut, and sayde: Go youre waye, axe counsell at the LORDE for me and for the remnaunt in Israel, and for Iuda, concernynge these wordes of the boke that is founde. For greate is the indignacion of the LORDE that is gone forth ouer vs, because oure fathers haue not kepte the worde of the LORDE, to do acordinge as it is wrytten in this boke. Then wete Helchias (with the other that were sent from the kynge) vnto the prophetisse Hulda the wife of Sallum the Sonne of Thecoath the sonne of Hasra the keper of the clothes, which dwelt at Ierusalem in the secōde parte, and they spake this vnto her.

And she sayde vnto them: Thus sayeth the LORDE God of Israel: Tell the man y<sup>e</sup> sent you vnto me: Thus sayeth y<sup>e</sup> LORDE: Beholde, I wil brynge plagēs vpō this place and the inhabitors therof, euē all the curses which are wrytten in the boke, that was red before the kynge of Iuda: because they haue forsakē me, and brēt incēse vnto other goddes, to prouoke me with all the workes of their handes. And my indignacion shal go forth vpon this cite, and shal not be quenched.

And after this maner shal ye saye vnto the kynge of Iuda, that sent you to axe counsell at the LORDE: Thus sayeth y<sup>e</sup> LORDE God of Israel concernynge the wordes that thou hast herde: Because thine hert is moued, and because thou hast humbled thy selfe in the sighte of God, whan thou herdest his

wordes agaynst this place and the inhabitors therof, and hast submytted thy selfe before me, and rent thy clothes, and wepte before me, therefore haue I herde the, sayeth y<sup>e</sup> LORDE. Beholde, I wil gather the vnto thy fathers, and thou shalt be layed in thy graue with peace, so y<sup>e</sup> thine eyes shal not se all the euell that I wyl brynge ouer this place, and the indwellers therof. And they broughte the kynge worde agayne.

Then sent y<sup>e</sup> kynge, and caused all the Elders in Iuda and Ierusalem to come together. And the kynge wente vp in to the house of the LORDE, and all the men of Iuda and inhabitors of Ierusalē, the prestes, the Leuites, and all the people both small and greate: and all the wordes in the boke of the couenaunt that was founde in the house of the LORDE, were red in their eares. And y<sup>e</sup> kynge stode in his place, and made a couenaunt before the LORDE, that they shulde walke after the LORDE, to kepe his cōmaundementes, his testimonies, and his statutes with all their hert and with all their soule, to do acordinge vnto all the wordes of the couenaunt that are wrytten in this boke.

And there stode all they that were founde at Ierusalem and in Ben Iamin. And y<sup>e</sup> inhabitors of Ierusalem dyd acordinge to the couenaunt of God the God of their fathers. And Iosias put awaye all abhominacions out of all the londes that were the children of Israels, and caused all them that were founde in Israel, to serue the LORDE their God. †As longe as Iosias lyued, departed they not from the LORDE the God of their fathers.

### The xxxv. Chapter.

AND Iosias kepte Passeouer<sup>a</sup> vnto the LORDE at Ierusalem, and slewed the Passeouer on the fourteenth daye off the first moneth, and set the prestes in their offices, and strengthened them to their mynistracion in the house of the LORDE, and sayde vnto the Leuites that taughte in all Israel, and were sanctified vnto y<sup>e</sup> LORDE: Put the holy Arke in the house that Salomon y<sup>e</sup> sonne of Dauid kynge of Israel dyd buylde. †Ye shal beare it nomore vpon youre shulders. Se that ye serue now the LORDE youre God, and his people of Israel, and prepare the house of youre fathers in youre courses, as it was

\* 4 Re. 22. b.    \* 4 Re. 23. a.    † Iosue 24. f.

<sup>b</sup> 3 Esd. 1. a.    † 1 Pa. 24. d.



appointed by Dauid the kynge of Israel, and by Salomō his sonne: and stonde in the Sanctuary after ſ course of the fathers houses amonge youre brethren the children of the people, And after the course of the fathers houses amonge the Leuites, and kyll Passeouer, sanctifye and prepare youre brethren, that they maye do accordinge to the worde of the LORDE by Moses.

33 And Iosias gaue lambs and yonge kyddes which were males, to the Heueofferynge for the comontye (all to the Passeouer for euery one that was founde) in the nombre thirtie thousande, and thre thousande oxen, all of the kynges good. And his prynces of their awne good wyl gaue to the Heueofferynge for the people, ⁊ for the prestes and Leuites (namely, Helchias, Zachary and Iehiel the prynces in ſ house of God amonge the prestes) for the Passeouer, two thousande and sixe hundreth, And thre hundreth oxen. But Chania, Semaia, Nathaneel and his brethren, Gasabia, Ieiel and Iosabad the chefe of the Leuites gaue the Leuites to the Heue offerynge for the Passeouer, fyue thousande shepe, ⁊ fyue hundreth oxen.

Thus was the Gods seruyce prepared, and the prestes stode in their place, and the Leuites in their courses accordinge to the kynges commaundement. And they kylled the Passeouer, and the prestes toke it off their handes, and sprenkled it: and the Leuites toke the skynnes off them, and remoued the burntofferynge there from, to gene it amonge the porcions of the fathers houses in the multitudes of their congregacion to offre vnto the LORDE, \*as it is wrytten in ſ boke of Moses, Euen so dyd they with the oxen also. And they dighte the Passeouer at the fyre ⁊ accordinge to the lawe. And that which was halowed, dighte they in pottes, kettels, and pannes, and made haist for the comon people. Afterwarde prepared they for them selues also and for ſ prestes: for the prestes the children of Aaron were occupied in the burntofferynges and fat vntyll the nighte. Therefore must the Leuites prepare for them selues and for the prestes the children of Aaron.

C And the syngers the children of Asaph stode in their place (accordinge to ⁊ Dauids commaundement) and Asaph and Heman, and Iedithim the kynges Seer, and the porters

at all the gates. And they departed not from their office. For the Leuites their brethren prepared for them. Thus was all the Gods seruyce prepared the same daye, that the Passeouer mighte be kepte, and the burnt-sacrifices offred vpon the altare off the LORDE accordinge to the commaundement of kynge Iosias.

So the children of Israel that were at hande, helde Passeouer at that tyme, and the feast of vnleueden bred, seuen dayes. Sence ſ tyme of Samuel the prophet, was no Passeouer kepte in Israel like this: and no kynge of Israel had holdē such a Passeouer as Iosias dyd, and the prestes, Leuites, all Iuda, and such as were founde of Israel, and the inhabitants of Ierusalem. In the eightēth yeare of the reigne of Iosias was this Passeouer kepte.

After this, whan Iosias had prepared the house, Necho the kynge of Egipte wente vp to fighte agaynst Carcamis besyde Euphrates. And Iosias wete forth agaynst him. But he sent messaungers vnto him, sayenge: What haue I to do with the O kynge off Iuda? I am not come now agaynst the, but I fighte agaynst another house: and God hath sayde, that I shal make haist. Ceasse from God which is with me, that he destroye the not. Neuertheles Iosias turned not his face from him, but prepared himselfe to fighte with him, and herkened not vnto the wordes of Necho out of the mouth of God, ⁊ came to fighte with him vpon the playne besyde Mageddo. But the Archers shot at kynge Iosias. And the kynge sayde vnto his seruantes: Cary me awaye, for I am sore wounded. And his seruantes toke him from the charet, and caried him vpon his seconde charet, and broughte him to Ierusalem. And he dyed, and was buried amonge the sepulchres off his fathers.

And All Iuda and Ierusalem mourned for Iosias, and Jeremy bewayled Iosias, and all the synginge men and women, spake their lamētacions ouer Iosias vnto this daye, and made a custome therof vnto this daye. Beholde, it is wrytten also amonge the Lamentacions. What more there is to saye of Iosias, and his mercy accordinge to the scripture in the lawe of the LORDE, and of his actes (both first and last) beholde, it is wrytten in the boke of the kynges of Israel and Iuda.

\* Leuit. 1. a.

† Exo. 12. b.

‡ 1 Pa. 26. 27.

## The xxxvi. Chapter.

**A**ND the people of the londe <sup>a</sup>toke Ioahas the sonne of Iosias, and made him kynge in his fathers steade at Ierusalem. Thre and twenty yeare olde was Ioahas whan he was made kynge, and reigned thre monethes at Ierusalem. For the kynge of Egipte deposed him at Ierusalem, and condemned the londe in an hundreth talentes of syluer, and one talent off golde. And the kynge of Egipte made Eliachim his brother kynge ouer Iuda and Ierusalem, and turned his name Ioachim. But Necho toke his brother Ioahas, and caried him in to Egipte.

Fyue and twenty yeare olde was Ioachim whā he was made kynge, and reigned eleuē yeare at Ierusalem, and dyd that which was euell in the sighte of the LORDE his God.

\* And Nabuchodonosor the kynge of Babilon wente vp agaynst him, and bounde him with cheynes, to cary him vnto Babilon. And Nabuchodonosor broughte certayne vessels of ſ house of the LORDE vnto Babilon, and put them in his temple at Babilon. What more there is to saye of Ioachim, and off his abhominacions which he dyd, and that were founde in him, beholde, they are wrytten in the boke of the kynges of Israel and Iuda. And Ioachim his sonne was kynge in his steade.

**B** Eight yeare olde was Ioachim whan he was made kynge, and reigned thre monethes and ten dayes at Ierusalem, and dyd ſ which was euell in the sighte of ſ LORDE. But whā the yeare came aboute, Nabuchodonosor sent thither, and caused him be fetched vnto Babilon with the costly vessels and Iewels of the house of the LORDE, and made Sedechias his brother kynge ouer Iuda and Ierusalem.

\* One and twenty yeare olde was Sedechias whan he was made kynge, and reigned eleuen yeare at Ierusalem, and dyd that which was euell in the sighte of the LORDE his God, and submytted not himselfe before the face of the prophet Ieremy, which spake out of the mouth of the LORDE. He fell awaye also from Nabuchodonosor the kynge of Babilon (which had taken an ooth of him by God) and was styfnecked, and hardened his hert, that he shulde not conuerte vnto the LORDE God

of Israel. And all ſ chefe amonge the prestes, and the people, multiplyed their synnes, accordinge to all the abhominacions of the Heythen, and dyfyled the house of the LORDE, which he had sanctified at Ierusalem.

† And the LORDE God of their fathers sent vnto them early by his messaungers (for he spared his people and his habitation) but they laughed the messaungers of God to scorne, and despyed his wordes, and had his prophetes in derision, so lōge tyll the indignacion of the LORDE increased ouer his people, and there was no remedye of healinge. † For he broughte the kynge of the Caldees vpon them, and caused for to slaye all their yonge men with the swerde in the house of their Sanctuary, and spared nether yonge mā ner virgin, nether aged ner graid father, but gaue them all in to his hande. And all the vessels in the house of God, greate and small, the treasures in the house of ſ LORDE, and the treasures of the kynge and of his prynces, all this caused he to be caried vnto Babilon. And they brent the house of God, and brake downe the wall of Ierusalem, and all the palaces therof brent they with fyre, so that all the costly ornamentes of it were destroyed.

And loke who escaped ſ swerde, hī caried he awaye vnto Babilon, and they became his seruantes, and the seruantes of his sonnes, tyll the Persians had the empyre: ſ that ſ worde of the LORDE by the mouth of Ieremy mighte be performed, euen vntyll the londe had ynough of hir Sabbathes: for all the tyme of the desolacion was it Sabbath, vntyll the seuentye yeares were fulfilled.

† But in the first yeare of Cyrus the kynge of Persia (that the worde of the LORDE spoken by the mouth of Ieremy mighte be fulfilled) the LORDE raysed vp the sprete of Cyrus the kynge of Persia, that he caused it be proclaimed thorow out all his empyre, yee and by wrytinge also, sayenge: Thus sayeth Cyrus the kynge of Persia: The LORDE God of heauen hath geuen me all the kyngdomes in the londe, and hath commaunded me to buylde him an house at Ierusalem in Iuda. Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp.

§ Iere. 25. b.

† 1 Esd. 1. a.

3 Esd. 2. a.

<sup>a</sup> 4 Re. 23. f.    3 Esd. 1. d.

\* 4 Re. 24. a.

<sup>b</sup> Iere. 52. a. 4 Re. 24. d.

† Iere. 25. a.

‡ 4 Re. 25. a.

The ende of the seconde boke of the Cronicles.

# The first boke of Esdras.

What this boke conteyneth.

## Chap. I.

Cyrus (otherwyse called Cores) the kynge of Persia, geueth the Iewes lycēce to go agayne to Ierusalem, and to buylde it

## Chap. II.

The nombre of them that wente vp from Babilon vnto Ierusalem.

## Chap. III.

The people resorte to Ierusalem, the prestes buylde the altare, kepe the feastes and sacrifices, and prepare to buylde the temple.

## Chap. IIII.

The Heythen wolde buylde with them: and because they are not suffed, therefore laboure they (with their counsell and letters) to hynder the buyldinge of the temple.

## Chap. V.

In this tyme prophecied Aggeus and Zachary. The officers of the Heythen forbyd the buyldinge, and hynder it.

## Chap. VI.

Darius renueth the commaundement of Cyrus, and geueth the Iewes lycēce to buylde the temple.

## Chap. VII.

Artaxerses sendeth Eszdras vnto Ierusalem with a charge vnto the officers beyonde the water.

## Chap. VIII.

The nombre of them that wente vp with Eszdras vnto Ierusalem.

## Chap. IX.

Eszdras is sory that the people haue myxte them selues with the Heythenish wemen.

## Chap. X.

They make a couenaut to put awaye their Heythenish wyues.

## The first Chapter.

**I**N the "first yere of Cyrus kynge off Persia (that the worde of the LORDE spoken \*by the mouth of Ieremy might be fulfilled) the LORDE stered vp the sprete of Cyrus kynge of Persia, y he caused it be proclaimed thorow out all his empyre, yee and by wrytinge also, sayenge: Thus sayeth Cyrus the kynge of Persia: The LORDE God of heauc hath geuen me all the kyngdomes in the londe and hath commaunded me to buylde him an house at Ierusalem in Iuda.

Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp to Ierusalem in Iuda, and buylde the house of the LORDE God of Israel. He is y God that is at Ierusalē. And who so euer remayneth yet in eny maner of place (where he is a straunger) let the mē of his place helpe him with syluer and golde, with good and catell of a good frewill, for the house of God at Ierusalem.

Then gat vp the pryncipall fathers of Iuda and Ben Iamin, and the prestes and Leuites, and all they whose sprete God had raysted to

\* 2 Pa. 36. d. 3 Esd. 2. a.

\* Iere. 23. b. † Esa. 45. a.

go vp, and to buyld the house of the LORDE at Ierusalē. And all they that were aboute them, strenghted their hande with vessels of syluer and golde, with good and catell, and Jewels, besydes that which they gaue of their awne frewill. And kynge Cyrus brought forth the vessels of the LORDES house, \*which Nabuchodonosor had takē out of Ierusalem, and put in his gods house. But Cyrus y kynge of Persia brought thē forth by Mithredath the treasurer, and nombred thē vnto Seszbazar the prynce of Iuda. And this is the nombre of them : thirtie basens of golde, and a thousande basens of syluer, and nyne and twentye knyues, thirtie cuppes of golde, and of other syluer cuppes foure hundredreth and ten, and of other vessels a thousande. So that all the vessels both of golde and syluer, were fyue thousande and foure hundredreth. Seszbazar broughte them all vp, with them that came vp out of the captiuyte off Babilon vnto Ierusalem.

The ij. Chapter.

**T**HESE are the childrē of the londe that wente vp out of the captiuyte (whō Nabuchodonosor the kynge of Babilon had caried awaye vnto Babilon) and came agayne to Ierusalem and in to Iuda, euery one vnto his cite, and came with Zorobabel, Iesua, Nehemias, Seraia, Reeieia, Mardachai, Bil-san, Mispar, Begeuai, Rehūm and Baena. This is now the nombre of the men of the people of Israel : The children of Phares, two thousande, an hūdreth, and two and seuentye : the children of Sephatia, thre hundredreth and two and seuentye : the children of Arath, seuē hundredreth and fyue and seuentye : the children of Pahath Moab amonge the children of Iesua Ioab, two thousande, eight hundredreth and twolue : the children of Elam, a thousande, two hundredreth and foure and fiftye : the children of Sathu, nyne hundredreth, and fyue and fortye : the children of Sacai, seuē hundredreth and thre score : the children of Bani, sixe hundredreth and two and fortye : the children of Bebai, sixe hundredreth and thre and twentye : the children of Asgad, a thousande two hundredreth and two and twentye : the children of Adoniam, sixe hūdreth and sixe and sixtye : the children of Bigeuai, two thousande and sixe and fiftye : the children of Adin, foure

hundredreth and foure and fiftye : the children of Ater of Ezechias, eight and nynetye : the children of Bezai, thre hundredreth and thre and twentye : the children of Iorath, an hundredreth and twolue : the children of Hasum, two hundredreth and thre and twentye : the children of Gibbar, fyue and nynetye : the children off Bethleem, an hundredreth and thre and twentye : the men off Netopha sixe and fiftye : the men off Anathot, an hundredreth and eight and twentye : the children off Asmaueth, two and fortye : the children off Kiriath Arim, Caphira and Beeroth, seuē hundredreth and thre and fortye : the children off Rama and Gaba, sixe hundredreth and one and twētye : the men off Michmas, an hundredreth and two and twentye : the men of Bethel and Ai, two hundredreth and thre and twentye : the childrē of Nebo, two and fyfitye : the children of Magbis, an hūdreth and sixe and fiftye : the childrē of the other Elam a thousande, two hundredreth and foure and fiftye : the children of Harim, thre hundredreth and twentye : the childrē of Lodhadid and Ono, seuē hūdreth and fyue and twētye : the childrē of Iericho, thre hundredreth and fyue and fortye : the children of Senaa, thre thousande, sixe hundredreth and thirtye.

The prestes. The children of Iedaia of the house of Iesua, nyne hundredreth and thre and seuentye : the childrē of Iemmer, a thousande and two and fiftye : the children of Pashur, a thousande and two hūdreth, and seven and fortye : the childrē of Harim, a thousande and seuentene.

The Leuites. The children of Iesua and Cadmiel of the children of Hodauia, foure and seuentye. The syngers, the children of Asaph, an hundredreth and eight and twentye. The children of the dorekeepers. The children of Sallum, the children of Ater, the childrē off Talmon, the children off Acub, the children off Hatita, and the children off Sobai : altogether an hundredreth and nyne and thirtye.

The Nethinims. The children of Zihā, the children of Hasupha, the children of Tabaoth, the children of Ceros, the children of Sieha, the children of Padon, the children of Lebana, the children of Hagaba, the children of Acub, the childrē of Hagab, the children of Samlai, the children of Hanan, the children of Giddel, the children of Gahar, the childrē of Reaia, the children of Rezin, the children of Necuba,



the children of Gasan, the children of Vsa, the children of Passeah, the children of Bessai, the children of Asna, the children of Meumim, the children of Nephussim, the children of Baebuc, the childrē of Hacupha, the children of Harhur, ⁊ childrē of Hazeluth, ⁊ childrē of Mehira, the children of Harsa, the children of Barcom, the children of Sissera, the children of Thamah, the children of Neziah, the children of Hatipha.

The children of Salomons seruantes. The children of Sotai, the children of Sophereth, the children of Pruda, the children of Iaela, the childrē of Darcon, the childrē of Giddell, the childrē of Sephatia, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims and the children off Salomons seruantes were altogether, thre hundredth and two and nyentye.

And these wēte vp also, Mithel, Melath, Thel, Harso, Cherub, Addon and Immer. But they coulde not shewe their fathers house ner their sede, whether they were of Israel. The children of Delaia, the children of Tobias, the children of Necoda, sixe hundredth and two and fiftye.

And of the children of the prestes. The children of Habaia, the children of Hacom, the children of Barsillai, which toke one of the daughters of Barsillai the Gileadite to wife, and was counted amonge the same names: these soughte the register of their byrth, and founde none, therefore were they put from the presthode. And Hathirsatha sayde vnto them, that they shulde not eate of the most holy, tyll there rose vp a prest with the \*lighte and perfectnesse.

The whole congregacion as one man, was two and fortye thousande, thre hundredth and thre score: besyde their seruantes and maydēs, of whom there were seuē thousande, thre hundredth and seuen and thirtye. And they had two hundredth singinge men and wemen, seuē hundredth and sixe and thirtye horses, two hundredth and fyue and fortye Mules, foure hūdreth and fyue and thirtye Camels, and sixe thousande, seuen hundredth and twentye Asses.

And certayne of the chefe fathers, when they came to the house of the LORDE at Ierusalem, they were well mynded vnto the house of God, that it shulde be set in his

place, and gaue after their abylte vnto the treasure of the worke, one and thre score thousande guldens, and fyue thousande pounde of syluer, and an hundredth prestes garments. So the prestes and the Leuites, and certayne of ⁊ people, and the syngers, and the porters, and ⁊ Nethinims dwelt in their cities, and all Israel in their cities.

### The iij. Chapter.

AND whan the seuenth moneth came, ⁊ and the children of Israel were now in their cities, the people came together euen as one man, vnto Ierusalem. And there stode vp Iesua the sonne of Iosedec and his brethren the prestes, and Zorobabel the sonne of Salathiel and his brethren, and buylded the altare of the God of Israel, to offre burntofferings theron, as it is writen in the lawe of Moses the man of God, and the altare set they vpon his sokettes (for there was a fearfulness amonge them because of the nacions and lōdes) and offred burntofferings theron vnto ⁊ LORDE in the mornynge and at euen. And helde the feast of Tabernacles: as it is written, and offred burnt sacrifices daylie after the nombre as acordinge was, euery daye his sacrifice. Afterwarde the daylie burntofferinges also, and of the new Mones and of all the feast dayes of the LORDE that were halowed, and allmaner of fre wyllinge offeringes, which they did of their awne fre wyl vnto the LORDE.

§ Vpon the first daye of the seuenth moneth beganne they to offre burnt sacrifices vnto the LORDE. But the foundation of the tēple of the LORDE was not yet layed. Neuertheles they gaue money vnto ⁊ masons and carpenters, and meate and drynke and oyle vnto them of Zidon and of Tyre, to brynge thē Cedre tymbre from Libanus by See vnto Ioppa, acordinge to the cōmaundement of Cyrus the kynge of Persia.

In the seconde yeare of their comynge vnto the house of God at Ierusalem in the seconde moneth, beganne Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and the remnaunt of their brethren the prestes and Leuites, and all they that were come out of the captiuyte vnto Ierusalem, and appoynted the Leuites fro twenty yeare olde and aboue, to se that the worke of the house of the LORDE wēte forwarde. And Iesua stode

\* Exod. 28. c.    ⁊ 2 Esd. 8. a.    § Esd. 5. c.    † Nu. 28. a.

‡ Nu. 29. a.    § 3 Esd. 5. c.    ¶ Otherwyse called Iaphio.

with his sonnes and brethren, and Cadmiel with his sonnes, and the children of Iuda, to furthur the workmen of the house of God, namely the childrē of Henadad with their children and their brethren the Leuites.

¶ And when the buylders layed the foundation of the temple of the LORDE, the prestes stode in their araye, with trompettes. And the Leuites the children of Asaph with Cimbales, to prayse ¶ LORDE \* with the Dytie of Dauid kynge of Israel. And they sunge together, geuyng prayse & thanks vnto ¶ LORDE, because he is gracious, and because his mercy endureth for euer vpon Israell. And all the people shouted loude in praylinge the LORDE, because the foundation of ¶ house of the LORDE was layed. Neuertheles many of the olde prestes and Leuites and awncient fathers, which had sene the house afore in his foundation, and this was now before their eyes, wepte loude. But many shouted with ioye, so that the noyse gaue a greate sounde, in so moch that the people coulde not knowe ¶ ioyfull sounde for the noyse of the wepinge in the people: for the people shouted loude, so that the noyse was herde farre off.

#### The iiii. Chapter.

¶ **B**UT when the aduersaries of Iuda and Ben Iamin herde, that the children of the captiuyte buylded the tēple vnto the LORDE God of Israel, they came to Zorobabel & to the pryncipall fathers, and sayde vnto them: We wyl buylde with you: for we seke the LORDE youre God like as ye do. And we haue done sacrifice vnto him, sence the tyme that Assar Hadon the kynge of Assur broughte vs vp hither. But Zorobabel and Iesua and the other awnciēt fathers of Israel, answered them: It is not mete for vs and you to buylde the house of oure God, but we wyl buylde alone vnto the LORDE God of Israel, †as Cyrus the kynge of Persia hath commaunded vs.

Then the folke of the londe hyndered the people of Iuda, and made them afraied to buylde, and hyred councelers aganst them and hyndered their deuyce, as longe as Cyrus the kynge of Persia lyued, vntyll the reigne off Darius kynge off Persia. But whan Ahasuerus was kynge, in the begynnyng off

his reigne wrote they vnto him a complaynte agaynst them of Iuda and Ierusalem.

¶ And in the tyme of Artaxerxes, wrote Bisellam, Mithridath, Tabeel and the other of their counsell vnto Artaxerxes the kynge of Persia. But the scripture of ¶ letter was wrytten in the Syrians speech, and was interpreted in the langage of the Syrians. Rehum ¶ chaunceler, and Simsai the scribe, wrote this letter agaynst Ierusalem to Artaxerxes the kynge.

We Rehum the chaunceler, and Simsai the scribe, and other of the counsell of Dina, off Arphasath, off Tarplat, off Persia, off Arach, off Babilon, of Susan, of Deha, and of Elam, and other of the people ¶ whom the greate and noble Asnaphar broughte ouer, and set in the cities of Samaria, and other on this syde the water, and in Canaan. And this is ¶ summe of the letter that they sent vnto kynge Artaxerxes:

¶ Thy seruantes the men on this syde the water and in Canaan. Be it knowne vnto ¶ kynge, that the Iewes which are come vp from the to vs vnto Ierusalē in to that sedicious & wicked cite, buylde the same, and make vp ¶ wallles of it, & bryng it out of ¶ foundation. Be it knowne now therfore vnto ¶ kynge, ¶ yf this cite be buylded & the wallles made vp agayne, thē shal not they geue tribute, toll, and yearly custome, and their deuyce shal do ¶ kynge harme. But now that we all are therby which destroyed the temple, we wolde no longer se the kynges dishonoure. Therfore sent we out, and caused the kynge to be certified therof: That it maye be soughte in ¶ Cronicles of thy progenitours, and so shalt thou fynde in the same Cronicles, and perceaue, that this cite is sedicious and noysome vnto kynges and londes, and that they cause other also to rebell of olde, and for the same cause was this cite destroyed. Therfore do we certifie the kynge, that yf this cite be buylded, and the wallles therof made vp, thou shalt kepe nothinge on this syde the water by the reason of it.

¶ Then sent ¶ kynge an answeere vnto Rehum the chaunceler, and Simsai the Scribe, and to the other of their counsell that dwelt in Samaria, and vnto the other beyonde ¶ water. Peace and salutacion. The letter which ye sent vnto vs, hath bene opely red before me,

and I haue commaunded to make search: and it is founde, that this cite of olde hath made insurreccion agaynst kynges, ⁊ how y vproure and rebellion hath bene commytted therein. There haue bene mightie kynges also at Ierusalē, which haue reigned ouer all that is beyonde the water, and toll, tribute and yearly custome was geuen vnto them. Do ye now after this commaundemēt, forbyd the same men, that the cite be not builded, tyll I haue geuē cōmaundemēt. Take hede now that ye be not negligent here in, lest the kyngye haue harme there thorow.

Now whā kyngye Artaxerses letter was red before Rehūm the chaunceler and Simsai the Scrybe and their counsell, they wente vp in all the haist to Ierusalem vnto the Iewes, and forbad them with the arme and auctorite. Then ceased the worke of the house of God at Ierusalem, and continued so vnto the seconde yeare of Darius kyngye of Persia.

#### The b. Chapter.

**T**HE prophetes, Aggeus and Zachary y sonne of Iddo, prophecied vnto y Iewes that were in Iuda and Ierusalē, in the name of the God of Israel. "Then gat vp Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and beganne to buylde the house of God at Ierusalem, and with them the prophetes of God which strenghted thē. At the same tyme came to thē Thathnai the debite on this syde the water, and Sethar of Bosen, and their councelers, and sayde thus vnto them: Who hath commaunded you to buylde this house, and to make vp the walles therof? Then tolde we them the names of the men, that made this buyldinge. But the eye of their God came vpon the Elders of the Iewes, that they were not inhibyte, tyll the matter was brought before Darius, and tyll there came a wrytinge therof agayne.

This is the summe of the letter y Thathnai the Debyte on this syde the water, and Sethar of Bosen, and their councellers of Apharsach (which were on this syde the water) sent vnto kyngye Darius. And these are the wordes that they sent vnto him: Vnto Darius the kyngye, all peace. Be it knowne vnto the kyngye, that we came in to Iewry to the house of y greate God, which is buylded with all maner of stone, and balckes are layed in the walles, and y

worke goeth fast forth, and prospereth in their handes. Neuertheles we axed the Elders and sayde vnto them: Who hath cōmaunded you to buylde this house, and to make vp the walles therof? We axed their names also, that we might certifye the, and haue wrytten the names of the men that were their rulers.

But they answered vs with these wordes, and sayde: We are the seruauētes of the God of heauen and earth, and buylde the house y was buylded many yeares ago, \*which a greate kyngye of Israel buylded and set vp. Howbeit whan oure fathers prouoked the God of heauen vnto wrath, †he gaue them ouer in the hande of Nabuchodonosor the kyngye of Babilon the Caldee, which brake downe this house, ⁊ caried y people awaye vnto Babilon.

‡ Neuertheles in the first yeare of Cyrus the kyngye of Babilon, y same kyngye Cyrus commaunded to buylde this house of God: for the vessels of golde and siluer in the house of God, which Nabuchodonosor toke out of the temple at Ierusalē, and broughte thē in to y temple at Babilon, those dyd Cyrus the kyngye take out of y temple at Babilon, § and deliuered them vnto Seszbazer by name, whom he made Debyte, and sayde vnto him: Take these vessels, go thy waye and brynge them vnto the temple at Ierusalem, and let the house of God be buylded in his place. Then came the same Seszbazar, and layed y foundation of the house of God at Ierusalem. Sence that tyme hath it bene in buyldinge, and yet is it not fynished. Yf it please y kyngye now, let there be search made in y kynges treasure house which is at Babilon, whether it haue bene kyngye Cyrus commaundement, that the house of God at Ierusalem shulde be buylded: ⁊ sende vs y kynges mynde concernynge the same.

#### The vi. Chapter.

**T**HEN commaunded kinge Darius, that search shulde be made in y library of y kynges treasure house, which laye at Babilon. So at Egbathanis in a castell that lyeth in the londe of the Meedes, there was founde a boke, ⁊ in it was there an acte wrytten after this maner: In the first yeare of kyngye Cyrus, cōmaunded the same kyngye Cyrus to buylde y house of God at Ierusalem, in the place where the sacrifice is made, ⁊ to laye the

\* Agg. 1. c.

\* 3 Reg. 6. a.

† 4 Re. 24. and 25.

‡ 1 Esd. 1. a.

§ 1 Esd. 1. b.



foundation to beare thre score cubites heyght, ⁊ thre score cubites bredth, ⁊ thre walles of all maner of stones, and one wall of tymber, ⁊ the expences shalbe geuen of the kynges house. And the goldē and syluer vessell of ⁊ house of God (which Nabuchodonosor toke out of the temple at Ierusalem, and broughte vnto Babilon) shalbe restored agayne, ⁊ they maye be broughte vnto the temple at Ierusalē to their place in to the house of God.

Get you farre from them therefore, thou Thathnai Debyte beyonde the water, and Sethar of Bosen, ⁊ youre councelers which are beyonde the water. Let them worke in ⁊ house of God, that the Debyte of ⁊ Iewes and their Elders maye buyde the house of God in his place. I haue commaunded also, what shalbe done to ⁊ Elders of Iuda for the buyldinge of the house of God, that there shal diligently be takē of the kynges goodes, euen of the rentes beyonde the water, ⁊ geuen vnto the men, and that they be not hyndered.

And yf they haue nede of calues, lambes, or goates for the burntoffrynge vnto ⁊ God of heauen, wheate, salt, wyne and oyle, after the custome of the prestes at Ierusalem, there shalbe geuen them daylie as is acordinge: and se that this be not done negligētly, that they maye offre swete sauoures vnto ⁊ God of heauen, and praye for the kynges lyfe, and for his children. This commaundement haue I genē. And what man so euer he be that altereth these wordes, there shal a balke be taken from his house, and set vp, and he shal be hanged thereon, and his house shalbe prysed for the dede.

But the God that dwelleth in heauen, destroye all kynges and people, that put to their hāde to alter and to breake downe the house of God at Ierusalem. I Darius haue commaunded, that this be diligently done.

Then Thathnai ⁊ Debyte beyonde ⁊ water, and Sethar of Bosen with their councelers (to whom kynge Darius had sent) dyd their diligence. And ⁊ Elders of the Iewes buylded, and they prospered thorow the prophecienge of Ageus the prophet and Zachary the sonne of Iddo: and they buylded, and set vp the worke, acordinge to the commaundement of the God of Israel, and after the commaundement of Cyrus, Darius and Artaxerses kynges of Persia. And they performed the house

vnto the thirde daye of the moneth Adar, that was the sixte yeaere of the reigne of kynge Darius.

\* And the children of Israel, the prestes, the Leuites, and the other children of ⁊ captiuite helde the dedicacion of the house of God with ioye, and offred at the dedicacion of the house of God, an hundreth calues, two hundreth lambes, foure hundreth goates: and for the synofferynge for all Israel, twolue he goates, acordinge to the nombre of the trybes of Israel, and set the prestes in their courses, and ⁊ Leuites in their offices, to mynister vnto God which is at Ierusalē, as it is wyrtten in the boke of Moses.

And the children of the captiuite helde Passeouer vpon the fourtenth daye of the first moneth: for ⁊ prestes and Leuites had purified them selues, so ⁊ they were all cleane as one man, and kylled Passeouer for all the children of the captiuite, and for their brethrē the prestes, and for them selues. And the childrē of Israel which were come agayne out of captiuite, and all soch as had separated them selues vnto them from the fylthinesse of the Heythen in the londe, to seke the LORDE God of Israel, ate ⁊ helde the feast of vnleued bred seuen dayes with ioye: for the LORDE had made them glad, and turned the hert of the kynge of Assur vnto thē, so that their handes were strenghtened in the worke of the house of God, which is ⁊ God of Israel.

### The vij. Chapter.

AFTER these actes in the reigne of Artaxerses kynge of Persia, ⁊ there wente vp from Babilon, Eszdras the sonne of Seraia, the sonne of Asaria, the sonne of Helchias, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amaria, the sonne of Asaria, the sonne Meraioth, the sonne of Serahia, ⁊ sonne of Vsi, the sonne of Buki, the sonne of Abisua, the sonne of Phineas, the sonne of Eleasar, the sonne of Aaron the chefe prest, which was a quicke scribe in the lawe of Moses, ⁊ which the LORDE God of Israel dyd geue. And ⁊ kynge gaue him all that he requyred, acordinge to the hande of the LORDE his God vpon him.

And there wente vp certayne of the children of Israel, and of the prestes, and of the



Leuites, of the syngers, of the porters, and of the Nethinims vnto Ierusalem, in the seuenth yeaere of kyng Artaxerses. And they came to Ierusalem in the fifth moneth, that is the seuenth yeaere of the kyng. For vpon the first daye of the first moneth, deuyed he to go vp from Babilon: and on ȝ first daye of the fifth moneth came he to Ierusalem, acordinge to the good hande of God vpon him: For Eszdras prepared his hert to seke the lawe of the LORDE, and to do it, and to teach the precepte & iudgment in Israel.

**B** And this is the summe of the letter, that kyng Artaxerses gaue vnto Eszdras the prest, the scribe, which was a teacher in the wordes of the LORDE and of his statutes ouer Israel. Vnto Eszdras the prest and scribe in the lawe of the God of heauen, peace and salutation. I haue commaunded, that all they of the people of Israel, and of the prestes and Leuites in my realme, which are mynded of their awne good wyll to go vp to Ierusalem, that they go with the, beyng sent of the kyng and of the seuen lordes of the counsell, to vyset Iuda and Ierusalem, acordinge to the lawe of God, which is in thy hāde: And that thou shuldest take with the, syluer and golde, which the kyng and the lordes of his counsell geue of their awne good wyll vnto the God of Israel (whose habitacion is at Ierusalem) and all the syluer and golde that thou canst fynde in all ȝ countre of Babilon: with it that the people and prestes geue of their awne good wil vnto the house of God at Ierusalem.

**C** Take thou the same, and bye diligently with the same money, calues, lambes, goates, and meatofferynges and drynkofferynges, to be offred vpon the altare of the house of youre God at Ierusalem. And loke what it lyketh the and thy brethren to do with the remnaunt of the money, that do after the wyll of youre God. And the vessels that are geuen the for the mynistracion in the house of thy God, those delyuer thou before God at Ierusalem.

And what so euer thinge more shal be nedefull for the house of thy God, which is necessary for the to spende, let the same be geuē out of the kynges chamber. I kyng Artaxerses haue commaunded all the treasurers beyonde the water, ȝ loke what so euer Eszdras the prest and scribe in the lawe of the God of heauē, requyreth of you, that ye

fulfyll the same diligently, vntyll an hundreth talētes of syluer, and tyll an hundreth quarters of wheate, and tyll an hūdreth Batthes of wyne, and tyll an hundreth Batthes of oyle, and salt without measure. Whatsoeuer belongeth to the lawe of the God of heauen, let the same be done with diligence for the house of the God of heauē, that there come no wrath vpon the kynges realme & his children.

And knowne be it vnto you, that ye shall haue no auctorite to requyre taxinge & custome, and yearly rentes vpon eny of the prestes, Leuites, syngers, porters, Nethinims and mynisters in ȝ house of this God. But thou Eszdras (after the wysdome of thy God that is in thy hande) set thou iudges and arbiters, to iudge all the people that is beyonde Iordane, euen all soch as knowe the lawe of thy God: and them that knowe it not, those se that ye teache. And who so euer wyl not diligently fulfyll the lawe of thy God, and the kynges lawe, shall haue his iudgmēt for the dede, whether it be vnto death, or to be banyshed, or to be condemned in good, or to be put in preson.

Prayed be the LORDE God of oure fathers, which so hath inspyred ȝ kynges hert to garnysh the house of God at Ierusalem: and hath enclyned his mercy vnto me in the presence of the kyng, and his councelors, and before all the kynges hye estates. And I was comforted (acordinge to the hāde of the LORDE my God ouer me) and so gathered I the heades of Israel together, ȝ they mighte go vp with me.

### The viij. Chapter.

**T**HESE are the heades of their fathers **a** that were named, " which wente vp with me from Babilon, what tyme as kyng Artaxerses reigned. Of the childrē of Phineas, Gersom: of the children of Ithamar, Daniel: of the children of Dauid, Hattus: of the childrē of Pareos, Zachary, and the men childrē nombred with him, an hundreth and fiftie. Of the children of Pahath Moab, Eleoenai the sonne of Serahia, and with him two hundreth males.

Of the children of Sechania, the sonne of Iehasiel, and with him thre hundreth males. Of the children of Adin Ebed, the sonne of Jonathan, and with him fiftie males. Of the children of Elam, Iesaia the sonne of

Athalia, and with him seuentie males. Of the children of Sephatia, Sebadia the sonne of Michael, and with him foure score males.

Of the children of Ioab, Obadia the sonne of Iehiel, and with him two hundredeth & eightene men children. Of the children of Selomith, the sonne of Iosiphia, and with him an hundredeth and thre score males.

**B** Of the children of Bebai, Zachary the sonne of Bebai, and with him eight and twenty males. Of the children of Asgad, Iohanan the yongest sonne, and with him an hundredeth and ten males. Of the last children of Adoniam, and these were their names: Eliphelet, Ieiel and Semaia, and with them thre score males. Of the children of Bigeuai, Vthai and Sabud, and with them seuē males. And I gathered them together by the water that renneth towarde Aheua, & there abode we thre dayes.

And whan I loked amonge the people & the prestes, I founde no Leuites there. The sent I Elieser, Ariel, Semaia, Elnathan, Iarib, Elnathan, Natha, Zachary and Mesullam the rulers, and Ioiarib and Elnathan the teachers, and those sent I vnto Iddo ꝑ chefest at Casiphia, that they shulde fetch us mynsters for the house of oure God, and I tolde them what they shulde saye vnto Iddo and to his brethren the Nethinims at Casiphia.

**C** And (acordinge to the good hande of oure God vpon us) they broughte us a wyse man from amonge the children of Maheli the sonne of Leui the sonne of Israel, euen Serebia with his sonnes and brethren, eightene. And Hasabia, and with him Iesaia of the children of Merari, with his brethren & their sonnes, twentye. And of the Nethinims, whom Dauid and the princes gaue to mynister vnto the Leuites, two hundredeth & twentye, all named by name.

\*And euen there at the water besyde Aheua, caused I a fastinge to be proclaimed, ꝑ we mighte humble oure selues before oure God, to seke of him a righte waye for us, & oure children and all oure substaunce. For I was ashamed to require of the kynge, souldyers & horsmen, to helpe us agaynst the enemye in the waye. For we had sayde vnto the kynge: The hande of oure God is for the best vpon all them that seke him, and his violence and wrath vpon all them that forsake him. So

\* 3 Esd. 8. d.

we fasted, and soughte this at oure God, and he herde us.

**D** And I toke out twolue of the chefe prestes, Serebia and Hasabia, and ten of their brethren with them, and weyed them there the syluer and golde and vessels for the Heue offeringe vnto the house of oure God, which the kynge, and the lordes of his counsell and prynces, and all Israel that were at hande, had geuen to the Heue offerynge: and there weyed I them vnder their hande sixe hundredeth and fiftye talentes of syluer, and in syluer vessell an hundredeth talentes, and in golde an hundredeth talentes, twentye cuppes of golde of a thousande guldens, and two costly ornamentes of good brasse, as cleare as golde, and sayde vnto them: Ye are holy vnto the LORDE, therfore are the vessels holy also, and so is the syluer and golde that is geuen of a good wyll vnto the LORDE God of youre fathers: Watch ye therfore and kepe it, tyll ye weye it downe before the chefe prestes and Leuites, and awncient fathers of Israel at Ierusalem in the chestes of the house of the LORDE. Then toke the prestes and Leuites that weyed syluer and golde & vessell, to brynge it to Ierusalem vnto ꝑ house of oure God.

**E** So we brake vp, from the water of Aheua on the twoluth daye of the first moneth, to go vnto Ierusalem: and the hande of oure God was vpon us, and delyuered us frō the hande of the enemies and preuy waytinges by the waye. And we came to Ierusalem, and abode there thre dayes. But on ꝑ fourth daye was the syluer and golde, and vessell weyed in the house of oure God vnder the hande of Meremoth the sonne of Vrias the prest, and with him Eleasar the sonne of Phineas, and with them Iosabad the sonne of Iesua, and Noadia ꝑ sonne of Benui the Leuites, acordinge to the nombre & weight of euery one. And the weight was all wrytten vp at the same tyme.

And the children of the captiuyte, which were come out of preson, offred burntofferings vnto ꝑ God of Israel: twolue bullockes for all Israel, sixe and nynetye rammes, seuen and seentye lambes, and twolue goates for a synofferynge, all to the burnt offeringe of the LORDE. And they delyuered the kynges comynssion vnto the kynges officers, & to the Debytes on this syde the water. And they promoted the people and the house of God.

## The ii. Chapter.

**W**HAN all this was perfourmed, the rulers came to me, and sayde: The people of Israel, and the prestes, & Levites are not separated from the nacions in the londes as touchinge their abhominacions, namely of the Cananites, Hethites, Pheresites, Iebusites, Ammonites, Moabites, Egipcians, and Amorites. \* For they haue taken the daughters of the same, & their sonnes, and haue myxte the holy sede with y<sup>e</sup> nacions in the londes: and the hande of the rulers and lordes of counsell hath bene principall in this trespase.

Whan I herde this, I rente my clothes and my rayment, and plucte out the heer of my heade and of my beerd, and sat mournynge. And there resorted vnto me all such as feared the worde of the LORDE God of Israel because of the greate transgression. And I sat mournynge vntyll the euenynge sacrifice. And aboute the euenynge sacrifice I rose vp fro my heuynes, and rente my clothes and my raiment, and fell vpon my knees, and spred out my handes vnto the LORDE my God, and sayde:

My God, I am ashamed, and darre not lift vp mine eyes vnto my God: for our wickednesses are growne ouer oure heade, & oure trespases are waxen greate vnto y<sup>e</sup> heauē. Sence the tyme of oure fathers haue we bene in greate trespase vnto this daie, + and because of oure wickednesses haue we and oure kynges bene deluyered in to the hande of y<sup>e</sup> kynges of the nacions, in to the swerde, in to captiuyte, in to spoyle, and in to confusion of face, as it is come to passe this daie.

But now is there a litle and sodane graciousnes come from the LORDE oure God, so that some of vs are escaped, that he maie geue vs a nayle in his holy place, that oure God maye lighte oure eyes, and geue vs a litle lyfe in oure bondage. For we are bondmen, and oure God hath not forsakē vs though we be bondmen, and hath endyned mercy vnto vs in the sighte of the kynges of Persia, that they shulde geue vs lyfe, and promote the house of oure God, and to sett vp the desolacion therof, and to geue vs an hedge in Iuda and Ierusalem.

O oure God, what shall we saye now after

this? that we haue forsaken thy commaundementes, which thou hast commaunded by thy seruantes the prophetes, and saide: The londe wherin ye shal come to possesse it, is an vnclene londe thorow the fylthines of the people of the londes, in their abhominacions wherwith they haue made it full of vnclennes on euery syde. Therefore shal ye not geue youre daughters vnto their sonnes, and their daughters shall ye not take vnto youre sonnes, and seke not their peace and welth for euer, that ye maye be stronge, and enioye the good in the londe, and y<sup>e</sup> ye and youre children maye haue the inheritaunce of it for euermore.

And after all this that is come vpon vs (because of oure euell dedes and greate trespase) thou oure God hast spared oure wickednesses, and hast geuen vs a deluyeraunce as it is come to passe.

As for vs, we haue turned backe, & haue let go thy commaundementes, to make contracte with the people of these abhominacions. Wilt thou then be wroth at vs, tyll we be vtterly consumed, so that nothyng remayne, and tyll there be no deluyeraunce? O LORDE God of Israel, thou art righteous, for we remaine yet escaped, as it is this daie. Beholde, in thy presence are we in oure trespase, for because of it is there no standinge before the.

## The i. Chapter.

**A**ND whan Esdras prayed after this maner and knowledg, wepte, and laie before the house of God, there resorted vnto him out of Israel a very greate congregacion of men and women, and children: for the people wepte very sore. And Sachania the sonne of Iehiel one of the children of Elam, answered, and sayde vnto Esdras: We haue trespased agaynst the LORDE oure God, in that we haue taken straunge wyues of all the people of the londe. Now there is hope yet in Israel cōcerninge this, therefore let vs make a couenaūt now with oure God, that we shal put awaye all the wyues (and such as are borne of them) acordynge to the counsell of y<sup>e</sup> LORDE, and of them that feare the commaundement of oure God, y<sup>e</sup> we maye do acordynge to the lawe. Get the vp therefore, for the matter belongeth vnto the. We wyll be with the, be of good comforte, and do it.

Then rose Esdras, and toke an ooth of the

\* Deut. 7. a. and 12. d. Iosu. 23. c. Iudic. 3. a.

† Deu. 28. d.

rulers, prestes and Leuites, and of all Israel, that they shulde do acordinge to this worde: and they swore. And Eszdras stode vp before the house of God, and wente in to the chamber of Iohanan the sonne of Eliasar. And whan he came thither, he ate no bred, and dranke no water: for he mourned because of the transgression of them that had bene in captiuyte.

And they caused a proclamacion be made thorow out Iuda and Ierusalem, vnto all the children which had bene in captiuite, *ŷ* they shulde gather them selues together vnto Ierusalē: And that who soener came not within thre dayes acordinge to the deuyce of the rulers and Elders, all his substaunce shulde be forfett, and he put out from the cōgregacion of the captiue.

Then all the men of Iuda and Ben Iamin gathered them selues together vnto Ierusalem in thre dayes, *ŷ* is on the twentieth daye of the nyenth moneth: and all the people sat in the strete before the house of God, and trembled because of the matter, and for the rayne. And Eszdras *ŷ* prest stode vp, and sayde vnto them: \*Ye haue transgressed, *ŷ* ye haue taken straunge wyues, to make the trespase of Israel yet more: confesse now therefore vnto *ŷ* LORDE God of youre fathers, and do his pleasure, and separate youre selues from the people of the londe, and from *ŷ* straunge wyues. Thē answered all the cōgregacion, and sayde with loude voyce: Let it be done as thou hast sayde. But the people are many, and it is a raynye wether, and they cānot stōde here without, nether is this a worke of one daye or two, for we are many *ŷ* haue offended in this transgression.

Let vs appoynte oure rulers therfore in all the congregacion, *ŷ* all they which haue taken straunge wyues in oure cities, maye come at the tyme appoynted, and the Elders of euery cite and their Iudges with them, tyll the wrath of oure God because of this matter be turned awaye from vs.

Then were they appoynted Ionathan the sonne of Asahel and Iehasia the sonne of Thecua ouer this matter. And Mesullam and Sabthai the Leuites helped them. And the children of the captiuyte dyd euen so. And Eszdras the prest, and *ŷ* auñcient fathers thorow the house of their fathers, and all that were now re-

\* Deut. 7. a. Iudic. 3. a.

hearsed by name, separated thēselues, and sat them downe on the first daye of the tenth moneth, to examē this matter. And on *ŷ* first daye of *ŷ* first moneth broughte they the matter to a conclusion, concernyng all the men *ŷ* had takē straunge wyues.

And amōge the childrē of the prestes there were men founde *ŷ* had takē straunge wyues, namely amōge the children of Iesua the sonne of Iosedec and of his brethrē, Maeseia, Elieser, Iarib and Godolia. And they gaue their hādes there vpon, that they wolde put awaye their wyues: and for their trespase offerynge to geue a rāme for their trespase. Amōge the children of Immer, Hanani and Sabadia. Amonge the childrē of Harim, Maeseia, Elia, Semaia, Iehiel, and Vsia. Amonge *ŷ* children of Pashur, Elioenai, Maeseia, Ismael, Nethaneel, Iosabad and Eleasa. Amonge the Leuites, Iosabad, Simei and Celaia, He is that Celita, Pethahia, Iuda and Eleasar. Amonge the syngers, Elyasib. Amonge the porters, Sallum, Talem and Vri.

Of Israel. Amonge the children of Pareos, Ramia, Iesia, Malchia, Meiamin, Eleasar, Malchia and Benaia. Amonge *ŷ* children of Elam, Mathania, Zachary, Iehiel, Abdy, Ieremoth and Elia. Amonge the children of Sathu, Elioenai, Eliasib, Mathania, Ieremoth, Sabad and Asisa. Amonge the children of Bebai, Iohanan, Hanania, Sabai and Athlai. Amonge the children of Bani, Mesullam, Malluch, Adaia, Iasub, Seal and Ieremoth. Amonge the children of Pahath Moab, Adna, Chelal, Benaia, Maesea, Mathania, Bezaleel, Benui and Manasse. Amonge the children of Harim, Elieser, Iesia, Malchia, Semaia, Simeon, Bē Iamin, Malluch and Samaria. Amonge the childrē of Hasum, Mathnai, Mathatha, Sabad, Eliphelet, Ieremai, Manasse and Simei. Amōge the childrē of Bani, Maedai, Amram, Huel, Benaia, Bedia, Chelui, Naia, Meremoth, Eliasib, Mathania, Mathnai, Iaesus, Bani, Benui, Simei, Selemia, Nathan, Adaia, Machnadbai, Sasai, Sarai, Asareel, Selemia, Samaria, Sallum, Amaria, and Ioseph. Amonge the childrē of Nebo, Ieiel, Mathithia, Sabad, Sebina, Iaddai, Ioel, and Benaia. All these had taken straunge wyues. And amonge the same wyues there were some, that had borne children.



# The seconde boke of Esdras, otherwyse called the boke of Nehemias.

## What this boke conteyneth.

### Chap. I.

Nehemias mourneth for the captiuyte of the people.

### Chap. II.

Nehemias optayneth licence of the kynge Artaxerses (otherwyse called Arthasastha) to go vnto Ierusalem.

### Chap. III.

Of buyldinge the cite.

### Chap. IIII.

The officers go aboute to hynder the buyldinge. The Iewes watch, & prepayre theselues to buylde and to fighte.

### Chap. V.

Nehemias reproueth vsury.

### Chap. VI.

The officers go aboute to kylle Nehemias.

### Chap. VII.

The nombre of them that departe from Babilon.

### Chap. VIII.

In the feast of the Tabernacles readeth Esdras the boke of the lawe.

### Chap. IX.

The lawe is red before the people, which are exhorted vnto godlynesse.

### Chap. X.

They renue the couenaut with the LORDE, and seale it.

### Chap. XI.

How the people are sundered out, some to dwell at Ierusalem, and some in the cities without.

### Chap. XII.

The names of the prestes and Leuites that wente vp with Zorobabel. Of the dedicacion of the wall at Ierusalem.

### Chap. XIII.

They separate the straungers from amonge the people of God. The porcion of the Leuites is appoynted, and the Sabbath renued.

### The first Chapter.

**A** THESE are the actes of Nehemias the sonne of Hachalia. It fortuneth in y<sup>e</sup> moneth Chisleu in y<sup>e</sup> twētieth yeaere, that I was in the castell at Susan: and Hanani one of my brethren came with certayne mē of Iuda, and I axed them how the Iewes dyd that were deluyered and escaped from the captiuyte, & how it wente at Ierusalē. And

they sayde vnto me: The remnaunt of the captiuyte are there in the londe in greate mysfortune & rebuke. \*The walles of Ierusalem are broken downe, and the portes therof are brent with fyre.

Whā I herde these wordes, I sat me downe & wepte, & mourned two dayes, & fasted & prayed before the God of heauen, & sayde: O LORDE God of heauen, thou greate & terrible God, †thou y<sup>e</sup> kepest couenaut & mercy for

\* 4 Re. 25. b.

† Exo. 20. a. and 34. a. Deut. 7. b.

them ⁊ loue the ⁊ obserue thy cōmaundementes: let thy eares marke, ⁊ let thine eyes be open, ⁊ thou mayest heare the prayer of thy seruauant, which I praye now before ⁊ daye and nighte for the children of Israel thy seruantes, ⁊ knowlege the synnes of the children of Israel, which we haue commytted agaynst the.

33 And I ⁊ my fathers house haue synned also. We haue bene corrupte vnto the, in ⁊ we haue not kepte the cōmaundementes, statutes ⁊ lawes, which thou cōmaundest thy seruauant Moses. Yet call to remembraunce ⁊ worde that thou cōmaundest thy seruauant Moses, and saydest: \*Yf ye trāsgresse, then wil I scatter you abroad amonge the naciōs. But yf ye turne vnto me, and kepe my commaundementes ⁊ do them: though ye were cast out vnto the vttemost parte of heauen yet wyl I gather you from thence, and wyl brynge you from thence, euē vnto the place, that I haue chosen for my name to dwell there. They are thy seruantes, and thy people, whom thou hast deliuered thorow thy greate power ⁊ mightie hande. O LORDE, let thine eares marke the prayer of thy seruauant, ⁊ the prayer of thy seruantes, whose desyre is to feare thy name, ⁊ let thy seruauant prospere this daye, ⁊ graunte him mercy in the sight of this man: for I was the kynges butlar.

The ij. Chapter.

34 I N the moneth Nisan of the twentieth yeare of kyng Artaxerses, whā the wyne stode before him, I toke vp the wyne, and gaue it vnto ⁊ kyng, and I was heuy in his presence. Then sayde ⁊ kyng vnto me: Why lokest thou so sadly? Thou art not sicke, that is not ⁊ matter, but thou art heuy harted. Neuertheles I was sore afrayed, ⁊ sayde vnto the kyng: God saue the kynges life for euer, shulde I not loke sadly? the cite of my fathers buryall lyeth wayest, ⁊ the portes therof are consumed with the fyre. Then sayde the kyng vnto me: What is thē thy request? Then made I my prayer to the God of heauē, and sayde vnto the kyng: yf it please the kyng, and yf thy seruauant be fauoured in thy sighte, I beseke the sende me in to Iuda vnto ⁊ cite of my fathers buryall, that I maye buylde it.

35 And ⁊ kyng sayde vnto me, ⁊ so dyd the quene ⁊ sat by him: How lōge shal thy iourney

cōtinue, and whā wilt thou come agayne? And it pleased ⁊ kyng to sende me, and I set him a tyme, ⁊ sayde vnto the kyng: Yf it please the kyng, let him geue me letters to the Debites beyonde ⁊ water, ⁊ they maye conueye me ouer, tyll I come in to Iuda: ⁊ letters vnto Assaph the lorde of the kynges wode, ⁊ he maye geue me wodd for balkes to the gates of the palace, which are harde on the house ⁊ harde on the walles of the cite, ⁊ for the house that I shal entre in to. And ⁊ kyng gaue me accordinge to the good hande of God vpō me. And whan I came to ⁊ Debites beyonde the water, I gaue them ⁊ kynges letters. And the kyng sent captaynes and horsmen with me.

But whan Saneballath the Horonite, ⁊ Tobias the seruauant of the Ammonites herde ⁊, it greued them sore, ⁊ there was come a man which soughte the welth of the children of Israel. And whan I came to Ierusalem, ⁊ had bene there thre daies, I gat me vp in ⁊ night season, ⁊ a fewe men with me: for I tolde no man what God had geuē me in my hert to do at Ierusalem: ⁊ there was not one beest with me, saue it ⁊ I rode vpon. And I rode by nighte vnto the valley porte before the Dragon well, ⁊ to the Dongporte, ⁊ considered ⁊ walles of Ierusalem that were broken downe, ⁊ the portes therof consumed with the fyre. And I wente ouer vnto ⁊ Well porte, ⁊ to the kynges condyte, ⁊ there was no rowme for my beest, ⁊ it coulde go vnder me. Then wēte I on in the nighte by the broke syde, ⁊ cōsidered ⁊ wall, ⁊ turned back, ⁊ came home agayne to ⁊ valley porte.

And ⁊ rulers knewe not whither I wēte, or what I dyd: for hither to had I not tolde the Iewes ⁊ the prestes, the counclers ⁊ the rulers, ⁊ the other ⁊ laboured in the worke, ⁊ I saide vnto thē: Ye se the myserye ⁊ we are in, how Ierusalē lyeth wayst, ⁊ how ⁊ gates therof are brent with fyre, come, let vs buylde vp ⁊ walles of Ierusalē, ⁊ we be nomore a rebuke. And I tolde thē of the good hāde of my God which was vpō me: And ⁊ kynges wordes ⁊ he had spokē vnto me. And they saide: Then let vs get vp. And we buylded, and their handes were strenghted to good.

But whan Saneballat ⁊ Horonite, and Tobias the seruauant of ⁊ Ammonites, ⁊ Gosem the Arabian herde it, they laughed vs to

scorne, and despised vs, & sayde : What is this that ye do? Wyll ye fall awaye agayne from the kynge? Then answered I them, and sayde : The God of heauen shal cause vs to prospere : for we his seruantes are gotten vp, & are buyldinge. As for you, ye haue no portio ner right, ner remembrance in Ierusalē.

### The iij. Chapter.

**A**ND Eliasib the hye prest gat him vp with his brethren the prestes, and buylded the Shepegate. They halowed it, and set vp the dores of it: euen vnto the tower Mea halowed they it, namely vnto the \*tower of Hananeel. Nexte vnto him buylded f̄ men of Iericho. And besyde him buylded Sachur the sonne of Imri. But the Fyshporte dyd the children of Senaa buylde, they couered it, and set on the dores, lockes and barres of it. Nexte vnto him buylded Meremoth the sonne of Vria the sonne of Haco. Nexte vnto him buylded Mesullam f̄ sonne of Barachias f̄ sonne of Mesesabeel. Nexte vnto him buylded Sadoc f̄ sonne of Baena. Nexte vnto him buylded they of Thecoa. But their greate mē put not their neckes to f̄ seruyce of their lorde.

**B** The Oldgate buylded Ioiada f̄ sonne of Passeah, & Mesullam the sonne of Besodia: they couered it, and set on the dores, lockes & barres of it. Nexte vnto them buylded Melacia of Gibeon, and Iadon of Morono, mē of Gibeon and of Mispā, for the seate of the Debyte on this syde the water. Nexte vnto him buylded Vsiel the sonne of Harhaia the goldsmith. Nexte vnto him buylded Hanania f̄ Apotecarys sonne, & they repayed Ierusalē vnto the brode wall. Nexte vnto him buylded Rephaia the sonne of Hur, the ruler of the halfe quarter of Ierusalem. Nexte vnto him buylded Iedaia the sonne of Harumaph, ouer agaynst his house. Nexte vnto him buylded Hattus the sonne of Hasabenia. But Malchia the sonne of Harim, and Hasub the sonne of Pahath Moab buylded f̄ other pece, and the tower beside the fornaice. Nexte vnto him buylded Sallum the sonne of Halohes the ruler of the halfe quarter of Ierusalem, and his daughters.

**C** The valley gate buylded Hanum, and the citesins of Sanoah. They buylded it, and set on the dores, lockes and barres therof, and a

thousande cubytes on the wall, vnto the Dōgeporte. But the Dongeporte buylded Malechia the sonne of Rechab, the ruler of the fourth parte of the vynyardes : He buylded it, & set on the dores, lockes & barres therof. But the Wellgate builded Sallum f̄ sonne of Chal Hose, the ruler of the fourthparte of Mispā : He builded it, & couered it, & set on f̄ dores, lockes, & barres therof, & the wall vnto the pole of Sybah by the kynges garden, vnto the steppes that go downe from the cite of Dauid. After him builded Nehemia the sonne of Aszbuk, the ruler of the halfe quarter of Bethzur, vntyll the other side ouer agaynst the sepulchres of Dauid, and to the pole Asuia, & vnto the house of the mightie.

After him buylded the Leuites, Rehūm the sonne of Bani. Nexte vnto him buylded Hasabia f̄ ruler of the halfe quarter at Regila in his quarter. After him buylded their brethrē, Banai the sonne of Henadab, the ruler of the halfe quarter of Segila. After him buylded Eser the sonne of Iesua f̄ ruler of Mispā, the other pece hard ouer agaynst the Harnesse corner. After him buylded Baruc the sonne of Sabai the other pece worshipfully & costly, frō the corner vnto f̄ dore of f̄ house of Eliasib f̄ hye prest. After him builded Meremoth the sonne of Vria the sonne of Haecos the other pece, frō f̄ dore of Eliasibs house, vnto the ende of the house of Eliasib. After him buylded the prestes, the mē of the countre. After him buylded Ben Iamin and Hasub ouer agaynst their house. After thē buylded Asaria the sonne of Maesecia the sonne of Anania nexte vnto his house. After him buylded Benui f̄ sonne of Henadad the other pece from the house of Asaria vnto the turnyng, and vnto the corner.

After him buylded Palal the sonne of Vsai, ouer agaynst the corner & the hye tower, which lieth out ouer frō the kynges house, besyde the courte of the preson. After him Pedaia the sonne of Pareos (As for f̄ Nethinims they dwelt in Ophel, vnto f̄ Watergate, towarde the east where f̄ tower lieth out). After him buylded they of Thecoa f̄ other pece ouer agaynst f̄ greate tower, f̄ lieth outwarde, and vnto the wall of +Ophel.

But from the Horsgate forth buylded f̄ prestes, euery one ouer agaynst his house. After them buylded Sadoc f̄ sonne of Immer

ouer against his house. After him buylded Semaia the sonne of Sachania ⁊ keper of the eastgate. After him buylded Hanania the sonne of Selemia, ⁊ Hanum the sonne of Zalaph ⁊ sixte, ⁊ other peace. After him builded Mesullam the sonne of Berechia ouer against his chest. After him builded Malchia the goldsmithes sonne, vntyll ⁊ house of the Nethinims, and of the marchauntes ouer agaynst the counsell gate, and to the perler in the corner. And betwene the perler of the corner vnto the Shepegate builded the goldsmithes and the marchauntes.

The iiij. Chapter.

**A** BUT whan Saneballat herde that we builded ⁊ wall, he was wroth, ⁊ toke greate indignacio ⁊ mocked ⁊ Iewes ⁊ saide before his brethrē ⁊ the mightie men of Samaria: What do the impotēt Iewes? shall they be thus suffred? shall they offre? shal they perourne it in one daie? shal they make ⁊ stones whole againe, ⁊ are brought to dust, ⁊ brent? And Tobias the Ammonite beside him saide: Let thē builde on, yf a foxe go vp, he shall breake downe their stonye wall. Heare O thou oure God, how we are despysed, turne their shame vpon their awne heade, ⁊ thou mayest geue them ouer in to despisinge in the londe of their captiuite. Couer not their wickednesse, ⁊ put not out their sinne frō thy presence: for they haue prouoked the buylders. Yet buylded we the wall, ⁊ ioyned it whole together, vnto ⁊ halfe heighth. And the people were well mynded to labour.

**B** But whan Saneballat, ⁊ Tobias, and ⁊ Arabiās, ⁊ Ammonites, ⁊ Aszdodites herde, ⁊ the wallles of Ierusalem were made vp, and that they had begonne to stoppe vp ⁊ gappes, they were very wroth, and cōspyd all together, to come and fight against Ierusalem, ⁊ to make an hinderaunce therin. Neuertheles we made oure praier vnto oure God, ⁊ set watchmē vpō the wall daye ⁊ night ouer against them. And Iuda saide: The strēgh of the bearers is to feble, ⁊ there is to moch dust, we are not able to builde on the wall. And oure aduersaries thought: They shall not knowe nether se, tyll we come in the myddes amonge thē, and slaye them, ⁊ hynder ⁊ worke. But whan the Iewes that dwelt besyde them, came out of all the places where they dwelt aboute vs, and tolde vs as good as

tē tymes, then set I the people after their kynreds with their swerdes, speares ⁊ bowes beneth in the lowe places behynde the wall, ⁊ loked, and gat me vp, and sayde vnto the chefe men and rulers, ⁊ to the other people: Be not ye afrayed of them, thynke vpon ⁊ greate LORDE which ought to be feared, ⁊ fighte for youre brethren, sonnes, daughters, wyues, ⁊ houses. Neuertheles whan oure enemies herde ⁊ we had gotten worde of it, God broughte their counsell to naughte, and we turned all againe to the wall, euery one vnto his labour. And from that time forth it came to passe, ⁊ the halfe parte of the yonge men dyd the labour, ⁊ the other halfe parte helde the speares, shyldes, bowes, and breast-plates, and the rulers stode behynde all the house of Iuda, which buylded on the wall, ⁊ bare burthē, from those that laded thē. With one hande dyd they ⁊ worke, and with the other helde they the weapen. And euery one ⁊ buylded, had his swerde girde by his side, ⁊ so builded they. And the trompetters stode beside me.

And I sayde vnto the pryncipall men, ⁊ rulers, and to ⁊ other people: The worke is greate ⁊ large, ⁊ we are separated vpon the wall one farre from another. Loke in what place now ye heare the noise of ⁊ trompe, resort ye thither vnto vs. \*Oure God shal fight for vs, ⁊ we wil be labourige in ⁊ worke. And the halfe parte of thē helde ⁊ speares frō ⁊ morninge springe, till ⁊ starres came forth. And at ⁊ same tyme sayde I vnto ⁊ people: Euery one abyde with his seruauant at Ierusalem, ⁊ in the night season we maye geue attendaunce to ⁊ watch, and to labour on the daye tyme. As for me and my brethren, ⁊ my seruauantes, and ⁊ men of the watch behynde me, we put neuer of our clothes, so moch as to washe oure selues.

The v. Chapter.

**A** ND there arose a greate complaynte of ⁊ ⁊ people, ⁊ of their wyues against their brethren the Iewes. And there were some ⁊ sayde: oure sonnes and doughters are to many, let vs take corne for thē, ⁊ eate, that we maye lyue. Some saide: Let vs set oure londes, vynyards ⁊ houses to pledge, ⁊ take vp corne in the derth. But some saide: Let vs borowe money of the kinge vpō vsury for oure londes



and vynyardes. Now are oure brethrens bodies as oure awne bodies, and their children as oure children: els shulde we subduc oure sonnes and doughters vnto bondage, and some of oure doughters are subdued allready, and no strength is there in oure handes, and other men shal haue oure londes and vynyardes.

But whan I herde their complaynte and soch wordes, it displeased me sore, and I aduysed so in my mynde, y I rebuked the counsellors, and the rulers, and sayde vnto them: \* Wyl ye requyre vsury one of another? And I broughte a greате congregacion agaynst them, and sayde vnto them: We (after oure abilyte) haue boughte oure brethren the Iewes, which were solde vnto the Heythen. And wyl ye sell youre brethren, whom we haue boughte vnto vs? Then held they their peace, & coulde fynde nothinge to answer.

33 And I sayde: It is not good that ye do. Oughte ye not to walke in the feare of God, because of the rebuke of the Heythen oure enemies? I and my brethre, and my seruantes haue lent them money and corne: but as for vsury, let vs leaue it. Therefore this same daye se that ye restore thē their londes agayne, their vynyardes, oyle gardens and houses, and the hundreth parte of the money of the corne, wyne and oyle that ye haue wonne of them. Then sayde they: We wyl restore them agayne, and wyl requyre nothinge of them, and wyl do as thou hast spoken. And I called the prestes, and toke an ooth of thē, that they shulde do so. And I shoke my lappe, and sayde: God shake out euery man after the same maner frō his house and labour, that maynteyneth not this worde: euen thus be he shaken out, and voyde. And all y congregacion sayde: Amen, and praysed the LORDE. And the people dyd so.

Ⓒ † And from the tyme forth that it was commytted vnto me to be a Debyte in the londe of Iuda, namely from the twentieth yeare vnto the two and thirtieth yeare off kynge Artaxerses (that is twolue yeare) I and my brethre lyued not of soch sustenance as was geuen to a Debyte: For the olde Debytes that were before me, had bene chargeable vnto the people, and had takē of thē bred and wyne, and fortye Sycles of syluer: Yee and their seruantes had oppressed the people. But so dyd not I, and that because of the

feare of God. I laboured also in the worke vpon the wall, and boughte no lōde. And all my seruantes came thither together vnto y worke. Morouer there were at my table an hundreth and fiftie of the Iewes and rulers, which came vnto me, from amonge the Heythen, that are aboute vs. And there was prepared me daylie an oxe, and sixe chosen shepe, and byrdes, and euer once in ten dayes a greате summe of wyne. Yet required not I the lyuynge of a Debyte for y bondage was greuous vnto y people. Thynke vpō me my God vnto y best, acordige to all that \* I haue done for this people.

### The bi. Chapter.

AND whan Saneballat, Tobias and Gosem **A** the Arabian, and the other of oure enemyes herde, that I had buylded the wall, and that there were no mo gappes ther in (howbeit at the same tyme had I not hanged the dores vpon the gates) Saneballat and Gosem sent vnto me, sayenge: Come and let us mete together in the vyllages vpon the playne of the cite Ono. Neuertheles they thoughte to do me euell. Notwithstandynge I sent messaungers vnto them, sayenge: I haue a greате busynes to do, I can not come downe. The worke shulde stonde still, yf I were negligent, and came downe to you. Howbeit they sent vnto me as good as foure tymes after the same maner. And I gaue the same answer.

35 Then sent Saneballat his seruauant vnto me the fifth tyme, with an open letter in his hande, wherin was written: It is tolde the Heythen, & Gosem hath sayde it, that thou and the Iewes thynke to rebell: for y which cause thou buyldest the wall, and wylt be their kynge in these matters, and hast ordeyned the prophetes to preach of the at Ierusalem, and to saye: He is kynge of Iuda.

Now shal this come to the kynges eares: come now therefore, and let us take oure counsell together. Neuertheles I sent vnto him, sayenge: There is no soch thinge done as thou sayest: thou hast fayned it out of thine owne hert. For they were all mynded to make us afraied, and thoughte: They shal withdrawe their handes from the worke, y they shal not labour. Howbeit I strēgthēd my hande the more.

And I came vnto y house of Semaia y **Ⓒ**

\* Deut. 23. c. † 2 Esd. 2. a

\* 2 Esd. 1. 3. c.

sonne of Delaia the sonne of Mechetabeel, ⁊ he had shut him selfe within, ⁊ sayde: Let us come together in to ⁊ house of God, euē vnto ⁊ myddes of ⁊ tēple, ⁊ sparre ⁊ dores of ⁊ tēple: for they wyl come to slaye ⁊, yee euē in the night wyl they come to put the to death. But I saydē: Shulde soch a mā flye? Shulde soch a mā as I am, go in to ⁊ tēple, to saue his life? I wyl not go in.

For I perceaued, that God had not sent him: Yet spake he propheeye vpon me, neuerthelesse Tobias and Saneballat had hired him for money. Therefore toke he the money, that I shulde be afayed, and so to do and synne, that they might haue an euell reporte of me, to blaspheme me. My God thynke thou vpon Tobias and Saneballat, acordynge vnto these their workes, and of ⁊ prophet Noadia, and of the other prophetes, ⁊ wolde haue put me in feare.

And the wall was fynished on the fyue ⁊ twentyeth daye of the moneth Elul, in two and fyfte dayes. And whan all oure enemies herde therof, all the Heithen ⁊ were aboute vs, were afraied, and their corage failed thē: for they perceaued, that this worke came of God. And at ⁊ same tyme were there many of ⁊ chefe of Iuda, whose letters wēte vnto Tobias, ⁊ from Tobias vnto them (for there were many in Iuda that were sworne vnto him: for he was the sonne in lawe of Sachania the sonne of Arah, and his sonne Iohanan had the daughter of Mesullam the sonne of Barachia, and they spake good of him before me, and tolde him my wordes.) And Tobias sent letters, to put me in feare.

#### The vij. Chapter.

NOW whan we had buylded the wall I hanged on the dores, and the porters, syngers and Leuites were appoynted. And I cōmaunded my brother Hanani, and Hanania the ruler of the palace at Ierusalem: (for he was a faithfull man, and feared God more then dyd many other) and I sayde vnto them: Let not the gates of Ierusalē be opened vntyll the Sonne be whote. And whyle they are yet stondinge in the watch, the dores shall be shut and barred. And there were certayne citesyns of Ierusalem appoynted to be watchmen, euery one in his watch, and aboute his house. As for ⁊ cite, it was large of rowme, and greate, but ⁊ people were fewe therin, and the houses were not buylded.

And my God gaue me in my hert, that I gatherd together the pryncipall men and ⁊ people, to nombre them, and I founde a register of their nombre, \* which came vp afore out of the captiuyte (whom Nabuchodonosor ⁊ kynge of Babilō had caryed awaie) and dwelt at Ierusalem and in Iuda, euery one vnto his cite, and were come with Zorobabel, Iesua, Nehemias, Asaria, Raamia, Naheman, Mardachai, Bilsan, Mispereth, Bigeui, Nehum and Baena.

This is the nombre of the men of the people of Israel. The children of Pareos were two thousande, an hundreth and two and seuentye: The children of Sephatia, thre hundreth ⁊ two and seuentye: the children of Arah, sixe hundreth and two and fyfte: ⁊ children of Pahath Moab amonge the childrē of Iesua and Ioab, two thousande, eight hūdreth, and eightene: the children of Elam, a thousande, two hundreth, and foure and fyfte: the children of Sathu, eight hundreth ⁊ fyue and fortye, the children of Sacai, seuen hundreth and thre score: the children of Benni, sixe hundreth, and eight and fortye: ⁊ children of Bebai, sixe hundreth and eight and twentye: the children of Asgad, two thousande, thre hundreth and two and twentye: the children of Adonicam, syxe hundreth ⁊ thre score: the children of Bigeui, two thousande, and seuen and thre score: the childrē of Adin, sixe hūdreth ⁊ fyue and fyfte: the childrē of Atter of Ezechias, eight and nyentye.

The children of Hasum, thre hundreth ⁊ eighte and twentye: the children of Bezai, thre hundreth and foure and twentye: the children of Hariph, an hundreth and twolue: the children of Gibeon, fyue and nyentye: the men of Bethleem and Netopha, an hūdreth and eight and foure score: the men of Anathot, an hundreth and eight and twentye: the men of Beth Asmaueh, two and fortye: the men of Kiriath Iearim, Caphira and Beeroth, seuen hundreth and thre and fortye: the men of Rama and Gaba, sixe hūdreth and one and twentye: the men of Michmas, an hundreth and two and twentye: the men of Bethel and Ai, an hundreth and thre and twentye: the men of Nebo, an hundreth and two and fyfte: the children of the other Elam, a thousande, two hundreth and foure and fyfte: the children of Haram, thre hundreth and twentye:

\* 1 Esd. 2. a.

the children of Iericho, thre hundreth and fyue and fortye: the children of Lodhadid & Ono, seuen hundreth and one and twentye: the children of Senaa, thre thousande, nyne hundreth and thirtye.

**D** The prestes. The children of Iedaia of the house of Iesua, nyne hundreth and thre and seentye: the children of Immer, a thousande and two and fyfye: the children of Pashur, a thousande, two hundreth and seuē and fortye: the children of Harim, a thousande and seuentyene.

The Leuites. The children of Iesua of Cadmiel amonge the children of Hodua, foure & seuentye. The syngers. The children of Assaph, an hundreth and eight and fortye. The porters were: The children of Sallum, the children of Ater, the childrē of Talmon, the children of Acub, the children of Hatita, the children of Sobai, altogether an hundreth and eight and thirtye.

The Nethinims. The children of Ziha, & childrē of Hasupha, the childrē of Tabaoth, the children of Ceros, the children of Sia, & children of Padon, the children of Libana, the children of Hagaba, the children of Salmai, the children of Hanan, the children of Giddel, the children of Gabar, the children of Reaia, the children of Rezin, the children of Necoda, the childrē of Gasam, the childrē of Vsa, the children of Passeah, the children of Bessai, the children of Megunin, the children of Nephusim, the children of Bachuc, the children of Hacupha, the childrē of Harhur, the children of Bazlith, the children of Mehida, the children of Harsa, the children of Barcos, the children of Sissera, the children of Thamah, the children of Neziah, & children of Hatipha.

**E** The childrē of Salomons seruantes were: The children of Sotai, the childrē of Sophereth, the children of Prida, the childrē of Iaēla, the children of Darcon, the childrē of Giddel, the childrē of Sephatia, the childrē of Hatil, & childrē of Pochereth of Zebaim, the children of Amon. All the Nethinims & the childrē of Salomons seruantes, were thre hundreth and two and nyntyete.

And these wente vp also: Michel, Mela, Thel, Harsa, Cherub, Addō, Immer: but they coule not shewe their fathers house ner their sede, whether they were of Israel. The

childrē of Delaia, & children of Tobia, & the childrē of Necoda, were sixe hūdreth & two & fortye. And of the prestes were, the children of Habaia, the childrē of Hacoze, the children of Barsillai, which toke one of & daughters of Barsillai the Gileadite to wyfe, and was named after their name. These soughte the register of their generacion, and when they foude it not, they were put from & presthode. And Hathirsatha sayde vnto them, & they shulde not eate of & most holy, tyll there came vp a prest with & light and perfectnesse.

The whole congregaciō as one mā, was two and fortye thousande thre hundreth, and thre score: besyde their seruantes and maydes, of whom there were seuen thousande, thre hundreth and seuē and thirtye. And they had two hundreth and seuen and fortie synginge men and women, seuen hundreth and sixe and thirtie horses, two hūdreth and fyue and fortie Mules, foure hundreth and fyue and thirtie Camels: sixe thousande, seuē hundreth and twentye Asses.

And certayne of the awnciēt fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande guldens, fiftie basens, fyue hundreth and thyrtye prestes garments. And some of the chiefe fathers gaue vnto & treasure of the worke, twētye thousande guldens, two thousande and two hundreth pouēde of siluer. And the other people gaue twētye thousande guldens, and two thousande pounce of siluer, and seuē and thre score prestes garments. And the prestes and Leuites, the Porters, the syngers, and the other of the people, and the Nethinims, and all Israel, dwelt in their cities.

### The viij. Chapter.

**N**OW when the seuenth moneth drue nye, & and & children of Israel were in their cities, all the people gathered them selues together as one man vpon the strete before the Watergate, and sayde vnto Eszdras the scribe, that he shulde fetch the boke of the lawe of Moses, which the LORDE commanded Israel. \*And Eszdras the prest brought & lawe before the congregaciō both of men and women, and of all that coule vnderstonde it, vpon the first daye of the seuenth moneth, and red therein in the strete that is before the Watergate, from & light mornynge vntyll the noone daye before men



and wemen and soch as coulde vnderstode it: and the eares of all the people were inclyned vnto the boke of the lawe. And Eszdras the scribe stode vpon an hye pulpit of wod, which they had made for the preachynge, ⁊ beside him stode Mathithia, Sema, Anania Vria, Ezechias, and Maesia on his righte hand: And on his lefte honde stode Pedaia, Misael, Malchia, Hasum, Haszbadana, Zachary and Mesullam.

33 And Eszdras opened ⁊ boke before all ⁊ people, for he stode aboue all ⁊ people. And whan he opened it, all the people stode vp. And Eszdras prayes the LORDE the greates God. And all the people answered Amen, Amen, with their handes vp, and bowed the selues, and worshipped ⁊ LORDE with their faces to the grounde. And Iesua, Bani, Serebia, Iamin, Acub, Sabthai, Hodaia, Maesia, Celita, Asaria, Iosabad, Hanam, Plaia, and the Leuites, caused ⁊ people to geue hede vnto the lawe, ⁊ the people stode in their place. And they red in the boke of the lawe of God distinctly and planely, so that men vnderstode the thinge that was red. And Nehemias (which is Hathirsatha) and Esdras the prest and scribe, and the Leuites ⁊ caused the people to take hede, sayde vnto all the people: This daye is holy vnto the LORDE youre God: be not ye sory therfore, ⁊ wepe not. For all ⁊ people wepte, whā they herde the wordes of the lawe.

CE Therefore sayde he vnto them: Go youre waye, and eate the fat, and drynke the swete, and sende parte vnto them also that haue not prepared themselves: for this daye is holy vnto oure LORDE, be not ye sory therfore: for the ioye of the LORDE is youre strength. And the Leuites styllled all the people, and sayde: Holde youre peace, for the daye is holy, vexe not ye youre selues. And all the people wente their waye to eate and drinke, and to sende parte vnto other, and to make greates myrth, for they had vnderstode the wordes that were declared vnto them.

And on the nexte daye were gathered together the chefe fathers amonge all the people, and the prestes and Leuites, vnto Esdras the scribe, that he shulde teach them ⁊ wordes of the lawe. And they founde written in the lawe, \* how that the LORDE had commaunded by Moses, that the childrē of Israel

\* Leui. 23. f.

shulde dwell in bothes in the feast of the seuenth moneth. And so they caused it be declared and proclaimed in all their cities, ⁊ at Ierusalem, sayenge: Go vp vnto ⁊ moūt and fetch Olyne braunches, Pynebraunches, Myrtbraunches, Palmebraunches, ⁊ braunches of thicketrees, to make bothes as it is wyrtten.

And ⁊ people wente vp, and fetched the, and made them bothes, euery one vpon the rofe of his house, and in their courtes, and in the courtes of the house of God, and in the strete by the Watergate, and in the strete by Ephraims porte. And all the congregacion of them that were come agayne out of the captyuite, made bothes, and dwelt therein: for sence the tyme of Iosua the sonne of Nū vnto this daye, had not the children of Israel done so, and there was very greates gladnesse. And euery daye from the first daie vnto the last, red he in the boke of the lawe of God. And seuen dayes helde they the feast, ⁊ on the eight daye the gatherynge together, acordynge vnto the maner.

### The ix. Chapter.

IN the foure and twentieth daye of this 21 moneth came the children of Israel together with fastinge and sackclothes, and earth vpon them, and separated the sede of Israel from all the straunge children, and stode and knowleged their synnes, and the wyckednesses of their fathers, and stode vp in their place, and red in the boke of the lawe of the LORDE their God foure tymes on the daye, and they knowleged, and worshipped the LORDE their God foure tymes on the daye. And the Leuites stode on hye, namely Iesua, Bani, Cadmiel, Sebania, Buni, Serebia, Bani, and Chenani, and cryed loude vnto the LORDE their God. And the Leuites, Iesua, Cadmiel, Bani, Hasabenia, Serebia, Hodia, Sebania, Pethahia, sayde: Stonde vp, prayse the LORDE oure God for euer: and let thankes be geuē vnto the name of thy glorie, which excelleth all thankesgeuyng and prayse. LORDE, thou art alone, thou hast made heauen, and the heauen of all heauens, with all their hoost, the earth and all that therein is, the See and all that is therein: thou geuest life vnto all, and ⁊ hoost of heauen bowe themselves vnto the. Thou art the LORDE 33 God, that hast chosen Abrā, and broughte him out of Vr in Chaldea, ⁊ called him



Abraham,\* and founde his hert faithfull before the, †and madest a couenaunt with him, to geue vnto his sede the londe of the Cananites, Hethites, Amorites, Pheresites, Iebusites, and Girgosites, and hast made good thy wordes: for thou art righteous. ‡And hast considered the mysery of oure fathers in Egipte, and herde their complainte by the reed See, and shewed tokēs and wonders vpō Pharaō, and on all his seruātes, and on all his people of his londe: for thou knewest §they were presumptuous ¶cruell against them, ¶so madest thou §the a name as it is this daie. And the reed See partedst thou in sunder before them, so that they wēte thorow the myddes of the See drye shod: ¶their persecuters threwest thou in to the depe as a stone, in the mightie waters, and leddest them on the daye tyme in a cloudy pyler, and on the nighte season in a piler of fyre, to shewe them lighte in the waye §they wente.

¶Thou camest downe also vpō mount Sinai, and spakest vnto them from heauen, and gauest them righte iudgmentes, true lawes, good commaundementes and statutes, and declared vnto them thy holy Sabbath, and commaunded them preceptes, ordinaunces, and lawes, by Moses thy seruauant: and ¶gauest them bred from heauen when they were hongrye, and ¶broughte forth water for them out of the rock whan they were thyrstye: and promysed them, ¶that they shulde go in, and take possession of the londe, where ouer thou haddest lyfte vp thine hande for to geue them.

Neuertheles oure fathers were proude and hardnecked, so that they folowed not thy cōmaundementes, and refused to heare, and were not myndefull of the wonders §thou dydest for them: but became obstynate and heady, in so moch that they turned back to their bondage in their dishobedience. But thou my God forgauest, and wast gracious, mercifull, patient, and of greate goodnesse, and forsokest them not. ¶¶And though they made a molten calfe (and sayde: This is thy God, that broughte the out of the londe of Egipte) and dyd greate blasphemies, yet forsokest thou them not in the wyldernes, accordinge to thy greate mercy. ¶¶And §cloudy piler departed not from them on §daye tyme to lede them

the waye, nether the piler of fyre in the night season, to shewe them lighte in the waye that they wente.

And thou gauest them thy good sprete ¶D enfourme them, ¶and withheldest not thy Manna from their mouth, §and gauest the water whā they were thirstie. Fortye yeares longe madest thou prouysion for them in the wyldernes, so that they wanted nothinge: ¶¶their clothes waxed not olde, and their fete swelled not. And thou gauest the kēgdomes ¶nacios, ¶partedst the accordinge to their porcions, so that they possessed ¶¶the londe of Sihon kynge of Heszbon, ¶the londe of Og §kynge of Basan. ¶¶¶And their childrē multipliedst thou as the starres of heauen, and broughtest the in to the londe wherof thou haddest spoken vnto their fathers, that they shulde go in to it, and haue it in possession.

And §children wente in, and possessed the londe, ¶¶and thou subdudest before the the inhabitors of the londe, euen the Cananites, ¶gauest them in to their hande, and their kynges and §people of the londe, §they might do with them what they wolde. And they wanne their stronge cities, ¶a fat londe, and toke possession of houses §were full of all maner goodes, welles dygged out, vynyardes, oylgardens, ¶many frutefull trees: and they ate ¶were fylled, ¶became fat, ¶lyued in welth thorow thy greate goodnes. Neuertheles they were disobedient, and rebelled agaynst the, and cast thy lawe behynde their backs, ¶¶and slewe thy prophetes (which exhorted them so earnestly, that they shulde cōuerte vnto the) and dyd greate blasphemies. Therfore gauest thou them ouer in to the hāde of their enemies that vexed them.

And in §tyme of their trouble they cried ¶vnto the, and thou hardest them from heauen: and thorow thy greate mercy thou gauest them sauours, which helped the out of the hande of their enemies. But whan they came to rest, they turned back agayne to do euell before the: therfore ledest thou them in the hande of their enemies, so §they had §dominion ouer them. So they cōuerted, and cryed vnto the, and thou herdest them from heauen, and many a tyme hast thou delyuered them accordinge to thy greate mercy, and testified

\* Gen. 11. d. Gen. 17. a. † Gen. 15. d. ‡ Exo. 3. b. § Some reade: them. ° Exo. 19. 20. Deut. 4. b. ¶ Exo. 16. a. ¶ Num. 20. b. ° Gen. 22. c. ¶¶ Exo. 32. b.

¶¶ Exo. 13. d. ¶¶ Exo. 16. f. §§ Exo. 17. a. ¶¶ Deut. 8. a. ¶¶ Nu. 21. d. ¶¶ Gen. 22. c. ¶¶ Iosu. 2. 3. 4. ¶¶ 3 Re. 18. b.

vnto them, that they shulde turne agayne vnto thy lawe.

Notwithstōdinge they were proude, and herkened not vnto thy cōmaundementes, but synned in thy lawes (which a man shulde do, & lyue in them) & turned their shulder awaye, & were styffnecked, & wolde not heare. And many yeares dydest thou forbearē them, & testified vnto them thorow thy sprete, euen by the office of thy prophetes, & yet wolde they not heare. Therefore gauest thou thē in to ŷ hāde of ŷ naciōs in the lōdes. But for thy greate mercies sake thou hast not vtterly cōsumed them, nether forsaken them: for thou art a gracious and mercifull God.

Now oure God, thou greate God, mightie and terrible, thou that kepest couenaunt and mercy, regarde not a litle all the trauayle ŷ hath happened vnto vs, & oure kynges, prynces, prestes, prophetes, fathers & all thy people, sence the tyme of the kynges of Assur vnto this daie. Thou art righteous in all ŷ thou hast broughte vpō vs: for thou hast done righte. As for vs, we haue bene vngodly, and oure kynges, prynces, prestes & fathers haue not done after thy lawe, ner regarded thy cōmaundementes, & thy earnest exhortaciōs wherwith thou hast exhorted them, & haue not serued ŷ in their kyngdome, and in thy greate goodes ŷ thou gauest them, and in the large and plenteous lōde which thou gauest them to good, and haue not conuerted from their wicked workes. Beholde, therefore are we in bondage this daye: Yee euen in the lōde that thou gauest vnto oure fathers, to enioye the frutes and goodes therof, beholde, there are we bondmen. And greate is the increase of it vnto the kynges, whom thou hast set ouer vs because of our synnes, and they haue dominion ouer our bodies and catell, and we are in greate trouble.

And in all this made we a sure couenaunt, & wrote it, & let oure prynces, Leuites & prestes seale it.

#### The i. Chapter.

THE sealers were: Nehemias (that is) Hathirsatha the sonne of Hachalia and Sedechias, Seraia, Asaria, Ieremy, Pashur, Amaria, Malchia, Hattus, Sebania, Malluch, Harim, Meremoth, Obadia, Daniel, Sinthun, Baruch, Mesullam, Abia, Meiamin, Maasga, Bilgai and Semaia: these were prestes.

\* Ios. 24. c. 2 Par. 15. c. † Deut. 7. a.

The Leuites were: Iesua ŷ sonne of Asania, Binui amonge the childrē of Henadad, Cadmiel. And their brethren: Sechania, Hodia, Celita, Plaia, Hauan, Micha, Rehob, Hasabia, Sachur, Serebia, Sebania, Hodia, Bani and Beninu. The heades of the people were: Pareos, Pahath Moab, Elam, Sathu, Bani, Buni, Asgad, Sebai, Adonia, Bigenai, Adiu, Ater, Hezechias, Asur, Hodia, Hasum, Bezai, Hariph, Anathot, Neubai, Magpias, Mesullam, Hesir, Mesesabeel, Sadoc, Iaddua, Platia, Hanan, Anaia, Hoseia, Hanania, Hasub, Halohes, Pilha, Sobek, Rehum, Hasabna, Maeseia, Ahia, Hanan, Anan, Malluch, Harim and Baena.

And the other people, the prestes, Leuites, Porters, syngers, Nethinims, & all they that had separated them selues from ŷ people in the lōdes vnto the lawe of God, with their wyues, sonnes and daughters, as many as coulde vnderstonde it, and their lordes that had rule of them, receaued it for their brethren.

\* And they came to sweare, and to bynde them selues with an ooth to walke in Gods lawe, which was geuen by Moses the seruauit of God, that they wolde obserue and do accordinge vnto all the cōmaundementes, iudgements and statutes of the LORDE oure God: † and that we wolde not geue oure daughters vnto the people in the lōde, nether to take their daughters for oure sonnes. ‡ And yf ŷ people of the lōde broughte ware on the Sabbath, and all maner of vytayles to sell, that we wolde not take it of them on the Sabbath and on the holy dayes. § And that we wolde let the seuēth yeaere be fre concernynge all maner of charge.

And we layed a statute vpon oure selues, to geue yearly ŷ thirde parte of a Sycke to the mynistracion in the house of oure God, namely to the shewbred, to the daylie meatofferynge, to the daylie burntofferynge of ŷ Sabbathes, of the new mones and feast dayes, and to the thynges that were sanctified, and to the synofferynges, to reconcyle Israel with all, and to all the busynes in ŷ house of oure God.

And we cast the lot amonge the prestes, Leuites and the people, for offerynge of ŷ wod, to be brought vnto ŷ house of oure God from yeaere to yeaere, after the houses of oure fathers, that it might be brent at tymes apoynted, vpon the altare of the LORDE oure

‡ 2 Esd. 13. c. § Leui. 25. a. Deut. 15. a.

God, as it is wrytten in the lawe: and yearly to brynge the firstlinges of oure londe, ⁊ the firstlinges of oure frutes of all trees, yeare by yeare, vnto y<sup>e</sup> house of the LORDE: and the firstlinges of oure sonnes, and of oure catell, as it is wrytten in the lawe: and the firstlinges of oure oxen and of oure shepe, that we shulde brynge all this to the house of oure God vnto the prestes that mynister in the house of oure God: and that we shulde brynge the firstlinges of oure dowe, and of oure Heueofferings, and the frutes of all maner trees, of wyne also and of oyle, vnto the prestes to the chestes of the house of oure God. And the tithes of oure lōde vnto the Leuites, y<sup>e</sup> the Leuites might haue the tithes in all the cities of oure mynistracion.

And the prest the sonne of Aaron shal with the Leuites haue also of the tithes of y<sup>e</sup> Leuites, so that the Leuites shal brynge vp the tithes of their tithes vnto the house of oure God to the chest in y<sup>e</sup> treasure house. For the children of Israel and the children of Leui shall brynge vp the Heueofferynges of the corne, wyne and oyle vnto the chestes, there are the vessels of the Sanctuary, ⁊ the prestes y<sup>e</sup> mynister, and the porters ⁊ syngers, y<sup>e</sup> we forsake not the house of oure God.

#### The xi. Chapter.

**A**ND the rulers of the people dwelt at Ierusalem. But the other people cast lottes therfore, so that amōge ten one parte wente to Ierusalem in to the holy cite to dwell, and nyne partes in the cities. And y<sup>e</sup> people thanked all the men that were willinge to dwell at Ierusalem.

These are the heades of the londe that dwelt at Ierusalem. In the cities dwelt Iuda euery one in his possession y<sup>e</sup> was in their cities, namely Israel, the prestes, Leuites, y<sup>e</sup> Nethinims, and the children of Salomons seruauantes. And at Ierusalē dwelt certayne of the children of Iuda ⁊ of Ben Iamin.

\* Of the children of Iuda: Athaia the sonne of Vsia y<sup>e</sup> sonne of Zachary, the sonne of Amaria, the sonne of Sephatia, the sonne of Mahelaleel, of the children of Phares. And Maeseia the sonne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of Adaia, the sonne of Ioiarib, the sonne of Zachary, the sonne of Siloni. All the childrē

of Phares that dwelt at Ierusalem, were foure C. and eight ⁊ thre score valeaunt men.

† These are the childrē of Ben Iamin: Sallu the sonne of Mesullam, y<sup>e</sup> sonne of Ioed, the sonne of Pedaia, the sonne of Colaia, y<sup>e</sup> sonne of Maeseia, the sonne of Ithiel, y<sup>e</sup> sonne of Iesaia. And after him Sabai, Sallai: nyne hundreth and eight and twentye. And Ioel the sonne of Sichri had the ouersight of them: and Iuda y<sup>e</sup> sonne of Hasnua ouer the seconde parte of the cite.

‡ Of the prestes there dwelt: Iedaia y<sup>e</sup> sonne of Ioiarib, Iachin. Seraia the sonne of Helchias y<sup>e</sup> sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, was pryncie in the house of God: ⁊ his brethrē that perfourmed the worke in y<sup>e</sup> house: of whom there were viij. C. and xxij. And Adaia the sonne of Ieroham, the sonne of Plalia, the sonne of Amzi, the sonne of Zachary, the sonne of Pashur ⁊ his brethrē, chefe amōge the fathers: of whom there were two hundreth and two and fortye. And Amassai the sonne of Asariel the sonne of Ahusai, the sonne of Mesillemoth, the sonne of Immer: and his brethren were valeaunt men, of whom there were an hundreth and eight and twentye. And their ouerseer was Sabdaiel the sonne of Gedolim.

§ Of the Leuites: Semaia the sonne of Hasub, the sonne of Asrikam, the sonne of Hasabia, the sonne of Bunni: And Sabthai and Iosabad of the chefe of the Leuites, in the outwarde busynes of y<sup>e</sup> house of God. And Mathania the sonne of Micha, the sonne of Sabdi, the sonne of Assaph, which was the pryncipall to begynne the thankesgeuynges vnto prayer. And bacbuchia y<sup>e</sup> seconde amōge his brethren, and Abda the sonne of Sammuia, the sonne of Galal, the sonne of Iedithun. All the Leuites in the holy cite were two hundreth and foure ⁊ foure score. \* And y<sup>e</sup> porters Acub and Talman, and their brethren y<sup>e</sup> kepte the portes, were an hundreth and two and seuentye. As for the residue of Israel, the prestes and Leuites, they were in all the cities of Iuda, euery one in his inheritance.

And the Nethinims dwelt in Ophel: and Zipha and Gispā belonged vnto the Nethinims. The ouerseer of the Leuites at Ierusalem, was Vsi the sonne of Bani, the sonne of Hasabia, the sonne of Mathania, the sonne of Micha.

\* 1 Par. 10. a.

† 1 Par. 10. a.

‡ 1 Par. 10. b.

§ 1 Par. 10. b.

\* 1 Par. 10. c.



**D** Of the children of Assaph there were syngers aboute  $\text{f}$  busynes in the house of God: for it was the kynges commaundement cōcernynge them, that  $\text{f}$  syngers shulde deale faithfully, euery daye as acordinge was.

And Pethaia the sonne of Mesesabeel of the childrē of Serah the sonne of Iuda nexte the kyng in all matters concernynge the people. And the children of Iuda that were without in the townes of their londe, dwelt some at Kiriath Arba, and in the vyllages therof,  $\text{t}$  at Dibon, and in the vyllages therof: and at Cabzeel, and in  $\text{f}$  vyllages therof: and at Iesua, Molada, Bethphalet, Hazarsual, Berseba and in their vyllages:  $\text{t}$  at Siclag and Mochona, and in their vyllages: And at Enrimmon, Zarega, Ieremuth, Sanoah, Adullam and in their vyllages: At Lachis, and in the feldes therof: At Aseka, and in the vyllages therof: and dwelt from Berseba vnto the valley of Hinnom.

The children of Ben Iamin of Gaba, dwelt at Michmas, Aia, Bethel and in their vyllages. And at Anathoth, Nob, Anania, Hazor, Rama, Githaim, Hadid, Ziboim, Neballat, Lod, Ono  $\text{t}$  in the Carpēters valley. And certayne of the Leuites  $\text{f}$  had porcions in Iuda, dwelt in Ben Iamin.

### The xij. Chapter.

**A** **T**HESE are  $\text{f}$  prestes and Leuites that wente vp with Zorobabel  $\text{f}$  sonne of Saalthiel and with Iesua: Seraia, Jeremy, Esdras, Amaria, Malluch, Hattus, Sechania, Rehun, Meremoth, Iddo, Ginthoi, Abia, Meiamin, Maadia, Bilga, Semaia, Ioiarib, Iedaia, Sallu, Amok, Helchias  $\text{t}$  Iedaia. These were the heades amōge the prestes and their brethren in the tyme of Iesua. The Leuites were these: Iesua, Bēnni, Cadmiel, Serebia, Iuda and Mathania, ouer the office of thankesgeuynge, they  $\text{t}$  their brethrē: Bacbuchia  $\text{t}$  Vnni and their brethrē, were aboute them in the watches.

Iesua begat Ioachim. Ioachim begat Eliasib. Eliasib begat Ioiada. Ioiada begat Ionathan. Ionathan begat Iaddua. And in the tyme of Ioachim were these the chefe fathers amonge the prestes: namely of Seraia was Meraia, of Jeremy was Hanania, of Esdras was Mesullam, of Amaria was Iohanan, of Malluch was Ionathan, of Sebania was

Joseph, of Harim was Adna, of Meraioth was Helcai, of Iddo was Zachary, of Ginthon was Mesullā, of Abia was Sichri, of Miniamin Moadia was Piltai, of Bilga was Sammua, of Semaia was Jonathan, of Ioiarib was Mathnai, of Iedaia was Vsi, of Sallai was Callai, of Amok was Eber, of Helchias was Hasabia, of Gedaia, was Nethaneel.

And in the tyme of Eliasib. Ioiada, Iohanan and Iaddua, were the chefe fathers amonge the Leuites, and the prestes wryttē vnder the reigne of Darius  $\text{f}$  Persian. The children of Leui the pryncipall fathers were wrytten in the Cronicles, vntyll the tyme of Iohanan the sonne of Eliasib. And these were the chefe amōge the Leuites, Hasabia, Serebia and Iesua the sonne of Cadmiel,  $\text{t}$  their brethren ouer agaynst them, to geue prayse and thanks, acordinge as Dauid  $\text{f}$  mā of God had ordeyned it, one watch ouer agaynst another. Mathania, Bacbuchia, Obadia, Mesullam, Talmon and Acub were porters in the watch at the thresholds of the gates. These were in the tyme of Ioiachim the sonne of Iesua the sonne of Iosedec, and in the tyme of Nehemias the Debyte, and of the prest Esdras the scribe.

And in the dedicacion of the wall at Ierusalem, were the Leuites soughte out of all their places, that they mighte be broughte to Ierusalem, to kepe  $\text{f}$  dedicacion in gladnesse, with thankesgeuynges, with synginge, with Cymbales, Psalteries and harpes. And the children of the syngers gathered thē selues together from the playne countre aboute Ierusalem, and from the vyllages of Nethophathi, and from the house of Gilgal,  $\text{t}$  out of the feldes of Gibeā  $\text{t}$  Asmaueth: for  $\text{f}$  syngers had buylded them vyllages aboute Ierusalem. And  $\text{f}$  prestes and Leuites purified them selues, and clensed the people, the gates and the wall.

And I caused the prynces to go vp vpon the wall, and appoynted two greate queres of thankesgeuynge, which wētē on the righte hande of the wall towarde the Donggate, and after them wētē Hosaia, and halfe of the prynces of Iuda,  $\text{t}$  Asaria, Eszdras, Mesullam, Iuda, Ben Iamin, Semaia and Jeremy: and certayne of the prestes childrē with trompettes, namely Zachary  $\text{f}$  sonne of Ionathan, the sonne of Semaia, the sonne of Mathania, the sonne of Michaia, the sonne of Sachur, the



sonne of Assaph, and his brethren, Semaia, Asareel, Milalai, Gilalai, Maai, Nathaneel and Iuda and Hanani, with the musicall instrumentes of Dauid & man of God.

**D** And Eszdras & scribe before thē toward the Wellgate, and they wente vp ouer agaynst them vpon the steppes of the cite of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other quere of thankesgeuyng wente ouer against them, and I after them, and the halfe parte of the people vpon & wall, toward & Fornacegate vwarde, vntyll & brode wall, and to & porte of Ephraim, and to the Oldgate, and to & Fyshgate, and to the tower of Hananeel, and to the tower of Meah, vntyll the Shepegate. And in & presongate stode they styll, and so stode the two queres of thankesgeuyng of the house of God, and I and the halfe of the rulers with me, and the prestes, namely Eliachim, Maeseia, Miniamin, Michaia, Elioenai, Zachary, Hanania, with t̃ropettes, and Maeseia, Semaia, Eleasar, Vsi, Iohanan, Malchia, Elam and Aser. And the syngers songe loude, and Iesrahia was the ouerseer.

**E** And the same daye were there greate sacrifices offred, & they reioysed: for God had geuē them greate gladnesse, so that both the wyues and children were ioyfull, & the myrth of Ierusalem was herde farre of.

At the same tyme. were there men appointed ouer the treasure chestes (wherin were & Heue offerynges, the firstlinges and the tithes) that they shulde gather them out of & felde aboute the cities, to distribute thē vnto the prestes and Leuites acordinge to the lawe: for Iuda was glad of the prestes, and Leuites, that they stode and wayted vpon the office of their God, and the office of the purification. And the syngers & porters stode after the commaundemēt of Dauid & of Salomon his sonne: \* for in the tyme of Dauid and Assaph, were the chefe syngers founded, and the songes of prayse and thankesgeuyng vnto God. In the tyme of Zorobabel and Nehemias, dyd all Israel geue porciōs vnto the syngers and porters, euery daye his portion, and they gaue thinges halowed vnto the Leuites, and the Leuites gaue thinges that were sanctified, vnto the childrē of Aaron.

### The xiiij. Chapter.

**A**ND what tyme as the boke of Moses was red in & eares of the people, there was founde wyrtten therein, † & the Ammonites and Moabites shulde neuer come in to the congregacion of God, because they mett not the children of Israel with bred and water, ‡ and hyred Balaam against thē, that he shulde curse them: neuertheles oure God turned & curse in to a blessinge. Now when they herde the lawe, they separated from Israel euery one that had myxte him selfe therein. And before this had the prest Eliasib deliuered the chest of & house of oure God vnto his kynsman Tobia: for he had made him a greate chest, and there had they aforetyme layed the meatofferynges, frankencense, vessell, and the tithes of corne, wyne and oyle (acordinge to the commaundement geuen to the Leuites, syngers and porters) and the Heueofferynges of the prestes.

But in all this was not I at Ierusalem: for in & two and thirtieth yere of Artaxerses kynge of Babilon, came I vnto the kynge, and after certayne dayes optayned I lycence of the kynge to come to Ierusalē. And I gat knowledge of & euell that Eliasib dyd vnto Tobia, in that he had made him a chest in the courte of the house of God, and it greued me sore, and I cast forth all the vessels of Tobias house out of the chest, and commaūded them to clense the chest. And thither broughte I agayne the vessels of the house of God, the meatofferyng and the incense.

And I perceaued, that the porcions of & Leuites were not geuen them, for the which cause the Leuites and syngers were fled, euery one to his loude for to worke. Then reposed I the rulers, and sayde: Why forsake we the house of God? But I gathered them together, and set them in their place. Then brought all Iuda the tithes of corne, wyne and oyle vnto the treasure. And I made treasurers ouer & treasure, euen Selemia & prest, and Sadoe the scribe, & of the Leuites Pedaia, and vnder their hande Hanan the sonne of Sachur the sonne of Mathania: for they were counted faithfull, and their office was, to distribute vnto their brethren. § Thynke vpon me O my God here in, & wpe not out

\* 1 Par. 24. a.

† Deut. 23. a.

‡ Nu. 23. a.

§ 2 Esd. 5. c.

my mercy, that I haue shewed on þy house of my God, & on the offices therof.

At the same tyme sawe I some tredinge wyne presses on the Sabbath, and brynginge in clusters, and asses laden wyth wyne, grapes, fygges, and brynginge all maner of burthens vnto Ierusalem, vpon the Sabbath daye. And I rebuked them earnestly þy same daye that they solde þy vytayles. There dwelt mē of Tyre also therin, which broughte fysh and all maner of ware, and solde on the Sabbath vnto the childrē of Iuda and Ierusalem. Then reproued I the rulers in Iuda, and saide vnto them: What euell thinge is this that ye do, and breake the Sabbath daye? Dyd not oure fathers euen thus, and oure God broughte all this plage vpon vs & vpon this cite? And ye make the wrath more yet vpon Israel, in that ye breake the Sabbath.

**D** And whan the portes of Ierusalem were drawn vp before the Sabbath, I commaunded to shutt the gates, and charged that they shulde not be opened tyll after the Sabbath: and some of my seruantes set I at the gates, þy there shulde no burthē be broughte in on the Sabbath daye. Then remayned the chapmen and marchauntes once or twyce ouer nighte without Ierusalem with all maner of wares. Then reproued I them sore, & sayde vnto them: Why tary ye all night aboute the wall? Yf ye do it once agayne, I wil laye handes vpon you. From that tyme forth came they nomore on the Sabbath. And I sayde

<sup>a</sup> Deut. 7. a.

vnto the Leuites which were cleane, that they shulde come and kepe the gates, to halowe the Sabbath daye. Thyneke vpō me (O my God) cōcernynge this also, & spare me acordynge to thy greate mercy.

And at the same tyme sawe I Iewes, that married wyues of Asdod, Ammon and of Moab, and their children spake halfe in the speache of Asdod, and coulde not speake in þy Iewish language, but by þy tonge mighte a mā perceaue euery people. And I reproued them, and cursed them, & smote certayne men of thē, and plucte them vp, and toke an ooth of them by God: "Ye shal not geue youre daughters vnto their sonnes, nether shal ye take their daughters vnto youre sonnes, or for youre selues. <sup>b</sup>Dyd not Salomon þy kynge of Israel synne ther in? & yet amonge many Heythen was there no kynge like him, & he was deare vnto his God, and God made him kynge ouer all Israel, and the outlandish wemen.

And one of the children of Ioiada the sonne of Eliasib þy hye prest, had made a cōtracte wyth Saneballath the Horonite: but I chaced him fro me. O my God, thyneke thou vpon them that are quyte of the presthode, and haue defyled the couenaunt of the presthode and of the Leuites. Thus censed I them from all soch as were outlandish, and appoynted the courses of the prestes and Leuites, euery one to his office, and to offre the wod at tymes appoynted, and the first frutes. Thyneke thou vpon me (O my God) for the best.

<sup>b</sup> 3 Re. 11. a.

The ende of the seronde booke of Esdras, otherwyse called  
the booke of Nehemias.

# The boke of Hester.

What this boke conteyneth.

## Chap. I.

Ahasuerus maketh a greate feast to his lordes and prynces, calleth for Vasthi the quene, she commeth not, therefore is she deposed from the kyngdome.

## Chap. II.

Amonge the daughters, Hester pleaseth the kyng. Mardocheus geueth the kyng warnynge of his harme.

## Chap. III.

Amā is greate with the kyng, hateth Mardocheus that wyl not worshippe him, and cōmaundeth to slaye all the Iewes.

## Chap. IIII.

Greate heuynes amonge the Iewes.

## Chap. V.

Hester cōmeth before the kyng, and byddeth him and Aman to a feast. Aman maketh a galowe for Mardocheus.

## Chap. VI.

Mardocheus is recompensed for his frendshipp shewed vnto the kyng.

## Chap. VII.

Hester prayeth for hir people, Aman is hanged on the galowe that he had prepared for Mardocheus.

## Chap. VIII.

The kyng geueth Amās house vnto the quene, and at hir request he causeth Amās wrytinges to be called agayne.

## Chap. IX.

Amans sonnes are hanged also, and many enemyes slayne. The Iewes kepe a ioyfull feast.

## Chap. X.

Of the auctorite of Mardocheus vnder the kyng.

## The first Chapter.

**I**N the tyme of Ahasuerus, which reigned from India vnto Ethiopia, ouer an hundredreth and seuen and twentye londes, what tyme as he sat on his seate roiall in the castell of Susan in the thirde yeaere of his reigne, he made a feast vnto all his prynces and seruantes, namely vnto the mightie men of Persia and Media, to the Debities and rulers of his countrees, that he mighte shewe the noble riches of his kingdome, and the glorious worshippe of his greatnesse, many dayes longe, euen an hundredreth and foure score dayes.

And whan these dayes were expyred, the kyng made a feast vnto all the people that

were in the castell of Susan, both vnto greate and small, seuen dayes longe in the courte of the garden by the kynges palace: where there hanged whyte, reed & yalow clothes, fastened with coardes of linnen and scarlet in siluer rynges, vpon pylers of Marble stone.

The benches were of golde and siluer made vpon a pauement of grene, white, yalow and black Marble. And & drinke was caried in vessels of golde, and there was euer chaunge of vessell. And the kinges wine was moch acordynge to the power of the kyng. And noman was appoynted what he shulde drinke: for the kyng had commaunded all the officers of his house, that euery one shulde do as it lyked him. And the quene Vasthi made a

feast also for the wemen in the palace of Ahasuerus. And on the seuenth daye when the kynge was mery of the wine, he commaunded Mehuman, Bistha, Harbona, Bigtha, Abagtha, Sethar and Charcas, the seuen chamberlaynes (that dyd seruyce in the presence of kynge Ahasuerus) to fetch the quene Vasthi with the crowne regall, that he might shewe ſ people and prynces hir fairnesse: for she was bewtiful. But the quene Vasthi wolde not come at the kynges worde by his chamberlaynes. Then was the kynge very wroth, and his indignaciō kyndled in him.

C And the kynge spake to ſ wyse men that had vnderstandinge in the ordinaunces of the londe (for the kinges matters must be hādled before all such as haue knowledge of the lawe and iudgment: And the nexte vnto him were, Charsena, Sethar, Admatha, Tharsis, Meres, Marsena and Memuchan, the seuen prynces of the Persiās, and Meedes, which sawe the kynges face, and satt aboue in the kyngdome) What lawe shulde be execute vpon the quene Vasthi, because she dyd not acordinge to the worde of the kynge by his chamberlaines. Thē saide Memuchā before the kynge ⁊ the prynces: The quene Vasthi hath not onely done euell agaynst the kinge but also agaynst all the prynces and all the people in all the londes of kynge Ahasuerus, for this dede of the quene shall come abrode vnto all wemen, so that they shall despyse their huszbandes before their eyes, and shall saye: The kynge Ahasuers commaunded Vasthi ſ quene to come before him, but she wolde not. And so shall the pryncesses in Persia and Media saye lykewyse vnto all the kynges prynces, when they heare of this dede of the quene, thus shall there aryse despytefulnes and wrath ynough. Yf it please the kynge, let there go a kyngly commaudemēt from him, and let it be wryten acordinge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come nomore before kynge Ahasuerus, and let the kynge geue the kyngdome vnto another that is better then she.

And ſ this wrytinge of the kynge which shalbe made, be published thorow out all his empyre (which is greate) that all wyues maye holde their huszbandes in honoure, both amonge greate and smal.

This pleased the kynge and the prynces,

and the kynge dyd acordinge to the worde of Memuchan. Then were there letters sent forth in to all the kynges londes, in to euery londe acordinge to the wrytinge therof, and to euery people after their lāguage, ſ euery man shulde be lorde in his awne house. And this caused he be spoken after the language of his people.

### The ij. Chapter.

AFTER these actes whan the displeasure A of kynge Ahasuerus was layed, he thoughte vpon Vasthi, what she had done, and what was concluded concernynge her. Then sayde the kynges seruantes: Let there be fayre yonge virgins soughte for the kynge, and let the kynge appoynte ouerseers in all ſ londes of his empyre, that they maye brynge together all fayre yonge virgins vnto the castel of Susan to the Wemens buyldinge, vnder the hande of Hegai the kynges chamberlayne, that kepeth the wemen, and let him geue them their apparell. And loke which damsell pleaseth the kynge, let her be quene in Vasthis steade. This pleased the kynge, and he dyd so.

In the castell of Susan there was a Iewe, whose name was Mardocheus, the sonne of Iair, the sonne of Simei, the sonne of Cis, the sonne of Iemini, which was caried awaye from Ierusalem, \*whan Iechonias the kynge of Iuda was led awaye, (whom Nabuchodonosor the kynge of Babilon caried awaye) and he norished Hadassa (that is Hester) his vnclēs B daughter: for she had nether father ner mother, and she was a fayre and beutyfull damsell. And whan hir father and mother dyed, Mardocheus receaued hir as his awne daughter.

Now whan ſ kynges cōmaudemēt and cōmyssion was published, ⁊ many dāsels were broughte together vnto the castell of Susan vnder ſ hande of Hegai, Hester, was takē also vnto ſ kynges house vnder ſ hande of Hegai ſ keper of ſ wemē, ⁊ the damsell pleased him, ⁊ she founde grace in his sighte. And he put her with hir maydēs in ſ best place of ſ Womēs buildige. And Hester shewed it not vnto hir people ⁊ hir kynred: for Mardocheus had charged her, ſ she shulde not tell it. And Mardocheus walked euery daye before ſ courte of ſ Womēs buyldinge, ſ he might knowe how Hester dyd, and what shulde become of her.



**C** And whan the appoynted tyme of euery damsell came that she shulde come to þy kynge Ahasuerus, after that she had bene twolue monethes in the deckynge of the wemen (for their deckynge must haue so moch tyme, namely sixe monethes with Balme & Myrre, & sixe monethes with good spyces, so were the wemē beutified) then wente there one damsell vnto þy kynge, and what so euer she requyred, þy must be geuē her to go with her out of the Womens buyldinge vnto þy kynges palace. And whan one came in the euenynge, þy same wēte frō him on þy morow in to þy seconde house of wemen, vnder the hande of Saasgas the kynges chamberlayne, which kepte þy concubines. And she must come vnto the kynge nomore, excepte it pleased the kynge, and that he caused her to be called by name.

Now whan the tyme came of Hester the daughter of Abihail Mardocheus vncle (whom he had receaued as his awne daughter) þy she shulde come to the kynge, she desyred nothinge but what Hegai the kynges chamberlayne the keper of the wemen sayde.

And Hester founde fauoure in the sighte of all them that loked vpon her. And Hester was taken vnto kynge Ahasuerus in to the house royall, in the tenth moneth which is called Tebeth, in the seuenthe yeare of his reigne.

**D** And the kynge loued Hester aboue all the wemen, and she founde grace and mercy in his sighte before all the virgins: and he set the quenes croune vpon hir heade, and made her quene in steade of Vasthi. And the kynge made a greате feast vnto all his prynces and seruautes (which feast was because of Hester) and let the londes be in quyetnes, & gaue royall giftes.

And whan the virgins were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Hester shewed hir kynred and hir people, acordinge as Mardocheus had bydden her: for Hester dyd after the worde of Mardocheus, like as whan he was hir tutoure. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes, Bigthan and Theres which kepte the dore, were wroth, and sought to laye their handes on the kynge Ahasuerus: Wherof Mardocheus gat knowlege, and tolde it vnto quene Hester, and Hester certified the kynge therof in Mardo-

cheus name. And whan inquisition was made, it was founde so. And they were both hanged on tre: and it was wyttē in the Cronicles before the kynge.

### The iij. Chapter.

**A**FTER these actes dyd the kynge promote Aman the sonne of Amadathi the Agagite, and set him hye, & set his seate aboue all þy prynces that were with him. And all the kynges seruautes that were in the gate, bowed their knees, and dyd reuerence vnto Aman: for the kinge had so comaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruautes which were in the kynges gate, sayde vnto Mardocheus: Why transgressest thou the kynges commaundement? And whan they spake this daylie vnto him, and he folowed them not, they tolde Aman, that they mighte se whether Mardocheus matters wolde endure: for he had tolde them, þy he was a lewe. And whā Aman sawe, that Mardocheus bowed not the knee vnto him, ner worshipped him, he was full of indignacion & despyte, that he shulde laye hondes onely on Mardocheus: for they had shewed him þy people of Mardocheus, but he sought to destroye the people of Mardocheus, and all the people that were in the whole empyre of Ahasuerus.

**I**n the first moneth that is the moneth Nissan, in þy twolueth yeare of kinge Ahasuerus, was there occasion and oportunitie sought by Aman, from one daye to another, and from the same moneth vnto the twolueth moneth, that is the moneth Adar. And Amā sayde vnto kinge Ahasuerus: There is a people scatered abrode and dispersed amonge all people in all the londes of thine empire, and their lawe is cōtrary vnto all people, and they do not after the kynges lawes, nether is it the kynges profit to suffre thē after this maner. Yf it please the kynge, let him wryte, that they maye be destroyed, & so wil I weye downe ten thousande talentes of siluer, vnder the handes of the workmen, to be brought in to the kynges chamber. Then toke the kynge his rynge from his hande, and gaue it vnto Aman the sonne of Amadathi the Agagite the Lewes enemye. And the kinge sayde vnto Aman: Let the siluer be geuen the, and that people also, to do withall what pleaseth the.

Then were the kynges scribes called on *ſ* thirteenth daye of the first moneth, & there was wrytten (acordynge as Aman commaunded) vnto the kynges prynces, and to the Debites euery where in the londes, and to the capytaynes of euery people in the countrees on euery syde, acordynge to the wrytinge of euery nacion, and after their language in the name of kyng Ahasuerus, and sealed with the kynges ryng. And the wrytynges were sent by postes in to all the kynges lodes, to rote out, to kyll, and to destroye all Iewes, both yonge and olde, childre and wemen in one daye (namely vpon the thirteenth daye of the twolueth moneth, which is the moneth Adar) and to spoyle their goodes.

This was the summe of the wrytinge, *ſ* there shulde be a commaundement geuen in all londes, to be published vnto all people, *ſ* they shulde be ready agaynst the same daye. And the postes wente in all the haist acordynge to the kynges commaundement. And in the castell of Susan was the comaundement deuysed. And the kyng *τ* Aman sat *τ* dranke. But *ſ* cite of Susan was disquieted.

The iiij. Chapter.

**W**HAN Mardocheus perceaued all that was done, he rete his clothes, and put on a sack cloth, *τ* aszshes, *τ* wente out in to the myddes of the cite, and cried loude and lamentably, and came before the kynges gate: for there might no man entre within the kynges gate, that had a sack cloth on. And in all lodes *τ* places, as farre as the kynges worde and commaundement extended, there was greate lamentacion amonge the Iewes, and many fasted, wepte, mourned, *τ* laye in sack clothes *τ* in aszshes. So Hesters dasels, and hir chamberlaines, came and tolde it her. Then was the quene exceedingly astonnyed. And she sent rayment, that Mardocheus shulde put them on, and laye the sacklothe from him. But Mardocheus wolde not take them. The called Hester Hathac one of the kynges chamberlaines (which stode before her) and gaue him a comaundement vnto Mardocheus, that he might knowe what it were, and wherefore he dyd so. So Hathac wente forth to Mardocheus vnto the strete of the cite, which was before the kynges gate.

**33** And Mardocheus tolde him of all *ſ* had happened vnto him, and of the summe of siluer

that Ama had promysed to weie downe in the kynges chamber because of *ſ* Iewes for to destroye them, and he gaue him the cople of the commaundement, that was deuysed at Susan to destroye them, that he mighte shewe it vnto Hester, and to speake to her and charge her, *ſ* she shulde go in to the kyng, and make her prayer and supplicacion vnto him for hir people.

And whā Hathac came in, and tolde Hester the wordes of Mardocheus, Hester spake vnto Hathac, and comaunded him to saye vnto Mardocheus: All the kynges seruantes, and the people in the londes of the kyng knowe, that who so euer commeth within the courte vnto *ſ* kyng, whether it be man or woman, which is not called, the comaundement is that the same shal dye immediatly, excepte the kyng holde out the goldē cepter vnto him, that he maye lyue. As for me, I haue not bene called to come in to the kyng now this thirtie dayes.

And whā Mardocheus was certified of Hesters wordes, Mardocheus bad saie againe vnto Hester: Thynke not to saue thine awne life, whyle thou art in *ſ* kynges house before all Iewes: for yf thou holdest thy peace at this tyme, then shal the Iewes haue helpe and delyueraunce out of another place, *τ* thou *τ* thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdome, for this tymes sake? Hester bad geue Mardocheus this answere: Go thou thy waye then, *τ* gather together all *ſ* Iewes *ſ* are founde at Susan, *τ* fast ye for me, *ſ* ye eate not *τ* drynke not in thre dayes, nether daye ner nighte. I *τ* my damsels wil fast likewyse, *τ* so wyl I go in to the kyng cōtrary to the comaundement: yf I perishe, I perishe. So Mardocheus wente his waye, *τ* dyd all *ſ* Hester had comaunded him.

The v. Chapter.

**A**ND on the thirde daye put Hester on **34** hir royall apparell, and stode in the courte of *ſ* kynges palace within ouer agaynst the kynges house. And *ſ* kyng sat vpō his royall seate in *ſ* kynges palace ouer agaynst *ſ* dore of the house. And whan the kyng sawe Hester the quene stōdinge in the courte, she founde grace in his sighte. And *ſ* kyng helde out the goldē cepter in his hāde towarde Hester. So Hester stepte forth, and touched

the toppe of ſ cepter. Then ſayde ſ kyng vnto her: What wilt thou quene Hester? ⁊ what requyrest thou? axe euē the halfe of ſ empyre, ⁊ it ſhal be geuē the. Hester ſayde: Yf it pleaſe ſ kyng, let ſ kyng ⁊ Aman come this daye vnto ſ banket ſ I haue prepared. The kyng ſayde: Cauſe Aman to make haist, ſ he maye do as Hester hath ſaide.

Now whā the kyng ⁊ Aman came to ſ banket ſ Hester had prepared, the kyng ſayde vnto Hester whan he had dronken wyne: Hester, what is thy petition? it ſhal be geuē the. And what requyrest thou? euen the halfe of the empyre, it ſhal be done.

Then answered Hester and ſayde: My petition and deſire is, yf I haue founde grace in ſ ſight of the kyng, ⁊ yf it pleaſe the kyng to geue me my petition, and to fulfill my request, then let the kyng ⁊ Aman come to the banket ſ I ſhal prepare for thē, and ſo wil I do tomorow as the kyng hath ſaide.

Then wente Aman forth the ſame daye ioyfull and mery in his mynde. And whan he ſawe Mardocheus in the kynges gate, ſ he ſtode not vp and kneled before him, he was full of indignacion at Mardocheus. Neuertheles he refrained himſelfe: and whā he came home, he ſent, and called for his frēdes, and Seres his wyfe, and tolde them of the glory of his riches, and the multitude of his children, all together how the kyng had promoted him ſo greatly, and how that he was taken aboute the prynces and ſeruauntes of the kyng. Aman ſayde morouer: Yee and Hester the quene let no man come with the kyng vnto the bancket that ſhe had prepared, excepte me, and tomorow am I bidden vnto her alſo with the kyng. But in all this am I not ſatiſfied as longe as I ſe Mardocheus the Iewe ſyttynge in ſ kynges gate. Then ſayde Seres his wife and all his frendes vnto him: Let thē make a galowe of fifty cubites hie, ⁊ tomorow ſpeake thou vnto the kyng, that Mardocheus maye be hanged thereon, yf thou cōmeſt merely with the kyng vnto the bancket. Aman was well content withall, and cauſed a galowe to be prepared.

### The bi. Chapter.

THE ſame night coulde not the kyng ſlepe, and he commaunded to brynge ſ Cronicles and ſtoryes: which whā they were red before ſ kyng, they happened on the

place where it was wryttē, how Mardocheus had tolde, that the kynges two chāberlaynes (which kepte ſ treſholdes) ſought to laie hondes on kyng Ahaſuerus. And the kyng ſaide: What worſhippe and good haue we done to Mardocheus therfore? Then ſayde the kynges ſeruauntes that mynistrd vnto him. There is nothinge done for him. And the kyng ſayde: Who is in ſ courte? (for Aman was gone in to ſ courte without before ſ kynges houſe, ſ he might ſpeake vnto ſ kyng to hange Mardocheus on ſ tre, ſ he had prepared for him.) And the kynges ſeruauntes ſaide vnto him: Beholde, Ainā ſtōdeth in the courte. The kyng ſaide: Let him come in. And whā Ainā came in, ſ kyng ſaide vnto him: What ſhal be done vnto ſ mā, whom the kyng wolde fayne brynge vnto worſhippe? But Hamā thought in his hert: Whom ſhulde the kyng els be glad to brynge vnto worſhippe, but me? And Aman ſayde vnto the kyng: Let the man vnto whom the kyng wolde be glad to do worſhippe, be broughte hither, that he maye be araied with the royall garmentes which the kyng vseth to weere: and the horſe that the kyng rydeth vpon, and that the crowne royall maye be ſet vpon his heade. And let this rayment and horſe be deluyered vnder the hande of one of the kynges prynces, that he maye araye the man withall (whom the kyng wolde fayne honoure) and cary him vpon the horſe thorow the ſtrete of the cite, and cauſe it to be proclaimed before him: Thus ſhal it be done to euery man, whom the kyng wolde fayne honoure.

The kyng ſayde: Make haist, and take (as thou haſt ſayde) the raymēt and the horſe, and do euen ſo with Mardocheus ſ Iewe that ſitteth before the kynges gate, and let nothinge fayle of all that thou haſt ſpoken. Then toke Aman the rayment and the horſe, and arayed him, and broughte him on horszbacke thorow the ſtrete of the cite, and proclaimed before him: Euen thus ſhall it be done vnto euery man whom the kyng is diſpoſed to honoure. And Mardocheus came agayne to the kynges gate, but Aman gat him home in all the haist, mournynge with bare heade, and tolde Seres his wyfe and all his frendes, euery thynge that had happened him. Then ſayde his wiſe men and Seres his wyfe vnto him: Yf it be Mardocheus of the ſede of the Iewes, before whō



thou hast begonne to fall, thou canst do nothyng vnto him, but shalt fall before him. Whye they were yet talkyng with him, came the kynges chamberlaynes, and caused Aman to make haist to come vnto the bancket that Hester had prepared.

The viij. Chapter.

**A**ND when the kyng and Aman came to the bancket that quene Hester had prepared, the kyng sayde vnto Hester on the seconde daye when he had drōken wyne: What is thy peticion quene Hester, that it maye be geuen the? And what requyrest thou? Yee axe euen halfe of the empyre, and it shal be done. Hester ſ kyne answered and sayde: Yf I haue founde grace in thy sighte (O kyng) and yf it please the kyng, then graunte me my lyfe at my desyre and my people for my peticions sake: for we are solde to be destroyed, to be slayne, and to perishe. And wolde God we were solde to be bondmen and bondwomen, then wolde I holde my tonge, so shulde not the enemye be so hye to the kynges harme. The kyng Ahasuerus spake and saide vnto quene Hester: What is he that? Or where is he ſ darre presume in his mynde to do soch a thinge after that maner? Hester sayde: The enemye and aduersary is this wicked Aman.

**B** As for Amā, he was exceedingly afraied before ſ kyng and ſ kyne. And the kyng arose frō the bancket and frō ſ wyne in his displeasure, and wente in to the palace garden. And Aman stode vp, and besoughte quene Hester for his life: for he sawe ſ there was a mischaunce prepared for him of the kyng already.

And when the kyng came agayne out of the palace garden in to ſ parler where they had eaten, Aman had layed him vpon the bed that Hester sat vpon. Then saide the kyng: wyl he force the quene also besyde me in the house? As soone as that worde wente out of the kynges mouth, they couered Amans face. And Harbona one of the chamberlaynes that stode before the kyng, sayde: Beholde, there stondest a galowe in Amāns house fiftie cubytes hye, which he had made for Mardocheus, that spake good for ſ kyng. The kyng sayde: Hange him theron. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the kynges wrath styled.

The viij. Chapter.

**T**HE same daye dyd kyng Ahasuerus geue the house of Aman the Iewes enemye, vnto quene Hester. And Mardocheus came before ſ kyng: for Hester tolde how that he belōged vnto her. And the kyng put of his fnger ryng, which he had taken from Aman, and gaue it vnto Mardocheus. And Hester set Mardocheus ouer the house of Aman. And Hester spake yet more before the kyng, and fell downe at his fete, and besought him, that he wolde put awaye the wyckednes of Aman the Agagite, and his deuice that he had ymagined against ſ Iewes. And the kyng helde out the golden cepter vnto Hester. Then rose Hester, and stode before the kyng, and sayde: Yf it please the kyng, and yf I haue fōunde grace in his sight, and yf it be cōenyent for the kyng, and yf it be accepted in his sighte, then let it be wryttē, ſ the letters of the deuyce of Amā the sonne of Amadathai the Agagite, maie be called agayne: which letters he wrote, to destroye ſ Iewes in all ſ kynges lōdes. For how can I se the euell that shal happē vnto my people? and how can I loke vpon the destruction of my kynred?

Then sayde ſ kyng Ahasuerus vnto quene Hester, and to Mardocheus the Iewe: Beholde, I haue geuen Hester the house of Aman, and him haue they hanged vpon a tre, because he layed hāde vpon ſ Iewes. Wryte ye now therfore for the Iewes, as it liketh you in the kynges name, and seale it with ſ kynges ryng (for the wrytinges that were wrytten in ſ kynges name, and sealed with the kynges ryng, durst no man dysanulle.) Then were the kynges scribes called at the same tyme in the thirde moneth, that is the moneth Sivan, on the thre and twentieth daie.

And it was wrytten (as Mardocheus cōmaunded) vnto the Iewes and to the prynces, to the Debities and captaynes in the londes from India vntyll Ethiopia, namely, an hundred and seuen and twenty londes, vnto euery one accordinge to the wrytinge therof, vnto euery people after their speche, and to the Iewes accordinge to their wrytinge and language.

And it was written in the kyng Ahasuerus name, and sealed with the kynges ryng. And by postes that rode vpon swyfte yonge Mules, sent he the wrytinges, wher in the



kyng graunted the Iewes (in what cities so euer they were) to gather them selues together, and to stonde for their lyfe, and for to rote out, to slaye, and to destroye all the power of the people and londe that wolde trouble them, with children and women, and to spoyle their good vpon one daye in all the londes of kyng Ahasuerus, namely vpon the thirteenth daye of the twolueth moneth, which is the moneth Adar.

**D** The summe of the wrytinge was, how there was a cōmaundement geuen in all londes to be published vnto all the people, that ſ Iewes shulde be ready agaynst that daye to auenge them selues on their enemies. And the postes that rode vpon the Mules, made haist with all speede, accordinge to the kynges worde: and the cōmaundement was deuysed in the castel of Susan.

As for Mardocheus, he wente out from the kyng in royall apparell of yalow and whyte, and wyth a greate crowne of golde, beyng arayed with a garment of linnen and purple, and ſ cite of Susan reioysed & was glad: but vnto the Iewes there was come light and gladnesse, & ioye & worshippe. And in all londes and cities, in to what places so euer the kynges worde and cōmaundemēt reached, there was ioye & myrth, prosperite and good dayes amonge the Iewes: in so much that many of the people in the londe became of the Iewes beleue, for the feare of the Iewes came vpon them.

#### The ix. Chapter.

**I**N the twolueth moneth, that is the moneth Adar, vpon the thyrteenth daye, which the kynges worde and cōmaundement had appoynted, that it shulde be done, euē vpon ſ same daie ſ the enemies shulde haue destroyed the Iewes to haue oppressed them, it turned contrary wise, euen ſ the Iewes shulde subdue their enemies. Then gathered the Iewes together in their cities within all ſ londes of kyng Ahasuerus, to laye honde on such as wolde do thē euell, & no man coulede withstonde them: for ſ feare of thē was come ouer all people. And all the rulers in the londes, and prynces and Debities, and officers of the kinge promoted the Iewes: for the feare of Mardocheus came vpō thē. For Mardocheus was greate in the kynges house, & the reporte of him was noised in all lōdes, how he increased & grewe.

Thus the Iewes smote all their enemies with a sore slaughter, and slewe and destroyed, & dyd after their wyll vnto such as were their aduersaries. And at ſ castell of Susan slewe the Iewes and destroyed fyue hūdreth men: & slewe Parsandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmastha, Arissai, Aridai, Vaiesatha, the ten sonnes of Aman ſ sonne of Amadathi ſ enemie of the Iewes: but on his goodes they layed no handes. At the same tyme was the kyng certified of the nombre of those that were slaine at the castell of Susan. And the kyng sayde vnto quene Hester: The Iewes haue slayne and destroyed fyue hūdreth men at ſ castell of Susan, and the ten sonnes of Amā: What shal they do in the other londes of ſ kyng? What is thy petition, that it maye be geuen the? & what requirist thou more to be done? Hester sayde: Yf it please the kyng, let him suffice the Iewes tomorow also to do accordinge vnto this dayes cōmaundement, that they maye hange Amans ten sonnes vpō ſ tre. And the kyng charged to do so, and the cōmaundement was deuysed at Susan, & Amans ten sonnes were hanged. And the Iewes gathered thē selues together at Susan, vpon the fourteenth daye of the moneth Adar, and slewe thre hundreth men at Susan, but on their goodes they laid no hādes.

As for the other Iewes in the kynges lōdes, **C** they came together, & stode for their lyues, & gatt rest frō their enemies: and slewe of their enemies fyue and seuentye thousande, howbeit they layed no hondes on their goodes. This was done on the thirtēth daie of the moneth Adar, and on the fourteenth daye of the same moneth rested they, which (daye) they ordeyned to be a daye of feastinge and gladnesse. But the Iewes at Susan were come together both on the thyrteenth daye and on the fourteenth, and on the fyfteenth daye they rested, and the same daye ordeyned they to be a daye of feastinge & gladnes. Therefore the Iewes that dwelt in the vyllages and vnwalled townes, ordeyned ſ fourteenth daye of the moneth Adar, to be a daye of feastinge and gladnes, and one sent giftes vnto another.

And Mardocheus wrote these actes, and sent the wrytinges vnto all the Iewes ſ were in all ſ londes of kyng Ahasuerus, both nye and farre, that they shulde yearly receaue and holde the fourteenth and fifteenth daie of the

**E** moneth Adar, as the daies wherin  $\text{f}$  Iewes came to rest from their enemies,  $\text{t}$  as a moneth wherin their payne was turned to ioye, and their sorowe in to prosperite: that they shulde obserue the same as dayes of wealth and gladnes, and one to sende giftes vnto another,  $\text{t}$  to distribute vnto the poore.

And the Iewes receaued it that they had begonne to do, and that Mardocheus wrote vnto them: how that Aman the sonne of Amadathai all  $\text{f}$  Iewes enemye, had deuysed to destroye all the Iewes, and caused the lot to be cast for to put them in feare, and to brynge them to naughte: and how Hester wente and spake to the kynge, that thorow letters his wicked deuycce (which he ymagyned agaynst the Iewes) might be turned vpon his awne heade, and how he and his sonnes were hanged on the tre. For the which cause they called this daye Purim after the name of the lot, acordynge to all  $\text{f}$  wordes of this wrytinge: and what they the selues had sene, and what had happened vnto them.

**E** And the Iewes set it vp, and toke it vpon them and their sede, and vpon all soch as ioyned themselves vnto them, that they wolde not mysse to obserue these two dayes yearly, acordynge as they were wryttē and appoynted, how  $\text{f}$  these dayes are not to be forgotten, but to be kepte of childers children amōge all kynreds in all londes and cities. They are the dayes of Purim, which are not to be ouer-

slipte amonge the Iewes, and the memoriall of them oughte not to perishe from their sede.

And quene Hester the daughter of Abihail and Mardocheus the Iewe, wrote with all auctorite, to confirme this seconde wrytinge of Purim, and sent the letters vnto all the Iewes in the hundreth and seuen and twentye londes of  $\text{f}$  empyre of Ahasuerus, with frendly and faithfull wordes, to confirme these dayes of Purim, in their tyme appoynted, acordynge as Mardocheus the Iewe and Hester the quene had ordeined cōcernynge them: lyke as they vpon their soule and vpon their sede had cōfirmed the actes of the \* fastinges and of hir cōplainte. And Hester cōmaunded to stablish these actes of this Purim, and to wryte them in a boke.

#### The i. Chapter.

**A**ND the kynge Ahasuerus layed tribute **a** vpon the londe, and vpon the Iles of the See. As for all  $\text{f}$  worke of his power and auctoryte, and  $\text{f}$  greate worshippe of Mardocheus, which the kynge gaue him, beholde, it is wrytten in the Cronicles of the kynges of Media  $\text{t}$  Persia, For Mardocheus the Iewe was the seconde nexte vnto kynge Ahasuerus, and greate amonge  $\text{f}$  Iewes, and accepted amonge the multitude of his brethren, as one  $\text{f}$  seketh the welth of his people, and speaketh the best for all his sede.

\* Hest. 4. c.

The ende of the seconde parte of the Olde Testament.

# The boke of Job.

## What this boke conteyneth.

### Chap. I. II.

The prosperite of Iob, and how God geueth Satan power ouer his body ad goodes, which he is content withall.

### Chap. III.

The flesh can not suffre: and here is described the vnpatient man, that grudgeth agaynst the iudgment of God.

### Chap. IIII.

Iobs frendes comforte him, and geue his synnes the blame of his punyshmēt.

### Chap. V.

That no man is without synne. A prayse off the allmightynesse and louynge kyndnesse of God.

### Chap. VI.

Iob excuseth his owne vnpatience, layeth ypcrysie to his frēdes charge, ad sayeth they are but dyssemblers.

### Chap. VII.

A frendly contencion that Iob maketh with God, shewinge the myserable life and trouaile of man.

### Chap. VIII.

Baldad reproueth Iob. The nature of ypcrytes.

### Chap. IX.

All men are synners in the sight of God, and rightuousnesse commeth only of him. He punysheth also whom he will.

### Chap. X.

No man is without synne, nether maye eny man escape the honde of God.

### Chap. XI.

Sophar reproueth Iob of synne: and for so moch as no man maye withstonde God, he byddeth him be paciēt.

### Chap. XII.

All thinges come off the mightie ordinaunce of God. The wicked haue better dayes then the godly.

### Chap. XIII.

Iob speaketh as he thinketh, reproueth the ypcrysie of his frendes, and cōmendeth the wisdom of God.

### Chap. XIIIII.

The miserable life off man.

### Chap. XV. XVI.

No man is innocēt before God. The conuersacion of the vngodly.

### Chap. XVII.

Iob declareth his mysery.

### Chap. XVIII.

Baldad reproueth Iob as vngodly, and sheweth the punyshment off the wicked.

### Chap. XIX.

Iob sheweth his miserable estate, and reproueth his frendes, in that they increace his payne.

### Chap. XX.

Punysment off the proude, vngodly and ypcrytes.

### Chap. XXI.

Wicked men haue prosperite in this worlde. God punysheth acordinge to his owne will.

### Chap. XXII.

They tell Iob, that is punyshment commeth for his synnes.

### Chap. XXIII. XXIIII.

Iob defendeth his innocēcy.

### Chap. XXV.

No mā is innocēt before God.

## Chap. XXVI.

Iob mocketh his frēdes, because they go aboute to proue the thyng, that he denieth not. The power of God.

## Chap. XXVII.

God punyssheth vs not acordinge to oure merites, but is mercifull and spareth euen the vngodly. Agayne, he chasteneth the most righteous (as Iob was) with aduersite.

## Chap. XXVIII.

The wisdomē ad foreknowlege of God.

## Chap. XXIX.

The prosperite that Iob was in afore. His innocency and good dedes.

## Chap. XXX.

He complayneth of his mysery: how the ignorant and symple people laugh him to scorne.

## Chap. XXXI.

He rehearseth his innocēt life.

## Chap. XXXII.

Iobs frendes are angrie, and forsake him.

## Chap. XXXIII.

God punyssheth for synne, yet heareth he a meke prayer.

## Chap. XXXIII.

Iob withstōdeth the wordes of them, which saye, that the wicked only are punyshed.

## Chap. XXXV.

Iob is reprovēd, for holdinge himself righteous.

## Chap. XXXVI

An argument, that God punisheth no man, excepte he haue deserued it.

## Chap. XXXVII.

The power of God is here descrybed. Iob is reprovēd.

## Chap. XXXVIII. XXXIX. XL. XLI.

The foreknowlege and wisdomē of God.

## Chap. XLII

Iobs frendes are reprovēd, and he himself is restored to his prosperite agayne.

## The first Chapter.

**I**N the lōde of Hus<sup>a</sup> there was a man called Iob: an innocent and vertuous man, soch one as feared God, and eschued euell. This man had<sup>a</sup> vij. sonnes, and iij. daughters. His substaunce was vij. M. shepe, iij. M. camels, v. C. yock of oxen, v. C. she asses, and a very greate housholde: so y<sup>e</sup> he was one of the most principall men amōge all them of the east cowntre. His sonnes now wente on euery man, and made banquettes: one daye in one house, another daye in another, and sent for their iij. sisters, to eate & drinke with them. So when they had passed ouer the tyme of their banquettinge rounde aboute, Iob sent for them, and clensed them agayne, stode vp early, and offred for euery one a brētofferinge. For Iob thought thus: peraduenture my sonnes haue done some offence, and haue bene vnthankfull to God in their hertes. And thus dyd Iob euery daye.

**N**ow vpon a tyme, when the seruauentes of God came and stode before the LORDE,

Sathan came also amonge them. And the LORDE sayde vnto Sathan: From whence comest thou? Sathan answered the LORDE, and sayde: I haue gone aboute the lōde, <sup>a</sup>and walked thorow it.

Then sayde the LORDE vnto Sathā: hast thou not considered my seruauent Iob, how that he is an innocēt and vertuous mā: soch one as feareth God, and eschueth euell, and that there is none like him in the londe? Sathan answered, and sayde vnto the LORDE: Doth Iob feare God for naught? hast thou not preserued him, his house, and all his substaunce on euery syde? hast thou not blessed the workes of his hondes? Is not his possession encreaced in the londe? But laye thyne honde vpō him a litle, touch once all that he hath, and (I holde) he shall curse thee to thy face. And the LORDE sayde vnto Sathan: lo all that he hath, be in thy power: only vpon him self se that thou laye not thine honde. Then wente Sathan forth from the LORDE.

Now vpon a certayne daye when his sonnes **C**

<sup>a</sup> Gen. 22. d.<sup>a</sup> Iob 42. c.<sup>a</sup> Iob 2. a.<sup>a</sup> 1 Pe. 5. b.



and daughters were eatinge, and drynkinge wyne in their eldest brothers house, there came a messaunger vnto Iob, and sayde: Why the oxen were a plowing, and the Asses goinge in the pasture besyde them: the Sabees came in vñolētly, and toke them all awaye: yee they haue slayne the seruautes with the swearde, and I only ranne my waye, to tell the.

And why he was yet speakynge, there came another, and sayde: The fyre of God is fallen from heauen, it hath consumed ⁊ brēt vp all the shepe and seruautes: and I only ranne my waye, to tell the. In the meane season why he was yet speakinge, there came another, and sayde: The Caldees made thre armies, and fell in vpon the camels, which they haue caried awaye, yee and slayne the seruautes with the swearde: and I only am gottē awaye, to tell the. Why he was speakinge, there came yet another, and sayde: Thy sonnes and daughters were eatinge and drynkinge wyne in their eldest brothers house, and sodenly there came a mightie greате wynde out off the South, and smote the iij. corners of the house: which fell vpon thy children, so that they are deed: and I am gotten awaye alone, to tell the.

Then Iob stode vp, and rente his clothes shaued his heade, fell downe vpon the groude, worshipped, and sayde: "Naked came I out of my mothers wombe, and naked shall I turne thither agayne. "The LORDE gaue, and the LORDE hath taken awaye (the LORDE hath done his pleasure) now 'blessed be ⁊ name off the LORDE. In all these thinges dyd Iob not offende, ner murmured foolishly agaynst God.

### The ij. Chapter.

IT happened also apon a tyme, "that when the seruautes of God came ⁊ stode before the LORDE, Sathan came also amonge them, and stode before him. And the LORDE sayde vnto Sathan: From whence comest thou? Sathan answered and sayde: "I haue gone about the lōde, and walked thorow it.

Then sayde the LORDE vnto Sathan: Hast thou not considered my seruaunt Iob, how that he is an innocent ⁊ vertuous man soch one as feareth God, and eschueth euell,

and that there is none like him in the londe? But thou mouedest me agaynst him, to punysh him: yet is it in wayne, for he contynueth still in his godlynesse.

Sathan answered the LORDE, and sayde: Skyne for skyne? yee a man will geue all ⁊ euer he hath, for his life. But laye thine honde vpon him, touch him once vpon the bone and flesh, and (I holde) he shall curse the to thy face. Then sayde the LORDE vnto Sathā: lo, there hast thou him in thy power, but spare his life.

So wente Sathan forth from the LORDE, and smote Iob with maruelous sore byles, from the sole off the fote vnto his crowne: so that he sat vpon the grounde in the ashes, and scraped of the etter off his sores with a potsherde.

Then sayde his wife vnto him: "Dost thou yet cōtynue in thy perfectnesse? curse God, ⁊ dye. But Iob sayde vnto her: Thou speakest like a foolish womā. Seinge we haue receaued prosperite at the honde of God, wherefore shulde we not be content with aduersite also? "In all these thinges, dyd not Iob synne with his lippes.

Now when Iobs frendes herde of all ⁊ trouble, that happened vnto him, there came thre off them, euery one from his owne place: namely, Eliphaz the Themanite, Baldad the Suhite, and Sophar the Naamathite.

For they were agreed together to come, to shewe their compassion vpon him, and to comforte him. So when they lifte vp their eyes a farre off, they knewe him not.

Then they cried, and wepte: then euery one off them rente his clothes, and sprynckled dust vpon their heades in the ayre. They sat them downe by him also vpon the grounde, vij. dayes and vij. nightes. Nether was there eny of them that spake one worde vnto him, for they sawe that his payne was very greate.

### The iij. Chapter.

AFTER this opened Iob his mouth, and cursed his daye, and sayde: "lost be that daye, wherin I was borne: and the night, in the which it was sayde: there is a manchilde conceaued. The same daye be turned to darknesse, and not regarded of God from aboue, nether be shynd vpō with light: but

<sup>a</sup> Eccl. 5. c. <sup>1</sup> Tim. 6. b. <sup>b</sup> Eccl. 40. b. Gen. 3. d.  
<sup>c</sup> Psal. 112. a. Iob 2. b. <sup>d</sup> Iob 1. b. <sup>e</sup> 1 Pe. 5. b.

<sup>f</sup> Tob. 2. d. <sup>g</sup> Iob 1. d. <sup>h</sup> Simile Iere. 20. d.

be couered with darcknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be lapped in with sorowe. Let the darckstorne ouercome y<sup>e</sup> night, let it not be reckened amonge the dayes off the yeaere, ner counted in the monethes. Despyd be that night, and discommended: let them that curse the daye, geue it their curse also, euen those that be ready to rayse vp Leuiathan. Let the starres be dymme thorow darcknesse of it. Let it loke for light, but let it se none, nether the rysynge vp of the fayre mornynge: because it shut not vp the wombe that bare me, ner hyd these sorowes fro myne eyes.

**B** Alas, why dyed I not in y<sup>e</sup> byrth? "Why dyd not I perysh, as soone as I came out of my mothers wōbe? Why set they me vpō fīr knees? Why gaue they me suck with their brestes? Then shulde I now haue lyen still, I shulde haue slepte, and bene at rest: like as the kynges ād lordes of y<sup>e</sup> earth, which buylde them selues speciall places: As the prynces that haue greate substaunce of golde, ⁊ their houses full of syluer. O that I vtterly had no beyng, or were as a thiȝe borne out of tyme (that is put asyde) ether as yonge children, which neuer sawe the light. There must the wicked cease from their tyranny, there soch **C** as are ouerlaboured, be at rest: there are those letten out fre, which haue bene in preson, so that they heare nomore the voyce of the oppressoure: There are small and greate: the bonde man, and he that is fre frō his master.

Wherefore is the light geuen, to him that is in mysery? and life vnto them, that haue heuy hertes? (Which longe for death, and it commeth not: for yf they might fynde their graue, they wolde be maruelous glad, as those that dygge vp treasure) To the man whose waye is hyd, which God kepeth backe from him.

This is the cause, that I syghe before I eate, and my roaringes fall out like a water floude. For the thyng that I feared, is come vpon me: and the thyng that I was afayed of, is happened vnto me. Was I not happy? Had I not quyetnesse? Was I not in rest? And now commeth soch mysery vpon me.

### The iiii. Chapter.

**A** THEN answered Eliphas of Theman and sayde vnto him: Yf we begynne to comon with the, peraduenture thou wilt be mys-

content, but who can witholde himself from speakyng? Beholde, thou hast bene a teacher of many, and hast comforted the weery hondes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But now that the plage is come vpon the, thou shrēckest awaye: now that it hath touched thyself, thou art faint harted. <sup>a</sup>Where is now thy feare of God, thy stedfastnesse, thy patience, and the perfectnesse of thy life? Considre (I praye the) who euer peryshed, beyng an innocent? Or, when were the godly destroyed? <sup>c</sup>As for those that plowe wickednesse (as I haue sene myself) and sowe myschefe, they reape y<sup>e</sup> same. For whē God bloweth vpon them, they perysh, and are destroyed thorow the blast of his wrath. The roaringe of the lyon, the cryenge off the lyonnesse, ⁊ y<sup>e</sup> teth off y<sup>e</sup> lyōs whelpes are brokē. The greate lyon perysheth, because he cā get no pray and the lyons whelpes are scatred abroad.

There is spoken vnto me a thyng in coun- **B** cell, which hath geuen a terrible sounde in myne eare, with a vision in the night, <sup>d</sup>when men are fallen a slepe. Soch feare and drede came vpō me, that all my bones shoke. And when the wynde passed ouer by me, the hayres of my flesh stode vp.

Then stode there one before me, whose face I knewe not: an ymage there was, and the wether was still, so that I herde this voyce: Maye a man be iustified before God? <sup>e</sup>Maye there eny man be iudged to be clene, by reason of his owne workes? Beholde, he hath founde vnfaithfulnessse amonge his owne seruantes, and proude disobedience amonge his angels.

How moch more thē shal they (that dwell in houses of claye, whose foundation is but earth) be moth eaten? They shalbe destroyed from the mornynge vnto the euenynge: yee they shall perish, or euer they be aware: and be taken awaye so clene, that none of thē shall remayne, but be deed, or euer they be aware off it.

### The v. Chapter.

**N**AME me one els, yf thou canst fynde **A** eny: yee loke aboute the, vpon eny of the holy men. As for the foolish man displeasure kyleth him, and anger slayeth y<sup>e</sup>

<sup>a</sup> Iere. 20. d. <sup>b</sup> Tob. 2. d. <sup>c</sup> Gala. 6. a. <sup>d</sup> Dan. 10. c.

<sup>e</sup> Iob 25. a. Psal. 142. a. Rom. 3. b. Iob 15. b. 2 Pe. 2. d.

ignoraunt. "I haue sene my self, when the foolish was depe roted, that his bewty was sodely destroyed: that his children were without prosperite or health: that they were slayne in the dore, and no mā to deluyuer them: <sup>a</sup>that his haruest was eaten vp off the hungrie: that the weapened man had spoyled it, and that the thurstie had droncke vp his riches. It is not the earth that bryngeth forth trauayle, nether commeth sorow out of <sup>f</sup>groude: but it is man, that is borne vnto mysery, like as the byrde for to fle.

**B** But now will I speake off the LORDE, and talke of God: which doth thinges, that are vnsearcheable, <sup>c</sup>and marueles without nōbre: Which geueth rayne vpō the earth, and poureth water vpon all thinges: which setteth vp them of lowe degre, and sendeth prosperite, to those that are in beuynesse: Which destroyeth the deuyces of the sotyll, <sup>d</sup>so that they are not able to perfourme the thynges that they take in hōde: which compaseth <sup>f</sup>y wyse in their owne craftynesse, and ouertroweth the counsell of the wicked: "In so moch that they runne in to darcknesse by fayre daye, and grope aboute them at the noone daye, like as in the night.

<sup>f</sup>And so he deluyuereth the poore from the swearde, from their mouth, and from the hōde of the cruell: that the poore maye haue hope, <sup>g</sup>that the mouth of the oppressoure maye be stopped.

**C** Beholde, <sup>a</sup>happie is the man, whom God punysheth: therfore, despyse not thou <sup>f</sup>chastenynge of the Almighty. For though he make a wounde, he geueth a medecyne agayne: though he smyte, his honde maketh whole agayne.

He deluyuereth the out of sixe troubles, so that in the seuenth there can no harme touch the. In the myddest of hunger he saueth <sup>f</sup>from death: and when it is warre, from the power of the swearde.

He shall kepe the from the perlous tonge so that when trouble commeth, thou shalt not nede to feare. <sup>a</sup>In destruccion and derth thou shalt be mery, and shalt not be afraied for the beastes of the earth: But the castels in the londe shal be confederate with the, <sup>g</sup>that the beastes of the felde shall geue the peace:

Yee thou shalt se, that thy dwellynge place shalbe in rest: thou shalt beholde thy substaunce, and be nomore punyshed for synne. Thou shalt se also, that thy sede shall encrease, and that thy posterite shalbe as the grasse vpon the earth. Thou shalt come to thy graue in a fayre age, like as <sup>f</sup>corne sheeues are brought in to the barne in due season. Lo, this is the matter, as we oure selues haue proued by experience. Therfore now that thou hearest it, take better hede to thyself.

### The vi. Chapter.

**I**OB answered, and sayde: O that my misery **A** were weyed, and my punyshment layed in the balaunces: for then shulde it be heuyer, then the sonde of the see. This is the cause, that my wordes are so soroufull.

For the allmighty hath shott at me with his arowes, whose indignacion hath droncke vp my sprete, and <sup>f</sup>terrible feares of God fight agaynst me. Doth the wilde asse roare when he hath grasse? "Or crieth the ox, whē he hath fodder ynough? Maye a thyng be eaten vnseasoned, or without salt? What taist hath <sup>f</sup>whyte within the yoke an egg? The thinges that some tyme I might not awaye withall, are now my meate for very sorow. O that I might haue my desyre: O <sup>f</sup>God wolde graunte me the thyng, that I longe for: That he wolde begynne and smyte me: that he wolde let his honde go, <sup>g</sup>and hew me downe. Thē shulde I haue some cōforte: yee I wolde desyre him in my payne, that he shulde not spare, for I will not be agaynst <sup>f</sup>wordes of the holy one.

What power haue I to endure? Or what **B** is myne ende, that my soule might be paciēt? Is my strength the strength of stones? Or, is my flesh made of brasse? Am I able to helpe my self? Is not my strength gone fro me, like as yf one withdrew a good dede from his frende, and forsoke the feare of God? Myne owne brethren passe ouer by me as the water-broke, that hastily runneth thorow <sup>f</sup>valleys. <sup>a</sup>But they that feare the horefroste, the snowe shal fall vpon them.

When their tyme cōmeth, they shalbe destroyed and perishe: and when they be set on fyre, they shalbe remoued out of their place,

<sup>a</sup> Psal. 36. d. <sup>b</sup> Deu. 28. d. <sup>c</sup> Deu. 28. b. Ecclij. 10. c. Lu. 1. d. Ps. 144. b. 146. a. 1 Re. 2. b. <sup>d</sup> Esa. 8. c. 1 Cor. 3. c. Psal. 32. b. <sup>e</sup> Deu. 28. c. <sup>f</sup> Psal. 10. a.

<sup>g</sup> Pro. 3. b. 1 Pet. 4. c. Heb. 12. a. Osee 6. a. <sup>a</sup> Psal. 90. <sup>b</sup> Amos 3. a. <sup>c</sup> Esa. 66. a.

for the pathes y<sup>e</sup> they go in, are croked: they haist after vayne thinges, and shal perish. Considre the pathes off Theman, & the wayes off Saba, wherin they haue put their trust. Confounded are they, that put eny cōfidence in them: For whē they came to opteyne the thynges that they loked for, they were brought to confucion.

¶ Eūē so are ye also come vnto me: but now that ye se my misery, ye are afayed. Dyd I desyre you, to come hyther? Or, to geue me eny off youre substaunce? To deluyer me from the enemies honde, or to saue me from the power off the mightie? Teach me and I will holde my tonge: and yf I do erre, shewe me wherin.

Wherfore blame ye then the wordes, that are well and truly spoken? which of you can reproue them? Sauynge only that ye are sotyll to check mens sayenges, and can speake many wordes in the wynde. Ye fall vpon the fatherlesse, ād go aboute to ouerthrowe youre owne frende. Wherfore loke not only vpon me, but vpon youre selues: whether I lye, or no. Turne in to youre owne selues (I praye you) be indifferent iudges, and considre myne vngyltinesse: whether there be eny vnrigh-uousnesse in my tonge, or vayne wordes in my mouth.

#### The vij. Chapter.

¶ IS not the life off mā vpon earth a very batayll? Are not his dayes, like the dayes of an hyred seruaunte? For like as a bonde seruaunt desyreth the shadowe, and as an hyrelinge wolde fayne haue an ende of his worke: Euen so haue I laboured whole monethes longe (but in vayne) and many a carefull night haue I tolde. When I layed me downe to slepe, I sayde: "O when shal I ryse? Agayne, I longed sore for the night. Thus am I full off sorowe, till it be darcke. My flesh is clothed with wormes, fylthinesse and dust: my skynne is wythered, and crompled together: my dayes passe ouer more spedely, thē a weeuier can weeu out his webbe, and are gone, or I am awarre. O remembre, that my life is but a wynde, ād that myne eye shal nomore se the pleasures therof, yee and that none other mans eye shall se me eny more. For yf thou fasten thine eyes vpon me, I come to naught. like as a

cloude is cōsumed and vanyshe awaye, euen so he that goeth downe to hell, commeth nomore vp, ner turneth agayne in to his house, nether shall his place knowe him eny more.

Therefore I will not spare my mouth, but will speake in the trouble of my sprete, in y<sup>e</sup> bytternesse of my mynde will I talke. Am I a see or a whalfysh, that thou kepest me so in preson? When I thynke: my bedd shall comforte me, I shall haue some refresshing by talkynge with myself vpon my couche: Thē troublest thou me with dreames, ād makest me so afayed thorow visions, that my soule wyssheth rather to be hanged, and my bones to be deed.

I can se no remedy, I shall lyue nomore: O spare me then, for my dayes are but vayne. What is man, that thou hast him in soch reputacion, and settest so moch by him? Thou takest diligent care for him, and sodely doest thou trye him.

Why goest thou not fro me, ner lettest me alone, so longe till I swalow downe my spetle? I haue offended, what shal I do vnto y<sup>e</sup>, O thou preseruer off men? Why hast thou made me to stonde in thy waye, and am so heuy a burden vnto my self? Why doest thou not forgeue me my synne? Wherfore takest thou not awaye my wickednesse? Beholde, now must I slepe in the dust: and yff thou sekest me tomorow in the mornynge, I shalbe gone.

#### The viij. Chapter.

¶ THEN answered Baldad the Suhite, and sayde: How longe wilt thou talke of soch thinges? how longe shal thy mouth speake so proude wordes? Doth God peruerthe the thinge that is lauffull? Or, doth the Allmightie destroye the thyng that is right? Whē thy sonnes synned agaynst him, dyd not he punysh thē for their wickednesse? Yff thou woldest now resorte vnto God by tymes, and make thine humble prayer to y<sup>e</sup> Allmightie: yf thou woldest lyue a pure and a godly life: shulde he not wake vp vnto the immediatly, & geue the the bewtie of right-uousnesse agayne? In so moch, that where i so euer thou haddest litle afore, thou shuldest now haue greate abudaunce. Enquere of them that haue bene before the, search diligently amonge thy forefathers: Namely, y<sup>e</sup> we

<sup>a</sup> Deu. 28. g.

<sup>b</sup> Job 9. c. 14. a.

<sup>c</sup> Dan. 2. a.

<sup>d</sup> Matt. 6. c. Deu. 8. a. Gen. 22. a. <sup>e</sup> Job 1. c. <sup>f</sup> Deu. 30. a.



are but of yesterdaye, and conside not, that oure dayes vpon earth are buth a very shadow. "They shall shewe the, they shall tell the, yee they will gladly confesse the same.

**B** Maye a resshe be grene without moystnesse? maye the grasse growe without water? No: but (or euer it be shot forth, and or euer it be gathered) it wythereth, before any other herbe. Euen so goeth it with all them, that forget God: and euen thus also shal the ypocrytes hope come to naught. His confidence shalbe destroyed, for he trusteth in a spyders webbe.

He leeneth him vpō his house, but he shal not stonde: he holdeth him fast by it, yet shal he not endure. Oft tynes a thinge doth florish, and men thynke that it maye abyde the Sonneshyne: it shuteth forth the braunches in his garden, it taketh many rotes, in so moch that it is like an house off stones. But yf it be taken out off his place, euery man denyeth it, sayenge: I knowe the not. Lo, thus is it with him, that reioyseth in his owne doinges: and as for other, they growe out of the earth.

Beholde, God will not cast awaye a vertuous man, nether will he helpe the vngodly. Thy mouth shall he fyll with laughynge, and thy lypes with gladnesse. They that hate the, shalbe confounded, and thy dwellings of thy vngodly shal come to naught.

### The ix. Chapter.

**A** **I**OB answered, and sayde: "As for I I knowe it is so of a treuth, I a man compared vnto God, can not be iustified. Yf he wil argue with him, he shall not be able to answer him vnto one amonge a thousande. He is wyse of hert, and mightie in strength. Who euer prospered, that toke parte agaynst him? He translateth the mountaynes, or euer they be aware, and ouerthroweth them in his wrath. He remoueth the earth out of hir place, that hir pilers shake withall. He commaundeth the Sonne, and it ryseth not: he closeth vp the starres, as it were vnder a signet. He himself alone spredeth out the heauens, and goeth vpon the waves of the see. He maketh the waynes of heauen, the Orions, the vij. starres and the secrete places of the south. He doth greate thinges, such as are vnsearchable, yee and wonders without nombre.

**B** Yf he came by me, I might not loke vpō him: yf he wente his waye, I shulde not perceauie it. Yf he be haisty to take eny thinge awaye, who wil make him restore it agayne? Who wil saye vnto him: what doest thou? "He is God, whose wrath no man maye withstōde: but the proudest of all must stoupe vnder him. How shulde I then answer him? or, what wordes shulde I fynde out agaynst him? Yee though I be rightuous, yet will I not geue him one worde agayne, but mekely submytte my self to my iudge. All be it that I call vpon him, and he heare me, yet am I not sure, I he hath herde my voyce: he troubleth me so with the tempest, and woundeth me out of measure without a cause. He will not let my sprete be in rest, but fylleth me with bytternesse.

**C** Yf men will speake of strength, he is the strōgest of all: yf mē will speake of rightousnes, who darre be my recorde? yf I will iustifie my self, myne owne mouth shall cōdemne me: yf I will put forth my self for a perfecte man, he shal proue me a wicked doer: For that I shulde be an innocent, my cōscience knoweth it not, yee I my self am weery off my life.

This one thiſe wil I saye: "He destroyeth both the rightuous and vngodly. And though he slaye sodenly with the scourge, yet laugheth he at the punyishment of the innocent. As for the worlde, he geueth it ouer in to the power of the wicked, such as the rulers be, wherof all londes are full. Is it not so? where is there eny, but he is soch one?

**B** "My dayes haue bene more swifte, then a runner: they are gone sodenly, and haue sene no good thinge. They are passed awaye, as the shippes that be good vnder sale, and as the Aegle that haisteth to the pray. When I am purposed to forget my complayninges to chaunge my countenance, and to cōforte my self: then am I afraied of all my workes, for I knowe, thou fauourest not an euell doer. Yf I be then a wicked one, why haue I laboured in vayne? Though I washed my self with snowe water, and made myne hondes neuer so clene, yet shuldest thou dyppe me in myre, and myne owne clothes shulde defyle me. For he I must geue answer vnto, and with whom I go to lawe, is not a man as

\* Psal. 143. a.    \* Psal. 142. a. Ro. 3. b. Iob 4. b. 13. b. 25. a.    c Amos 5. a.

\* Some call these seuen starres, the clock henne with hir chekens. d Eccls. 8. g. Iere. 10. a. e Eccls. 9. a. f Iob 7. a.

I am. Nether is there eny dayes man to reprove both the partes, or to laye his hōde betwixte vs. Let him take his rod awaye from me, yee let him make me nomore afraied of him, and then shal I answere him without eny feare. For as longe as I am in soch fearfulnessse, I can make no answere: And why? it greueth my soule to lyue.

## The x. Chapter.

**A** NEUERTHELESSE, now will I put forth my wordes: I wil speake out of the very heuynesse off my soule, and will saye vnto God: O do not condemne me, but shewe me the cause, wherefore thou iudget me on this maner. Thinkest thou it well done, to oppresse me, to cast me of (beinge a worke of thy hondes) and to manteyne the counsell of the vngdoly? Hast thou fleszshy eyes then, or doest thou loke as man loketh? Are thy dayes as the dayes of man, and thy yeares as mans yeares? that thou makest soch inquisition for my wickednesse, and searchest out my synne? where as (notwithstandinge) thou knowest that I am no wicked person, & that there is no man able to deliyuer me out of thine honde. "Thy hondes haue made me, & fashioned me altogether rounde aboute, wilt thou then destroye me sodely? O remembre (I beseke the) how that thou madest me of the moulde of the earth, and shalt brynge me to earth agayne.

**B** Hast thou not milked me, as it were mylck: and turned me to cruddes like chese? Thou hast couered me with skynne and flesh, and ioyned me together with bones & synowes. Thou hast graunted me life, and done me good: and the diligent hede that thou tokest vpon me, hath preserued my sprete.

Though thou hydest these thinges in thine hert, yet am I sure, that thou remembrest thē all. Wherefore didest thou kepe me, when I synned, and hast not clensed me fro myne offence? Yf I do wickedly, wo is me therefore: Yf I be righteous, yet darre I not lift vp my heade: so full am I of confucion, and se myne owne misery.

**C** Thou huntst me out (beynge in heuynesse) as it were a Lyon, and troublest me out of measure. Thou bringest fresh witnessnes agaynst me, thy wrath increaseth thou vpon me, very many are the plages that I am in. Wherefore

hast thou brought me<sup>a</sup> out of my mothers wombe? O that I had perished, & that no eye had sene me. Yf they had caried me to my graue, as soone as I was borne, then shulde I be now, as though I had neuer bene.

Shall not my short life come soone to an ende? O holde thee from me, let me alone, that I maye ease myself a litle: afore I go thither, from whence I shal not turne agayne: Namely, to that londe of darcknesse & shadowe of death: yee in to that darck cloudy londe & deadly shadowe, where as is no ordre, but terrible feare as in the darcknesse.

## The xi. Chapter.

**T**HEN answered Sophar the Naamathite, **B** and sayde: Shulde not he that maketh many wordes, be answered? Shulde he that bableth moch, be commended therein? Shulde men geue eare vnto the only? Thou wilt laugh other men to scorne, & shal no body mocke the agayne? Wilt thou saye vnto God: The thinge that I take in honde, is perfecte, & I am clene in thy sight? O that God wolde speake, and open his lippes agaynst the, that he might shewe the (out of his secrete wysdome) how manyfolde his lawe is: then shuldest thou knowe, that God had forgotten the, because of thy synnes.

Wilt thou fynde out God with thy sekyng? wilt thou attayne to the perfectnesse of the Allmightie? He is hyer thē heauē, what wilt thou do? Deper thē hell, how wilt thou then knowe him? His length exceedeth the length of the earth, and his bredth & bredth of the see. Though he turne all thinges vp syde downe, close them in, or thrust thē together, who darre check him therfore?

**B** For it is he, that knoweth the vanite of men: he seyth their wickednesse also, shulde he not then conside it? A vayne body exalteth him self, and the sonne of man is like a wyld asses foale. Yf thou haddest now a right herte, & liftest vp thine hondes toward him: yf thou woldest put awaye the wickednesse, which thou hast in honde, so that no vngodlynesse dwelt in thy house: Then mightest thou lift vp thy face without shame, thē shuldest thou be sure, and haue no nede to feare.

Then shuldest thou forget thy misery, and thynke nomore vpon it, then vpon the waters

<sup>a</sup> Gen. 1. d. Psal. 118. k.<sup>a</sup> Job 3. b. Iere. 20. d.<sup>c</sup> 1 Re. 16. b. Iere. 17. d.

that runne by. Then shulde thy life be as cleare as the noone daye, and sprynge forth as the mornynge. Then mightest thou haue comforth, in the hope that thou hast: & slepe quietly, when thou art buried. Then shuldest thou take thy rest, and no mā to make the afraied, yee many one shulde set moch by the. As for the eyes of the vngodly, they shal be consumed, and not escape: their hope shalbe misery and sorow of mynde.

## The xij. Chapter.

**A** SO Iob answered, and sayde: Then (no doute) ye are the men alone, and wysdome shal perishe with you. But I haue vnderstōdinge as well as ye, and am no lesse then ye. Yee who knoweth not these thinges? Thus he that calleth vpon God, and whom God heareth, is mocked of his neyghboure: the godly & innocent man is laughed to scorne. Godlynesse is a light despyed in f hertes of the rich, & is set for them to stumple vpon.

The houses of robbers are in wealth and prosperite, & they that maliciously medle agaynst God, dwel without care: yee God geueth all thinges richely with his honde.

**B** Axe the catell, & they shal enfourme the: the foules of the ayre, and they shall tell f: Speake to the earth, and it shall shewe the: Or to the fyshes of the see, and they shal certifie the. What is he, but he knoweth, that f hōde of the LORDE made all these? <sup>a</sup>In whose honde is the soule of euery lyuynge thinge, and the breth of all men. Haue not the eares pleasure in hearinge, <sup>b</sup>and the mouth in tastynge the thinge that it eateth? Amonge olde personnes there is wysdome, and amonge the aged is vnderstōdinge. Yee with God is wysdome and strength, it is he that hath counsell & foreknowledge. Yf he breake downe a thinge, who can set it vp agayne? <sup>c</sup>Yf he shutt a thinge, who wil open it? Beholde, yf he witholde the waters, they drye vp: Yf he let thē go, they destroye the earth. With him is strength and wysdome: he knoweth both the disceauer, and him that is disceaued.

**C** He carieth awaye the wyse men, as it were a spoyle, and bryngeth the iudges out of their wyttes. He lowseth the gyrdle of kynges, and gyrdeth their loynes with a bonde, he ledeth awaye the prestes in to captiuyte, and

turneth the mightie vp syde downe. <sup>d</sup>He taketh the verite from out of the mouth, & disapoynteth f aged of their wysdome. He poureth out confucion vpon prynces, and cōforteth them that haue bene oppressed. Loke <sup>e</sup>what lyeth hyd in darknesse, he declareth it opely: and the very shadowe of death bringeth he to light. He both increaseth the people, and destroyeth them: He maketh them to multiplie, and dryueth them awaye. He chaungeth the herte of the prynces and kynges of the earth, and disapoynteth them: so that they go wādringe out of the waye, and grope in the darcke without light, stackeringe to and fro like droncken men.

## The xij. Chapter.

**L**O, all this haue I sene with myne eye, <sup>a</sup>herde with myne eare, & vnderstonde it. Loke what ye knowe, that same do I knowe also, nether am I inferior vnto you. Neuerthelesse I am purposed to talke with the Allmightie, and my desyre is to comon with God. As for you, ye are workmasters of lyes: and vnprofitable Physicians alltogether. Wolde God ye kepte youre tonge, that ye might be taken for wyse men. <sup>b</sup>Therefore heare my wordes, and pondre the sentence of my lippes. Will ye make answer for God with lyes, and māteyne him with disceate? Wil ye accepte f personne of God, and intreate for him? Shal that helpe you, when he calleth you to rekenynge? Thinke ye to begyle him, as a man is begyled? Punysh you shall he and reprove you, yf ye do secretly accepte eny personne. Shall he not make you afraied, when he sheweth himself? Shal not his terrible feare fall vpon you? youre remembraunce shalbe like the dust, & youre pryde shalbe turned to claye.

**B** Holde youre tongues now, and let me speake, for there is some thinge come in to my mynde. Wherefore do I beare my flesh in my teth, and my soule in myne bondes? Lo, there is nether cōforte ner hope for me, yf he wil slaye me. <sup>c</sup>But yf I shewe and reprove myne owne wayes in his sight, he is euen the same, that maketh me whole: and why? there maye no Ypocrite come before him, Heare my wordes, and pondre my sayenges with youre eares. Beholde, though sentence were geuen vpon me, I am sure to be knowne for vngilty. What is

<sup>a</sup> Sap. 3. a. Iob 34. a. <sup>b</sup> Iob 32. d. <sup>c</sup> Esa. 22. d. Apoc. 3. b. Esa. 50. a. <sup>d</sup> 2 Par. 18. c. <sup>e</sup> Eze. 14. b.

<sup>c</sup> Luc. 12. a. <sup>f</sup> Pro. 17. d. <sup>e</sup> Psal. 31. a. Luc. 15. c.

he, that will go to lawe with me? For yf I holde my tounge, I shal dye. Neuerthelesse graunte me ij. thinges, and then will I not hyde my self from the.

**C** Withdrawe thine honde fro me, & let not the fearfull drede of the make me afayed. And then sende for me to the lawe, y I maye answere for my self: or els, let me speake, and geue thou the answer. How greate are my mysdedes & synnes? Let me knowe my trāsgressions & offences. Wherefore hydest thou thy face, and holdest me for thine enemye? Wilt thou be so cruell & extreme vnto a flyenge leaf, and folowe vpon drye stubble? that thou layest so sharply to my charge, and wilt vtterly vndoo me, for y synnes of my yough? Thou hast put my fote in the stockes: thou lokest narrowly vnto all my pathes, & marckest the steppes of my fete: where as I (notwithstandinge) must consume like as a foule carion, and as a cloth that is moth eaten.

The xiiij. Chapter.

**A** **M**AN that is borne of a woman, hath but a shorte tyme to lyue, and is full of dyuerse miseries. He cometh vp, and falleth awaye like a floure. He flyeth as it were a shadowe, and neuer continueth in one state. Thinkest thou it now well done, to open thine eyes vpon soch one, and to brynge me before the iudgment? Who can make it cleane, that commeth of an vncleane thinge? No body. The dayes of man are shorte, y nombre of his monethes are knowne only vnto the. Thou hast apoynted him his boundes, he can not go beyonde them. Go from him, that he maye rest a litle: vntill his daye come, which he loketh for, like as an hyrelinge doth.

**B** Yf a tre be cutt downe, there is some hope yet, that it will sproute and shute forth the braunches againe: For though a rote be waxen olde and deed in the grounde, yet whē the stocke getteth the sent of water, it will budde, and brynge forth bowes, like as when it was first planted. But as for man, when he is deed, perished and consumed awaye, what becommeth of him? <sup>b</sup> The floudes when they be dried vp, & the ryuers when they be emptie, are fylled agayne thorow the flowinge waters of the see: but when man slepeth, he ryseth not agayne, vntill the heauen perish: he shal not wake vp ner ryse out of his slepe. O

that thou woldest kepe me, and hyde me in the hell, vntill thy wrath were stilled: & to appoynte me a tyme, wherein thou mightest remembre me. Maye a deed man lyue agayne? <sup>a</sup> All the dayes of this my pilgimage am I lokinge, when my chaunginge shal come. Yf thou woldest but call me, I shulde obeie the: only despyse not the worke of thine owne hondes.

For thou hast nombred all my goynges, yet be not thou to extreme vpon my synnes. Thou hast sealed vp myne offences, as it were in a bagg: but be mercifull vnto my wickednesse. The mountaynes fall awaye at the last, the rockes are remoued out of their place, the waters pearse thorow the very stones by litle and litle, the floudes waszshe awaye the grauell & earth: Euen so destroyest thou the hope of man in like maner. Thou preuaylest agaynst him, so that he passeth awaye: thou chaungest his estate, and putttest him from the. Whether his children come to worshippe or no, he can not tell: And yf they be men of lowe degre, he knoweth not. Whye he lyneth, his flesh must haue trauayle: and whye the soule is in him, he must be in sorowe.

The xv. Chapter.

**A** **T**HEN answered Eliphas the Themanite, and sayde: Shulde a wyse man geue soch an answer (as it were one that spake in the wynde) and fyll his stomacke with anger? Thou reprocuest with wordes, that are nothinge wroth: and speakest the thinges, which can do no good. As for shame, thou hast set it asyde, els woldest thou not make so many wordes before God: but thy wickednesse teacheth thy mouth, and so thou hast chosen the a craftie tounge. Thine owne mouth condemneth the, and not I: yee thine owne lippes shappe the an answer. Art thou the first man, that euer was borne? Or, wast thou made before the hylles? hast thou herde the secrete counsell of God, that all wysdome is to litle for y? What knowest thou, y we knowe not? What vnderstondest thou, but we can the same? With vs are olde and aged men, yee soch as haue lyued longer then thy forefathers.

**B** Dost thou nomore regarde the comforte of God? but thy wicked wordes will not suffre the. Why doth thine herte make the so proude? Why stondest thou so greatly in

<sup>a</sup> Psal. 24. c. Iob 33. a.

<sup>b</sup> Eccs. 1. a.

<sup>c</sup> Esa. 51. b.

<sup>2</sup> Pet. 3.

<sup>d</sup> Gen. 47. b. Psal. 118. c.

<sup>e</sup> Psal. 137. b.



thine owne conceate? Where vnto loke thine eyes, y thy mynde is so puft vp agaynst God & lettest soch wordes go out of thy mouth? What is man, that he shulde be vnclene? what hath he (which is borne of a woman) wherby he might be knowne to be righteous? Beholde, he hath founde vnfaithfulnesse amonge his owne sanctes: yee the very heauens are vnclene in his sight. How moch more then an abhominable and vyle mā, which dryncketh wickednesse like water? I wil tell the, heare me: I wil shewe the a thinge, that I knowe: which wyse men haue tolde, & hath not bene hyd from their fathers: vnto whom only the londe was geuen, that no straunger shulde come amonge them.

**C** The vngodly despayreth all the dayes of his life, <sup>a</sup> & the nombre of a tyrantes yeares is vnknowne. A fearful sounde is euer in his eares, & when it is peace, yet feareth he destruction: He beleueth neuer to be deluyered out of darcknesse, the swerde is allwaye before his eyes. When he goeth forth to get his lyuinge, he thinketh planely, that the daye of darcknesse is at honde. Sorow and carefulnesse make him afrayed, & cōpasse him rounde aboute, like as it were a kinge with his hoost redy to the battayll. For he hath stretched out his honde agaynst God, & armed himself agaynst y Allmightie. He runneth proudly vpon him, & with a stiff necke fighteth he agaynst him: where as he couereth his face with fatnesse, and maketh his body well lykyng. Therefore shall his dwellyng be in desolate cities, & in houses which no mā inhabiteth, but are become heapes of stones.

**D** He shall not be rich, nether shall his substaunce continue, ner encrease vpon earth. He shal neuer come out of darcknesse, the flame shal drye vp his braunches, with y blast of the mouth of God shal he be takē awaie. He wil nether applye himself to faithfulness ner treuth, so sore is he disceaue with vanite.

He shall perish, afore his tyme be worne out, and his honde shal not be grene. He shal be pluckte of as an vntymely grape from y vyne, and shal let his floure fall, as the olyue doth. For the congregacion of Ypocrites is vnfrutefull, & the fyre shal consume the houses of soch, as are gredy to receaue giftes. <sup>e</sup> He conceaueth trauayle, he beareth myschefe, & his body bryngeth forth disceate.

<sup>a</sup> Iob 4. b. <sup>2</sup> Pet. 2. d. <sup>b</sup> Gen. 4. b.

### The xvi. Chapter.

**I**OB answered, and sayde: I haue oft tymes **A** herde soch thinges. Miserable geuers of comforte are ye, all the sorte of you. Shall not thy vayne wordes come yet to an ende? Or, hast thou yet eny more to saye? I coude speake, as ye do also. But wolde God, that youre soule were in my soules steade: then shulde I heape vp wordes agaynst you, and shake my heade at you. I shulde comforte you with my mouth, and release youre payne with y talkinge of my lyppes. But what shall I do? For all my wordes, my sorow wil not cease: and though I holde my tōge, yet wil it not departe fro me. And now that I am full of payne, and all that I haue destroyed (wherof my wryncles beare wytnesse) there stōdeth vp a dyssembler to make me answer with lyes to my face. He is angrie at me, he hateth me, and gnasseth vpon me with his teth. Myne enemy skouleth vpon me with his eyes.

**B** They haue opened their mouthes wyde vpon me, <sup>d</sup> and smytten me vpon the cheke despitefully, they haue eased the selues thorow myne aduersite. God hath geuen me ouer to the vngodly, and deluyered me in to the hondes of y wicked. I was somtyme in wealth, but soderly hath he brought me to naught. He hath taken me by the necke, he hath rente me, and set me, as it were a marck for him to shute at. He hath compassed me rounde aboute with his dartes, he hath wounded my loynes, & not spared. My bowels hath he poured vpon the grounde. He hath geuē me one wounde vpon another, and is fallē vpon me like a giaunte. I haue sowed a sack cloth vpon my skynne, and lye with my strength in the dust.

**C** My face is swollē with wepinge, & myne eyes are waxen dymme. Howbeit there is no wickednesse in my hondes, and my prayer is cleue. O earth, couer not my bloude, and let my crienge fynde no rowme. For lo, my witness is in heauen, and he that knoweth me, is aboue in the heyth. My frendes laugh me to scorne, but myne eye poureth out teares vnto God. Though a body might plete with God, as one man doth with another, yet the nombre of my yeares are come, & I must go the waye, from whence I shal not turne agayne.

<sup>c</sup> Psal. 7. b. Esa. 59. a. <sup>d</sup> 3 Re. 22. d. Mar. 14. g.

## The xviij. Chapter.

**A** MY breth fayleth, my dayes are shortened, I am harde at deathes dore. I haue diseaued no man, yet must myne eye cōtinue in heynessee. O delyuer me, and set me by the, who shall then be able to thrust my hondes together? Thou hast with holdē their hertes from vnderstōdinge, therfore shall they not be set vp an hye. He promiseth his frēdes parte of his good, but his owne childrē spende it. He hath made me as it were a byworde of the comon people, I am his gestinge stocke amōge thē. My countenance is heuy for very anger, & the membres of my body are become like a shadowe. Vertuous mē therfore shall wel cōsidre this, and the innocent shal take parte agaynst the Ypocrite.

**B** The righteous wil kepe his waye, and he ſ̄ hath cleane handes, wil euer be stronger & stronger. As for you, turne you, & get you hence, for I can not se one wyse mā amonge you. My dayes are past, my thoughtes are vanished awaye, which haue vexed myne herte, chaunginge the night in to daye, & ſ̄ light in to darcknes. Though I tary neuer so moch, yet the graue is my house, and I must make my bed in the darcke. I call corrupcion my father, and the wormes call I my mother and my sister. What helpeth then my longe tarienge? Or, who wil fulfill the thinge, that I loke for? All that I haue, shall go downe in to the pytt, & lye with me in the dust.

## The xviij. Chapter.

**A** THEN answered Baldad the Suhite, and sayde: when wil ye make an ende of youre wordes? Marke well, and considre, we wil speake also. Wherefore are we counted as beestes, & reputed so vyle in youre sight? Why destroyest thou thy self with anger? Shal ſ̄ earth be forsaken, or the stones remoued out of their place because of ſ̄? Shal not the light of the vngodly be put out? yee the flame of his fyre shal not burne. The light shalbe darcke in his dwellinge, & his candle shalbe put out with him. His presumptuous goinges shal be kepte in, and his owne counsell shal cast him downe. For his fete shalbe taken in the nett, and he shal walke in the snare. His fote shalbe holden

in the gilder, and the thurstie shal catch him. The snare is layed for him in the grounde, and a pytfall in the waye.

Fearfulnesse shal make him afrayed on euery syde, that he shall not knowe, where to get out. Hunger shalbe his substaunce, and mysfortune shall hange vpon him. He shall eate his owne skynne, yee his owne armes shall he deuoure, beyng a firstborne of death. All his comforte and hope shal be roted out of his dwellynge, very fearfulnesse shall brynge him to the kynge. Other men shall dwel in his house (which now is none of his) and brynstone shalbe scattered vpon his habitacion. His rotes shalbe dryed vp beneth, & aboue shall his haruest be cut downe. His remembrance shal perish from the earth, & his name shall not be praysed in the stretes: he shalbe dryen from the light in to darcknesse, and be cast cleue out of the worlde. He shall nether haue children ner kynszfolkes amonge his people, no ner eny posterite in his cōtre: yonge & olde shalbe astonysed at his death. Soch are now the dwellynges of the wicked, and this is ſ̄ place of him that knoweth not God.

## The xix. Chapter.

**I**OB answered, & sayde: How lōge wil ye vex me mynde, & trouble me with wordes? Lo, ten tymes haue ye reprocued me: are ye not ashamed, for to laugh me so to scorne? yf I go wronge, I go wronge to my self. But yf ye wil enhaunce youre selues agaynst me, & accuse me to be a wicked personne because of the shame that is come vpon me: knowe this then, ſ̄ it is God, which hath handled me so violently, & hath compased me aboute with his scourges. Beholde, though I crie, yet violēce is done vnto me,<sup>a</sup> I can not be herde: Though I complaine, there is none to geue sentēce with me. He hath hedged vp my path, I cā not get awaye, he hath set darcknesse in my gate.

He hath spoyled me of myne honoure, & taken the crowne awaye fro my heade. <sup>b</sup>He hath destroyed me on euery syde, and I am vndone: My hope hath he taken awaye fro me, as it were a tre plucte vp by the rote. His wrath is kyndled agaynst me, he taketh me, as though I were his enemy.

His men of warre came together, which made their waye ouer me, and beseged my

<sup>a</sup> Abacu. 1. a.<sup>b</sup> Iob 1. 2.

dwellinge rounde aboute. "He hath put my brethren farre away fro me, and such as were of myne acquaintaunce, are become straügers vnto me. Myne owne kynsz folkes haue forsaken me, and my frendes haue put me out of remembraunce. The seruauentes and maydens of myne owne house take me for a straüger, and I am become as an aleaunt in their sight.

¶ When I call vpon my seruauit, he geueth me no answer: no though I praeie him with my mouth. Myne owne wyfe maye not abyde my breth, I am fayne to speake fayre vnto the children of myne owne body. Yee the very deserte fooles despise me, and when I am gone from them, they speake euell vpon me. All such as were my most familiars, abhorre me: and they whom I loued best, are turned agaynst me. My bone hangeth to my skynne, and the flesh is awaye, only there is left me the skynne aboute my teth. Haue pite vpon me, haue pite vpon me (o ye my frendes) for the hande of the LORDE hath touched me. Seynge God persecuteth me, wil ye vexe me also? Haue ye not yet ynough of the trouble of my flesh?

¶ O that my wordes were written, O that they were put in a booke: wolde God they were graucd with an yron pene in leade or in stone. For I am sure, that my redemer lyueth, and that I shall ryse out of the earth in the latter daye: that I shal be clothed againe with this skynne, and se God in my flesh. Yee I my self shal beholde him, not with other but with these same eyes. My reynes are consumed within me, when yee saye: Why do not we persecute him? we haue founde an occasion agaynst him. But beware of the swerde, for the swerde wylbe avenged of wickednesse, and be sure, that there is a iudgment.

### The xx. Chapter.

¶ THEN answered Sophar the Naamathite, and sayde: For the same cause do my thoughtes compell me to answer. And why? my mynde is tossed here and there. I haue sufficiently herde the checkyng & reprove, therefore am I purposed to make answer after my vnderstoddinge. Knowest thou not this, namely: that from the begynninge (euer sence the creacion of man vpon earth) the prayse of the vngodly hath bene shorte, and that

the ioye of Ypocrytes continued but & twinkle of an eye? Though he be magnified vp to the heauē, so that his heade reacheth vnto the cloudes: yet he perisheth at the last like donge: In so moch & they which haue sene him, saye: Where is he? He vanysheth as a dreame, so that he can no more be founde, & passeth awaye as a vision in & night. So that the eye which sawe him before, getteth now no sight of him, & his place knoweth him nomore. His childrē go a begginge, their handes bringe thē to sorow and heynnesse.

From his youth his bones are ful of vyce, which shal lie downe with him in & earth. Whē wickednesse is swete in his mouth, he hydeth it vnder his tonge. That he fauoureth, that wyl he not forsake, but kepeth it close in his throte. The meate that he eateth, shalbe turned to the poysen of serpētes within his body. The riches & he deuoureth, shall he perbreake agayne, for God shal drawe them out of his bely. The serpentes heade shall sucke him, and the adders tonge shall slaye him: so that he shal nomore se the ryuers and brokes of hony and butter: But labourer shal he, & yet haue nothinge to eate. Greate traualle shal he make for riches, but he shal not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them. His bely coude neuer be fylled, therfore shall he perish in his couetousnesse. He deuoured so greedely, & he left nothinge behynde, therfore his goodes shal not prospere. Though he had plenteousnesse of euery thinge, yet was he poore, & therfore he is but a wretch on euery syde.

For though & wicked haue neuer so moch to fyll his bely, yet God shal sende his wrath vpon him, and cause his battayll to rayne ouer him: so that yf he fle the yron weapons, he shall be shott with the stele bowe. The arrowe shal be taken forth, & go out at his backe, and a glisteringe swerde thorow & gall of him, feare shal come vpon him. There shal no darcknes be able to hyde him. An vnkynndled fyre shal consume him, and loke what remayneth in his house, it shal be destroyed. The heauen shall declare his wickednesse, & the earth shal take parte agaynst him. The substance that he hath in his house, shalbe taken awaye and perish, in the daye of the LORDES wrath. This is the

porcion that y<sup>e</sup> wicked shal haue of God, and the heretage that he maye loke for of the LORDE.

The xxiij. Chapter.

**A** IOB answered, and sayde: O heare my wordes, and amende youre selues. Suffre me a litle, that I maye speake also, and the laugh my wordes to scorne, yf ye will. Is it with a man, that I make this disputaciō? Which yf it were so, shulde not my sprete be the in sore trouble? Marck me well, be abaszshed, and laye youre hāde vpon youre mouth. For whē I pondre & conside this, I am afayed, and my flesh is smytten with feare. <sup>a</sup>Wherefore do wicked mē lyue in health and prosperite, come to their olde age, & increase in riches? Their childers children lyue in their sight, & their generacion before their eyes.<sup>b</sup> Their houses are safe from all feare, for the rodd of God doth not smyte the. Their bullocke gendreth, and that not out of tyme: their cow calueth, and is not vnfrutefull.

**B** They sende forth their children by flockes, and their sonnes lede the daunce. <sup>c</sup>They beare with them tabrettes and harpes, and haue instrumentes of musick at their pleasure. They spende their dayes in wellhynesse: but sodenly they go downe to hell. They say vnto God: go from vs, we desyre not the knowlege of thy wayes. <sup>d</sup>What maner of felowe is the Allmightie, that we shulde serue him? What profit shulde we haue, to submitte oure selues vnto him? Lo, there is vtterly no goodnesse in them, therefore will not I haue to do with the counsell of the vngodly. <sup>e</sup>How oft shal the candle of y<sup>e</sup> wicked be put out? how oft commeth their destruccio vpon them? O what sorowe shall God geue them for their parte in his wrath? <sup>f</sup>Yee they shal be euen as chaffe before the wynde, and as dust that the storme carieth awaye.

**C** And though God saue their childrē from soch sorowe, yet wil he so rewarde the selues, that they shal knowe it. Their owne destruccio and misery shal they se with their eyes, and drynke of the fearfull wrath of the Allmighty. For whath careth he, what become of his housholde after his death? whose monethes passe awaye swifter then an arowe.

In as moch the as God hath y<sup>e</sup> hiest power of all, who can teach him eny knowlege? One dyeth now when he is mightie & at his best, rich and in prosperite: euen when his bowels are at the fattest, and his bones full of mary. Another dyeth in sorowe and heynesse, and neuer had good daies. Now slepe they both a like in the earth, & the wormes couer them. But I knowe what ye thinke, yee and what ye ymagin agaynst me vnrightuously. <sup>g</sup>For ye saye: where is the prynces palace? where is the dwellynge of the vngodly: Axe eny man that goeth by the waye, and (yf ye will not regarde their tokens & dedes) he shal tell you, <sup>h</sup>that the wicked is kepte vnto the daye of destruccio, and that the vngodly shalbe brought forth in the daye of wrath. Who darre reprove him for his wayes to his face? who rewardeth him for the vngraciousnesse that he doth? Yet shal he be brought to his graue, and watch amonge the heape of the deed. The shal he be fayne to be buried amōge the stones by the broke syde. All men must folowe him, & there are innumerable gone before him. O how vayne is the comforte y<sup>e</sup> ye geue me? Are not youre answers cleane contrary to right and treuth?

The xxiij. Chapter.

**S**O Eliphas the Themanite gaue answer, **A** & sayde: Maye a man be cōpared vnto God in wysdome, though he seme to him self, for to be like him? What pleasure hath God in y<sup>e</sup> thou art rightuous? Or what doth it profite him, y<sup>e</sup> thy waies are perfecte? Is he afayed to reprove the, & to steppe forth with the in to iudgment? <sup>i</sup>Cōmeth not this for thy greate wickednesse,<sup>k</sup> & for thine vngracious dedes which are innumerable? Thou hast takē the pledge from thy brethre for naught, & robbed the naked of their clothinge: <sup>l</sup>To soch as were weery, hast thou geuē no water to drynke, thou hast withdrawē bred frō the hungrie: Shulde soch one the as vseth violēce, wrōge & oppression (doinge all thinges of parcialyte, & hauynge respecte of personnes) dwell in the lōde? Thou hast sent wyddowes awaye emptie and oppressed the poore fatherlesse.

Therefore art thou compased aboute with **B** snares on euery syde, & sodely vexed with

<sup>a</sup> Psal. 72. a. Iere. 12. a.

<sup>b</sup> Pro. 3. b. Heb. 12. a.

<sup>c</sup> Esa. 5. b. Amos 6. a.

<sup>d</sup> Exo. 5. b. Mala. 5. c.

<sup>e</sup> Pro. 24. c. <sup>f</sup> Psal. 1. b. <sup>g</sup> Iob 20. <sup>h</sup> 2 Pet. 2. b. Matt. 13. d. <sup>i</sup> Iere. 2. c. <sup>k</sup> Osee 13. b. <sup>l</sup> Iob 27. 29. 30. 31.



fear. Shuldest thou thē se no darcknesse? Shulde not the water floude runne ouer the? Now because ŷ God is hyer thē the heauens, & because thou seist ŷ the starres as ho hie, wilt thou therefore saye: "Tush, how shulde God knowe? Doth his dominion reach beyonde the cloudes? Tush, the cloudes couer him, ŷ he maye not se, for he dwelleth in heauen. Well, thou wilt kepe the olde waye, ŷ all wicked mē haue gone: both olde & yonge, whose foundation is a runnyng water, which saye vnto God: go from vs, and after this maner: "Tush, what wilt the Allmightie do vnto vs? where as he (not with stōdinge) fylleth their houses with all good. Which meynunge of the vngodly be farre fro me. "For with ioy shal the godly, and with gladnesse shal the innocent se, that their increase shal be hewen downe, & their posterite consumed with the fyre.

**C** Therefore recōcile the vnto God, & be content, so shal all thinges prospere with the right well. "Receauē the lawe at his mouth, & laye vp his wordes in thine herte. For yf thou wilt turne to the Allmightie, "thou shalt stonde fast, & all vnrightuousnesse shall be farre from thy dwellinge: He shal geue the an harvest, which in plenty & abundaunce shall excede the dust of the earth, and the golde of Ophir like ryuer stones. Yee the Allmightie his owne self shalbe thine harvest, & the heape of thy money. Then shalt thou haue thy delyte in the Allmightie, & lift vp thy face vnto God. Thē shalt thou make thy prayer vnto him, & he shal heare the, & thou shalt kepe thy promyses. Thē, loke what thou takest in honde, he shal make it to prospere with the, and the light shall shyne in thy wayes. For who so humbleth himself, him shal he set vp: and who so loketh mekely, shalbe healed. Yf thou be innocēt, he shal saue the: and thorow the vngilitynesse of thyne handes shalt thou be deluyered.

#### The xxiij. Chapter.

**A** **I**OB answered, and sayd: My sayenge is yet this daye in byternes, and my hande heuy amonge my groninges. O that I might se him & fynde him: O that I might come before his seate, to pleate my cause before him, and to fyll my mouth with argumentes:

That I might knowe, what answeere he wolde geue me: & that I might vnderstonde, what he wolde saye vnto me. Wil he pleate agaynst me with his greate power & strength, or wyll he leane him self vtterly vpon me? Oh no, let him not do so with me. But let hym geue me like power to go to lawe, then am I sure to wyne my matter. For though I go before, I fynde him not: yf I come behynde, I cā get no knowlege of him: Yf I go on the left syde to pondre his workes, I can not atteyne vnto them: Agayne, yf I go on the right syde, he hydeth himself, ŷ I can not se him. "But as for my waye, he knoweth it: & trieth me as ŷ golde in ŷ fyre.

Neuertheles my fete kepe his path, his hie strete haue I holden, and not gone out of it. I haue not forsaken the cōmaundemēt of his lippes, but loke what he charged me with his mouth, that haue I shutt vp in my herte. It is he himself alone, who will turne him back? He doth as him listeth, and bryngeth to passe what he wil. He rewardeth me in to my bosome, & many other thinges mo doth he, as he maye by his power. This is ŷ cause, that I shrenke at his presence, so that when I considre him, I am afraied of him. For in so moch as he is God, he maketh my herte soft: and seynge that he is Allmightie, he putteth me in feare. Thus can not I get out of darcknesse, the cloude hath so couered my face.

#### The xxiij. Chapter.

**C**ONSIDERINGE then that there is no tyme hyd from the Allmightie, how happeneth it, that they which knowe him, wil not regarde his dayes? For some mē there be, "that remoue other mēs londe markes: that robbe them of their catell, and kepe the same for their owne: that dryue awaye the asse of the fatherlesse: that take ŷ wyddowes oxen for a pledge: that thrust the poore out of the waye, " & oppresse the symple of the worlde together. Beholde, the wilde asses in ŷ deserte go by tymes (as their maner is) to spoyle: Yee the very wildernesse ministreth foode for their children. They reape the corne felde that is not their owne: and gather the grapes out of his vynyarde, whom they haue oppressed by violence. They are the cause ŷ so many men are naked and bare, haunyng no clothes

<sup>a</sup> Eccli. 23. d. Eze. 8. b. 9. c. <sup>b</sup> Job 21. b. <sup>c</sup> Psal. 106. e. <sup>d</sup> Pro. 2. a. <sup>e</sup> Deu. 30. a.

<sup>f</sup> Sap. 3. a. 1 Pet. 1. b. <sup>g</sup> Deu. 19. c. 27. c. Exo. 22. c. <sup>h</sup> Exo. 23. a.

**B** to couer them and kepe them from colde : So that when the showers in the mountaynes haue rayned vpon them, ⁊ they be all wett, they haue none other sucoure, but to kepe them amonge the rockes.

They spoyle the suckinge fatherlesse children, and put the poore in prison : In so much that they let them go naked without clothinge, and yet the hungrie beare the sheeues. The poore are fayne to labour in their oyle mylles, yee and to treade in their wyne presses, and yet to suffre thyrst. <sup>a</sup>The whole cite crieth vnto the **LORDE** with sighinge, the soules of the slayne make their complaynte : But God destroyeth them not for all this, where as they (not with stödinge) are rebellious and disobedient enemies : which seke not his light and waye, ner turne agayne in to his path. <sup>b</sup>Tymely in the mornynge do they aryse, to murthur the symple and poore, ⁊ in the night they go a stealinge.

**C** The eye of the vngodly is like the aduou-  
terer, that wayteth for the darknesse, and sayeth thus in him self: Tush, there shal no mā se me, ⁊ so he dysgyseth his face. In the night season they search the houses, and hyde them selues in the daye tyme, but wil not knowe <sup>c</sup> light. For as soone as the daye breaketh, the shadowe of death commeth vpō them, and they go in horrible darknesse. The vngodly is very swyft: O <sup>d</sup> his porciō also vpō earth were swyfter then <sup>e</sup> runnyng water, which suffreth not <sup>f</sup> shipmā to beholde the fayre ⁊ pleasaūt vyniades. O <sup>g</sup> they (for the wickednesse which they haue done) were drawn to the hell, sooner thē snowe melteth at the heate. O <sup>h</sup> all cōpassion vpon thē were forgottē: <sup>i</sup> their daynties were wormes: that they were clene put out of remembraunce, ⁊ vtterly hewē downe like an vnfrutefull tre. For they manteyne the baren, ⁊ make them <sup>j</sup> they can not beare, ⁊ vnto wyddowes they do no good. They plucke downe the mightie with their power, ⁊ when they them selues are gotten vp, they are neuer without feare, as long as they liue. And though they might be safe, yet they wil not receaue it, for their eyes loke vpon their owne wayes. They are exalted for a litle, but shortly are they gone, brought to extreme pouerte, ⁊ takē out of the waye: yee <sup>k</sup> vtterly plucte of as the eares of

corne. Is it not so? Who wil thē reprove me as a lvar, ⁊ saye <sup>l</sup> my wordes are nothinge worth?

### The xvj. Chapter.

**T**HEN answered Baldad the Subite, ⁊ <sup>m</sup> sayde: Power ⁊ feare is with him aboue, that maketh peace (sittinge) in his hyunesse, whose men of warre are innumerable, and whose light aryseth ouer all. <sup>n</sup>But how maye a man cōpared vnto God, be iustified? Or, how can he be clene, that is borne of a woman? Beholde, the Moone shyneth no thinge in comparison to him, ⁊ the starres are vnclene in his sight. How moch more thē, mā, that is but corrupcion: and the sonne of man, which is but a worme?

### The xvij. Chapter.

**I**OB answered, and sayde: O how helpeth <sup>o</sup> thou the weake? what comforte geuest thou vnto him that hath no strēgth? Where is <sup>p</sup> thy cōcell <sup>q</sup> thou shuldest geue him, which hath no wysdome? Wilt thou so shewe thine excellent rightuousnes? Before whom hast thou spoken those wordes? Who made the breth to come out of thy mouth? The giauntes ⁊ worthies <sup>r</sup> are slayne, ⁊ lye vnder <sup>s</sup> worlde with their cōpanions: yee ⁊ all they which dwell beneth in the hell are not hyd frō him, ⁊ the very destruccion it self cā not be kepte out of his sight. He stretcheth out <sup>t</sup> north ouer the emptie, ⁊ hāgeth <sup>u</sup> earth vpō nothinge. He byndeth <sup>v</sup> water in his cloudes, that they fall not downe together. He holdeth back his stole, that it cā not be sene, and spredeth his cloudes before it.

<sup>w</sup>He hath cōposed the waters with certayne boundes, vntill the daye ⁊ night come to an ende. The very pilers of heauē trēble ⁊ quake at his reprove. <sup>x</sup>He stilleth the see with his power, ⁊ thorow his wysdome hath he set forth <sup>y</sup> worlde. With his sprete hath he garnished the heauē, ⁊ with his hande hath he wounded the rebellious serpēt. This is now a shorte summe of his doynge. But who is able sufficiently to rehearse his workes? Who can perceaue and vnderstonde <sup>z</sup> thondre of his power?

### The xvij. Chapter.

**I**OB also proceded and wēte forth in his communicacion, sayēge: As truly as God

<sup>a</sup> Apoc. 6. b. <sup>4</sup> Es. 15. b. <sup>b</sup> Luc. 22. d. <sup>c</sup> Psal. 142. a. <sup>d</sup> Iob 4. b. <sup>e</sup> Iob 15. b. <sup>f</sup> Rom. 3. b.

<sup>g</sup> Psal. 103. b. <sup>h</sup> Iere. 5. d. <sup>i</sup> Iob 38. a. <sup>j</sup> Matt. 8. c.

lyueth (which hath taken awaye my power fro me) & the Allmightie, that hath vexed my mynde: My lippes shall talke of no vanite, and my tonge shal speake no disceate, whyle my breth is in me, and as longe as the wynde (that God hath geuen me) is in my nostrels.

God forbydde, that I shulde graunte youre cause to be right. As for me, vntill myne ende come wil I neuer go fro myne innocency. My rightuous dealyng wil I kepe fast, & not forsake it: For my conscience reprooueth me not in all my conuersacion. Therefore myne enemy shalbe founde as the vngodly, & he y<sup>e</sup> taketh parte agaynst me, as the vrightuous. What hope hath y<sup>e</sup> Ypocrite, though he haue greate good, and though God geue him riches after his hertes desyre? Doth God heare him the sooner, whē he crieth vnto him in his necessity? Hath he soch pleasure & delyte in the Allmightie, that he darre all-waye call vpon God? I wil teach you in the name of God, & the thinge that I haue of y<sup>e</sup> Allmightie, wil I not kepe from you. Beholde, ye stonde in youre owne conceate, as though ye knew all thinges. Wherefore then do ye go aboute with soch vayne wordes, sayēge: This is the porcion that the wicked shall haue of God, & the heretage that Tyrantes shall receaue of y<sup>e</sup> Allmightie. Yf he get many childrē, they shal perish with the swerde, & his posterite shall haue scarcenesse of bred. Loke whom he leaueth behinde him, they shal dye & be buried, & no man shall haue pite of his wyddowes. Though he haue as moch money as the dust of the earth, & raymēt as ready as the claye, he maye well prepare it: but the godly shal put it vpon him, and the innocēt shal deale out the money. His house shal endure as the moth, & as a bothe that the watch man maketh. When the rich man dyeth, he carieth nothinge with him: he is gone in y<sup>e</sup> twinklynge of an eye. Destruction taketh holde vpon him as a water floude, & y<sup>e</sup> tēpest stealeth him awaye in the night season. A vehement wynde carieth him hence, & departeth: a storme plucketh him out of his place. It ruszsheth in vpon him, and spareth him not, he maye not escape from the power therof. Than clappe mē their hōdes at him, yee and ieast of him, whē they loke vpon his place.

a Deu. 8. b.

b Eccli. 1. a. 7. c. Iacob. 1. a.

## The xxiiij. Chapter.

THERE are places where syluer is moltē, & where golde is tryed: where yron is dygged out of the grounde, & stones resoluēd to metall. The darcknes shal once come to an ende, he can seke out the grounde of all thinges: the stones, the darcke, & the horrible shadowe, with the ryuer of water parteth he a sunder the straunge people, y<sup>e</sup> knoweth no good neighbourheade: soch as are rude, vmanerly & boysteous. He bryngeth foode out of the earth, & y<sup>e</sup> which is vnder, consumeth he with fyre. There is founde a place, whose stones are clene Saphirs, and where y<sup>e</sup> clottes of the earth are golde. There is a waye also that the byrdes knowe not, that no vulturs eye hath sene: wherin y<sup>e</sup> proude & hye mynded walke not, & where no lyon commeth. There putteth he his honde vpon the stony rockes, & ouerthroweth the mountaynes. Ryuers flowe out of the rockes, & loke what is pleasaunt, his eye seyth it. Out of droppes bryngeth he greate floudes together, & the thinge that is hyd bryngeth he to light. How commeth a man then by wysdome? Where is the place that men fynde vnderstandinge? Verely no man can tell how worthy a thinge she is, nether is she foude in the lōde of the lyuynge. The depe sayeth: she is not in me. The see sayeth: she is not with me. She can not be gotten for the most fyne golde, nether maye the pryce of her be bought with eny moneye. No wedges of golde of Ophir, no precious Onix stones, no Saphirs maye be compared vnto her. No, nether golde ner Christall, nether swete odours ner golden plate. There is nothinge so worthy, or so excellēt, as once to be named vnto her: for perfecte wysdome goeth farre beyonde thē all. The Topas that cōmeth out of Inde, maye in no wyse be lickened vnto her: yee no maner of apparell how pleasaunt and fayre so euer it be.

From whēce then commeth wysdome? & where is the place of vnderstandinge? She is hyd from the eyes of all men, yee & frō the foules of the ayre. Destruction & death saie: we haue herde tell of her with oure eares. But God seyth hir waie, & knoweth hir place. For he beholdeth the endes of the worlde, and loketh vpon all that is vnder the heauē. When he weyed the wyndes, & measured y<sup>e</sup>

3 Reg. 3. b. 4. c. Pro. 2. a. Sap. 7. b.

waters: when he set the rayne in ordre, and gaue the mightie floudes a lawe: Then dyd he se her, thē declared he her, prepared her and knewe her. And vnto man he sayde: "Beholde, to feare the LORDE, is wysdome: ⁊ to forsake euell, is vnderstandinge.

The xxx. Chapter.

**A** SO Iob proceeded and wete forth in his communicacion, sayenge: O y I were as I was in the monethes by past, ⁊ in the dayes whē God preserved me: when his light shyned vpon my heade: whē I wente after the same light ⁊ shyne euē thorow the darcknesse. As it stode with me, whē I was welthy ⁊ had ynough: whē God prospered my house: when the allmightie was with me: when my householdes folkes stode aboute me: whē my wayes ranne ouer with butter, ⁊ when the stony rockes gaue me ryuers of oyle: when I wente thorow the cite vnto the gate, ⁊ whē they set me a chayre in y strete: whē the yonge mē (as soone as they sawe me) hyd thē selues, ⁊ when the aged arose, ⁊ stode vp vnto me: whē the princes left of their talkinge, ⁊ laied their hāde to their mouth: whē the mightie kepte still their voyce, and whē their tonges cleued to the rofe of their mouthes. When all they y herde me, called me happie: ⁊ when all they y sawe me, wysshed me good. For I delyuered y poore whē he cried, ⁊ the fatherlesse y wanted helpe. He y shulde haue bene lost, gaue me a good worde, ⁊ y widdowes hert praised me. And why? I put vpon me righteousnes, which couered me as a garmēt, ⁊ equite was my crowne. I was an eye vnto the blynde, ⁊ a fote to the lame. I was a father vnto the poore, ⁊ whē I knew not their cause, I sought it out diligētly. I brake the chafes of y vnrightuous, ⁊ plucte the spoyle out of their teth.

**C** Therefore, I thought verely, y I shulde haue dyed in my nest: ⁊ y my dayes shulde haue bene as many as the sondes of the see. For my rote was spred out by the waters syde, ⁊ the dew laye vpō my corne. My honoure encreased more ⁊ more, and my bowe was euer the stronger in my hande. Vnto me men gaue eare, me they regarded, ⁊ with sylence they taried for my coucell. Yf I had spoken, they wolde haue it none other wayes, my wordes were so well taken amonge thē.

<sup>a</sup> Psal. 110. b. Pro. 1. a. 9. b. Eccli. 1. c.

They wayted for me, as the earth doth for the rayne: ⁊ gaped vpon me, as the grounde doth to receaue the latter shower. When I laughed, they knewe well it was not earnest: ⁊ this testimony of my couētaunce pleased thē nothinge at all. When I agreed vnto their waye, I was the chefe, ⁊ sat as a kynge amonge his seruantes: Or as one that comforteth soch as be in heynesse.

The xxx. Chapter.

**B**UT now they that are my inferiours ⁊ **A** yonger then I, haue me in derision: yee euē they, whose fathers I wolde haue thought scorne to haue set with the dogges of my cattell. The power ⁊ strēgh of their hādes might do me no good, ⁊ as for their age, it is spēt ⁊ past awaye without eny profit. For very misery ⁊ hunger, they wente aboute in the wilderness like wretches ⁊ beggers, pluckyng vp herbes from amonge the buszshes, ⁊ the Iunipers rote was their meate. And when they were dryuen forth, men cried after them, as it had bene after a thefe. Their dwellinge was beside foule brokes, yee in the caues ⁊ dennes of the earth. Vpō the drye heeth wēte they aboute crienge, ⁊ in the brome hilles they gathered them together. They were the children of fooles ⁊ vylanes, which are deed awaye frō the worlde. "Now am I their songe, ⁊ am become their iesting stocke. they abhorre me, they fle farre fro me ⁊ stayne my face with spetle. For y LORDE hath opened his quyuer, he hath hytt me, ⁊ put a brydle in my mouth. Vpon my right hāde they rose together agaynst me, they haue hurte my fete, made a waye to destroye me, ⁊ my path haue they clene marred. It was so easy for them to do me harme, that they neded no man to helpe thē. They fell vpon me, as it had bene y breakyng in of waters, ⁊ came in by heapes to destroye me. Fearfulnessse is turned agaynst me. Myne honoure vanisheth awaye more swiftly then wynde, ⁊ my prosperite departeth hēce like as it were a cloude. Therefore is my mynde poured full of heynesse, ⁊ y dayes of trouble haue takē holde vpon me. My bones are pearced thorow in y night season, ⁊ my synewes take no rest. With all their power haue they chaunged my garmēt, ⁊ gyrded me therewith, as it were with a coate. I am euē as it were claye, ⁊ am

<sup>b</sup> Gen. 14. c.

<sup>c</sup> Tren. 3. f. Psal. 68. b.



become like aszshes & dust. Whē I crie vnto the, thou doest not heare me: & though I stonde before the, yet thou regardest me not. Thou art become myne enemye, & with thy violēt hāde thou takest parte agaynst me. In tymes past thou diddest set me vp an hye, as it were aboue ſ̄ winde, but now hast thou geuē me a very sore fall. Sure I am, ſ̄ thou wilt delyuer me vnto death: where as a lodgyng is prepared for all mē lyuinge. Now vse not mē to do violēce vnto thē, ſ̄ are destroyed all-ready: but where hurte is done, there vse thei to helpe. Dyd not I wepe in ſ̄ tyme of trouble? Had not my soule cōpassion vpō ſ̄ poore? Yet neuerthelesse where as I loked for good, euell happened vnto me: and where as I waited for light, there came darknesse. My bowels seeth with in me & take no rest, for ſ̄ dayes of my trouble are come vpō me. Mekely & lowly came I in, yee & without eny displeasure: I stode vp in ſ̄ cōgregacion, & communed with thē. But now I am a cōpanyon of dragons, & a felowe of Estriches. My skynne vpō me is turned to black, & my bones are brēt with heate: my harpe is turned to sorow, & my pipe to weeping.

## The xxi. Chapter.

**I** MADE a couenaunt with myne eyes, ſ̄ I wolde not "loke vpō a dāsell. For how greate a porciō shal I haue of God frō aboue? & what enheritaunce frō ſ̄ Almightie on hie? As for the vngodly & he ſ̄ ioyneth himself to ſ̄ cōpani of wicked doers shal not destruccion & misery come vpon him? "Doth not he se my wayes, & tell all my goings? Yf I haue cleued vnto vanite, or yf my fete haue runne to disceau: let me be weyed in an eauen balaunce, that God maye se my innocency. Yf so be that I haue withdrawn my fote out of the right waye, yf my hert hath folowed myne eye sight, yf I haue stayned or defyled my hōdes: O then is it reason that I sowe, and another cate: yee that my generacion and posterite be clene rote out. "Yf my hert hath lusted after my neighbours wife, or yf I haue layed wayte at his dore: O then let my wife be another mans harlot, and let other lye with her. For "this is a wickednesse and synne, that is worthy to be punyshed, yee a fyre that vtterly shulde consume, & rote out all my sub-

stance. Dyd I euer thynke scorne to do right vnto my seruātes and maydens, when they had eny matter agaynst me? But seynge that God wil sytt in iudgment, what shal I do? And for so moch as he wil nedes vyset me, what answer shal I geue him? He that fashioned me in my mothers wombe, made he not him also?, were we not both shappen alyke in oure mothers bodies? When the poore desyred eny thinge at me, haue I denyed it them? Haue I caused ſ̄ wyddowe stonde waytinge for me in vayne? Haue I eaten my porcion alone, that the fatherles hath had no parte with me? (for mercy grewe vp with me fro my youth, & compassion fro my mothers wombe.) Haue I sene eny man perish thorow nakednes & want of clothinge? Or, eny poore man for lack of rayment, whose sydes thanked me not, because he was warned with ſ̄ will of my shepe?

Dyd I euer lyft vp my honde to hurte the fatherlesse? Yee in the gate where I sawe my self to be in auctorite: Thē let myne arme fall fro my shulder, & myne arme holes be broken from the ioyntes. For I haue euer feared ſ̄ vengeance & punyshmēt of God, & knew very well, ſ̄ I was not able to beare his burthē. Haue I put my trust in golde? Or, haue I sayde to the fynest golde of all: thou art my cōfidence? Haue I reioysed because my substance was greate, and because my honde gat so moch? "Dyd I euer greatly regarde the rysinge of the Sonne? Or, had I the goinge downe of ſ̄ Moone in greate reputacion? Hath my hert medled priuely with eny disceate? Or, dyd I euer kysse myne owne honde (that were a wickednesse worthy to be punyshed, for then shulde I haue denyed the God that is aboue.) Haue I euer reioysed at the hurte of myne enemy? "Or, was I euer glad, ſ̄ eny harme happened vnto him? Oh no, I neuer suffred my mouth to do soch a sinne, as to wysch him euell. Yet they of myne owne housholde saye: who shal let vs, to haue oure bely ful of his flesh? I haue not suffred a straunger to lye with out, but opened my dores vnto him. Haue I euer done eny wicked dede where thorow I shamed my self before men: Or eny abhominacion, ſ̄ I was fayne to hyde it? For yf I had feared eny greate multitude of people: Or yf I had

\* Matt. 5. c. Eccli. 41. c.

\* Pro. 5. c. Iob 34. c.

\* Deu. 4. c. 17. b. Sap. 13. a.

/ Pro. 17. a.

c 2 Re. 12. c.

\* Deu. 22. c.

bene dyspyed of þy symple, Oh then shulde I haue bene afrayed. Thus haue I quietly spent my lyfe, and not gone out at þy dore. O that I had one which wolde heare me. Lo, this is my cause. Let þy Allmightie geue me answer: & let him that is my cōtrary party, sue me with a lybell. Then shall I take it vpon my shulder, & as a garlade aboute my heade. I haue tolde the nombre of my goings, and delyuered them vnto him as to a prynce. But yf case be that my londe crie agaynst me, or þy the forowes therof make eny complaynte: yf I haue eaten the frutes therof vnpayed for, yee yf I haue greued eny of the plow men: Than, let thistles growe in steade of my wheate, & thornes for my barlye.

Here ende the wordes of Iob.

The xxxij. Chapter.

**S**O these thre men wolde stryue nomore with Iob, because he helde himself a righteous man. But Eliu the sonne of Barachel the Bussite <sup>a</sup> of the kynred of Ram, was very sore displeased at Iob, that he called himself iust before God. And with Iobs thre frēdes he was angrie also, because they had founde no reasonable answer to ouercome him. Now taried Eliu till they had ended their communication with Iob, for why? they were elder then he. So when Eliu þy sonne of Barachel þy Bussite sawe, that these thre men were not able to make Iob answer, he was myscontent: so that he gaue answer himself, and sayde: <sup>b</sup> 'Consideringe þy I am yonge, & ye be men of age, I was afrayed, & durst not shewe forth my mynde, for I thought thus within my self: 'It becometh olde men to speake, & the aged to teach wysdome. Euery mā<sup>c</sup> (no doute) hath a mynde, but it is the inspyracion of the Allmightie that geueth vnderstondinge. All men are not wyse, nether doth euery aged man vnderstonde the thinge that is lafull. Therefore wil I speake also (in so farre as I maye be herde) & wil shewe yow myne opinyon. For whē I had wayted till ye made an ende of youre talkyng, & herde youre wysdome, what argumētes ye made in youre communicacion: yee when I had diligently pounderd what ye sayde, I founde not one of you that made eny good argument agaynst

Iob, or that directly coude make answer vnto his wordes: lest ye shulde prayse youre selues, to haue founde out wysdome: because it is God that hath cast him out, & no man. Ne-  
**u**erthelesse, seynge he hath not spoken vnto me, therfore wil not I answer him as ye haue done (for they were so abaszshed, that they coude not make answer, ner speake one worde) but in so moch as ye wil not speake, stondinge still like dome men & makinge no answer: I haue a good hope for my parte to shappe him an answer & to shewe him my meanyng. For I am full of wordes, & the sprete that is within me, cōpellet me. Beholde, I am as the new wyne which hath no vente, & bursteth the new vessels in sunder. Therefore wil I speake, that I maye haue vete: I wil open my lyppes, and make answer. I will regarde no maner of personne, no man wil I spare. For yf I wolde go aboute to please mē,<sup>d</sup> I knowe not how soone my maker wolde take me awaye.

The xxxij. Chapter.

**W**HEREFORE, heare my wordes (O Iob) & herken vnto all, that I wyll saye: Beholde, I wil open my mouth, & my tonge shal speake out of my chawes. My hert shall orde my wordes a right, & my lyppes shal talke of pure wysdome. The sprete of God hath made me,<sup>e</sup> & the breth of the Allmightie hath geuē me my life. Yf thou cāst, then geue me answer: prepare thy self to stōde before me face to face. Beholde, before God am I euen as thou, for I am fashioned and made euē of the same moulde. Therefore, thou nedest not be afrayed of me, nether nedest thou to feare, that my auctorite shal be to heuy for the. Now hast thou spoken in myne eares, & I haue herde þy voyce of thy wordes: I am clene without eny fawte,<sup>f</sup> I am innocent, & there is no wickednesse in me. But lo, he hath pyked a quarell agaynst me, & taketh me for his enemy; he hath put my fote in the stockes, & loketh narrowly vnto all my pathes. Beholde, vnto these vnreasonable wordes of thyne wil I make answer.

Shulde God be reproued of man? Why doest thou then stryue agaynst him, because he geueth the no accomptes of all his doinges? For whē God doth once commaunde a thinge, there shulde no man be curious, to search

<sup>a</sup> Gen. 22. d. <sup>b</sup> Eccī. 32. b. <sup>c</sup> Iob 12. b. <sup>d</sup> Dan. 2. c. Pro. 2. a.

<sup>e</sup> Galat. 1. b. <sup>f</sup> Gene. 2. b. <sup>g</sup> Iob 16. c. Iob 19. b. Iob 13. c.

whether it be right. "In dreames and visions of the night season (when slombrynge cometh vpō mē,<sup>a</sup> that they fall a slepe in their beddes) he rowneth them in the cares, he infourmeth them, & sheweth thē planely, that it is he, which withdraweth man from euell, delyuereth him from pryde, kepeth his soule from destruction, & his life from ſwearde. he chasteneth him with sicknesse, & bringeth him to his bed: he laith sore punyſhmēt vpō his bones, so that his life maye awaye with no bred, & his soule abhorreth to eate eny dayntie meate: In so moch, that his body is clene consumed awaye, & his bones appeare no more. His soule draweth on to destruction, & his life to death. Now yf there be an angel (one amonge a thousande) sent for to speake vnto mā, and to shewe him the right waye: thē the **LORDE** is mercifull vnto him, & sayeth: He shalbe delyuered, ſh he fall not downe to destruction, for I am ſufficiently recoiled. Than his flesh (which hath bene in misery & trouble) shalbe, as it was in his youth. For yf he submitte himself vnto God, he is gracious, & sheweth him his countenance ioyfully, & rewardeth man for his rightuousnes. Such a respecte hath he vnto mē. Therefore let a man cōfesse, (& ſaye:) I offended, but he hath chastened & reformed me: I dyd vnrightuously, neuerthelesse he hath not recōpensēd me thereafter. Yee he hath delyuered my soule from destruction, & my life, that it seyth ſ light. Lo, thus worketh God all waie with mā, that he kepeth his soule from perishinge, & latteth him enioye the light of ſ luyng. Marke well (O Iob) & heare me: holde the still, vntill I haue spoken. But yf thou hast eny thinge to ſaye, then answere me and ſpeake, for thy answer pleaseth me. Yf thou hast nothinge, then heare me, and holde thy tonge, so shal I teach the wysdome.

The xxxiii. Chapter.

**E**LIU proceeded forth in his cōmunicacion, & ſayde: Heare my wordes (O ye wyse men) herken vnto me, ye ſ haue vnderſtōdinge. For like as the mouth tasteth the meates, so the eare proueth & discerneth the wordes. "As for the iudgmēt, let vs seke it out amonge oure selues, ſ we maye knowe what is right. And why? Iob hath ſayde: I am

rightuous, but God doth me wronge. I must nedes be a liar, though my cause be right: & violētly am I plaged, where as I made no fawte. where is there soch one as Iob, ſ drinketh vp scornfulnes like water? which goeth in ſ company of wicked doers, & walketh with vngodly mē? For he ſaieth: Though a mā be good, yet is he naught before God. Therefore herke vnto me, ye ſ haue vnderſtōdinge.

Farre be it from God, that he shulde medle with wickednesse: and farre be it from the Allmightie, ſ he shulde medle with vnrightuous dealynge: but he rewardeth the workes of man, & causeth euery man to fynde accordinge to his wayes. For sure it is, that God cōdemneth no man wrongeously, and the iudgmēt of the Allmightie is not vnrightuous. Who ruleth the earth in his steade? Or, whom hath he set to gouerne the whole worlde? To whom hath he geuen his herte, for to drawe his sprete and breth vnto him? "All flesh shal come together vnto naught, & all mē shal turne agayne vnto earth. Yf thou now haue vnderſtōdinge, heare what I ſaye and herken to the voyce of my wordes.

Maye he be made whole, that loueth no right? Yf thou were a very innocent man, shuldest thou then be punyshed? For he is euen the same, ſ knoweth the rebellious kynges, & ſayeth to princes: Vngodly men are ye. He hath no respecte vnto the personnes of ſ lordly, & regardeth not the rich more thē poore. For they be all the worke of his hondes.

In the twinklinge off an eye shall they be slayne: and at mydnight, when the people & the tyrantes rage, then shall they perish, & be taken awaye without hondes. "And why? his eyes loke vpon the wayes of man, and he seyth all his goings. There is no darcknes ner thicke shadowe, ſ can hyde the wicked doers from him. For no mā shalbe suffred to go in to iudgment with God.

"Many one, yee innumerable doth he punyſhe and setteth other in their steades. For he knoweth their euell & darcke workes, therefore shal they be destroyed. They that were in ſ steade of Seers, dealt like vngodly mē. Therefore turned they backe traytorously and vnfaithfully frō hī, & wolde not receaue his wayes. In so moch that they haue caused

<sup>a</sup> Gen. 20. a. 28. c. 31. d.

<sup>b</sup> Dan. 2. a. Matt. 2. b.

<sup>c</sup> 1 Cor. 14. d. Iob 13. b. 16. c. 33. a.

<sup>d</sup> Psal. 61. b.

Matt. 16. d.

Iere. 25. b.

Rom. 3. a.

<sup>e</sup> Psal. 145. a.

Gen. 3. d.

<sup>f</sup> Iob 31. a.

Pro. 5. c.

<sup>g</sup> Dan. 2. c.

¶ y voice of the poore to come vnto him, & now he heareth the cōplaynte of such as are in necessite. Yf he delyuer & graunte pardō, who wil iudge or condemne? But yf he hyde away his countenance, who wil turne it aboute agayne, whether it be to the people or to eny man? For the wickednesse & synne of y people, he maketh an ypocrite to reigne ouer thē. For so moch then as I haue begonne to talke of God, I wil not hyndre the. Yf I haue gone amysse, enfourme me: yf I haue done wronge, I wil leaue of. Wilt thou not geue a reasonable answer? Art thou afrayed of eny thinge, seyng thou beganest first to speake, & not I? For els the men of vnderstōdinge & wisdomē that haue herde me, might saye: What cāst thou speake? As for Iob he hath nether spoken to the purpose ner wysely. O father, let Iob be well tryed, because he hath turned himself to y wicked: yee aboue his synnes he hath blasphemed, which offence he hath done euen before vs, in y he stryueth agaynst God with his wordes.

The xxxvi. Chapter.

¶ **E**LIU spake morouer, and sayde: Thinkest thou it right that thou sayest: I am righteous before God? Seinge thou sayest so, how doest thou knowe it? What thinge hast thou more excellēt, thē I y am a synner? Therefore will I geue answer vnto the & thy frendes: loke vnto the heauē, & beholde it: cōsidre y cloudes, how they are hyer then thou. Yf thou synnest, what dost thou vnto him? Yf thine offences be many, how gettest thou his fauoure? Yf thou be righteous, what geuest thou him? Or, what receaueth he of thy handes? Of soch an vngodly personne as thou, & of y sonne of man that is righteous as thou pretendest to be: there is a greate crie & cōplaynte made by thē that are oppressed with violence, yee euery man complayneth vpon the cruell arme of tyrauntes. For soch one neuer sayeth: Where is God that made me? ad y shyneth vpon vs, that we might prayse him in the night? Which geueth vs more vnderstōdinge then he doth the beastes of the earth, and teacheth vs more then the foules off heauē.

Yf eny soch complayne, no mā geueth answer, and y because of the wickednesse off proude tyrauntes. But yf a man call vpon

God, doth not he heare him? Doth not the Allmightie accepte his crie? Whā thou speakest then, shulde not he pardon the, yf thou open thy self before him, and put thy trust in him? Then vseth he no violence in his wrath nether hath he pleasure in curious and depe inquisicions. Therefore hath Iob opened his mouth but in vayne, ad foolishly hath he made so many wordes.

The xxxvi. Chapter.

¶ **E**LIU proceeded forth in his talkinge, & sayde: holde the still a litle, and I shal shewe the, what I haue yet to speake on Gods behalfe. I wil open vnto y yet more of myne vnderstōdinge, and proue my maker righteous. True are my wordes, & no lye: and the knowlege wherwithall I argue agaynst the, is perfecte. Beholde, God casteth not away y mightie, for he himself is mightie in power and wisdomē.

As for the vngodly, he preserueth thē not but helpeth the poore to their right. He turneth not his eyes away from the righteous he setteth vp kynges in their Trone, and cōfirmeth them, so that they allwaye syt therin. But yf they be layed in preson and cheynes, or bounde with the bondes of pouerte: then sheweth he them their workes ad dedes and the synnes wherwith they haue vsed cruell violence.

He with punyshinge and nurturinge off them, rowneth them in the eares, warneth them to leaue of from their wickednesse, and to amende. Yf they now will take hede and be obedient, they shall weere out their dayes in prosperite, and their yeares in pleasure ad ioye. But yf they will not obeye, they shall go thorow the swearde, & perish or euer they be awarre. As for soch as be fayned, dyssemblers and ypocrytes, they heape vp wrath for them selues: for they call not vpon him, though they be his presoners. Thus their soule perisheth in foolishnesse, and their lyfe with y condēd. The poore delyuereth he out of his straytnesse, and comforteth soch as be in necessite and trouble. Euen so shall he kepe the (yf thou wilt be content) from the bottomlesse pytte that is beneth: & yf thou wilt holde the quyete, he shal fyll thy table with plenteousnesse.

Neuerthelesse, thou hast condemned the

° Psal. 39. b. Heb. 10. a. Psal. 49. a. ° Psal. 31. b.

2 Re. 7. c. 4 Re. 10. c. 2 Par. 33. c. ° Esa. 1. c.



iudgment of the vngodly, yee euen such a iudgment and sentence shalt thou suffre. For then shal not thy cause be stilled with crueltie, ner pacified with many giftes. Hath God ordered then, that the glorious life off the ¶ all such mightie men shulde not be put downe? Prolonge not thou the tyme, till there come a night for the, to set other people in thy steade. But bewarre that thou turne not asyde to wickednesse and synne, which hytherto thou hast chosen more then mekenesse. Beholde, God is of a mightie hye power: Where is there such a gyde and lawegeuer as he? Who wil reprove him of his waye? who wil saye vnto him: thou hast done wronge?

**B** O conside how greate and excellent his workes be, whom all men loue and prayse: yee wondre at him, and yet they se him but a farre of. Beholde, so greate is God, that he passeth oure knowlege, nether are we able to come to ¶ experice of his yeares. He turneth ¶ water to smal droppes, he dryueth his cloudes together for to rayne, ¶ so that they poure downe and droppe vpon men. He can sprede out the cloudes (a couerynge off his tabernacle) and cause his light to shyne vpo them, and to couer the botome of the see. By these thinges gouerneth he his people, and geueth the abundaunce of meate. In ¶ turnyng of a hande he hydeth the light, ¶ at his commaundement it commeth agayne. The rysinge vp therof sheweth he to his frendes and to the catell.

#### The xxxvij. Chapter.

**A** T this my hert is astonniend, and moued out of his place. Heare then the sounde of his voyce, and the noyse ¶ goeth out of his mouth. He gouerneth every thinge vnder the heauen, and his light reacheth vnto the ende of the worlde. A roaing voice foloweth him: for his glorious magesty geueth such a thondre clappe, that (though a man heare it) yet maye he not perceaue it afterwarde. It geueth an horrible sounde, when God sendeth out his voyce: greate thinges doth he, which we can not coprehende. ¶ When he commaundeth the snowe, it falleth vpon the earth: As soone as he geueth the rayne a charge, Immediately the showers haue their strength and fall downe. He sendeth feare vpon euery man, that they might knowe their owne

workes. The beestes cripe in to their dennes, ¶ take their rest. Out of the south commeth the tempest, and colde out of the north.

At the breth of God, the frost commeth, ¶ **B** the waters are shed abroad. The cloudes do their labour in geuyng moystnesse, the cloudes poure downe their rayne. He distributeth also on euery syde, accordinge as it pleaseth him to deale out his workes, that they maye do, what so euer he commaundeth the thorow the whole worlde: whether it be to punysh eny londe, or to do good vnto them, that seke him.

Herken vnto this (o Job) stonde still, and conside the wonderous workes of God. Art thou of coucel with God, when he doth these thinges? When he causeth the light to come forth of his cloudes? Art thou of his coucell, when he spredeth out the cloudes? Hast thou the perfecte knowlege of his wonders? and how thy clothes are warme, whē the lode is still thorow the south wynde? hast thou helped him to spred out the heauen, which is to loke vpo, as it were cast of cleare metall? Teach vs what we shal saye vnto hi, for we are vnmete because of darknes. Shal it be tolde him, what I saye? Shulde a man speake, or shulde he kepe it backe? For euery mā seith not the light, ¶ he kepeth cleare in the cloudes, which he clenseth whan he maketh the wynde to blowe. Golde is brought out of the north, but the prayse and honour off Gods feare commeth fro God himself. It is not we that can fynde out the allmightie: for in power, equite and rightousnesse he is hyer then can be expressed. Seinge then that euery body feareth him, why shulde not all wyse men also stode in feare of hi?

#### The xxxvij. Chapter.

**T**HEN spake the LORDE vnto Iob out of the storme, and sayde: what is he, that hydeth his mynde with foolysh wordes? Gyrde vp thy loynes like a mā, for I will question the, se thou geue me a dyrecte answer. Where wast thou, when I layed ¶ foundations of the earth? Tell planely yff thou hast vnderstandinge. Who hath measured it, knowest thou? Or, who hath spred ¶ lyne vpon it? Where vpon stode the pilers of it? ¶ Or, who layed ¶ corner stone? where wast thou when the mornynge starres gaue me prayse, and

<sup>a</sup> Deu. 11. c. 28. d.

<sup>b</sup> Psal. 148. b.

<sup>c</sup> Iob 40. a.

<sup>d</sup> Psal. 23. a.

when all the angels of God reioysed? "Who shutt the see with dores, when it brake forth as a childe out off his mothers wombe? When I made the cloudes to be a coueringe for it, and swedled it with  $\hat{y}$  darcke? <sup>a</sup> when I gaue it my cōmaundement, makynge dores  $\tau$  barres for it, sayenge: Hither to shalt thou come, but no further, and here shalt thou laye downe thy proude and hye waves. Hast thou geuē the mornynge his charge (as soone as thou wast borne) and shewed the dayespringe his place,  $\hat{y}$  it might take holde of the corners of the earth,  $\tau$   $\hat{y}$  the vngodly might be shake out? Their tokēs  $\tau$  weapēs hast thou turned like claye,  $\tau$  set thē vp agayne as the chaunginge of a garment. Yee thou hast spoyled the vngodly off their light,  $\tau$  brokē the arme of the proude. Camest thou euer in to the groude of the see, Or, hast thou walked in  $\hat{y}$  lowe corners of  $\hat{y}$  depe? Hauē the gates of death bene opened vnto the or hast thou sene the dore of euerlastige treasure? Hast thou also perceaued, how brode  $\hat{y}$  earth is? Now yf thou hast knowlege of all, thē shewe me where light dwelleth, and where darcknes is:  $\hat{y}$  thou mayest bringe vs vnto their quarters, yf thou cāst tell the waye to their houses. Knowest thou (when thou wast borne) how olde thou shuldest be?

<sup>c</sup> Wentest thou euer in to the treasures off the snowe, or hast thou sene  $\hat{y}$  <sup>c</sup> secrete places of the hale: which I haue prepared agaynst the tyme of trouble, agaynst the tyme of batell  $\tau$  warre? By what waye is the light parted,  $\tau$  the heate dealt out vpon earth? Who deuydeth the abundaūce of waters in to ryuers, or who maketh a waye for the stormy wether,  $\hat{y}$  it watereth  $\tau$  moystureth  $\hat{y}$  drye  $\tau$  baren grounde: to make the grasse growe in places where no body dwelleth,  $\tau$  in the wildernesses where no mā remayneth? Who is the father of rayne? Or, who hath begotten the droppes of dew? Out of whose wōbe came the yse? who hath gendred the coldnes of  $\hat{y}$  ayre?  $\hat{y}$  the waters are as harde as stones,  $\tau$  lye congealed aboute the depe. Hast thou brought  $\hat{y}$  vij. starres together? Or, art thou able to breake the Circle of heauē? Cāst thou bringe forth the mornynge starre or the euenynge starre at cōuenient tyme,  $\tau$  cōueye thē home agayne? Knowest thou the course off heauē,  $\hat{y}$  thou mayest set vp the ordinaunce

therof vpō earth? Morouer, cāst thou lift vp thy voyce to  $\hat{y}$  cloudes,  $\hat{y}$  they maye poure downe a greate rayne vpō the? Canst thou thōdre also  $\hat{y}$  they maye go their waye,  $\tau$  be obediēt vnto the, sayēge: lo, here are we? Who geueth sure wisdomē, or stedfast vnderstōdinge? who nombreth the cloudes in wisdomē? who stilleth  $\hat{y}$  vehement waters of the heauē? who turneth the clottes to dust,  $\tau$  thē to be clottes agayne? Hunttest thou the praye frō the Lyon, or fedest thou his whelpes lyēge in their dēnes  $\tau$  lurking in their couches? who prouydeth meate for the rauē, whē his yonge ones crie vnto God, ād fle aboute for want of meate?

## The xxxix. Chapter.

**K**NOWEST thou the tyme when the wilde <sup>a</sup> gotes brige forth their yōge amōge the stony rockes? Or layest thou wayte when the bindes vse to fawne? Rekenest thou the monethes after they ingendre,  $\hat{y}$  thou knowest the tyme of their bearinge? Or when they lye downe, when they cast their yonge ones,  $\tau$  when they are delyuered off their trauaile  $\tau$  payne? How their yōge ones growe vp  $\tau$  waxe greate thorow good fedinge? who letteth the wilde asse go fre, or who lowsteth the bōdes of the Moole? Vnto whō I haue geuen the wyldernes to be their house,  $\tau$  the vntilled londe to be their dwellinge place. That they maye geue no force for the mnlitude off people in the cities, nether to regarde the crienge of the dryuer: but to seke their pasture aboute the moūtaynes,  $\tau$  to folowe vpon the grene grasse. Wyll the vnicorne be so tame as to do  $\hat{y}$  seruyce, or to abyde still by thy cribbe? Cāst thou bynde  $\hat{y}$  yock aboute him in thy forowes, to make him plowe after the in  $\hat{y}$  valles? Mayest thou trust hī (because he is strōge) or cōmitte thy labour vnto hī? Mayest thou beleue hī,  $\hat{y}$  he wil brige home thy corne, or to cary eny thinge vnto thy barne? The Estrich (whose fethers are fayer thē  $\hat{y}$  wynges of the sparow hauke) whē he hath layed his egges vpon the grounde, he bredeth them in the dust, and forgetteth them: so that they might be troden with fete, or broken with somme wilde beast.

So harde is he vnto his yong ones, as though they were not his, and laboureth in wayne without eny feare. And that because

<sup>a</sup> Iere. 5. d.<sup>b</sup> Psal. 32. b. 103. b.

Luc. 8. c.

<sup>c</sup> Exod. 9. e. Iosu. 10. c.

God hath taken wisdom from him, & hath not geuen him vnderstandinge. When his tyme is, he flyeth vp an hye, and careth nether for horse ner man.

**C** Hast thou geuen the horse is strength, or lerned him to bowe downe his neck with feare: that he letteth him self be dryuen forth like a greshopper, where as the stoute neyenge that he maketh, is fearfull? he breaketh y<sup>e</sup> grounde with the hofes of his fete chearfully in his strength, and runneth to mete the harness men. He layeth asyde all feare, his stomack is not abated, nether starteth he a back for eny swerde. Though the quyuers rattle vpon him, though the speare and shilde glistre: yet russheth he in fearfully, and beateth vpon the grounde. He feareth not the noyse of the trompettes, but as soone as he heareth the shawmes blowe, tush (sayeth he) for he smell-eth the batell afarre of, y<sup>e</sup> noyse, the captaynes and the shoutinge.

Commeth it thorow thy wysdome, that the goshauke flyeth toward the south? Doth the Aegle mounte vp & make his nest on hye at thy commaundement? He abyedeth in the stony rockes, ad vpon the hye toppes of harde mountaynes, where no man can come. From thence maye he beholde his praye, and loke farre aboute with his eyes. \* His yonge ones are fed with bloude, and where eny deed body lyeth, there is he immediatly.

Morouer, God spake vnto Iob and sayde: Can he that stryeth with the Allmightie, be at rest? Shulde not he which disputeth with God, geue him an answer? Iob answered the LORDE, sayenge: Beholde, I am to vyle a personne, to answer the, therefore will I laye my hande vpon my mouth. Once or twyse haue I spoken, but I will saye nomore.

#### The xl. Chapter.

**A** **T**HEN spake the LORDE vnto Iob out of the storme, and sayde: <sup>b</sup>gyrde vp thy loynes like a man, and tell me the thige that I will axe the. Wilt thou disanulle my iudgment? Or, wilt thou condemne me, y<sup>e</sup> thou thy self mayest be made righteous? Is thine arme then like the arme of God? Maketh thy voyce soch a sounde as his doth? Then arme thy self with thine owne power, vp, decke the in thy ioly araye, poure out the indignacion of thy wrath: se that thou cast downe

all y<sup>e</sup> proude, loke well, that thou makest all soch as be stubburne, to obeye: treade all the vngodly vnder thy fete, cast the downe in to the myre, and couer their faces with darknesse: Then will I confesse also, that thyne owne right honde hath sauad the.

**B** Beholde, the cruell beast (whom I made with the) which eateth haye as an ox: lo, how stronge he is in his loynes, and what power he hath in the nauell of his body. He spredeth out his tale like a Cedre tre, all his vaynes are stiff. His shynees are like pipes off brasse, his rygge bones are like staues of yro. First when God made him, he ordered the wyldernes for him, y<sup>e</sup> the mountaynes shulde geue him grasse, where all the beastes off the felde take their pastyme. He lyeth amōge the redes in the Mosses, the fennes hyde him with their shadowe, and the wyloves of the broke couer him rounde aboute. Lo, without eny labour might he drynke out the whole floude, and suppe off Iordane without eny traunyle. Who darre laye honde vpon him openly, and vndertake to catch him? Or, who darre put an hoke thorow his nose, ad laye a snare for him?

**C** Darrest thou drawe out <sup>e</sup>Leuiathan with an angle, or bynde his tongue with a snare? Canst thou put a rynde in the nose of him, or bore his chaftes thorow with an aule? Wyl he make many sayre wordes with the (thynkest thou) or flatre the? Wyl he make a couenaunt with the? Or, art thou able for to compell him to do the contynuall seruyce? Wilt thou take thy pastyme with him as with a byrde, or geue him vnto thy maydens, that thy companyons maye hew him in peces, to be parted amonge the marchaunt men? Canst thou fyll the nett with his skynne, or y<sup>e</sup> fysh pānyer with his heade? Darrest thou laye honde vpon him? It is better for the to conside what harme might happē the there thorow and not to touch him. For when thou thynkest to haue holde vpon him, he shall begyle the: Euery man also that seyth him, shall go backe. And why? there darre none be so bolde, as to rayse him vp.

#### The xli. Chapter.

**A** **W**HOD<sup>d</sup> is able to stonde before me? Or, who hath geuen me eny thyng afore hande, that I am ierde bounde to rewarde him

\* Mat. 24. c.    <sup>b</sup> Iob 38. a.    <sup>c</sup> Esa. 27. a.    Psal. 73. b.

<sup>d</sup> Iere. 50. h.

agayne? All thinges vnder heauen are myne. I feare him not, whether he threaten or speake fayre. Who lifeth him vp and stripeth him out of his clothes, or who taketh him by the bytt of his brydle? Who openeth the dore of his face? for he hath horrible tethe rounde aboute. His body is couered with scales as it were with shyldes, lockte in, kepte, and well cōpacte together. One is so ioyned to another, that no ayre can come in: Yee one hangeth so vpon another, and stickte so together, that they can not be sundered. His nesinge is like a glisteringe fyre, and his eyes like the mornynge shyne. Out of his mouth go torches and fyre brandes, out off his nostrels there goeth a smoke, like as out off an hote seetinge pott. His breth maketh the coales burne, the flame goeth out of his mouth. In his necke remaineth strength, and before his face sorowe is turned to gladnesse. The membres of his body are ioyned so straye one to another, and cleue so fast together, that he can not be moued.

His hert is as harde as a stone, ād as fast as the stythe that the hammer man smyteth vpon. When he goeth: the mightiest off all are afrayed, and the wawes heuy. Yff he drawe out the swearde, there maye nether speare ner brest plate abyde him. He setteth as moch by a strawe as by yro, and as moch by a rotten stocke as by metall. He starteth not awaye for him that bendeth the bowe, & as for slynge stones, he careth as moch for stubble as for them. He counteth the hammer no better then a strawe, he laugheth him to scorne that shaketh the speare. He treadeth the golde in the myre like y sharpe potsherdes. He maketh the depe to seeth and boyle like a pott, and stereth the see together like an oyntment. The waye is light after him, the depe is his walkynge place. Vpon earth is there no power like vnto his, for he is so made, that he feareth not. Yff a man will cōsidre all hye thinges, this same is a kynge ouer all the children off pryde.

### The xliij. Chapter.

**T**HE Iob answered the LORDE, and sayde: "I knowe that thou hast power of all thinges, and that there is no thought hyd vnto the. For who can kepe his owne

<sup>a</sup> Esa. 29. c. 1 Re. 16. b.  
<sup>d</sup> Matt. 19. d. Luc. 18. c.

<sup>b</sup> Matt. 5. c.      <sup>c</sup> Gen. 4. a.  
<sup>e</sup> Pro. 10. c.      <sup>f</sup> Eccli. 11. b.

councill so secrete, but it shall be knowne? Therefore haue I spoken vnwisely, seyng these thinges are so hye, and passe myne vnderstandinge. O herken thou vnto me also, and let me speake: answer me vnto the thinge that I will axe the. I haue geuen diligent care vnto the, and now I se y with myne eyes. Wherefore I geue myne owne self y blame, and take repentance in the dust and ashes.

Now whē the LORDE had spoken these wordes vnto Iob, he sayde vnto Eliphas y Themanite: I am displeased with the & thy two frendes, for ye haue not spoken the thinge y is right before me, like as my seruauit Iob hath done. Therefore take vij. oxen and seuen rammes, and go to my seruauit Iob,<sup>a</sup> offre vp also for youre selues a brentofferynge, and let my seruauit Iob praye for you. Him will I accepte, and not deale with you after youre foolishnesse: in that ye haue not spokē y thinge which is right, like as my seruauit Iob hath done.

So Eliphas the Themanite, Baldad y Suhite and Sophar the Naamathite wēte their waye, and did acordynge as the LORDE commaunded them. The LORDE also 'accepte the personne off Iob, and the LORDE turned him vnto Iob, whē he prayed for his frendes: "Yee the LORDE gaue Iob twyse as moch as he had afore.

And thē came there vnto him all his brethren, all his sisters with all them that had bene off his acquātaūce afore, and ate bred with him in his house, wondring at him, ād comfortinge him ouer all the trouble, that the LORDE had brought vpon him. "Euery mā gaue him a shepe and a Iewell of golde.

And the LORDE made Iob richer then he was before: for he had xiiij. M. shepe, vi. M. camels, a M. yock oxē, and a M. asses. He had children also: vij. sonnes and iij. daughters. The first he called Daye, the seconde, poerte: the thirde, All plenteousnes. In all the londe were none founde so fayre, as the daughters of Iob, & their father gaue them enheritaunce amonge their brethren. After this lyued Iob xl. yeares, so that he sawe his children, & his childers children vnto the fourth generacion.<sup>f</sup> And so he dyed, beinge olde & of a perfecte age.

Iob 1. a.      f Gen. 50. d.      Tob. 14. a.      Psal. 127. a.



# The Psalter.

The first psalme.

**B**LESSED is  $\hat{y}$  man,  $\hat{y}$  goeth not in the counsell of  $\hat{y}$  vngodly:  $\hat{y}$  abydeth not in the waye off synners,  $\alpha$  sytteth not in  $\hat{y}$  seate of the scornefull. But delyteth in the lawe of  $\hat{y}$  LORDE,  $\alpha$  exercyseth himself in his lawe both daye and night. Soch a mā is like a tre plāted by  $\hat{y}$  water syde,  $\hat{y}$  brigeth forth his frute in due season.

**B** His leenes shal not fall off;  $\alpha$ d loke what soeuer he doth, it shal prospere. As for the vngodly, it is not so with them: but they are like the dust, $\alpha$  which  $\hat{y}$  wynde scattereth awaye from of the grounde. Therefore the vngodly shal not be able to stonde in the iudgmēt,  $\hat{y}$ nether the synners in the congregacion off the rightuous. For the LORDE aloweth  $\hat{y}$  waye of the rightuous, but the waye of the vngodly shal perishe.

The ij. A psalme of David.

**B** WHY do the Heithē grudge?  $\hat{y}$  why do the people ymagyn vayne thinges? The kynges of the earth stōde vp, and the rulers are come together, agaynst the LORDE  $\alpha$ d agaynst his anoynted. Let vs breake their bondes a sunder, and cast a waye their yocke from vs. Neuerthelesse, he that dwelleth in heauen, shall $\hat{e}$  laugh thē to scorne: yee euen the LORDE himself shall haue them in derision. Then shal he speake vnto them in his wrath, and vexe them in his sore displeasure. Yet haue I set my kynge vpon my holy hill of Sion. As for me I will preach the lawe, wherof the LORDE hath sayde vnto me: Thou art my sonne, $\alpha$  this daye haue I begotten the. Desyre off me, and I shall geue the the Heithen for thine enheritaunce, Yee the vttemost partes of the worlde $\hat{e}$  for thy possession. **B** Thou shalt rule them with a rodde of yron, $\hat{e}$  and breake thē in peces like an erthen vessell.

$\alpha$  Esa. 8. c. 19. c. Psal. 32. b.

$\beta$  Pro. 2. 3.

$\hat{e}$  Iere. 17. b.  $\hat{e}$  Pro. 10. c. Esa. 29. b.

$\hat{e}$  Esa. 26. b.

$\hat{f}$  Act. 4. c. Psal. 70. a. and 82. a.

$\hat{e}$  Pro. 1. c.

Be wyse now therfore (o ye kynges) be warned, ye that are iudges of the earth. Serue the LORDE with feare, and reioyce before him with reuerence. Kysse the sonne, lest the LORDE be angrie, and so ye perish from the right waye. For his wrath shalbe kindled shortly:  $\hat{e}$  blessed are all they that put their trust in him.

The iij. A psalme of David.

**W**HY are they so many (o LORDE)  $\hat{y}$  trouble me? a greate multitude are they, that ryse agaynst me. Yee many one there be that saye off my soule: there is no helpe for him in God. Sela. But thou (o LORDE) art my defender, my worshipec,  $\alpha$ d the lifter vp of my heade. I call vpon the LORDE with my voyce, and he heareth me out of his holy hill. Sela. I layed me downe and slepte, but I rose vp agayne, for the LORDE susteyned me. I am not afraied for thousandes of the people, that cōpasse me rounde aboute. Vp LORDE, and helpe me, o my God: for thou smyttest all myne enemies vpon the cheke bones, and breakest the teth of the vngodly. Helpe belongeth vnto the LORDE, therefore let thy blessinge be vpon thy people.

The iiij. A psalme of David.

**H**EARE me whē I cal, o God of my rightuousnes, thou that comfortest me in my trouble: haue mercy vpon me, and herken vnto my prayer. O ye sonnes off men: how longe will ye blaspheme myne honoure? why haue ye soch pleasure in vanyte,  $\alpha$  seke after lyes? Sela. Knowe this, that the LORDE dealeth maruelously with his saynte: and when I call vpon the LORDE, he heareth me.  $\hat{m}$  Be angrie, but synne not: comō with youre owne hertes vpo youre beddes,  $\alpha$  remēbre youre selues. Sela. Offre  $\hat{y}$  sacri-

$\hat{h}$  Heb. 1. d. 5. b.

Act. 13. d.

$\hat{e}$  Psal. 81. a.

$\hat{h}$  Apo. 2. d. 19. c.

Esa. 36. c.

$\hat{e}$  Iere. 17. b.

$\hat{m}$  Ephe. 4. c.

face of righteousness, and put your trust in  $\gamma$  LORDE. There be many  $\gamma$  saye: who wil do vs any good? where as thou (o LORDE) hast shewed vs the light of thy countenance. Thou reioycest myne herte, though their encrease be greate both in corne and wyne. Therefore wil I laye me downe in peace, and take my rest: for thou LORDE only settest me in a sure dwellinge.

The vi. A psalme of David.

**H**EARE my wordes (o LORDE) consider my callinge. O marke the voyce of my petition, my kynge and my God: for vnto the wil I make my prayer. Heare my voyce by tymes (o LORDE) for  $\epsilon$  early in the morninge wil I gett me vnto the, yee and  $\gamma$  with diligence. For thou art not the God  $\gamma$  hath pleasure in wickednesse, there maye no vngodly personne dwel with the. Soch as be cruell maye not stonde in thy sight, thou art an enemy vnto all wicked doers.

Thou destroyest the lyers: the LORDE abhorreth the bloude thirstie and disceatfull. But as for me,  $\epsilon$  I wil come in to thy house, euen vpon the multitude of thy mercy: and in thy feare wyll I worshipe toward thy holy temple. Lede me (o LORDE) in thy righteousness, because of myne enemyes, and make thy way playne before me. For there is no faithfulness in their mouthes: they dissemble in their hertes: their throte is an open sepulchre: with their tonges they disceaue. Punysh them (o God) that they maye perish in their owne ymaginations: cast them out because of the multitude of their vngodlinesse, for they rebell agaynst the. Agayne, let all them that put their trust in the, reioyse: yee let them euer be geuyng of thanks, because thou defendest them: that they which loue thy name, maye be ioyfull in the. For thou LORDE geuest thy blessinge vnto the righteous: and with thy fauorable kyndnes thou defendest him, as with a shyld.

The vii. A psalme of David.

**O**H LORDE, rebuke me not in thine anger:  $\epsilon$  Oh chasten me not in thy heuy displeasure. Haue mercy vpon me (o LORDE) for I am weake: o LORDE heale me, for all my bones are vexed. My soule also is in

greate trouble, but LORDE how longe? Turne the (o LORDE) and delyuer my soule: Oh saue me, for thy mercies sake. For in death no man remembreth the: Oh who wil geue the thanks in the hell? I am weery of gronyng: Euery night wasshe I my bedde, and water my couche with my teares. My countenance is chaunged for very inward greife, I consume away, I haue so many enemyes.  $\epsilon$  Awaye fro me all ye wicked doers, for the LORDE hath herde the voyce off my wepinge. The LORDE hath herde myne humble petition, the LORDE hath receaued my prayer. All myne enemyes shalbe confounded and sore vexed: yee they shalbe turned backe and put to shame, and that right soone.

The viij. A psalme of David.

**O**LORDE my God, in  $\gamma$  do I trust:  $\epsilon$  saue me fro all the  $\gamma$  persecute me, and delyuer me. Lest he hantch vp my soule like a lyon, and teare it in peces, whyle there is none to helpe. O LORDE my God, yff I haue done any soch thinge: yf there be any vnrighteousnes in my hades: Yff I haue rewarded euell vnto the  $\gamma$  dealt frendly with me or hurte the  $\gamma$  without any cause are myne enemyes: Then let myne enemye persecute my soule, and take me: yee let hi treade my life downe in the earth, and laye myne honour in the dust. Sela. Stode vp (o LORDE) in thy wrath, lift vp thyself ouer the furious indignacion of myne enemyes: aryse vp (for me) in the vengeance that thou hast promysed.  $\epsilon$  That the congregacion of the people maye come aboute the, for their sakes therefore lift vp thyself agayne. The LORDE is iudge ouer the people: Auenge me then (o LORDE) accordinge to my righteousness and innocency. Oh let the wickednes of the vngodly come to an ende: but manteyne the iust, thou righteous God,  $\gamma$  triest the very hertes and the reynes. My helpe cometh of God,  $\epsilon$  which preserueth them  $\gamma$  are true of herte. God is a righteous iudge, and God is euer threateninge. Yf men wil not turne, he hath whet his swerde: he hath bent his bowe and made it ready. He hath prepayred him the weapons of death, and ordered his arrowes to destroye.  $\epsilon$  Beholde, he trauiyleth with myschefe, he hath conceaued vnhappyenesse, and

$\epsilon$  Sap. 14. b. Pro. 3. d.  $\delta$  Psal. 137. a.  $\epsilon$  Iere. 10. d. 30. b. Psal. 37. a.  $\delta$  Matt. 7. b. 25. d. Luc. 13. c.

$\epsilon$  2 Re. 19. 24. 26.

$\delta$  Deu. 32. e.

$\epsilon$  Deu. 10. d.

$\delta$  Iob 15. d. Esa. 59. a.

brought forth a lye. "He hath grauen and dygged vp a pytte, but he shal fall himself in to y<sup>e</sup> pytte y<sup>e</sup> he hath made. "For his vnhappynges shall come vpon his owne heade, & his wickednes shall fall vpon his owne pate. As for me, I will geue thanks vnto the LORDE for his rightuousnes sake, and wil prayse the name of the LORDE the most hyest.

The biij. A psalme of Dauid.

**O** LORDE oure gouernoure: how wonderfull is thy name in all the worlde? how excellent is thy glory aboue the heauens? "Out of the mouth of the very babes & sucklings thou hast ordered prayse, because of thine enemies, y<sup>e</sup> thou mightest destroye the enemye and the auenger. For I conside thy heauens, euen the worke off thy fyngers: the Moone and the starres which thou hast made. **Oh** what is man, y<sup>e</sup> thou art so myndfull of him? ether the sonne of mā that thou visitest him? "After thou haddest for a season made him lower thē the angels, thou crownedest him with honoure & glory. "Thou hast set him aboute the workes off thy hondes: thou hast put all thinges in subieccion vnder his fete. All shepe and oxen, yee and the beastes of the felde. The foules of the ayre: the fysh of the see, and what so walketh thorow the wayes of the see. O LORDE oure gouernoure, how wonderfull is thy name in all the worlde?

The ij. A psalme of Dauid.

**I** WIL geue thākes vnto the (o LORDE) with my whole herte, "I wil speake of all thy maruelous workes. I wil be glad & reioyse in the, yee my songes wil I make of thy name, o thou most hyest. Because thou hast dryuē myne enemies abacke, they were discōfited, & perished at thy presence. For thou hast manteyned my right and my cause: thou syttest in the Trōne that art the true iudge. Thou rebukest the Heithen, and destroyest the vngodly, thou putttest out their name for euer and euer. The enemies swerdes are come to an ende, thou hast ouerthrowen their cities, their memoriall is perished with thē. But y<sup>e</sup> LORDE endureth for euer, he hath prepared his seate vnto iudgmēt. He gouerneth y<sup>e</sup> worlde with rightuousnes & ministreth

true iudgmēt vnto the people. The LORDE is a defence for the poore, a defence in the tyme of trouble. Therefore they y<sup>e</sup> knowe thy name, put their trust in y<sup>e</sup>: for thou (LORDE) neuer faylest thē, that seke the. "O prayse the LORDE, which dwelleth in Sion, shewe y<sup>e</sup> people of his doinges. And why? he maketh inqysicion for their bloude, and remembreth them: "he forgetteth not the complaynte of the poore. Haue mercy vpō me (o LORDE) conside the trouble that I am in amōge myne enemies, thou that listest me vp from y<sup>e</sup> gates of death. That I maye shewe all thy prayes within the portes off the doughter Sion, and reioyse in thy sauynge health. As for the Heithen, they are sunckē downe in the pytte that they made: in the same nette, which they spred out priuily, is their owne fote takē. Thus y<sup>e</sup> LORDE is knowne to execute true iudgment, whē the vngodly is trapped in the workes of his owne bandes. Sela. The wicked must be turned vnto hell, and all the Heithen y<sup>e</sup> forget God. But the poore shal not allwaye be out of remembrance, the paciēt abydinge of such as be in trouble shall not perish for euer. Vp LORDE, let not man haue the vpper hāde, let the Heithē be cōdemned before the. O LORDE, set a scolemaster ouer thē, that the Heithē maye knowe them selues to be but mē. Sela.

Here the Hebrues begynne the x. psalme.

**W**HY art thou gone so farre of, o LORDE? wilt thou hyde thyself in tyme of trouble? Whye y<sup>e</sup> vngodly hath the ouer hande, the poore must suffre persecucion: O that they were taken in the ymaginacions which they go aboute. For the vngodly maketh boost of his owne hertes desyre, the cuetous blesseth him self, and blasphemeth the LORDE. The vngodly is so proude and full of indignaciō, that he careth not: nether is God before his eyes. His wayes are allwaye filthie, thy iudgmentes are farre out of his sight, he defyeth all his enemies. For he sayeth in his herte: Tush, I shal neuer be cast downe, there shal no harme happē vnto me. His mouth is full of cursynge, fraude and disceate: vnder his tōge is traunyle & sorow. He sytteth lurkyng in the gardens,

<sup>a</sup> Eccli. 27. e. <sup>b</sup> Heest. 7. b. <sup>c</sup> Psal. 139. b. <sup>d</sup> Matt. 21. b. <sup>e</sup> Psal. 143. a. <sup>f</sup> Heb. 2. b.

<sup>g</sup> Gen. 1. d. <sup>h</sup> Ephe. 1. c. <sup>i</sup> Psal. 110. a. and 137. a. <sup>j</sup> Deu. 4. e. <sup>k</sup> Psal. 75. a. <sup>l</sup> Psal. 21. c.

that he maye pryuely murthur the innocent, his eyes are set vpon the poore. He lyeth waytinge secretly, as it were a lyon in his denne. He lurketh that he maye rauysh the poore, yee to rauish the poore, when he hath gotten him in to his nett. Then smyteth he, then oppresseth he & casteth downe the poore with his auctorite. For he sayeth in his herte: Tush, God hath forgotten, he hath turned a waye his face, so y<sup>e</sup> he will neuer se it. **F** Aryse o LORDE God, lift vp thine honde, and forget not the poore. Wherefore shulde the wicked blaspheme God, and saye in his herte: Tush, he careth not for it? This thou seist, for thou considrest the misery and sorowe: The poore geueth himself ouer in to thy hande, and committeth him vnto the, for thou art the helper of the frendlesse. Breake thou y<sup>e</sup> arme off the vngodly and malycious, search out the wickednesse which he hath done, that he maye perish. The LORDE is kynge for euer, ye Heithen shal perish out off his londe. LORDE, thou hearest the desyrous longinge off the poore: their herte is sure, that thine eare herkeneth therto. Helpe the fatherlesse and poore vnto their right, that the vngodly be nomore exalted vpon earth.

**The x.** A psalme of Dauid.

**A** **I**N the LORDE put I my trust: how will ye then saye to my soule: that she shulde fle as a byrde vpon youre hill? For lo, the vngodly haue bet their bowe, and made redy their arrowes in the quyer: "that they maye priuely shute at them, which are true of herte. The very foundacion haue they cast downe, what can the righteous the do withall? But the LORDE is in his holy temple, the LORDES seate is in heauen: <sup>a</sup> He considereth it with his eyes, <sup>b</sup> his eye lyddes beholde the children of men. The LORDE seith both the righteous and vngodly, but who so deliteth in wickednes, him his soule abhorreth. Vpon the vngodly he shal rayne snares, fyre, brimstone, storme and tempest: this rewarde shal they haue to drynke. For the LORDE is righteous, and he loueth righteousness, his countenance beholdeth the thinge y<sup>e</sup> is iust.

**The xi.** A psalme of Dauid.

**A** **H**ELPE LORDE, for there is not one saynte more: very fewe faithfull are

there amonge the children off men. Euery man telleth lyes to his neigboure, they do but flater with their lippes and dissemble in their herte. O that the LORDE wolde rote out all disceatfull lippes, and the tonge that speaketh proude thinges. Which saye: Oure toge shulde preuayle: we are they that ought to speake, who is lord over vs? Now for the troubles sake off the oppressed, & because of the complaynte of the poore, I wil vp (sayeth the LORDE) I wil helpe the, and set the at rest. The wordes of the LORDE are pure wordes: <sup>a</sup> euē as y<sup>e</sup> syluer, which from earth is tried and purified vij. tymes in the fyre. Kepe the therfore (o LORDE) and preserue vs fro this generacion for euer. And why? when vanite and ydylnes getteth the ouer hande amonge the children of men, all are full of y<sup>e</sup> vngodly.

**The xij.** A psalme of Dauid.

**H**OW longe wilt thou forget me, o **A** LORDE? for euer? how longe wilt thou hyde thy face fro me? Oh how lōge shall I seke counsell in my soule? how longe shall I be so vexed in my herte? how longe shal myne enemye triumphe ouer me? Consider, and heare me, o LORDE my God: lighten myne eyes, that I slepe not in death. Lest myne enemye saye: I haue preuayled agaynst hi, for yf I be cast downe, they that trouble me will reioyce at it.

But my trust is in thy mercy, and my hert is ioyfull in thy sauynge health. I wil syng of the LORDE, that dealeth so louyngly with me. (Yee I wil prayse the name of the LORDE the most hyest.)

**The xiiij.** A psalme of Dauid.

**T**HE foolish bodyes saye in their hertes: **A** "Tush, there is no God. They are corrupte, and become abhominable in their doynges, there is not one y<sup>e</sup> doth good. <sup>a</sup> The LORDE loked downe fro heauē vpon the children of men, to se yf there were any, that wolde vnderstonde & seke after God. But they are all gone out of the waye, they are alltogether become vprofitable: there is none that doth good, no not one. <sup>b</sup> Their throte is an open sepulchre, with their tonges they haue disceaued, the poyson of Aspes is

<sup>a</sup> Pro. 26. c. <sup>b</sup> Aba. 2. c. <sup>c</sup> Esa. 66. a. <sup>d</sup> Psal. 118. c.

<sup>e</sup> Psal. 52. a. <sup>f</sup> Gen. 11. b. 18. c. <sup>g</sup> Rom. 3. b.



vnder their lippes.\* Their mouth is full of cursinge and bytternes, their fete are swift to shed bloude.\* Destruction & wretchednes are in their wayes, ad the waye of peace haue they not knowne: there is no feare off God before their eyes.\* How can they haue vnderstandinge, y worke myschefe, eatinge vp my people, as it were bred, & call not vpo y LORDE?

Therefore shal they be brought in greate feare, for God stondesth by the generacion of the rightuous. As for you, ye haue made a mocke at the coicell of the poore, because he putteth his trust in the LORDE. "Oh y the sauynge health were geuen vnto Israel out off Sion. Oh that the LORDE wolde delyuer his people out of captiuyte. Thē shulde Iacob reioyse, and Israel shulde be right glad.

The xiiiij. A psalme of David.

**L**ORDE, who shall dwell in thy tabernacle? <sup>a</sup> who shal rest vpo thy holy hill? Euen he y ledeth an vncorrupte life: that doth the thinge which is right, ad that speaketh the treuth from his herte. He y vseth no disceat in his tonge: he that doth no euell to his neighbour, & slaundreth not his neighbours. He y setteth not by the vngodly but maketh moch of thē that feare the LORDE: he y sweareth vnto his neighbour & dispoyneth him not. "He that geth not his money vpon vsury, and taketh no rewarde agaynst the innocēt. Who so doth these thiges, shal neuer be remoued.

The xvi. A psalme of David.

**P**RESERVE me (o God) for in the do I trust. I haue sayde vnto y LORDE: thou art my God, my goodes are nothinge vnto the. All my delyte is vpon the sanctes that are in the earth, and vpon soch like. But they y runne after another, shall haue greate trouble. Their drynkofferynges of bloude wil not I offre, nether make mencion of their name in my mouth. "The LORDE himself is my good and my porcion, thou manteynest my enheritaunce. The lott is fallen vnto me in a fayre grounde, yee I haue a goodly heretage. I wil thanke the LORDE for geuyng me warnynge: my reynes also haue

chastened me in the night season. Afore honde sawe I God allwayes before me, "for he is on my right honde, that I shulde not be moued.

"Therefore dyd my hert reioyce, & my tunge was glad, my flesh also shall rest in hope. For why? thou shalt not leaue my soule in hell, "nether shalt thou suffre thy saynte to se corrupcion. Thou hast shewed me the wayes off life: thou shalt make me full of ioye with thy countenance. At thy right hande there is pleasure and ioye for euermore.

The xvi. A psalme of David.

**H**EARE y right (O LORDE) <sup>a</sup> cōsidre my cōplaynte: herken vnto my prayer, that goeth not out of a fayned mouth. Let my sentence come forth frō thy presence, and loke vpon the thinge that is equall. "Thou hast proued & visited myne herte in the night season: thou hast tried me in the fyre, & hast founde no wickednes in me: for I vtterly purposed, that my mouth shulde not offende. Because of the wordes of thy lippes, I haue kepte me frō the workes of men, in y waye off the murthurer. Oh ordre thou my goynges in thy pathes, that my fote steppes slippe not. For vnto the I crie, heare me o God: enclyne thine eares to me, and herkē vnto my wordes. Shewe thy maruelous louinge kindnesse, thou that sauest them which put their trust in the, from soch as resist thy right honde. Kepe me as the apple of an eye, defende me vnder the shadowe of thy wynges.<sup>k</sup> From the vngodly that trouble me, fro myne enemies which compasse my soule rounde aboute.

Which manteyne their owne welthynesse with oppression, & their mouth speaketh proude thinges. They lye waytinge in oure waye on euery syde, turnynge their eyes downe to the grounde. Like as a lyon that is gredy of his pray, & as it were a lyons whelpel lurkyng in his denne. Vp LORDE, dispoynthe him & cast him downe: delyuer my soule with thy swerde from the vngodly. Frō the men of thy honde (o LORDE) from the men off the worlde, which haue their porcion in this life: whose belies thou fyllest with thy treasure.

They haue children at their desyre, and leaue the reste of their substaunce for their babes.

\* These three verses are not in the Hebrue.

\* Esa.

59. c. Rom. 11. d.

<sup>b</sup> Esa. 33. b. Psal. 23. a. Matt.

19. c. 1 Ioh. 1. b.

<sup>c</sup> Eze. 18. a.

<sup>d</sup> Tren. 3. c.

<sup>e</sup> Pro. 3. c.

<sup>f</sup> Act. 2. c.

<sup>g</sup> Act. 13. d.

<sup>h</sup> Psal. 25. a.

<sup>i</sup> Pro. 17. a.

<sup>k</sup> Zac. 2. b.

Matt. 23. e.

<sup>l</sup> Ephe. 6. b.

But as for me, I will beholde thy presence in righteousnes: and when thy glory appeareth, I shal be satisfied.

The xviij. A psalme of David when he was deliuered from the honde off Saul.

**I** WIL loue the (o LORDE) my strēgth. The LORDE is my succoure, my refuge, my Sauoure: my god, my helper i whō I trust: my buckler, y<sup>e</sup> horne of my health, and my protectiō. I wil prayse y<sup>e</sup> LORDE and call vpon him, "so shal I be safe fro myne enemies. The sorowes of death cōpassed me,<sup>b</sup> and the brokes of vngodlynnes made me afraied. The paynes of hell came aboute me, the snares of death toke holde vpō me. Yet in my trouble I called vpō the LORDE, and cōplayned vnto my God. So he herde my voyce out off his holy tēple, and my cōplaynte came before hī, yee euē in to his eares. "Thē the earth trembled and quaked, the very fōundaciōs of the hilles shoke and were remoued, because he was wrothe. There wēte a smoke out of his nostrils, and a cōsumyng fyre out of his mouth, so y<sup>e</sup> coales were kyndled at it. He bowed the heauē and came downe, and it was darcke vnder his fete. He rode vpō the Cherubins and dyd fle: he came flyenge with the wynges of the wynde. He made darcknesse his payllion rounde aboute hī, with darcke water and thicke cloudes to couer him. At the brightnes off his presence the cloudes remoued, with hale stones and coales of fyre. The LORDE also thondred out of y<sup>e</sup> heauē, and the heyth gaue his thondre with hale stones and coales of fyre. He sent out his arowes and scatred thē, he cast sore lighteninges, and destroyed thē. The springes of waters were sene, and the foundaciōs of the roūde worlde were discouered at thy chiding (o LORDE) at the blasinge and breth of thy displeasure. He sent downe fro the heyth to fetch me, and toke me out of greete waters. He deliuered me fro my stronge enemies, and fro my foes which were to mightie for me. They preuented me in the tyme of my trouble, but y<sup>e</sup> LORDE was my defence. He brought me forth also in to lyberte: and deliuered me, because he had a fauoure vnto me. The LORDE shall rewarde me after my righteous dealynge, and acordinge to the clēnesse of my hōdes shal he recōpense

me. For I haue kepte the wayes of the LORDE, and haue not behaued myself wickedly agaynst my God. I haue an eye vnto all his lawes, and cast not out his commaundemētes fro me. Vncorrupte will I be before hī, and wil eschue myne owne wickednes. Therefore shal y<sup>e</sup> LORDE rewarde me after my righteous dealinge, and acordinge vnto y<sup>e</sup> clēnesse of my hōdes in his eye sight. With the holy thou shalt be holy, and with y<sup>e</sup> innocēt thou shalt be innocēt. With the clene thou shalt be clene and with the frowarde thou shalt be frowarde. For thou shalt saue the poore oppressed, and brige downe the hye lokes of the proude. "Thou lightest my cādle, o LORDE my God: thou makest my darcknesse to be light. For in the I can discōfit an hoost of mē: yee in my God I cā leape ouer the wall.

"The waye of God is a perfecte waye: the wordes of the LORDE are tried in the fyre: he is a shyld of defence, for all them that trust in him. "For who is God, but the LORDE? "Or, who hath eny strength, but oure God? It is God that hath gyrded me with strēgth and made my waye vncorrupte. He hath made my fete like hartes fete, and set me vp an hye. "He teacheth myne hondes to fight, and maketh myne arnes to breake euen a bowe off stele. "Thou hast geuē me the defence of thy health, thy right hande vpholdeth me, and thy louynge correciōn maketh me greate. Thou hast made rowne ynough vnder me for to go, that my fote steppes shulde not slyde. I will folowe vpon myne enemies, and take them: I will not turne till they be discomfited. I will smyte them, they shall not be able to stonde, but fall vnder my fete. Thou hast gyrded me with strength vnto y<sup>e</sup> batell, thou hast throwē them all downe vnder me, that rose vp agaynst me. Thou hast made myne enemies to turne their backs vpon me, thou hast destroyed thē y<sup>e</sup> hated me. They cried, but there was none to helpe thē: "yee euen vnto the LORDE, but he herde thē not. I will beate them as small as the dust before the wynde, I will cast them out as y<sup>e</sup> claye in the stretes. Thou shalt deliuer me from the stryngings of the people, thou shalt make me the heade of the Heithē. A people whom I haue not knowne, shall serue me.

<sup>a</sup> 2 Re. 22. a.

<sup>b</sup> Psal. 114. a.

<sup>c</sup> Matt. 27. f.

<sup>d</sup> 2 Re. 22. d.

<sup>e</sup> Pro. 6. b.

<sup>f</sup> Psal. 18. b. 113. c.

<sup>g</sup> Deu. 4. f.

<sup>h</sup> Aha. 3. c.

<sup>i</sup> Psal. 143. a.

<sup>j</sup> Pro. 1. c.

As soone as they heare of me, they shall obeye me, but the straunge childrē dyssemble with me. The straunge children are waxē olde, and go haltinge out of their pathes. The LORDE lyueth: ād blessed be my helper, prayed be the God of my health. Euē ſ God which seyth that I be auenged, and subdueth the people vnto me. It is he that deliuereth me fro my cruell enemies: thou shalt lift me vp from them that ryse agaynst me, thou shalt ryd me from the wicked man.

For this cause I wil geue thanks vnto ſ (o LORDE) amonge the Gentiles, and synge prayes vnto thy name. Greate prosperite geueth he vnto his kynge, and sheweth louinge kyndnesse vnto Dauid his anoynted, yee ſ vnto his sede for euermore.

The rviij. A psalme of Dauid.

**T**HE very heauē declare the glory off God, ād the very firmamēt sheweth his hādye worke. One daye telleth another, and one night certifieth another. There is nether speach ner lāguage, but their voyces are herde amōge thē. Their soūde is gone out in to all londes, and their wordes in to the endes of the worlde.

In thē hath he sett a tabernacle for ſ Sōne, which cōmeth forth as a brydegrome out of his chambre, ſ reioyseth as a giaunte to rūne his course. It goeth forth frō the one ende of the heauen, and runneth aboute vnto the same ende agayne, ſ there maye no mā hyde himself frō the heate therof. The lawe of the LORDE is a perfecte lawe, it quickeneth the soule. The testimony of ſ LORDE is true, ſ geueth wisdom euen vnto babes. The statutes of the LORDE are right, ſ reioyse the herte: ſ cōmaudemēt of ſ LORDE is pure, and geueth light vnto the eyes.

The feare of the LORDE is cleane, ſ endureth for euer: the iudgmētes of the LORDE are true and righteous altogether. More pleasunt are they then golde, yee then moch fyne golde: sweter then hony ſ the hony combe. These thy seruaut kepeth, ſ ſ for kepinge of them there is greate rewarde. Who can tell, how oft he offendeth? Oh clēse thou me fro my secrete fautes. Kepe thy seruāte also from presumptuous synnes, lest they get the dominion ouer me: so shal I

be vndefyled ſ innocēt frō the greate offence. Yee the wordes of my mouth ſ the meditaciō of my herte shalbe acceptable vnto the, o LORDE, my helper and my redemer.

The xix. A psalme of Dauid.

**T**HE LORDE heare the in the tyme off trouble, the name of the God of Iacob defende the. Sende the helpe frō the Sanctuary, ſ strength ſ out of Sion. Remembre all thy offerynges, and accepte thy brent sacrifice. Sela. Graunte the thy hertes desyre, ſ fulfill all thy mynde. We will reioyse in thy health, ſ triūphe in ſ name of the LORDE oure God: the LORDE performe all thy peticiōs. Now knowe I, that the LORDE helpeth his anoynted, and will heare him frō his holy heauen: mightie is the helpe of his right hōde. Some put their trust in charettes, ſ some in horses: but we wil remēbre ſ name of the LORDE oure God. They are brought downe and fallen, but we are rysen and stonde vp right. Saue (LORDE) ſ helpe vs (o kynge) when we call vpon the.

The xx. A psalme of Dauid.

**L**ORDE, how ioyfull is the kynge in thy strength? O how exceedinge glad is he of thy sauynge health? Thou hast geuen him his hertes desyre, ſ hast not put him frō the request of his lippes. Sela. For thou hast preuēted him with liberrall blessings, ſ set a crowne of golde vpon his heade. He asked life of the, ſ thou gauest him a longe life, euē for euer ſ euer. His honour is greate in thy sauynge health, glory and greate worships shalt thou laye vpon him. For thou shalt geue him euerlastige felicity, ſ make him glad with the ioye of thy cōtenāuce. And why? because the kinge putteth his trust in the LORDE, ſ in the mercy of the most hiest he shal not miscary. Let all thine enemies fele thy honde, let thy right honde fynde out all thē ſ hate the. Thou shalt make thē like a fyre ouen in tyme of thy wrath: the LORDE shal destroye thē in his displeasure, ſ the fyre shall consume them. Their frute shalt thou rote out of the earth, ſ their sede frō amōge the childrē of men. For they intēded myschefe agaynst the, ſ ymagined soch deuyces, as they were not able to performe. Ther-

<sup>a</sup> Ro. 15. a. <sup>b</sup> 2 Ro. 22. g. <sup>c</sup> Ro. 1. c. <sup>d</sup> Ro. 10. c. <sup>e</sup> Psal. 17. c. Deu. 4. a. Psal. 118. r. Matt. 11. c.

<sup>f</sup> Pro. 8. a. <sup>g</sup> Psal. 118. a. <sup>h</sup> 2 Ro. 12. f.

fore shalt thou put thē to flight, & with thy stringes thou shalt make ready thine arrowes agaynst the faces off them. Be thou exalted (LORDE) in thine owne strength, so wil we synge and prayse thy power.

The xxi. A psalme of Dauid.

**M**Y God, my God: why hast thou forsaken me?<sup>a</sup> y<sup>e</sup> wordes of my cōplaynte are farre fro my health. O my God, I crie in the daye tyme, but thou hearest not: and in the night season also I take no rest. Yet dwellest thou in the Sanctuary, o thou worshipec of Israel. Oure fathers hoped in the, they trusted in the, & thou dyddest deluyver them. They called vpon the, and were helped: they put their trust in the, and were not cōfounded. But as for me, I am a worme and no man: a very scorne of mē and the outcast of the people. All they y<sup>e</sup> se me, laugh me to scorne: <sup>b</sup>they shute out their lippes, and shake their heades. He trusted in God,<sup>c</sup> let him deluyver him: let him helpe hī, yf he wil haue him. **B**ut thou art he that toke me out of my mothers wōbe:<sup>d</sup> thou wast my hope, when I hanged yet vpon my mothers brestes. I haue bene left vnto the euer sence I was borne, thou art my God, euē fro my mothers wombe. O go not fro me thē, for trouble is harde at honde, and here is none to helpe me. Greate bulles are come aboute me, fatt oxen close me in on euery syde. They gape vpon me with their mouthes, as it were a rampinge and roaringe lyon.

‘I am poured out like water, all my bones are out of ioynt: my hert in the myddest off my body is euen like meltinge waxe. My strength is dried vp like a potsherde, my tunge cleueth to my goomes, and thou hast brought me in to the dust of death. For dogges are come aboute me, the cōicell of y<sup>e</sup> wicked hath layed sege agaynst me. They pearced my hondes and my fete, I might haue tolde all my bones: as for them, they stode staringe and lokinge vpon me. They haue parted my garments amonge them,<sup>e</sup> & ad cast lottes vpon my vesture.

**C** But be not thou farre fro me, o LORDE: thou art my succoure, haist the to helpe me. Deluyver my soule from the swearde, my dear-

linge from the power of the dogge. Saue me from the Lyons mouth, and heare me frō amonge the hornes off the vnicornes.<sup>f</sup> So will I declare thy name vnto my brethren,<sup>g</sup> in the myddest off the congregacion will I prayse the. O prayse the LORDE ye that feare him: Magnifie him all ye sede of Iacob, & let all y<sup>e</sup> sede of Israel feare hī. ‘For he hath not despysed ner abhorred the myserable estate of the poore: he hath not hyd his face fro me, but whē I called vnto him, he herde me. I wil prayse the in the greate congregacion, and performe my vowes in the sight off all thē that feare the. The poore shal eate & ad be satisfied: <sup>h</sup>they y<sup>e</sup> seke after y<sup>e</sup> LORDE shal prayse him: youre herte shal lyue for euer.

‘All the endes of the worlde shal remembre them selues, & be turned vnto the LORDE: and all the generations of the Heithen shal worshipec before him. For the kyngdome is the LORDES, and he shal be the gouernoure of y<sup>e</sup> Heithen. All soch as be fat vpō earth, shal eate also and worshipec: All they that lye in the dust, and lyue so hardly, shall fall downe before him. The sede shall serue him, and preach of the LORDE for euer. They shal come, & declare his rightuousnes: vnto a people that shal be borne,<sup>i</sup> whō the LORDE hath made.

The xxiij. A psalme of Dauid.

**T**HE LORDE is my shepherde,<sup>a</sup> I can wante nothinge. He fedeth me in a grene pasture, & ledeth me to a fresh water. He quickeneth my soule, & bringeth me forth in the waye of rightuousnes for his names sake. ‘Though I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me: thy staffe & thy shepheke cōferte me. Thou preparast a table before me agaynst mine enemies: thou anoyntest my heade with oyle, & fyllest my cuppe full. Oh let thy louynge kyndnes & mercy folowe me all the dayes off my life, that I maye dwell in the house off the LORDE for euer.

The xxiij. A psalme of Dauid.

**T**HE earth is the LORDES,<sup>a</sup> & all that therin is: the cōpace of the worlde, & all y<sup>e</sup> dwell therin. For he hath fōunded it vpō

<sup>a</sup> Matt. 27. e. Mar. 15. d. <sup>b</sup> Psal. 108. d. <sup>c</sup> Matt. 27. c.

<sup>d</sup> Psal. 70. a. <sup>e</sup> Iosue 7. a. <sup>f</sup> Re. 14. b. <sup>g</sup> Mat. 27. d.

Iob. 19. c. <sup>h</sup> Psal. 34. b. <sup>i</sup> Heb. 2. c. <sup>j</sup> Psal. 9. b.

<sup>k</sup> Psal. 131. b. <sup>l</sup> Psal. 101. c. <sup>m</sup> Iob. 10. a. <sup>n</sup> 1 Pe. 2. c.

<sup>o</sup> Pro. 10. b. <sup>p</sup> Deu. 10. c. <sup>q</sup> Iere. 27. a. <sup>r</sup> 1 Cor. 10. c. <sup>s</sup> Iob 38. a.



the sees, & buylded it vpon the floudes. Who shal go vp in to the hill off the LORDE? Or, who shal remaine in his holy place? Euē he ŷ hath innocēt hōdes & a clene herte: which lifeth not vp his mynde vnto vanite, & sweareth not to disceane.<sup>a</sup> He shal receaue the blessinge frō the LORDE, ād mercy frō God his sauoure. This is ŷ generaciō of thē ŷ seke him, of thē ŷ seke thy face, o Iacob. Sela. Open youre gates (o ye prīces) let the euerlastinge dores be opened, ŷ ŷ kynge of glory maye come in. Who is this kynge of glory? It is the LORDE strōge and mightie, euen the LORDE mightie in batell.

Open youre gates (o ye prynces) let the euerlastinge dores be opened, ŷ the kynge off glory maye come in. Who is this kynge off glory? It is the LORDE of hoostes, he is the kynge of glory. Sela.

The xxiij. A psalme of Dauid.

**V**NTO the (o LORDE) I lift vp my soule. My God, I trust in ŷ: Oh let me not be confounded,<sup>b</sup> lest myne enemies triūphe ouer me. For all they ŷ hope in ŷ shal not be ashamed: but soch as be scornfull despyers with out a cause, they shall be put to cōfūciō. Shewe me thy wayes (o LORDE) & teach me thy pathes. Lede me in thy trueth and lerne me, for thou art the God off my health, and in the is my hope all the daye longe.

Call to remembraunce, O LORDE, thy tender mercyes & thy louinge kyndnesses, which haue bene euer of. olde. Oh remēbre not ŷ synnes & offences of my youth, but accordeinge vnto thy mercy thynke vpon me (O LORDE) for thy goodnesse. O how frēdly & rightuous is the LORDE, therefore wil he teach synners in the waye. He ledeth the symple a right, and soch as be meke thē lerneth he his wayes. All the wayes of the LORDE are very mercy & faithfulness, vnto soch as kepe his testament and couenaunt. For thy nāmes sake,<sup>c</sup> O LORDE, be mercifull vnto my synne, for it is greate. What so euer he be that feareth the LORDE, he shal shewe him the waye that he hath chosen.

His soule shall dwell at ease, and his sede shall possesse the londe. The secrete of the LORDE is amonge them that feare him, and he sheweth them his couenaunt.<sup>d</sup> Myne eyes

are euer lokynge vnto the LORDE, for he shal plucke my fete out of ŷ nett. Turne the vnto me and haue mercy vpon me, for I am desolate and in misery. The sorowes of my herte are greate, O brynge me out of my troubles.

Loke vpon my aduersite and misery, and forgeue me all my synnes. Considre how myne enemies are many, and beare a malicious hate agaynst me. O kepe my soule, and delyuer me: let me not be confounded, for I haue put my trust in the. Let innocency and rightuous dealinge wayte vpon me, for my hope is in the. Delyuer Israel (O God) out of all his trouble.

The xxiij. A psalme of Dauid.

**B**E thou my iudge (O LORDE) for I walke innocently: my trust is in the LORDE, therefore shall I not fall.

Examen me O LORDE, and proue me: trie out my reynes and my hert. For thy louynge kyndnesse is before myne eyes, and I walke in thy trueth. I syt not amōge vayne personnes, and haue no fellshippe with the disceatfull. I hate the congregation of the wicked, and I will not syt amonge the vngodly.

I waszshe my hondes with innocency O LORDE, and so go I to thine aluter. That I maye shewe the voyce of thy prayse, and tell of all thy wonderous workes. LORDE, I loue the habitation of thy house, and ŷ place where thy honoure dwelleth. O destroye not my soule with the synners, ner my life with the bloudthurstie. In whose hondes is wickednesse, and their right honde is full of giftes. <sup>e</sup> But as for me I will walke innocently: <sup>f</sup> O delyuer me, and be mercifull vnto me. My fote stondeh right: I wil prayse the (O LORDE) in the congregacions.

The xxiij. A psalme of Dauid.

**T**HE LORDE is my light and my health: 'whom then shulde I feare? the LORDE is the strength of my life, for whom thē shulde I be afraied? Therefore when the wicked (euen myne enemies & my foes) came vpon me, to eate vp my flesh, they stombled and fell. Though an hoost of men were layed agaynst me, yet shal not my hert be afraied: and though there rose vp

<sup>a</sup> Exo. 20. b.

<sup>b</sup> Rom. 9. d. Esa. 28. c. Psal. 30. a.

<sup>c</sup> Esa. 43. d.

<sup>d</sup> Iere. 31. f.

<sup>e</sup> Psal. 16. a. 58. c.

<sup>f</sup> Esa. 1. b.

<sup>g</sup> Exo. 23. a.

<sup>h</sup> Deu. 17. a.

<sup>i</sup> Psal. 111. b.

warre against me, yet wil I put my trust in him. "One thinge haue I desyred of the LORDE, which I wil requyre: namely, that I maye dwell<sup>a</sup> in the house of the LORDE all the dayes of my life, to beholde the fayre beutie of the LORDE, and to vyset his temple.

33 For in the tyme of trouble he hath hyd me in his tabernacle, yee in the secrete place of his dwellinge hath he kepte and set me vp vpon a rocke of stone. And now hath he lift vp my heade aboute myne enemies, that copassed me rounde aboute. Therefore wil I offre in his dwellinge, the oblacion of thakesgeuyng: I wil both synge & speake prayes vnto the LORDE. Herk<sup>e</sup> vnto my voyce (O LORDE) when I crie vnto the: haue mercy vpon me & heare me. My hert speaketh vnto the, my face seketh thee, yee LORDE, thy face wil I seke. O hyde not thou thy face fro me, cast not thy seruauant of in displeasure. Thou art my succoure, leaue me not, nether forsake me, O God my Sauoure. For my father and my mother haue forsaken me, but the LORDE hath taken me vp. Shewe me thy waye O LORDE, and lede me in the right path, because of myne enemies. Delyuer me not in to the wylls of myne aduersaries, for there are false wytnesses rysen vp against me, and they ymagyn myschefe. Neuerthelesse, I beleue verely to se the goodnesse of the LORDE in the londe of the luyngne. "O tary thou <sup>g</sup>LORDES leysure, be stronge, let thine hert be of good comforte, and wayte thou still for the LORDE.

The xxij. A psalme of Dauid.

34 VNTO the wil I crie, o my stronge defence: thinke no scorne of me, lest (yf thou make the as though thou herdest not) I become like them, that go downe in to <sup>g</sup>pytte. Heare the voyce of my humble petition, when I crie vnto the, and holde vp my hondes towarde thy holy temple.

O plucke me not awaye amonge the vngodly and wicked doers, which speake frendly to their neighbour, but ymagin myschefe in their hertes. Rewarde them accordinge to their dedes and wickednesse of their owne inuencions. Recompense them after <sup>g</sup>workes of their hōdes, paye them that they haue de-

serued. For they regarde not the workes of the LORDE, ner the operation of his hādes: therfore shal he breake them downe, and not buylde them vp. Praysed be <sup>g</sup>LORDE, for he hath herde the voyce of my humble peticiō. "The LORDE is my strēth and my shyld: my herte hoped in him, & I am helped: therfore my hert daūseth for ioye, and I wil synge prayes vnto him. The LORDE is the strength of his people, he is the defender and Sauoure of his anyoynted.

O helpe thy people, geue thy blessinge vnto thy enheritaunce: <sup>g</sup>fede them, and set them vp for euer.

The xxij. A psalme of Dauid.

ASCRIBE vnto the LORDE (o ye a mightie) ascribe vnto the LORDE worshipe and strength. Geue the LORDE the honoure of his name, bowe youre selues to the holy magesty of the LORDE. <sup>a</sup>It is the LORDE that commaundeth the waters: It is the glorious God that maketh <sup>g</sup>thonder: it is the LORDE <sup>g</sup>ruleth the see. The voyce of the LORDE is mightie in operacion, the voyce of the LORDE is a glorious voyce. <sup>i</sup>The voyce of the LORDE breaketh the Cedre trees: yee the LORDE breaketh the Ceders of Libanus. He maketh them to skippe like a calfe: <sup>a</sup>Libanus and Sirion like a yonge vncorne. <sup>i</sup>The voyce of the LORDE deuideth the flames of fyre: the voyce of the LORDE shaketh the wilderness, yee the LORDE shaketh the wilderness of Cades.

The voyce of the LORDE moueth <sup>g</sup>hyndes & discovereth the thicke buszshes: in his temple shal every man speake of his honoure. The LORDE stilleth the water floude, & <sup>g</sup>LORDE remayneth a kynge for euer. The LORDE shall geue power vnto his people, the LORDE shal geue his people the blessinge of peace.

The xxij. A psalme of Dauid.

I WIL magnifie <sup>g</sup>(O LORDE) for thou <sup>a</sup> hast set me vp, & not suffred my foes to triūphe ouer me. O LORDE my God, I cried vnto the, and thou hast healed me. <sup>m</sup>Thou LORDE hast brought my soule out of hell: thou hast kepte my life, where as they go downe to the pytte. Synge prayes

<sup>a</sup> Luce 10. d. <sup>b</sup> 2 Re. 7. c. <sup>c</sup> 1 Re. 21. a. 2 Re. 33. c. <sup>d</sup> Psal. 30. d. <sup>e</sup> Iere. 9. a. <sup>f</sup> Deut. 8. d. <sup>g</sup> Deut. 32. a. <sup>h</sup> Exo. 7. 8. Exo. 9. e. Exo. 14. f. Matth. 8. c.

<sup>i</sup> Eze. 17. d. <sup>k</sup> Deut. 3. b. <sup>l</sup> Num. 16. c. <sup>m</sup> 1 Reg. 2. b. Psal. 85. b.

vnto the LORDE (o ye sayntes of his) geue thanks vnto him for a remembraunce of his holynesse. \* For his wrath endureth but the twinkle of an eye, and his pleasure is in life: heynessee maye well endure for a night, but ioye commeth in the mornynge.

**B** As for me, whē I was in prosperite, I sayde: Tush, I shal neuer fall more. (And why? thou LORDE of thy goodnesse haddest made my hill so stronge.) But as soone as thou turnedest thy face fro me, I was brought in feare. The cried I vnto ſ (O LORDE) yee vnto ſ LORDE made I my prayer. What profit is there in my bloude, \* yf I go downe to corrupcion? Maye the dust geue thanks vnto ſ? Or shal it declare thy faithfulnessse? Heare (O LORDE) and haue mercy vpon me: LORDE be thou my helper. And so thou hast turned my heynessee in to ioye: thou hast put of my sack cloth, & gyrded me with gladnesse. That my honoure might synge prayes vnto the with out ceassynge: O LORDE my God, I wil geue thanks vnto the for euer.

The xxx. A psalme of David.

**A** **I**N the, O LORDE, is my trust: let me neuer be put to cofucion,<sup>a</sup> but delyuer me in thy rightuousnesse. Bowe downe thine eare to me, make haist to delyuer me: be thou my stronge rocke and a house of defence, that thou mayest saue me. For thou art my stronge holde & my castell: O be thou my gyde, & lede me for thy names sake. Drawe me out of the nett ſ they haue layed priuely for me,<sup>d</sup> for thou art my strēgth.

**B** In to thy hondes I commend my sprete: thou hast delyuered me O LORDE thou God of treuth. I hate them that holde of vanities, and my trust is in the LORDE. I will be glad and reioyse in thy mercy: for thou hast considred my trouble, thou hast knowne my soule in aduersite. Thou hast not delyuered me ouer in to the hōdes of the enemye, but hast set my fete in a large rowme. Haue mercy vpon me, O LORDE, for I am in trouble, myne eye is consumed for very heynessee, yee my soule and my body. My life is waxen olde with heynessee, and my yeares with mournynge. My strēgth fayleth me because of my aduersite, and my bones

are corrupte. I am become a very reprove amonge all myne enemies, my neighbours & they of myne owne aquauntaunce are afrayed of me: they ſ se me in the strete, cōveye them selues fro me. I am clene forgotten and out of mynde, as a deed man: I am become like a broken vessell.

**C** For I haue herde the blasphemy of the multitude: every man abhorreth me: they haue gathered a counceyl together agaynst me, and are purposed to take a waye my life.

But my hope is in ſ O LORDE, & I saye: thou art my God. My tyme is in thy honde: delyuer me from the honde of myne enemies, & from them ſ persecute me. Shewe thy seruaut the light of thy countenance, helpe me for thy mercies sake. Let me not be confounded (o LORDE) for I call vpon the: let the vngodly rather be put to confucion, and brought vnto the hell. Let the lyenge lippes be put to sylence, which cruelly, disdanedly & despitefully speake agaynst the rightuous. O how greate and manifolde is thy good, which thou haist hyd for them that feare ſ? O what thinges bringest thou to passe for them, that put their trust in the, euen before the sonnes of men?

**D** Thou hydest them priuely by thine owne presence from the proude men, thou kepest them secretly in thy tabernacle, from the strife of tonges. Thanks be to the LORDE, for he hath shewed me maruelous greates kyndnesse in a stronge cite. For when the sodane feare came vpon me, I sayde: I am cast out of thy sight. Neuertheles, thou herdest myne humble prayer, when I cried vnto the. O loue the LORDE (all ye his sayntes) for the LORDE preserueth the faithfull, and plenteously rewardeth he the proude doer. \* Be strōge therefore & take a good herte vnto you, all ye that put youre trust in the LORDE.

The xxxi. A psalme of David.

**B**LESSED are they, whose vnrightuousnesse is forgeuen,<sup>f</sup> and whose synnes are couered. Blessed is the man, vnto whom the LORDE imputeth no synne, in whose sprete there is no gyle. For whye I helde my tonge, my bones consumed awaye thorow my daylie complaynynges. And because thy

\* Esa. 54. b. 2 Cor. 4. c. \* Psal. 6. c. \* Psal. 24. a. 70. a.

<sup>d</sup> 1 Re. 19. a. and 23. b. Luc. 23. e.

\* Psal. 26. c. <sup>f</sup> Rom. 4. a.

hande was so heuy vpon me both daye and night, my moysture was like the drouth in Sommer. Sela.

Therefore I confessed my synne vnto the, and hyd not myne vnrightuousnesse. "I saide: I will knowlege myne offence, and accuse my self vnto the LORDE, and so thou forgauest me the wickednesse of my synne.

Sela. "For this shal euery saynte make his prayer vnto the in the due season, therefore shall not the greate water floudes come nye him. Thou art my defence in the trouble that is come aboute me, O cōpasse thou me aboute also with the ioye of delyuerance.

Sela. "I wil enforme the, and shewe the the waye wherein thou shalt go: I wil fasten myne eyes vpon the. "Be not ye now like horses & mooles, which haue no vnderstandinge. Whose mouthes thou must holde with bytt & brydle, yf they wil not obeie the.

Greate plagis shall y vngodly haue, but who so putteth his trust in the LORDE, mercy shall compasse him on euery syde. Be glad (o ye righteous) and reioyse in the LORDE, beioyfull all ye that are true of herte.

The xxxij. A psalme of Dauid.

REIOYSE in y LORDE (o ye righteous) "for it becommeth well the iust to be thankfull. Prayse the LORDE with harpe: syng psalmes vnto him with the lute and instrument of ten strynges. Singe him a new songe, yee syng lustely vnto him & with a good corage. For the worde of y LORDE is true, and all his workes are faithfull. He loueth mercy & iudgment, y earth is full of the goodness of the LORDE. "By the worde of the LORDE were the heauens made, & all the hostes of them by y breth of his mouth. He gathereth y waters together as it were in a bottell, & laith vp the depe in secrete. Let all the earth feare the LORDE, and let all them that dwell in the worlde, stōde in awe of him. For loke what he sayeth, it is done: "and loke what he cōmaideth, it stondeh fast. "The LORDE bryngeth the counsell of the Heithen to naught, and turneth the deuyces of the people.

"But the cōcell of the LORDE endureth, and the thoughtes of his hert from generacion

to generacion. "Blessed are the people that holde the LORDE for their God, & blessed are the folke whom he hath chosen to be his heretage. "The LORDE loketh downe from heauen, & beholdeth all the children of men: from his stronge seate he considreth all them y dwell in the worlde. "He only hath fashioned all the hertes of them, & knoweth all their workes. A kyng is not helped by his owne greate hoost, nether is a giaunte saued thorow the might of his owne strēghth.

"A horse is but a wayne thyng to saue a man, it is not the power of his strēghth that can delyuer him. "Beholde, the eye of the LORDE loketh vnto them that feare him, & put their trust in his mercy. That he maye delyuer their soules from death, and to fede them in the deare tyme. Let oure soule patiently abyde the LORDE, for he is oure helpe and shilde. So shal oure herte reioyse in him, because we haue hoped in his holy name. Let thy mercifull kynnesse (o LORDE) be vpon vs, like as we put oure trust in the.

The xxxij. A psalme of Dauid.

I WILL allwaye geue thanks vnto the LORDE, his prayse shal euer be in my mouth. My soule shall make hir boast in the LORDE: the poore oppressed shal heare therof, and be glad. O prayse y LORDE with me, and let vs magnifie his name together. "I sought the LORDE, and he herde me, yee he delyuered me out of all my feare. They that haue an eye vnto him, shalbe lightened, & their faces shall not be ashamed. This poore man cried vnto the LORDE, and he herde him, yee and delyuered him out of all his troubles. "The angell of the LORDE pitcheth his tente rounde aboute them that feare him, and delyuereth them.

O taist and se how frendly the LORDE is, "blessed is the man y trusteth in him. O feare the LORDE, ye y be his sayntes: "for they that feare him, lacke nothinge. The rich shal want and suffre hunger, but they which seke the LORDE, shal wāt no maner of thinge, that is good. Come hither (o ye children) herken vnto me, I wil teach you the feare of the LORDE. "Who so listeth to

" Iob 13. b. Luce 15. c. " Pro. 18. b. " Pro. 2.3.  
 d Tob. 6. d. Pro. 26. a. " Psal. 96. b. " Colo. 3. b.  
 Ephe. 5. b. " Gen. 1. a. Coloa. 1. b. " Iob 38. a.  
 i Psal. 148. a. " Esa. 8. c. " Esa. 46. b. " Psal. 143. c.

" Psal. 101. c. " Pro. 16. a. 21. a. " Pro. 21. d.  
 " Eccli. 15. c. " 1 Re. 21. d. " 4 Re. 6. 19. Iosue 5. d.  
 " Psal. 2. b. " Psal. 127. a. Matt. 6. c. " 1 Pet. 3. b.



lyue, & wolde fayne se good dayes. Let him refrayne his tonge from euell, and his lippes that they speake no gyle. Let him eschue euell, and do good: Let him seke peace & ensue it. For the eyes of the LORDE are ouer the righteous, and his eares are open vnto their prayers. But the face of the LORDE beholdeth them that do euell, to destroye the remembrance of them out of the earth.

When the righteous crie, the LORDE heareth them, and delyuereth thē out of all their troubles. The LORDE is nye vnto them ȳ are contrite in hert, & wil helpe such as be of an humble sprete. "Greate are ȳ troubles of the righteous, but the LORDE delyuereth them out of all. He kepeth all their bones, so ȳ not one of them is broken. But misfortune shal slaye the vngodly, and they that hate ȳ righteous shal be giltye. The LORDE delyuereth the soules of his seruantes, and all they that put their trust in him, shal not offende.

The xxxiiij. A psalme of David.

**S**TRIVE thou with them (o LORDE) that stryue with me, fight thou agaynst them that fight agaynst me. Laye honde vpon the shyld and speare, and stonde vp to helpe me. Drawe out thy swerde, and stoppe the waye agaynst them that persecute me, saye vnto my soule: I am thy helpe. Let them be cofounded and put to shame, that seke after my soule: let thē be turned back and brought to confucion, that ymagin myschefe for me. "Let thē be as ȳ dust before the wynde, and the angell of the LORDE scaterynge thē. Let their waye be darcke and slippery, and the angell of the LORDE to persecute them. For they haue pruely laied their nett to destroye me without a cause, yee and made a pitte for my soule, which I neuer deserved. Let a sodane destruccion come vpon him vnawarres, and ȳ nett that he hath layed priuely, catch him self, that he maye fall in to his owne myschefe. But let my soule be ioyfull in the LORDE, and reioyse in his helpe. All my bones shal saie: LORDE, who is like vnto the? which delyuerest ȳ poore from those that are to stronge for him, yee the poore and the nedy from his robbers.

False witnesses are rysen vp, & laye to my charge thinges that I knowe not. "They rewarde me euell for good, to the greate discomfort of my soule. Neuertheles, when they were sick, I put on a sack cloth: I humbled my soule with fasting, and my prayer turned in to myne owne bosome. I behaued my self as though it had bene my frende or my brother, I wete heuely, as one ȳ mourneth for his mother. "But in my aduersite they reioyse, and gather them together: yee ȳ very lame come together agaynst me vnawarres, makyng mowes at me, & ceasse not.

With ȳ gredy & scornfull hypocrites, they gnashd vpon me with their teth. LORDE, whan wilt thou loke vpō this? O restore my soule from ȳ wicked rumoure of thē, my dearlinge from the Lyons. "So wil I geue ȳ thanks in the greate congregacion, & prayse the amonge moch people. O let thē not triuphe ouer me, that are myne enemies for naught: O let them not wyncke with their eyes, that hate me without a cause. "And why? their comonyng is not for peace, but they ymagin false wordes agaynst ȳ outcastes of the londe. They gape vpon me with their mouthes, sayenge: there there: we se it with oure eyes. This thou seist, o LORDE: holde not thy tonge thē: go not farre fro me, o LORDE. Awake (LORDE) and stonde vp: auenge thou my cause, my God, and my LORDE. Iudge me (o LORDE my God) accordinge to thy righteousness, ȳ they triuphe not ouer me. O let thē not saye in their hertes: there there, so wolde we haue it. O let them not saye: we haue ouercome him.

Let them be put to confucion and shame, that reioyse at my trouble: let thē be clothed with rebuke and dishonoure, that boost thē selues agaynst me. Let them also be glad and reioyse, that fauoure my righteous dealing: yee let them saye alwaye: blessed be ȳ LORDE, which hath pleasure in the prosperite of his seruant. And as for my tonge, it shal be talkyng of thy righteousness and of thy prayse, all the daye longe.

The xxxv. A psalme of David.

**M**Y hert sheweth me the wickednesse of the vngodly, that there is no feare of God before his eyes. For he dyssembleth

\* Pro. 24. c. 2 Tim. 3. b.    b Psal. 82. b.    c Matt. 24. a.  
1 Tes. 5. a. Eccli. 27. a.

d Psal. 108. a.    e Pro. 17. a. Iob 31. c.    f Psal. 21. c.  
g Ioh. 15. c.

before his face, so longe till his abhominable synne be founde out. The wordes of his mouth are vnrightuousnesse and disceate,<sup>a</sup> he wil not be lerned to do good.

He ymagineth myschefe vpon his bedde, he will come in no good waye, ner refuse the thinge that is euell. <sup>33</sup> Thy mercy (O LORDE) reacheth vnto the heauen, and thy faithfulness vnto the cloudes. Thy rightuousnesse stondesth like the stronge mountaynes, and thy iudgment like the greates depe. Thou LORDE preseruest both me and beestes. How precious is thy mercy (O God) that the children of men maye put their trust vnder thy shadowe of thy wynges? They shalbe satisfied with the pleteuousnesse of thy house, and thou shalt geue them drynke of the ryuer of thy pleasures. For by the is thy well of life, and in thy light, shall we se light. O sprede forth thy louynge kyndnesse vnto them that knowe the, and thy rightuousnes vnto the that are true of hert. O let not the fote of pryde ouertake me, O let not the hande of thy vngodly cast me downe. As for wicked doers, they fall, they are cast downe, and are not able to stode.

The xxxvi. A psalme of Dauid.

<sup>33</sup> **F**RETT not thy self at the vngodly, be not thou envious agaynst the euell doers. For they shall soone be cut downe like thy grasse, and be wythered euen as thy grene herbe. Put thou thy trust in thy LORDE, and be doinge good: so shalt thou dwell in the londe, and verely it shal fede the. Delyte thou in the LORDE, and he shal geue the thy hertes desyre. Comitte thy waye vnto thy LORDE, set thy hope in him, and he shal brynge it to passe. Yee he shall make thy rightuousnesse as cleare as the light, and thy iust dealinge as the noone daye. Holde the still in thy LORDE, and abyde pacietyly vpon him: but greue not thy self at one that hath prosperite, and lyueth in abhominacion. Leauē of from wrath, let go displeasure, let not thy gelousy moue the also to do euell. For wicked doers shal be roted out, but they that pacietyly abyde the LORDE, shal enheret the londe.

Suffre yet a litle whyle, and thy vngodly shal be cleue gone: thou shalt lōke after his place, and he shal be awaye. But the meke spreted

shal possesse the earth, and haue pleasure in moch rest. The vngodly layeth wayte for the iust, and gnaszeth vpon him with his tethe.

But thy LORDE laugheth him to scorne, for he seith thy daye is cōminge. The vngodly drawe out the swerde and bende their bowe, to cast downe thy symple and poore, and to slaye soch as go thy right waye. Neuertheles, their swerde shal go thorow their owne hert, and their bowe shalbe brokē. A small thinge thy the rightuous hath, is better then greates riches of the vngodly. For the armes of thy vngodly shalbe broken, but the LORDE vpholdeth the rightuous. The LORDE knoweth the dayes of the godly, and their enheritaunce shal endure for euer. They shal not be cōfounded in thy perloous tyme, and in thy dayes of dert they shall haue ynough. As for thy vngodly, they shall perishe: and whē thy enemies of thy LORDE are in their floures, they shal cōsume, yee euen as the smoke shal they cōsume awaye. The vngodly boroweth and paieth not agayne, but the rightuous is mercifull and liberal. Soch as be blessed of him, shal possesse the londe: and they whom he curseth, shalbe roted out. The LORDE ordreth a good mans goinge, and hath pleasure in his waye. Though he fall, he shal not be hurte, for the LORDE vpholdeth him with his hāde. I haue bene yonge, and now am olde: yet sawe I neuer the rightuous forsake, ner his sede to seke their bred. The rightuous is euer mercifull, and ledeth getly, therefore shal his sede be blessed. Fle fro euell, and do thy thinge that is good, so shalt thou dwell for euer.

For thy LORDE loueth thy thinge thy is right, he forsaketh not his sayntes, but they shal be preserued for euermore: as for the sede of the vngodly, it shalbe roted out. Yee the rightuous shal possesse thy lōde, and dwell therein for euer. The mouth of the rightuous is exercised in wysdome, and his tōge talketh of iudgment. The lawe of his God is in his hert, therefore shal not his fotesteppes slyde. The vngodly seyeth the rightuous, and goeth aboute to slaye him. But the LORDE wil not leaue him in his hōdes, ner cōdemne him when he is iudged. Hope thou in the LORDE, and kepe his waye: and he shal so promote the, that thou shalt haue the lōde by enheritaunce,

<sup>a</sup> Eccli. 21. b. <sup>b</sup> Matt. 5. g. <sup>c</sup> Esa. 30. d. <sup>d</sup> Iere. 2. b. <sup>e</sup> 4 Re. 19. e. <sup>f</sup> Deu. 4. a. 5. d. <sup>g</sup> Pro. 16. a. <sup>h</sup> Matt. 5. a. <sup>i</sup> Psal. 2. a. <sup>k</sup> Pro. 15. b. Eccli. 29. d. 1 Tim. 6. b.

\* Some reade thus: The vngodly ledeth vpon vsury and not for naught. <sup>1</sup> Pro. 24. c. <sup>2</sup> Psal. 33. c. 144. b. <sup>3</sup> Psal. 111. a. <sup>4</sup> Pro. 11. b. <sup>5</sup> Pro. 10. d.

¶ se, when the vngodly shall perishe. I my self haue sene the vngodly in greate power, & florishinge like a grene baye tre: but when I wente by, lo, he was gone: I sought him, but he coude no where be founde.

Kepe innocency, and take hede vnto the thinge that is right, for that shall brynge a man peace at the last. As for the trasgressours, they shal perishe together, and the vngodly shal be roted out at y last. The helpe of the rightuous commeth of the LORDE, he is their strength in the tyme of trouble. The LORDE shal stode by them, and saue them: he shal delyner them from the vngodly, and helpe the, because they put their trust in him.

The xxxvij. A psalme of David.

¶ PUT me not to rebuke (Oh LORDE) in thine anger:<sup>a</sup> Oh chastē me not in thy heuy displeasure. For thy arowes stick fast in me, and thy honde presseth me sore. There is no whole parte in my body, because of thy displeasure: there is no rest in my bones, by reason of my synnes. For my wickednesses are gone ouer my heade, and are like a sore burthen, to heuy for me to beare.

My woundes styneke & are corrupte, thorow my folishnesse. I am brought in to so greate trouble and misery, that I go mournynge all the daye longe. For my loynes are cleue dried vp, and there is no whole parte in my body. I am feble and sore smytē, I roare for the very disquietnes of my hert.

¶ LORDE, thou knowest all my desyre, & my gronyng is not hyd from the. My hert paunteth, my strength hath fayled me, & the light of myne eyes is gone fro me. My louers & frendes<sup>b</sup> stonde lokinge vpon my trouble, and my kynsmen are gone a farre of.<sup>c</sup>

They that sought after my life, and to do me euell, spake of lyes and ymagined disceate all the daye longe. As for me, I was like a deaf ma, and herde not: and as one that were domme, not openynge his mouth. I am become as a man that heareth not, and that can make no resistance with his mouth.

¶ For in the (O LORDE) is my trust, thou shalt heare me, O LORDE my God. My desyre is, y myne enemies triumphe not ouer me: for yf my fote slippe, they reioyse greatly against me. I am redy to suffre trouble, and

my heuynesse is euer in my sight. For I cōfesse my wickednesse, & my synne greueth me.

But myne enemies lye, and are mightie: and they that hate me without a cause, are many in nombre. They that rewarde me euell for good, speake euell of me, because I folowe the thinge that good is. Forsake me not (O LORDE my God) O go not farre fro me. Haist it to helpe me, O LORDE my succoure.

The xxxvij. A psalme of David.

¶ I SAYDE: I wil kepe my waies, that I <sup>a</sup> offended not in my tonge. And so I shut my mouth, whyle the vngodly layed wayte for me. I helde my tonge, I was domme, I kepte sylence, yee euē from good wordes, but it was payne and grefe to me. My hert was hote within me, & whyle I was thus musynge, the fyre kyndled: so that I spake with my tonge. <sup>a</sup>LORDE, let me knowe myne ende, and the nombre of my dayes: that I maye be certified what I wante. Beholde, thou hast made my dayes a spanne longe, and my life is as it were nothinge before the. O how vayne are all men luyynge? Sela. Yee euery man walketh as it were a shadowe, and disquieteth himself in vayne: he heapeth vp riches,<sup>b</sup> and can not tell to whom he gathereth them. And now <sup>b</sup>LORDE, wherin shall I comforte me? my hope is in the. Delyuer me from all myne offences, and make me not a scorne vnto the foolish. I kepe sylce, and open not my mouth, for thou hast done it. Turne thy plagis awaye fro me, for I am cōsumed thorow the feare of thy hāde. When thou punyshest man for synne, thou chastenest him: so that his beutie consumeth awaye, like as it were a mothe. O how vayne are all men?

Sela. Heare my prayer O LORDE, and conside my callinge: shewe not thy self as though thou sawest not my teares. For I am a straunger and pilgrymme with the, <sup>c</sup>as all my forefathers were. Oh spare me a litle, that I maye refresh my self, before I go hence, and be nonnore sene.

The xxxij. A psalme of David.

¶ I WAYTED paciently for the LORDE, <sup>a</sup> which enclenyd himself vnto me, and herde my callinge. He brought me out of

<sup>a</sup> Iere. 10. d. Psal. 6. a. <sup>b</sup> Iob 19. b. <sup>c</sup> Psal. 54. b.  
<sup>d</sup> Psal. 89. b. 118. l. <sup>e</sup> Iob 7. a. 8. a.

<sup>f</sup> Luc. 12. b. <sup>g</sup> 1 Par. 30. c.



the horrible pitte, out of the myre and claye : he set my fete vpō the rocke, and ordred my goinges. He hath put a new songe in my mouth, euen a thankesgeuynge vnto oure God. Many men seynge this, shal feare the LORDE, & put their trust in him. <sup>a</sup> Blessed is the man that setteth his hope in the LORDE, and turneth not vnto the proude, & to such as go aboute with lies. O LORDE my God, greate are thy wonderous workes which thou hast done : & in thy thoughtes towarde vs there maye none be lickened vnto the.

<sup>13</sup> I wolde declare them, and speake of thē : but they are so many, that they can not be tolde. <sup>b</sup> Sacrifice and offeringe thou woldest not haue \* but a body hast thou ordeined me : burntofferynge and sacrifice for synne thou hast not alowed. Then sayde I : Lo, I come. In the begynnynge of the boke it is written of me, that I shulde fulfill thy wil O my God, & that am I contēt to do : yee thy lawe is within my hert. I wil preach of thy rightuousnesse in the greate congregacion : Lo, I wil not refrayne my lippes, o LORDE, & that thou knowest. I do not hyde thy rightuousnes in my hert, my talkynge is of thy treuth and sauynge health : I kepe not thy louynge mercy and faithfulness backe from the greate congregacion. Turne not thou thy mercy fro me o LORDE, but let thy louynge kyndnesse and treuth allwaye preserue me. For innumerable troubles are come aboute me : my synnes haue taken soch holde vpon me, that I am not able to lōke vp : yee they are mo in nombre then the hayres of my heade, and my hert hath fayled me. O LORDE, let it be thy pleasure to deliuer me, make haist (o LORDE) to helpe me. Let them be ashamed and cōfounded, <sup>c</sup> that seke after my soule, to destroie it : let them fall backwarde and be put to confucion, that wyshe me euell.

Let thē soone be brought to shame, that crie ouer me : there there. But let all those that seke the, be ioyfull and glad in the : and let all soch as delyte in thy sauynge health, saye allwaye : the LORDE be prayed. As for me, I am poore & in mysery, but the LORDE careth for me. Thou art my helper & redemer, make no longe taryēge, o my God.

<sup>a</sup> Iere. 17. b. <sup>b</sup> Heb. 10. a. <sup>c</sup> Some reade thus : but myne eares hast thou opened. <sup>d</sup> Iere. 31. f. Psal. 21. c. <sup>e</sup> Psal. 69. a. Iob 31. c. Pro. 17. a. <sup>f</sup> Pro. 14. c.

The xl. A psalme of David.

**B**LESSED is he, <sup>g</sup> who considreth <sup>h</sup> the poore : <sup>i</sup> who is in trouble. The LORDE shal deliuer him in the tyme and kepe him alyue : he shal make him to prospere vpon earth, and shal not deliuer him in to <sup>j</sup> the wil of his enemies. The LORDE shal refresh him, when he lyeth sick vpon his bedd, yee thou makest his bed in all his sicknesse. I sayde : LORDE be mercifull vnto me, heale my soule, for I haue synned agaynst the. Myne enemies speake euell vpō me : whan shal he dye, and his name perishe ? Though he came in to se, yet meened he falsede in his hert, heapinge myschefe vpon himself. All they that hate me, runne together agaynst me, and ymagin euell agaynst me. They haue geuen a wicked sentence vpon me : when he lyeth, he shal ryse vp nomore. <sup>k</sup> Yee euen myne owne familer frende, whom I trusted, which dyd eate my bred, hath lift vp his hele agaynst me. But be thou mercifull vnto me (o LORDE) rayse thou me vp, and I shal rewarde them. By this I knowe thou fauourest me, that my enemye shal not triumphe ouer me. Thou hast vpholden me because of my innocency, and set me before thy face for euer. O blessed be <sup>l</sup> the LORDE God of Israel, from hēce forth and for euermore. Amen, Amen.

The xlii. A psalme of the childrē of Corah.

**L**IKE as the hert desyareth the water brokes, <sup>m</sup> so longeth my soule after the, o God. My soule is a thurst for God, yee euē for the luyng God : whā shal I come, & beholde the face of God ? <sup>n</sup> My teares are my meate daye and night, whyle it is daylie sayde vnto me : where is now thy God ? Now when I thinke there vpō, I poure out my hert by my self : <sup>o</sup> for I wolde fayne go hence with the multitude, & passe ouer with them vnto the house of God, in <sup>p</sup> thy voyce of prayse & thankesgeuynge, amonge soch as kepe holy daye. <sup>q</sup> Why art thou so full of heuynes (o my soule) & why art thou so vnquiete within me ? O put thy trust in God, for I wil yet geue him thanks, for the helpe of his countenance. My God, my soule is vexed within me : therefore I remēbre the lond of Iordane, <sup>r</sup> & the litle hill of Hermonim.

<sup>f</sup> Iob. 13. b. <sup>g</sup> Psal. 79. a. <sup>h</sup> 1 Reg. 1. a. <sup>i</sup> Psal. 42. a. <sup>j</sup> Iosue 12. a.



**B** One depe calleth another with the voyce of thy whistles, "all thy waves & water floudes are gone ouer me. The LORDE hath promised his louyng kyndnesse daylie, therefore wil I prayse him in the night season, and make my prayer vnto  $\hat{y}$  God of my life. I wil saye vnto God my stony rock: why hast thou forgotten me? why go I thus heuely, why the enimie oppresseth me? Why my bones are broken, & why myne enemies cast me in the tethe, daylie sayenge vnto me: where is now thy God? Why art thou so heuy (o my soule) & why art thou so disquieted within me? O put thy trust in God, for I wil yet thanke him for the helpe of his countenance, and because he is my God.

## The xliij. Psalm.

**A** **G**EUE sentence vpon me (o God) & defende my cause agaynst the vnholly people: Oh delyuer me from the disceatfull & wicked man. For thou (o God) art my strength: why hast thou shot me from the? Why go I then so heuely, why the enimie oppresseth me? Oh sende out thy light & thy trueth,  $\hat{y}$  they maye lede me & brynge me vnto thy holy hill and to thy dwelling.

That I maye go in to the aulter of God, euen vnto the God which is my ioye & pleasure, & vpon the harpe to geue thākes vnto  $\hat{y}$ , o God, my God. Why art thou so heuy (o my soule) & why art thou so disquieted within me? O put thy trust in God, for I wil yet geue him thākes for  $\hat{y}$  helpe of his countenance, and because he is my God.

The xliij. A psalme of the childrē of Corah.

**A** **W**E haue herde with oure eares (o God) "oure fathers haue tolde vs, what thou hast done in their tyme, of olde.

How thou hast dryūe out the Heithen with thy honde, & plāted thē in: how thou hast destroyed the nacions & cast thē out. For they gat not the londe in possession thorow their owne swerde, nether was it their owne arme that helped them. But thy right hāde, thyne arme & the light of thy countenance, because thou haddest a fauoure vnto them.

"Thou art  $\hat{y}$  kinge & my God, thou sendest helpe vnto Iacob. Thorow  $\hat{y}$ , wil we ouerthrowe oure enemies: & in thy name wil we treade them vnder, that ryse vp agaynst vs.

For I will not trust in my bowe, it is not my swerde  $\hat{y}$  shal helpe me. But it is thou that sauest vs frō oure enemies, and putttest them to confucion that hate vs. We will allwaye make oure boast of God, and prayse thy name for euer. Sela. But now thou forsakest vs, & putttest vs to confucion, and goest not forth with oure hoostes. "Thou makest vs to turne oure backes vpon oure enemies, so that they which hate vs, spoile oure goodes. "Thou letttest vs be eaten vp like shepe, & scatrest vs amonge the Heithen.

Thou sellest thy people for naught, & takest no moneye for them. Thou makest vs to be rebuked of oure neyhbours, to be laughed to scorne and had in derision, of them that are rounde aboute vs. "Thou hast made vs a very byrowde amonge the Heithen, & that the people shake their heades at vs. My cofucion is daylie before me, & the shame of my face couereth me. For the voyce of the slaunderer & blasphemers, for the enimie and auenger. All this is come vpon vs, & yet haue we not forgotten the, ner behaued oure selues vnfaithfully in thy couenaunt. Oure hert is not turned backe, nether oure steppes gone out of thy waye. That thou smyttest vs so in the place of the serpēt, & couerest vs with  $\hat{y}$  shadowe of death. Yf we had forgotten the name of oure God, & holdē vp oure hondes to eny straunge God: Shulde not God fynde it out? for he knoweth the very secretes of the hert. But for thy sake we are kylled all the daie longe, and are counted as shepe apoynted to be slayne. Vp LORDE, why slepest thou? Awake, and cast vs not of for euer. Wherefore hydest thou thy face? wilt thou clene forget oure misery and oppressiō? For oure soule is brought lowe euen vnto the dust, and oure bely cleueth vnto the grounde. Arise o LORDE, helpe vs, and delyuer vs for thy mercie sake.

The xliij. A psalme of the children of Corah.

**A** **M**Y hert is dytinge of a good matter, I speake of that, which I haue made of the kynge: My tonge is  $\hat{y}$  penne of a ready wryter. Thou art the fayrest amonge the children of mē, full of grace are thy lippes, therefore God blesseth the for euer.

Gyrde the with thy swerde vpon thy thee

<sup>a</sup> Ione 2. a. <sup>b</sup> Psal. 41. a. <sup>c</sup> Deut. 6. b. <sup>d</sup> Deut. 9. a.  
<sup>e</sup> Psal. 97. a.

<sup>f</sup> Psal. 59. b.

<sup>g</sup> Esaie 53. b.

<sup>h</sup> Psal. 78. a.

<sup>i</sup> Rom. 8. e.

(o thou mightie) with worshipe and renouwe. God lucke haue thou with thine honour, ryde on with the treuth, mekenesse & righteousness: & thy right hōde shal teach & wonderfull things. Thy arrowes are sharpe, the people shalbe subdued vnto the, euen in the myddest amonge the kynges enemies.

**B** "Thy seate (o God) endureth for euer: the cepter of thy kyngdome is a right cepter.

Thou hast loued righteousness, & hated iniquite: wherfore God (which is thy God) hath anoynted the with the oyle of gladnes aboue thy felowes. All thy garmentes are like myrre, Aloes & Cassia, when thou comest out of thine yuerie palaces in thy beutifull glory. Kynges daughters go in thy goodly aray, & vpon thy right honde stondesth the quene in a vesture of the most fyne golde. Herken (o daughter) conside, & enclyne thine eare: forget thine owne people, & thy fathers house. So shal the kyng haue pleasure in thy beutie, for he is thy LORDE, & thou shalt worshipe him. The daughters of Tyre shal be there with giftes,<sup>b</sup> the riche amonge the people shal make their supplicacion before the. The kynges daughter is all glorious within, hir clothinge is of wrought golde. She shalbe brought vnto the kyng in rayment of nedle worke, and maydens after her: soch as be next her shalbe brought vnto the. With ioye and gladnesse shal they be brought, and go in to the kynges palace. In steade of thy fathers thou hast gotten children, whom thou shalt make prynces in all londes. I wil remembre thy name from one generaciō to another: therefore shal the people geue thanks vnto the, worlde without ende.

The xlv. A psalme of the children of Corah.

**A** I n oure troubles and aduersite, we haue founde, that God is oure refuge, oure strength and helpe. Therefore wil we not feare, though the earth fell, and though the hilles were caried in to the myddest of the see.

Though the waters of the see raged & were neuer so troublous, & though the mountaynes shoke at the tēpest of the same. Sela.

<sup>d</sup> For there is a floude, which with his ryuers reioyseth & cite of God, the holy dwellynge of the most hiest. God is in & myddest of her, therefore shall she not be remoued: for God helpeth her, & & right early. The Heithen are

madd, the kyngdomes make moch adoo: but whē he sheweth his voyce, & earth melteth awaye. The LORDE of hoostes is with vs, the God of Iacob is oure defence. **B**

Sela. O come hither, & beholde & workes of the LORDE, what destrucciōs he hath brought vpō & earth. 'He hath made warres to cease in all the worlde: he hath broken the bowe, he hath knapped the speare in sonder, & brēt the charettes in the fyre. Be still thē & confesse & I am God: I wil be exalted amonge the Heithē, & I wil be exalted vpon earth. The LORDE of hoostes is with vs, the God of Iacob is oure defence. Sela.

The xlvj. A psalme of the children of Corah.

**O** CLAPPE youre hōdes together (all ye people) O synge vnto God with the voyce of thākesgeyunge. For the LORDE the most hiest is to be feared, & he is the greate kyng vpō all & earth. He shal subdue the people vnder vs, & the Heithē vnder oure fete. He choseth vs for an heretage, the beutie of Iacob whom he loued. Sela. God is gone vp with a mery noyse, & the LORDE with the sownde of the trōpet. O synge prayes, synge prayes vnto God: O synge prayes, synge prayes vnto oure kyng.

For God is kyng of all the earth, O synge prayes vnto him with vnderstondinge.

God is kinge ouer the Heithē, God sitteth in his holy seate. The prynces of the people are gathered together vnto the God of Abraham: for God is farre farre hyer exalted, then the mightie lordes of the earth

The xlvij. A psalme of the children of Corah.

**G** REATE is & LORDE & helie to be prayed, in & cite of oure God, eūc vpō his holy hill. The hill of Sion is like a fayre plāte, wherof all the londe reioyseth: vpon the north syde lyeth the cite of the greate kyng.

God is well knowne in hir palaces, & he is the defence of the same. For lo, kynges are gathered, and gone by together. They marvelled, to se soch thinges: they were astonnied, & sodely cast downe. Feare came there vpon thē, & sorowe as vpō a woman in hir trauayle. Thou shalt breake & shippes of the see, thorow the east wynde. Like as we haue herde, so se we in the cite of the LORDE of hoostes, in the cite of oure God: God vpholdeth the

<sup>a</sup> Heb. 1. b. <sup>b</sup> Esa. 23. c. Eze. 27. 28. <sup>c</sup> Psal. 92. a.

<sup>d</sup> Ioh. 7. d. <sup>e</sup> Psal. 75. a. <sup>f</sup> 2 Par. 20. a.

same for euer. Sela. We wayte for thy lounge kyndnesse (o God) in the myddest of thy temple. O God, according vnto thy name, so is thy prayse vnto the worldes ende: thy right hōde is full of righteousnes.

Oh let the moūt Sion reioyse, & y<sup>e</sup> daughters of Iuda be glad because of thy iudgmētes. Walke aboute Sion, go rounde aboute her, and tell hir towres. Marke well hir walles, set vp hir houses: that it maye be tolde them y<sup>e</sup> come after. For this God is oure God for euer & euer, and he shal allwaie be oure gyde.

The xliij. A psalme of the children of Corah.

**O** HEARE this, all ye people: pondre it well, all ye that dwell vpon the earth.

Hye & lowe, riche & poore, one with another.

My mouth shal speake of wysdome, and my hert shal muse of vnderstandinge. I wil encline myne eare to the parable, & shewe my darcke speach vpon the harpe. Wherefore shulde I feare the euell dayes, whē the wickednesse of my helcs cōpaseth me rounde aboute? They that put their trust in their good, & boost them selues in the multitude of their riches. No man maye deliuer his brother, ner make agreement for him vnto God.

**B** For it costeth more to redeme their soules, so that he must let that alone for euer. Yee though he lyue lōge, & se not y<sup>e</sup> graue. For it shal be sene, y<sup>e</sup> soch wyse mē shal dye & perishe together, as well as the ignoraunt and foolish, & leaue their goodes for other. Loke what is in their houses, it cōtinueth still: their dwellinge places endure from one generacion to another, & are called after their owne names vpon the earth. Neuerthelesse mā abyedeth not in soch honoure, but is cōpared vnto y<sup>e</sup> brute beastes, & becōmeth like vnto thē.

This waie of theirs is very foolishnesse, & yet their posterite prayse it with their mouth.

**C** Sela. They lye in the hell like shepe, death shal gnawe vpon them, & the righteous shal haue domination of them in the mornyng by tymes: their strēth shal consume, & hell shal be their dwellinge. But God shal deliuer my soule from the power of hell, when he receaueth me. Sela. O be not thou afayed, whan one is made riche, & the glory of his house increased. For he shal cary nothinge awaye with him when he dyeth, nether shal his pompe folowe

him. Whyle he lyueth, he is counted an happie man: & so lōge as he is in prosperite, mē speake good of him. But whē he foloweth his fathers generacion, he shal neuer se light eny more.

When a man is in honoure and hath no vnderstōdinge, he is compared vnto the brute beastes, and becommeth like vnto them.

The xliij. A psalme of Asaph.

**T**HE LORDE euen the mightie God hath spokē, & called the worlde from the rysinge vp of the sonne vnto the goinge downe of the same. Out of Sion apareth the glorious beutie of God. Oure God shal come, and not kepe sylence: there goeth before him a consunynge fyre, and a mightie tempest rounde aboute him. He shal call the heauens from aboute, and the earth, that he maye iudge his people. Gather my sayntes together vnto me, those y<sup>e</sup> set more by the couenaunt then by eny offeringe. And the heauens shal declare his righteousness, for God is iudge himself.

Sela. Heare, o my people: let me speake, let me testifie amonge you, o Israel: I am God, euen thy God. I reprove the not because of thy sacrifice, thy burntofferings are allwaie before me. I wil take no bullockes out of thy house, ner gotes out of thy foldes. For all the beestes of the felde are myne, and thousandes of catell vpon the hilles.

I knowe all the foules vpon the mountaynes, and the wilde beastes of the felde are in my sight. Yf I be hongrie, I wil not tell the: for y<sup>e</sup> whole worlde is myne, and all that therein is. Thinkest thou, that I wil eate the flesh of oxen, or drynke the bloude of goates? Offre vnto God prayse and thankesgeuynge, and paye thy vowes vnto the most hyest. And call vpon me in the tyme of trouble, so wil I heare the, that thou shalt thanke me. But vnto the vngodly sayeth God: Why doest thou preach my lawes, and takest my couenaunt in thy mouth? Where as thou hatest to be reformed, and castest my wordes behynde the? Yf thou seist a thefe, thou runnest with him, and art partaker with the aduouterers. Thou lettest thy mouth speake wickednesse, & thy tonge paynteth disceate. Thou syttest and speakest agaynst thy brother, yee and slaundrest thine owne mothers sonne. This thou doest,

<sup>a</sup> Psal. 96. b. <sup>b</sup> 1 Ioh. 2. a. 1 Pet. 1. c. <sup>c</sup> Eccls. 2. b. c. 3. c. <sup>d</sup> Iob 27. b. <sup>e</sup> Esaie 2. a. <sup>f</sup> Esaie 1. b. Ierem. 7. c.

<sup>g</sup> Psal. 23. a. 1 Cor. 10. c. <sup>h</sup> 2 Par. 15. a.



while I holde my tonge: and thinkest me to be euē soch one as thy self: but I wil reprove the, & set my self agaynst the. O conside this, ye that forget God: lest I plucke you awaie, and there be none to delyuer you. Who so offeth me thākes and prayse, he honoureth me: & this is the waye, wherby I wil shewe him the sauynge health of God.

The li. A psalme of Dauid.

**H**AUE mercy vpon me (o God) after thy goodnes, & acordinge vnto thy greates mercies, do awaye myne offences.

Wash me well from my wickednesse, & clense me from my synne.<sup>a</sup> For I knowlege my fautes, and my synne is euer before me.

Agaynst the only, agaynst the haue I synned, and done euell in thy sight: that thou mightest be iustified in thy saynges,<sup>b</sup> and shuldest ouer come when thou art iudged.

Beholde, I was borne in wickednesse, and in synne hath my mother conceaued me.

But lo, thou hast a pleasure in the treuth, and hast shewed me secrete wysdome. O reconcile me with Isope, and I shal be clene: wash thou me, and I shalbe whyter then snowe. Oh let me heare of ioye and gladnesse, that the bones which thou hast broken, maye reioyse. Turne thy face from my synnes, and put out all my mysdedes. <sup>d</sup>Make me a clene hert (o God) and renue a right sprete within me. Cast me not awaie from thy presence, and take not thy holy sprete from me. O geue me the comforte of thy helpe agayne, and establish me with thy fre sprete. Then shal I teach thy wayes vnto the wicked, that synners maye be conuerted vnto the. Delyuer me from bloudegyltynesse o God, thou that art the God of my health, that my tonge maye prayse thy rightuousnesse. Open my lippes (O LORDE) that my mouth maye shewe thy prayse.

<sup>e</sup>For yf thou haddest pleasure in sacrifice, I wolde geue it the: but thou delytest not in burntofferynges. The sacrifice of God is a troubled sprete, <sup>f</sup>a broken and a cōtrite hert (o God) shalt thou not despise. O be favorable and gracious vnto Sion, that the walles of Ierusalem maye be buylded. For then shalt thou be pleased with the sacrifice of rightuousnesse,<sup>g</sup> with the burntofferynges and oblations: then shal they laye bullockes vpon thine alter.

The li. A psalme of Dauid.

**W**HY boastest thou thy self (thou Ty-raunt) that thou canst do myschefe? Where as the goodnesse of God endureth yet daylie. Thy tonge ymagineth wickednesse, and with lyes it cutteth like a sharpe rasoure. Thou louest vngraciousnesse more the good, to talke of lyes more then rightuousnesse. Sela. Thou louest to speake all wordes <sup>h</sup>maye do hurte, O thou false tōge. Therefore shal God cleane destroye the, smyte the in peces, plucke the out of thy dwellinge, and rote the out of the londe of the luyinge. Sela.

The rightuous shal se this, & feare, and laugh him to scorne. <sup>i</sup>Lo, this is the mā, <sup>j</sup>who toke not God for his strēth, but trusted vnto the multitude of his riches, & was mightie in his wickednesse. As for me, I am like a grene olyue tre in <sup>k</sup>the house of God: my trust is in the tender mercy of God for euer & euer.

I wil allwaye geue thanks vnto the, for that thou hast done: and wil hope in thy name, for thy sayntes like it well.

The liij. A psalme of Dauid.

**T**HE foolish bodies saye in their hertes: <sup>a</sup>Tush, there is no God. Corrupte are they, and become abominable in their wickedneses: there is none, that doth good. God looked downe from heauen vpon the children of men, to se yf there were eny that wolde vnderstonde, or seke after God. <sup>b</sup>But they are all gone out of <sup>c</sup>the waye, they are all become vnprofitable: there is none <sup>d</sup>that doth good, no not one. How cā they haue vnderstandinge, that are the workers of wickednes, eatinge vpon my people as it were bred, & call not vpon God? They are afayed, where no feare is: for God breaketh the bones of them that besege the: thou puttest them to confusion, for God despiseth them. Oh <sup>e</sup>the sauynge health were geuen vnto Israel out of Sion: Oh that the LORDE wolde delyuer his people out of captiuyte. Then shulde Iacob reioyse, & Israel shulde be right glad.

The liij. A psalme of Dauid

**H**ELPE me (o God) for thy names sake, <sup>a</sup>and delyuer me in thy strēth. Heare my prayer (o God) conside the wordes of my

<sup>a</sup> Psal. 31. a. Iob 13. b. Luc. 18. b. <sup>b</sup> Rom. 3. a. <sup>c</sup> Ephe. 5. c. 1 Pet. 3. c. <sup>d</sup> Eze. 36. e. Act. 2. a.

<sup>e</sup> Mich. 6. b. <sup>f</sup> Esa. 66. a. <sup>g</sup> Ro. 12. a. <sup>h</sup> Psal. 48. a. Luc. 12. b. <sup>i</sup> Psal. 13. a. <sup>j</sup> Rom. 3. b.



mouth. For straungers are rysen vp agaynst me, and the mightie (which haue not God before their eyes) seke after my soule. Sela. But lo, God is my helper: it is he that vp-holdeth my soule. He shall rewarde euell vnto myne enemies, <sup>a</sup>and in thy treuth shalt thou destroye them. A frowil offeringe wil I geue the, and prayse thy name o LORDE, because it is so comfortable.

For thou hast delyuered me out of all my trouble, so that myne eye seyth his desyre vpo myne enemies.

The liiiij. A psalme of Dauid.

**A** HEARE my prayer (o God) and hyde not thy self fro my petition. Take hede vnto me and heare me, how piteously I mourne & cōplayne. The enemye crieth so, & the vngodly commeth on so fast: for they are mynded to do me some myschefe, so maliciously they set agaynst me. My herte is heuy within me, and the feare of death is fallen vpon me. Fearfullnesse and tremblinge are come vpon me, and an horrible drede hath ouerwhelmed me. And I sayde: O that I had wynges like a doue, that I might fle somewhere, and be at rest. Lo, then wolde I get me awaye farre of, and remayne in the wilderness. Sela.

**B** I wolde make haist to escape, from the stormy wynde and tempest. Destroie their tonges (o LORDE) and deuyde them, <sup>a</sup>for I se vnrightuousnes & strife in <sup>g</sup> cite. This goeth daye and night aboute the walles, myschefe and vyce are in the myddest of it.

Wickednesse is therin, disceate and gyle go not out of hir stretes. Yf it were myne enemye that reuyled me, I coude beare it: or yf one that ought me euell will dyd threaten me, I wolde hyde myself from him. But it is thou my companon, <sup>c</sup>my gyde and myne owne familier frēde. We had swete and secrete communicacion together, and louyngly walked we together in <sup>g</sup> house of God.

<sup>d</sup>Let death come hastily vpon them, and let them go downe quick in to hell, for wickednes is amonge them in their dwellings.

As for me, I will call vnto God, and the LORDE shall helpe me. In the eueninge, mornyng and at noone daye wil I mourne

and cōplayne: and he shal heare my voyce.

**C** It is he that delyuereth my soule in peace, from them that laye waite for me: for they are many agaynst me. Yee euen God that endureth for euer, shal heare me, and brynge them downe. Sela.

For they wil not turne: and why? they feare not God. Yee they laye hondes vpon such as be at peace with him, and so thei breake his couenaunt. Their mouthes are softer then butter, & yet haue they batell in their mynde: their wordes are smother then oyle, and yet be they very swerdes. <sup>e</sup>O cast thy burthen (or care) vpon the LORDE, he shal norish the, and not leaue the righteous in vnquietnesse. But as for them, thou (o God) shalt cast them downe in to the pitte of destruction. The blouthurstie and disceatfull shal not lyue out half their daies. Neuertheslesse my trust is in the.

The lv. A psalme of Dauid.

**B**E mercifull vnto me (o God) for men wil treade me downe: they are daylie fightinge & troubling me. Myne enemies treade me daylie vnder their fete, for they be many, <sup>f</sup>y proudly fight agaynst me.

Neuerthelesse, whē I am afraied, I put my trust in the. I wil comforte my self in Gods worde, yee I wil hope in God, and not feare: What can flesh then do vnto me?

They vex me daylie in my wordes: all <sup>g</sup> they ymagin, is to do me euell. They holde altogether, & kepe them selues close: they marck my steppes, how they maye catch my soule. But in vayne, for it shal escape the: and why? thou (o God) in thy displeasure shalt cast downe soch people. Thou tellest **B** my flittinges, thou puttest my teares in thy botell, and nombrest them. When so euer I call vpon the, myne enemies are put to flight: wherby I knowe, that thou art my God. In Gods worde wil I reioyse, in the LORDES worde wil I comforte me. Yee in God do I trust, & am not afraied: what cā man the do vnto me? Vnto the (o God) wil I paye my vowes, vnto <sup>g</sup> wil I geue thākes & prayse. <sup>f</sup>For thou hast delyuered my soule frō death, & my fete frō fallinge, <sup>g</sup>I maye walke before God in <sup>g</sup> light of <sup>g</sup> lyuynge.

<sup>a</sup> Deut. 3. e. <sup>b</sup> Gen. 11. b. <sup>c</sup> Psal. 37. b. Mich. 7. a. <sup>d</sup> Num. 16. c.

<sup>e</sup> Matt. 6. c. Luc. 12. c. 1 Pet. 5. a. <sup>f</sup> Psal. 114. b.

The lvi. A psalme of David.

**B**E mercifull vnto me (o God) be mercifull vnto me, for my soule trusteth in  $\gamma$ : "  $\gamma$  vnder the shadowe of thy wynges shal be my refuge, vntill wickednesse be ouerpast.

I call vnto God  $\gamma$  most hyest, euē  $\gamma$  God  $\gamma$  shal helpe me vp agayne. He shal sende fro heauen,  $\gamma$  saue me fro the reprofe of him that wolde swalowe me vp. Sela.

This shal God sende, for his mercy and faithfulness sake. I lye with my soule amonge the cruell lyons: euen amonge the children of men, whose tethe are speares and arrowes, and their tonge a sharpe swerde.

**B** Set vp thy self (o God) aboute the heauē, and thy glory aboute all the earth. They haue layed a nett for my fete,  $\gamma$  pressed downe my soule: they haue dygged a pyt before me, and are fallen in to it them selues.

Sela. <sup>b</sup> My hert is ready (o God) my hert is ready, to synge and geue prayse. Awake (o my glory) awake lute and harpe, I my self wil awake right early. I wil geue thākes vnto the (o LORDE) amonge the people, I wil synge prayses vnto the amonge the Heithē. <sup>c</sup> For  $\gamma$  greatnes of thy mercy reacheth vnto the heauens, and thy faithfulness vnto the cloudes. Set vp thy self (o God) aboute the heauē,  $\gamma$  thy glory aboute all  $\gamma$  earth.

The lvij. A psalme of David.

**Y**F your myndes be vpon righteousnesse in dede, then iudge the thinge that is right, o ye sonnes of men. But ye ymagin myschefe in youre hertes, and youre hondes deale with wickednesse. The vngodly are frowarde, euē from their mothers wombe: as soone as they be borne, they go astraie  $\gamma$  speake lyes. They are as furious as the serpent, <sup>d</sup> euen like the deaf Adder that stoppeth hir eares. That she shulde not heare the voyce of the charmer, charme he neuer so wysely. Breake their teth (o God) in their mouthes, smyte the chaff bones of the lyons whelpes in sonder, o LORDE.

**B** That they maye fall awaye, like water  $\gamma$  runneth a pace: and that when they shote their arrowes, they maye be brokē. Let thē cōsume awaye like a snale,  $\gamma$  like the vntymely frute of a woman, and let them not se

the Sonne. Or euer youre thornes be sharpe, the wrath shal take them awaye quyeke, like a stormy wynde. <sup>e</sup> The righteous shal reioyce when he seyth the vengeance, and shal wash his fete in the bloude of the vngodly. So that men shal saye: verely, there is a rewarde for  $\gamma$  righteous: doutles, there is a God that iudgeth the earth.

The lvij. A psalme of David.

**D**ELYUER me fro myne enemies (o my <sup>a</sup> God)  $\gamma$  defende me fro thē  $\gamma$  ryse vp agaynst me. O deliyer me fro the wicked doers,  $\gamma$  saue me fro the bloudthurstie mē. For lo, they lye waytinge for my soule:  $\gamma$  mightie mē are gathered together against me, with out eny offence or faute of me, o LORDE. They rūne  $\gamma$  prepare thē selues, with out my faute: Arise, come thou helpe me,  $\gamma$  beholde. Stōde vp o LORDE God of hoostes, thou God of Israel, to vyset all Heithen: be not mercifull vnto thē  $\gamma$  offense of malicious wickednesse. Sela. <sup>f</sup> Let thē go to  $\gamma$  fro,  $\gamma$  runne aboute the cite youlinge like dogges. Beholde, they <sup>b</sup> speake (agaynst me) with their mouth, swerdes are vnder their lippes, for who reproueth thē? <sup>c</sup> But thou (o LORDE) shalt haue them in derision, thou shalt laugh all Heithē to scorne. My strēth do I ascrybe vnto the, for thou (o God) art my defender. God sheweth me his goodnesse plenteously, God letteth me se my desyre vpō myne enemies. Slaye thē not, lest my people forget it: but scatre thē abroad with thy power  $\gamma$  put thē downe, o LORDE oure defence. For  $\gamma$  synne of their mouth, for the wordes of their lippes,  $\gamma$  because of their pryde, let thē be taken:  $\gamma$  why? their preachinge is of cursynge  $\gamma$  lyes. Cōsume them in thy wrath, cōsume thē  $\gamma$  they maye perish,  $\gamma$  knowe  $\gamma$  it is God, which ruleth in iacob and in all the worlde. Sela. <sup>d</sup> Let thē go to  $\gamma$  fro,  $\gamma$  rūne aboute the cite, youlinge like dogges. Let thē runne here  $\gamma$  there for meate, and grudge when they haue not ynough. As for me, I wil synge of thy power,  $\gamma$  ad prayse thy mercy betymes in the mornynge: for thou art my defence and refuge in the tyme of my trouble.

Vnto the (o my strength) wil I synge, for thou (o God) art my defence, and my merciful God.

<sup>a</sup> Matt. 23. c.

<sup>b</sup> Psal. 107. a.

<sup>c</sup> Psal. 102. b.

<sup>d</sup> Acto. 7. g.

<sup>e</sup> 1 Re. 25. g.

<sup>f</sup> Psal. 58. c.

<sup>g</sup> Psal. 2. a.

Pro. 1. c.

<sup>h</sup> Psal. 58. a

The lii. A psalme of David.

**A** GOD, thou  $\hat{y}$  hast cast vs out and scatred vs abrode, thou  $\hat{y}$  hast bene so sore displeased at vs, cōforte vs agayne. Thou  $\hat{y}$  hast remoued the lōde & denyed it, heale the sores therof, for it shaketh. <sup>a</sup>Thou hast shewed thy people heuy thinges, thou hast geuen vs a drynke off wyne,  $\hat{y}$  we slōbre withall. Yet hast thou geuē a tokē for soch as feare the,  $\hat{y}$  they maye cast it vp in  $\hat{y}$  treuth. Sela. That thy beloued might be delyuered, helpe them with thy right hande, and heare me. God hath spokē in his Sāctuary (which thinge reioyseth me) <sup>b</sup>I wil deuoyde Sichē, & mete out the valley of Suchoth. Galaad is myne, Manasses is myne, Ephraim is the strength of my heade, Iuda is my captayne. Moab is my washpote, ouer Edom wil I stretch out my shue, Philistea shal be glad of me. Who wil lede me in to the stronge cite? Who wil bringe me in to Edom? Shalt not thou do it, o God, thou  $\hat{y}$  hast cast vs out: <sup>c</sup>thou God,  $\hat{y}$  wentest not out with oure hoostes? O be thou oure helpe in trouble, for vayne is the helpe of man. Thorow God we shal do greate actes, for it is he that shal treade downe oure enemies.

The lii. A psalme of David.

**A** HEARE my crienge (o God) geue hede vnto my prayer. From the endes of  $\hat{y}$  earth wil I call vnto the, whē my herte is in trouble: Oh set me vp vpō an hye rocke. For thou art my hope, a stronge tower for me agaynst the enemye. I will dwell in thy tabernacle for euer, that I maye be safe vnder the couerynge of thy wynges. Sela. For thou (o LORDE) hast herde my desyres, thou hast geuen an heretage vnto those that feare thy name. Thou shalt graunte the kynge a lōge life, that his yeaeres maye endure thorow out all generacions. That he maye dwell before God for euer: Oh let thy louynge mercy & faithfulness preserue him. So wil I allwaye synge prayes vnto thy name, <sup>d</sup> $\hat{y}$  I maye daylie perfourme my vowes.

The lii. A psalme of David.

**A** MY soule wayteth only vpon God, for of him commeth my helpe. He only is my strēgh, my saluacion, my defence, so  $\hat{y}$  I shal not greatly fall. How longe wil ye ymagin

myschefe agaynst euery man? ye shal be slayne all  $\hat{y}$  sorte of you: yee as a tottringe wall shal ye be, & like a broken hedge. Their deuyce is only how to put him out, their delyte is i lyes: they geue good wordes with their mouth but curse with their herte. Sela. Neuertheles, my soule abydeeth only vpon God, for he is my God. He only is my strēgh, my saluacion, my defence: so  $\hat{y}$  I shal not fall. In God is my health, my glory, my might, & <sup>b</sup>in God is my trust. O put youre trust in him allwaye (ye people) <sup>c</sup>pour out youre hertes before him, for God is oure hope. Sela. As for men, they are but vayne, mē are disceatfull: vpō the weightes they are al together lighter then vanite it self. O trust not in wronge & robbery, geue not youre selues vnto vanite: yf riches increase, set not youre herte vpon them. God spake once a worde, tywse haue I herde the same: that power belongeth vnto God. That thou LORDE art mercifull, & that thou rewardest euery man<sup>d</sup> accordinge to his workes.

The liii. A psalme of David.

**A** GOD, thou art my God: early wil I <sup>a</sup>seke the. <sup>b</sup>My soule thursteth for the, my flesh longeth after the in a barē & drie lōde, where no water is. Thus do I loke for the in thy Sāctuary, that I might beholde thy power & glory. For thy louynge kyndnesse is better then life, my lypes shal prayse the. As lōge as I liue wil I magnifie the, & lift vp my hondes in thy name. My soule is satisfied euē as it were with marry & fatnesse, when my mouth prayseth the with ioyfull lippes. In <sup>b</sup>my bedde wil I remembre  $\hat{y}$ , & whē I wake, my talkynge shalbe of the.

For thou hast bene my helper, & vnder the shadowe of thy wynges wil I reioyce. My soule hangeth vpon the, thy right honde vp-holdeth me. They seke after my soule, but in vayne, for they shal go vnder the earth. They shal fall in to the swerde, & be a porciō for foxes. But  $\hat{y}$  kynge shal reioyce in God: all they that sweare by hym, shal be commēded, <sup>a</sup>for the mouth of lyers shalbe stopped

The liiii. A psalme of David.

**A** HEARE my voyce (o God) in my cō-playnte, preserue my life frō feare of  $\hat{y}$  enemye.

<sup>a</sup> Esa. 51. d. Iere. 25. c. <sup>b</sup> Psal. 107. a. <sup>c</sup> Psal. 43. b. <sup>d</sup> Psal. 55. b. <sup>e</sup> 1 Reg. 1. b. Psal. 41. a.

<sup>f</sup> Rom. 2. a. <sup>g</sup> Psal. 118. 1. 142. a. <sup>h</sup> Deut. 6. c.

Hyde me from the gatheringe together of *ŷ* frowarde, frō *ŷ* heape of wicked doers. Which whette their tūges like a sverde, ⁊ shute with their venomous wordes like as with arowes. That they maye preuely hurte *ŷ* innocēt, ⁊ sodely to hit him with out eny feare.

They haue deuysed myschefe, and comonayed amonge them selues, how they maye laye snares: tush (saye they)<sup>a</sup> whoshall se them?

**B** They ymagin wickednesse, and kepe it secrete amonge them selues, euery man in *ŷ* depe of his herte. But God shall sodenly shute with an arowe, *ŷ* they shall be wounded. Yee their owne tūges shall make them fall, In so moch that who so seyth thē, shal laugh thē to scorne. And all men that se it, shal saye: this hath God done, for they shal perceauē, *ŷ* it is his worke. The righteous shal reioyse in the *LORDE*, and put his trust in him: and all they *ŷ* are true off herte, shalbe glad therof.

The lxxiiij. A psalme of David.\*

**B** **T**HOU (o God) art prayed in Sion, and vnto the is the vowe performed. Thou hearest the prayer, therefore cōmeth all flesh vnto the. Oure myszdedes preuayle agaynst vs, oh be thou mercyfull vnto oure synnes. Blessed is the man whō thou chosest<sup>b</sup> and receauēst vnto the, that he maye dwell in thy courte: he shall be satisfied with the pleasures of thy house, euen off thy holy temple. Heare vs acordinge vnto thy wōderfull righteousnesse, o God oure saluaciō: thou that art the hope of all the endes of *ŷ* earth, and off the brode see. Which in his strength setteth fast the mōutaynes, ⁊ is gyrded aboute with power.

**B** Which stilleth *ŷ* ragē of the see, the roaringe off his waves, and the woodnes of the people. They that dwell in *ŷ* vtmost partes are afrayed at thy tokens, thou makest both the mornynge and euenynge starres to prayse *ŷ*. Thou visetest the earth, thou watrest it, and makest it very plenteous. The ryuer of God is full of waters, thou prearest man his corne, ād thus thou prouydest for the earth. Thou watrest hir forowes, thou breakest the harde clottes therof, thou makest it soft with *ŷ* dropes of rayne, and blessest the increase of it. Thou crownest the yere with thy good, and thy fotesteppes droppe fatnesse. The dwellinges of the wildernes are fatt also, *ŷ*

they droppe withall, ⁊ the litle hilles are pleasaunt on euery syde. The foldes are full of shepe, the valleys stonde so thicke with corne *ŷ* they laugh and synge.

The lxi. A psalme off David.

**O** BE ioyfull in God<sup>c</sup> (all ye lōdes) syngē a prayes vnto the honoure of his name make his prayse to be glorious. Saye vnto God: O how wonderfull are thy workes? thorow the greatnesse of thy power shal thine enemies be confōded. O *ŷ* all the worlde wolde worshipe the, syngē of the and prayse thy name. Sela. O come hither and beholde the workes of God, which is so wonderfull in his doinges amonge the children of men. He turned the see in to drye lōdes,<sup>d</sup> so that they wente thorow the water on fote: therfore wil we reioyse in him. He ruleth with his power for euer, his eyes beholde the people: the rennagates shal not be able to exalte them selues. Sela. O magnifie oure God (ye people) make *ŷ* voyce off his prayse to be herde. Which holdeth oure soule in life, and suffreth not oure fete to slippe. For thou (o God) **B** hast proued vs, thou hast tried vs like as syluer is tried. Thou hast brought vs in to captiuite, and layed trouble vpon oure loynes. Thou hast suffred men to ryde ouer oure heades, we wēte thorow fyre and water,<sup>e</sup> butt thou hast brought vs out, and refreshed vs.

Therefore will I go in to thy house with brēt offeringes, to paye the my vowes,<sup>f</sup> which I promised with my lippes, and spake with my mouth, when I was in trouble. I wil offre vnto the fatte brentsacrifices with the smoke of rāmes, I wil offre bullockes and goates. Sela. O come hither and herkē (all ye that feare God) I wil tell you, what he hath done for my soule. I called vnto hī with my mouth and gaue him prayes with my tūge. (Yff I enclyne vnto wickednes with my herte, *ŷ* *LORDE* wil not heare me.) Therefore God hath herde me, ād considered the voyce off my prayer. Prayed be God, which hath not cast out my prayer, ner turned his mercy fro me.

The lxi. Psalme

**G**OD be mercifull vnto vs, blesse vs, ⁊ a shewe the light off his countenaūce apō vs. Sela. That we maye knowe thy waye vpo earth, thy sauynge health amonge all Heithen.

<sup>a</sup> 1 Re. 18. d.

<sup>b</sup> Ephe. 1. a.

<sup>c</sup> Psal. 99. a.

<sup>d</sup> Exo. 14. e. Iosue 3. d.

<sup>e</sup> Esa. 43. a.

<sup>f</sup> Eccli. 5. a.



Let the people prayse the (o God) yee let all people prayse the. O let the people reioyce and be glad, that thou iudgest the folke rightuously, and gouernest the nacions vpō earth. Let the people prayse the (o God) let all people prayse the. God (euen oure owne God) geue vs his blessinge, that the earth maye bringe forth hir increase. God blesse vs, and let all the endes of ſ̄ worlde feare him.

The lrbij. A psalme of Dauid.

**A** LET God aryse, so shal his enemies be scatered, and they that hate him, shal fle before him. Like as the smoke vanisheth, so shalt thou dryue them awaye: and like as waxe melteth at the fyre, so shall the vngodly perish at the presence off God.

But the rightuous shal be glad & reioyce before God, they shalbe mery & ioyful. Oh synge vnto God, synge prayses vnto his name: magnifie him ſ̄ rydeth aboute the heauē (whose name is ſ̄ LORDE) & reioyce before hī.

He is a father of ſ̄ fatherlesse, he is a defender of widdowes; eūē God in his holy habitaciō. He is the God ſ̄ maketh mē to be of one mynde in a house, & bryngeth ſ̄ presoners out of captiuite in due season, but letteth ſ̄ rennagates cōtinue in scarcenesse. O God, when thou wētest forth before thy people, whē thou wētest thorow ſ̄ wildernes. Sela. The earth shoke, & ſ̄ heauens dropped at the presence of God in Sinai, at ſ̄ presence of God which is ſ̄ God of Israel. Thou

**B** o God sendest a gracious rayne vpon thyne enheritaūce, & refreshest it, when it is drye. That thy beastes maye dwell therin, which thou of thy goodnes hast prepared for the poore. The LORDE shal geue the worde, with greate hoostes of Euāgelistes. Kinges with their armies shal fle, & they of ſ̄ housholde shal deuyde ſ̄ spoyle. Yf so be ſ̄ ye lye amōge the pales, the dōues fethers shalbe couered with syluer, & hir winges of the coloure of golde. When the Allmightie setteth kynges vpō the earth, it shal be cleare euen in the darknesse. The hill of Basan is Gods hill, the hill of Basan is a plēteous hill. Why hoppe ye so, ye greate hilles? It pleaseth God to dwell vpō this hill, yee the LORDE wil abyde in it for euer. The charettes of God are many M. tymes a thousande, the LORDE is amōge them in the holy Sinai.

<sup>a</sup> Num. 10. d. <sup>b</sup> Deut. 10. d. <sup>c</sup> Exo. 13. d. <sup>d</sup> Exo.

**C** Thou art gone vp an hye, thou hast led captiuite captiue, & receaued giftes for mē: Yee euen for thy enemies, that they might dwell with the LORDE God. Praysed be the LORDE daylie, eūē ſ̄ God which helpeth vs, & poureth his benefites vpō vs. Sela. The God ſ̄ is oure Sanioure, eūē God the LORDE by whō we escape death. The God that smyteth his enemies vpō the heades & vpon the hayrie scalpes: soch as go on still in their wikednes. The LORDE hath sayde: some wil I bringe agayne from Basan, some wil I bringe agayne frō the depe of the see. That thy fote maye be dipped in the bloude of thine enemies, & that thy dogges maye lick it vp.

It is well sene (o God) how thou goest, how thou my God and kynge goest in the Sanctuary. The syngers go before, and then the mynstrells amonge the maydens with the tymbrels. O geue thanks vnto God the LORDE in the congregacion, for the welles of Israel. There litle Benjamin, the prynces of Iudā, the prynces of Zabulō, and the prynces of Nephthali beare rule amōge them. Thy God hath cōmitted strēth vnto the, stablish the thinge (o God) that thou hast wrought in vs. For thy tēples sake at Ierusalem shal kynges brynge presentes vnto the. Reproue the beestes amonge the redes, the heape of bulles with the calues: those that dryue for money. Oh scatre the people that delyte in batayle. The prynces shal come out of Egipte, the Morians lōde shal stretch out hir hondes vnto God. Synge vnto God, o ye kyngdomes of the earth: o synge prayses vnto the LORDE. Sela.

Which sytteth in the heauens ouer all frō the begynnynge: Lo, he shal sende out his voyce, yee and that a mightie voyce. Ascrybe ye the power vnto God, his glory is in Israel, and his might in the cloudes. God is wonderfull in his Sanctuary, he is the God of Israel, he will geue strength and power vnto his people. Blessed be God.

The lrbij. A psalme of Dauid.

**H**ELPE me (o God) for the waters are come in eūē vnto my soule. I sticke fast in the depe myre, where no ground is: I am come in to depe waters, and the floudes wil drowne me. I am weery of crienge, my throte is drye, my sight fayleth me, for wayt-

<sup>20. c.</sup> Iudic. 5. a. <sup>a</sup> Ios. 10. b. <sup>f</sup> Ephe. 4. a. <sup>e</sup> Iudi. 20.

inge so longe vpon my God. "They <sup>ſ</sup> hate me without a cause, are mo then the hayres of my heade: they that are myne enemies <sup>¶</sup> wolde destroye me giltlesse, are mightie: I am fayne to paye the thinges <sup>ſ</sup> I neuer toke. God, thou knowest my synplenesse, and my fautes are not hyd from the. Let not them that trust in the (o LORDE God of hoostes) be ashamed for my cause: let not those <sup>ſ</sup> seke the, be confounded thorow me, o God of Israel. And why? for thy sake do I suffre reprove, shame couereth my face. I am become a straunger vnto my brethren, and an aleaunt vnto my mothers children. <sup>¶</sup> For the zeale of thine house hath euen eaten me, and the rebukes of them that rebuked the, is fallen vpon me. I wepte and chastened my self with fasting, and that was turned to my reprove. "I put on a sackecloth, and therfore they iested vpon me. They that satt in the gate, spake agaynst me, and the dronckardes made songes vpon me. But LORDE, I made my prayer vnto the in an acceptable tyme: Heare me (o God) with thy greate mercy <sup>¶</sup> <sup>¶</sup> sure helpe. Take me out of the myre, <sup>ſ</sup> I syncke not: Oh let me be delyuered fro the <sup>ſ</sup> hate me, <sup>¶</sup> out of <sup>ſ</sup> depe waters. Lest <sup>ſ</sup> water floude drowne me, that the depe swalowe me not vp, <sup>¶</sup> <sup>¶</sup> the pitte shut not hir mouth vpon me. Heare me (o LORDE) for thy louynge kyndnesse is comfortable: turne the vnto me accordinge vnto thy greate mercy. Hyde not thy face from thy seruauit, for I am in trouble: O haist <sup>ſ</sup> to helpe me. Drawe nye vnto my soule, and saue it: O delyuer me because of myne enemies. Thou knowest my reprove, my shame <sup>¶</sup> my dishonoure: my aduersaries are all in thy sight. The rebuke breaketh my hert, <sup>¶</sup> maketh me heuy: I loke for some to haue pitie vpon me, but there is no man: <sup>¶</sup> for some to cōferte me, but I fynde none. "They gaue me gall to eate, <sup>¶</sup> <sup>¶</sup> whē I was thurstie, they gaue me vyneger to drynke. "Let their table be made a snare to take them selues withall, an occasion to fall <sup>¶</sup> a rewarde vnto them. Let their eyes be blinded, that they se not: <sup>¶</sup> euer bowe downe their backs.

Poure out thy indignacion vpon them, <sup>¶</sup> let thy wrothfull displeasure take holde of them. "Let their habitacion be voyde, <sup>¶</sup> no man to

dwell in their tentes. For they persecute him whom thou hast smytten, <sup>¶</sup> besyde thy woundes they haue geuen him moo. Let them fall fro one wickednesse to another, <sup>¶</sup> not come in to thy rightuousnesse. Let the be wypped out of <sup>ſ</sup> boke of the lyuinge, <sup>¶</sup> not be written amonge the rightuous. As for me, I am poore <sup>¶</sup> in heuynesse, let thy helpe defende me, o God. That I maye prayse <sup>ſ</sup> name of God with a songe, <sup>¶</sup> magnifie it with thankesgeuynge. This shal please the LORDE better then a bullocke, that hath hornes <sup>¶</sup> hoffes. O conside this <sup>¶</sup> be glad (ye that be in aduersite) seke after God, <sup>¶</sup> youre soule shal lyue.

For the LORDE heareth the poore, <sup>¶</sup> despyseth not his presoners. Let heauen <sup>¶</sup> earth praise him, the see <sup>¶</sup> all that moueth therin. For God wil saue Sion, <sup>¶</sup> buylde the cities of Iuda, that men maye dwell there, <sup>¶</sup> haue the in possession. The sede of his seruauantes shal inheret it, <sup>¶</sup> they that loue his name, shal dwell therein.

The lxx. A psalme of Dauid.

**H**AIST the (o God) to delyuer me, <sup>¶</sup> to helpe me, o LORDE. Let the be shamed <sup>¶</sup> confounded that seke after my soule: let them be turned backwarde <sup>¶</sup> put to confucio, that wyshe me euell. Let them soone be brought to shame, <sup>¶</sup> <sup>¶</sup> crie ouer me: there there.

But let all those that seke the, be ioyfull <sup>¶</sup> glad in the: and let all soch as delyte in thy sauynge health, saye alwaye: <sup>¶</sup> LORDE be prayed. As for me, I am poore <sup>¶</sup> in misery, haist the God for to helpe me. Thou art my helpe, my redemer <sup>¶</sup> my God: oh make no longe tarienge.

The lxx. Psalme.

**I**N the, o LORDE, is my trust, let me neuer be put to cōfucio, but rydde me <sup>¶</sup> delyuer me thorow thy rightuousnesse: encline thine eare vnto me, <sup>¶</sup> helpe me. Be thou my stronge holde (where vnto I maye alwaye fle) thou that hast promised to helpe me: for thou art my house of defence <sup>¶</sup> my castell. Delyuer me (o my God) out of <sup>ſ</sup> hāde of the vngodly, out of the hande of the vnrightuous <sup>¶</sup> cruell man. For thou (o LORDE God)

<sup>a</sup> Ioh. 13. c. <sup>b</sup> Psal. 34. c. <sup>c</sup> Psal. 118. f. <sup>d</sup> Ioh. 2. b. <sup>e</sup> Rom. 11. a. <sup>f</sup> Iob 30. a. <sup>g</sup> Tren. 3. f. <sup>h</sup> Mat. 27. d.

<sup>i</sup> Ioh. 18. c. <sup>j</sup> Ro. 11. b. <sup>k</sup> Mat. 23. e. <sup>l</sup> Act. 1. d. <sup>m</sup> Exo. 32. g. <sup>n</sup> Psal. 39. c. <sup>o</sup> Psal. 30. a.

art the thinge that I lōge for, <sup>a</sup> thou art my hope euen for my youth. I haue leaned vpon <sup>ȝ</sup> euer sens I was borne, thou art he that toke me out of my mothers wombe, therfore is my prayse allwaye of the. I am become a wonder vnto the multitude, but my sure trust is in the. Oh let my mouth be fylled with thy prayse & honour all the daye lōge. Cast me not awaye in myne olde age, forsake me not when my strength fayleth me. For myne enemies speake agaynst me, & they that laye wayte for my soule, take their counsell together, sayenge: God hath forsakē him, persecute him, take him, for there is none to helpe him. <sup>B</sup> Go not farre for me, o God: my God, haist thou to helpe me. Let them be cōfounded & perish, that are agaynst my soule: let thē be couered with shame & dishonoure, that seke to do me euell. As for me, I wil paciētly abyde allwaye, & wil euer encrease thy prayse. My mouth shal speake of thy rightuousnesse & sauynge health all the daye lōge, for I knowe no ende therof. Let me go in (o LORDE God) & I wil make mencion of thy power and rightuousnesse only. Thou (o God) hast lerned me fro my youth vp vntill now, therfore wil I tell of thy wonderous workes. Forsake me not (o God) in myne olde age, when I am gray headed: vntill I haue shewed thyne arme vnto childers children, <sup>b</sup> & thy power to all them that are yet for to come. Thy rightuousnes (o God) is very hie, thou that doest greate thinges: o God, who is like vnto the? <sup>C</sup> O what greate troubles & aduersite hast thou shewed me? & yet didest thou turue & refresh me, yee & broughtest me from the depe of the earth agayne. Thou hast brought me to greate honour, & comforted me on euery syde. Therfore wil I prayse the & thy faithfulnessse (o God) <sup>c</sup> playēge vpon the lute, vnto the wil I synge vpon the harpe, o thou holy one of Israel. My lippes wolde fayne synge prayes vnto the: & so wolde my soule, whom thou hast delyuered. My tonge talketh of thy rightuousnesse all the daye longe, for they are confounded & brought vnto shame, <sup>ȝ</sup> sought to do me euell.

The lxxi. A psalme of Salomon.

<sup>A</sup> **G**EUE the kinge thy iudgmēt (o God) and thy rightuousnesse vnto the kynges

sonne. That he maye gouerne thy people acordinge vnto right, <sup>d</sup> and defende thy poore. That the mountaynes maye brynge peace, and the litle hilles rightuousnes vnto the people. He shal kepe the symple folke by their right, defende the childrē of the poore, and punysh the wrongeous doer.

<sup>e</sup> Thou shalt be feared as longe as <sup>ȝ</sup> Sonne and the Moone endureth, from one generacion to another. He shal come downe like the rayne in to a fiese of woll, and like the droppes that water <sup>ȝ</sup> earth. In his tyme shal <sup>B</sup> rightuousnesse florish, yee and abundaunce of peace, so longe as the Moone endureth.

<sup>f</sup> His dominion shalbe from the one see to the other, and from the floude vnto the worldes ende. They that dwell in the wildernes, shal knele before him, & his enemies shal lick the dust. <sup>g</sup> The kynges of the see and of the Iles shal brynge presentes, <sup>ȝ</sup> kynges of Araby & Saba shall offre giftes. All kynges shal worshipe him, & all Heithē shal do him seruyce. For he shal deliuer the poore whē he crieth, & the nedy <sup>ȝ</sup> hath no helpe. He shall be fauorable to the symple & poore, he shal preserue the soules of soch as be in aduersite. He shal deliuer their soules from <sup>C</sup> extorcion & wronge, & deare shal their bloude be in his sight. He shal lyue, & vnto him shalbe geuē of <sup>ȝ</sup> golde of Arabia: Prayer shal be made euer vnto him, & daylie shal he be prayed. There shalbe an heape of corne in the earth hye vpon the hilles, his frute shal shake like Libanus, & shal be grene in the cite, like grasse vpon the earth. His name shal endure for euer, his name shal remayne vnder the sonne amonge the posterites, which shal be blessed thorow him, & all the Heithen shal prayse him. Blessed be the LORDE God, euen the God of Israel, which only doth wōderous thinges. And blessed be the name of his maiesty for euer, and all londes be fulfilled with his glory. Amen, Amen.

Here ende the prayers of Dauid the sonne of Iesse.

The lxxij. A psalme of Asaph.

<sup>A</sup> **O** HOW lounge is God vnto Israel, to soch as are of a clene hert? Neuerthelesse my fete were almost gone, my tread-

<sup>a</sup> Psal. 21. b. Iere. 1. a. <sup>b</sup> Deut. 6. d. <sup>c</sup> 2 Reg. 7. b. <sup>d</sup> Deu. 17. d. <sup>e</sup> Psal. 88. e. <sup>f</sup> Exo. 23. d. <sup>g</sup> Re. 4. b.

<sup>h</sup> 3 Re. 10. a. Esa. 60. a. Matt. 2. b.

inges had wel nye slipte. And why? I was greued at <sup>a</sup> wicked, to se the vngodly in soch prosperite. For they are in no parell of death, but stonde fast like a palace. They come in no misfortune like other folke, nether are they played like other men. And this is the cause that they be so puft vp in pryde, & ouerwhelmed with cruelte and vnriuousnesse. <sup>B</sup> Their eyes swell for fatnesse, they do euen what they lyst. Corrupte are they, and speake blasphemies maliciously, proude and presumptuous are their wordes. They stretch forth their mouth vnto the heauen, & their tonge goeth thorow the worlde. Therefore fall the people vnto them, and there out sucke they no small auauntage. <sup>a</sup> Tush (saye they) how shulde God perceauie it? is there knowlege in the most hyst? Lo, these are the vngodly, these prospeire in the worlde, these haue riches in possession. Shulde I then cense my hert in vayne (thought I) <sup>a</sup> & wash my hondes in innocency? Wherefore shulde I be then punyshed daylie, & be chastened euery mornynge? <sup>C</sup> Yee I had almost also sayde euen as they: but lo, then shulde I haue condemned the generacion of thy children. Then thought I to vnderstonde this, but it was to harde for me. Vntill I wete in to <sup>a</sup> Sanctuary of God, & considered the ende of these men. Namely, how thou hast set the in a slippery place, <sup>a</sup> that thou maiest cast the downe headlynges & destroye the. O how sodenly do they consume, perish, & come to a fearfull ende? <sup>a</sup> Yee euen like as a dreame when one awaketh, so makest thou their ymage to vanish out of the cite. Thus my hert was greued, & it wente euen thorow my reynes.

So foolish was I and ignoraunt, and as it were a beest before the. Neuerthelesse, I am allway by the, thou holdest me by my right hande. Thou ledest me with thy coucel, and afterwarde receauest me vnto glory. O what is there prepared for me in heauen? there is nothinge vpō earth, that I desyre in comparison of the. My flesh and my herte fayleth, but God is the strength of my hert, and my porcion for euer. <sup>a</sup> For lo, they that forsake the, shal perishe, thou destroyest all them that committe fornicacion agaynst the. But it is good for me, to holde me fast by God, to put

my trust in the LORDE God, and to speake of all thy workes.

The lxxij. A psalme of Asaph

<sup>A</sup> GOD, wherefore doest thou cast vs so cleane awaye? why is thy wrath so hote agaynst <sup>a</sup> shepe of thy pasture? O thynke vpon thy congregacion, whom thou hast purchased fro the begynnynge: the staff of thine inheritaunce, whom thou hast redemed, euen this hill of Sion wherin thou dwellest. Treade vpon them with thy fete, & cast them downe to the grounde, for the enemie hath destroyed altogether in the Sactuary. Thy aduersaries roare in thy houses, & set vp their banners for tokens. Men maye se the axes glister aboue, like as those that hewe in the wod. They cutt downe <sup>a</sup> all the sylinge worke of <sup>a</sup> Sactuary with bylles & axes. They haue set fyre vpon thy Sactuary, they haue defiled <sup>a</sup> dwellynge place of thy name, eue vnto the groude. Yee they saye in their hertes: Let vs spoyle the <sup>B</sup> all together, thus haue they brent vp all the houses of God in the londe. We se oure tokens nomore, there is not one prophet more, no not one that vnderstondeth enymore. Oh God, how lōge shal the aduersary do this dishonoure? how lōge shal the enemie blaspheme thy name? for euer? Why withdrawest thou thine honde? why pluckest thou not thy right hōde out of thy bosome, to consume thine enemies? But God is my kynge of olde, the helpe that is done vpon earth he doth it himself. Thou deuydest <sup>a</sup> see thorow thy power, <sup>a</sup> thou breakest the heades of the dragōs in the waters.

<sup>a</sup> Thou smytest the heades of Leuiathan in peces, & geuest him to be meate for the people in the wilderness. Thou dyggest vp welles & brokes, thou dryest vp mightie waters. <sup>C</sup> The daye is thyne, & the night is thine: thou hast prepared the lightes & the Sonne. Thou hast set all <sup>a</sup> borders of the earth, thou hast made both Sommer & wynter. Remembre this (o LORDE) how the enemie rebuketh, & how the foolish people blaspheme thy name. O deluyet not the soule of thy turtle dove vnto the beestes, & forget not the congregacion of the poore for euer. Loke vpon the couenaunt, for the darcke houses of the earth

<sup>a</sup> Aba. 1. c. Iere. 12. a. Iob 21. a. <sup>b</sup> Psal. 93. a.  
<sup>c</sup> Mal. 3. c. <sup>d</sup> Psal. 91. a. <sup>e</sup> Psal. 89. a. Esa. 29. b.  
<sup>f</sup> Num. 18. c. Psal. 118. b. Tren. 3. c.

<sup>a</sup> 4 Re. 25. b. <sup>b</sup> Pa. 36. c. Eze. 16. d. <sup>c</sup> Exo. 14. c.  
<sup>d</sup> Esa. 27. a. Iob 40. c.



are full of wickednesse. O let not the symple go away ashamed, for the poore & nedy geue prayes vnto thy name. Aryse (o God) & manteyne thine owne cause, remembre how the foolish mā blasphemeth the daylie. Forget not the voyce of thine enemies, for the presumption of them that hate the, increaseth euer more & more.

The lxxiii. A psalme of Asaph.

**V**NTO the (o God) will we geue thākes, yee vnto the wyll we geue thanks, & seynge thy name is so nye, we will tell of thy wonderous workes. When I maye get a conuenient tyme, I shal iudge acordinge vnto right. The earth is weake & all that is therein, but I beare vp hir pilers. Sela.

I sayde vnto the madde people: deale not so madly, & to the vngodly: set not vp youre hornes. Set not vp youre hornes an hye, & speake not with a stiff necke. For promociō commeth nether from the east ner from the west, ner yet frō the wyldernes. And why? God is the iudge: he putteth downe one & setteth vp another. For in the honde of the LORDE there is a cuppe full of stronge wyne, & he poureth out of the same: As for the dregges therof, all ſ vngodly of the earth shal drynke them, & sucke them out. But I wil talke of the God of Iacob, & prayse him for euer. All the hornes of the vngodly will I breake, & ſ hornes of the righteous shalbe exalted.

The lxxv. A psalme of Asaph.

**I**N Iuda is God knowne, his name is greate in Israel. At Salem is his tabernacle, & his dwellinge in Sion. There breaketh he the arowes of the bowe, ſ shyldes, & the swerde & the whole battayll.

Sela. Thou art of more honoure & might thē the hilles of robbers. The proude shalbe robbed & slepe their slepe, & ſ mightie shalbe able to do nothinge with their hōdes. Whē thou rebukest them (o God of Iacob) both the charettes & horsmen shal fall on slepe. Thou art feareful, for who maye abyde in thy sight, when thou art angrie? When thou latest thy iudgment be herde from heauen, the erth trembleth & is still. Yee when God aryseth to geue iudgment, & to helpe

all them that be in aduersite vpon earth. Sela.

When thou punyssheth one man, he must knowlege, that thou art redy to punysh other mo. "Loke what ye promyse vnto the LORDE youre God, se that ye kepe it, all ye that be rōde aboute him: brynge presentes vnto him ſ ought to be feared. Which taketh awaye the breth of prynces, & is wonderfull amōge the kynges of the earth.

The lxxvi. A psalme of Asaph.

**I** CRIED vnto God with my voyce, yee **euē** vnto God cried I with my voyce, & he herde me. In the tyme of my trouble I sought the LORDE, I helde vp my hondes vnto him in the night season, for my soule refused all other comforte. When I was in heynesse, I thought vpō God: whē my hert was vexed, then dyd I speake.

Sela. Thou heldest myne eyes wakyng, I was so feble, that I coude not speake. Then remembred I the tymes of olde, & the yeares that were past. I called to remembrance my songe in the night, I commoned with myne owne herte, and sought out my sprete. Wil the LORDE cast out for euer?

Wil he be nomore intreated? Is his mercy cleane gone? Is his promyse come vterly to an ende for euermore? Hath the LORDE forgotten to be gracious? Or, hath he shut vp his louynge kyndnesse in displeasure? Sela. At the last I came to this poynte, that I thought: O why art thou so foolish? the right honde of the most hiest can chaunge all.

Therefore wil I remembre the workes of the LORDE, and call to mynde thy wonders of olde tyme. I wil speake of all thy workes, and my talkynge shalbe of thy doinges.

Thy waye (o God) is holy, who is so greate & mightie as God? Thou art the God, that doth wonders, thou hast declared thy power amonge the people. "Thou with thine arme hast delyuered thy people, euē the sonnes of Iacob and Ioseph. Sela. The waters sawe ſ (o God) ſ waters sawe ſ, & were afraied: ſ depthes were moued. The thicke cloudes poured out water, ſ cloudes thōdered, and thy arowes wente abrode. Thy thonder was herde rōnde aboute, the lighteninges shone vpon the grounde, the earth was moued and shoke

\* Eccl. 35. b. Esa. 51. b. Iere. 25. c.      <sup>b</sup> Psal. 45. b.

<sup>c</sup> Iud. 4. c.    <sup>d</sup> Par. 29. d.    <sup>e</sup> Reg. 19. g.

<sup>a</sup> Deut. 23. d. Eccls. 5. a.    <sup>c</sup> Psal. 141. a.    <sup>f</sup> Psal. 142. a.

<sup>g</sup> Exo. 14. d.

withall. Thy waye was in the see, and thy pathes in the greates waters, yet coude no man knowe thy fotesteppes. Thou leddest thy people like a flocke of shepe, by the honde of Moses and Aaron.

The lxxvij. A psalme of Asaph.

**H**EARE my lawe (o my people) encline youre eares vnto  $\gamma$  wordes of my mouth. <sup>a</sup>I wil open my mouth in parables, and speake of thinges of olde. Which we haue herde and knowne, and such as oure fathers haue tolde vs. That we shulde not hyde them from the children of the generacions to come: but to shewe the honoure of the **LORDE**, his might and wonderfull workes that he hath done. He made a couenaunt with Iacob, <sup>b</sup>and gaue Israel a lawe, which he comaunded oure forefathers to teach their children. That their posterite might knowe it, and the children which were yet vnborne.

To the intent  $\gamma$  when they came vp, they might shewe their children the same. That they also might put their trust in God,  $\tau$  not to forget what he had done, but to kepe his comaundementes. <sup>c</sup>And not to be as their forefathers, a frowarde and ouerthwarte generacion, a generacion that set not their herte a right, and whose sprete was not true towarde God. Like as the children of Ephraim, which beyng harnesssed and carieunge bowes, turned them selues backe in the tyme of battayll. They kepte not the couenaunt of God,  $\tau$  wolde not walke in his lawe.

They forgat what he had done, and the wonderfull workes that he had shewed for them. Maruelous thinges dyd he in the sight of their fathers in the londe of Egipte, euen in the felde of Zoan. <sup>d</sup>He deuyded the see and let them go thorow it, and made the waters to stonde like a wall. <sup>e</sup>In the daye tyme he led them with a cloude, and all the night thorow with a light of fyre. He cloaued the hard rockes in the wilderness, and gaue them drynke therof, as it had bene out of the greate deapth. He brought waters out of the stony rocke, so that they gushed out like the ryuers. Yet for all this they synned agaynst him, and prouoked the most hiest in the wilderness. They tempted God in their hertes,

and required meate for their lust. <sup>f</sup>For they spake agaynst God and sayde: Yee yee, God shal prepare a table in the wyldernes, shall he? Lo, he smote the stony rocke, that the watery streames gushed out, and the streames flowed withall: but how can he geue bred and prouyde flesh for his people? When the **LORDE** herde this, he was wroth: so the fyre was kyndled in Iacob, and heuy displeasure agaynst Israel.

Because they beleued not in God, and put not their trust in his helpe. So he commaunded the cloudes aboue, and opened the dores of heauen. <sup>g</sup>He rayned downe Manna vpon them for to eate, and gaue them bred from heauen. Then ate they angels fode, for he sent them meate ynough. He caused the east wynde to blowe vnder the heauen, and thorow his power he brought in the south wynde. <sup>h</sup>He made flesh to rayne vpon them as thicke as dust, and fethered foules like the sonde of  $\gamma$  see. He let it fall amonge their tetes roude aboute their habitacios. So they ate  $\tau$  were fylled, for he gaue them their owne desyre. <sup>i</sup>They were not dyspoyned of their lust.

But whyle  $\gamma$  meate was yet in their mouthes: The heuy wrath of God came vpon the, slewe  $\gamma$  welthiest of the,  $\tau$  smote downe  $\gamma$  chosen men of Israel. But for all this they synned yet more, <sup>k</sup>and beleued not his woderous workes. Therefore their dayes were consumed in vanite, and sodenly their yeares were gone. When he slewe them, they sought him, and turned them early vnto God.

They thought then that God was their socoure, and that the hye God was their redeemer. Neuerthelesse, they dyd but flater him in their mouthes, and dissembled with him in their tonges. For their herte was not whole with him, nether continued they in his couenaunt. But he was so mercifull, that he forgave their mysdedes, and destroyed them not: Yee many a tyme turned he his wrath awaye, and wolde not suffre his whole displeasure to aryse. <sup>l</sup>For he considered  $\gamma$  they were but flesh: euen a wynde that passeth awaye, and commeth not agayne. O how oft haue they greued him in the wilderness? How many a tyme haue they prouoked him in the deserte? They turned backe  $\tau$  tempted God,

<sup>a</sup> Mat. 13. e. Exo. 12. d. Deut. 4. b. and 11. c. Ephe. 6. a. <sup>b</sup> Exo. 12. e. and 13. d. Deut. 6. d. <sup>c</sup> Eze. 18. b. and 20. c. Deut. 32. a. <sup>d</sup> Exo. 14. e. <sup>e</sup> Exo. 13. d. Exo. 17. b.

Nu. 20. b. 1 Co. 10. a. <sup>f</sup> Exo. 16. a. Num. 11. a. <sup>g</sup> Exo. 16. c. Deut. 8. a. Sap. 16. d. Ioh. 6. d. <sup>h</sup> Exo. 16. c. Num. 11. g. <sup>i</sup> Num. 11. g. <sup>k</sup> Num. 14. a. <sup>l</sup> Psal. 102. b.

**E** and moued the holy one in Israel. They thought not of his hāde, in  $\text{y}$  daye when he delyuered them from the hande of  $\text{y}$  enemie. How he had wrought his miracles in Egipte, and his wōders in the londe of Zoan. How he turned their waters in to bloude, so that they might not drynke of the ryuers.<sup>a</sup> How he sent lyse amonge them, to eate them vp, and frogges to destroye them. How he gaue their frutes vnto the catirpiller, and their labour vnto the greshopper. <sup>b</sup>How he bett downe their vynyardes with hayle stones, and their Molbery trees with the frost. How he smote their catell with haylestones, and their flockes with hote thōder boltes. How he sent vpon them  $\text{y}$  furiousnesse of his wrath, anger  $\tau$  displeasure: with trouble and fallinge in of euell angels. <sup>c</sup>When he made a waye to his fearfull indignaciō, and spared not their soules from death, yee and gaue their catell ouer to the pestilence. <sup>d</sup>When he smote all the firstborne in Egipte, the most principall and mightiest in  $\text{y}$  dwellinges of Ham.

**F** But as for his owne people, he led them forth like shepe, and caried them in the wyl-dernesse like a flocke. He brought them out safely, that they shulde not feare, and ouerwhelmed their enemies with the see. He caried them vnto the borders of his Sanctuary: euen in to this hill, which he purchased with his right hande. <sup>e</sup>He dyd cast out the Heithen before them, caused their londe to be deuyded amonge them for an heretage, and made  $\text{y}$  tribes of Israel to dwell in their tētes. For all this they tempted and displeased the most hye God, and kepte not his couenaunt. But turned their backes and fell awaye like their forefathers, startinge asyde like a broken bowe. And so they greued him with their hie places,  $\tau$  prouoked him with their ymages. When God herde this, he was wroth, and toke sore displeasure at Israel. <sup>f</sup>So that he forsooke the tabernacle in Silo, euen his habitacion wherin he dwelt amonge men. <sup>g</sup>He delyuered their power in to captiuyte, and their glory in to the enemies hōde. He gaue his people ouer in to the swerde, for he was wroth with his heretage.

The fyre consumed their yonge men, and their maydēs were not geuen to mariage.

The prestes were slayne with the swerde, and there were no wyddowes to make lamentacion. So the LORDE awaked as one out of slepe, and like a giaunte refreshed with wyne. <sup>h</sup>He smote his enemies in  $\text{y}$  hynder partes, and put them to a perpetuall shame. He refused the tabernacle of Ioseph, and chose not the trybe of Ephraim. Neuerthelesse, he chose  $\text{y}$  trybe of Iuda, eue the hill of Sion which he loued. <sup>i</sup>And there he buylded his temple on hye, and layed  $\text{y}$  foundation of it like  $\text{y}$  grounde, that it might perpetually endure. <sup>j</sup>He chose Dauid also his seruaut, and toke him awaye from the shepe foldes. As he was followinge the yowes greate with younge, he toke him, that he might fede Iacob his people, and Israel his inheritaunce. So he fed them with a faithfull and true hert, and ruled them with all  $\text{y}$  diligence of his power.

The lxxvij. A psalme of Asaph.

**O** GOD,  $\text{y}$  Heithen are fallen in to thine heretage: <sup>k</sup>thy holy temple haue they defyled, and made Ierusalem an heape of stones. <sup>l</sup>The deed bodies of thy seruantes haue they geuen vnto  $\text{y}$  foules of the ayre to be deuoured, and the flesh of thy sayntes vnto  $\text{y}$  beestes of the londe. Their bloude haue they shed like water on euery syde of Ierusalem, and there was no mā to burie them. <sup>m</sup>We are become an open shame vnto oure enemies, a very scorne and derision vnto them that are rounde aboute vs.

LORDE, how longe wilt thou be angrie? shal thy gelousy burne like fyre for euer? Poure out thy indignacion vpon the Heithen that knowe the not, <sup>n</sup>and vpon the kyngdomes that call not vpon thy name.

For they haue deuoured Iacob, and layed waiste his dwellinge place. <sup>o</sup>O remēbre not oure olde synnes, but haue mercy vpon vs ( $\tau$  that soone) for we are come to greate mysery.

Helpe vs (o God oure Sauyoure) for  $\text{y}$  glory of thy name: o delyuer vs,  $\tau$  forgeue vs oure synnes for thy names sake. Wherefore shall  $\text{y}$  Heithē saye: where is now thy God? O let the vengeance <sup>p</sup>of thy seruantes bloude that is shed, be openly shewed vpon the Heithē in oure sight. O let the soroufull sighinge of the presoners come before the, and acordinge

<sup>a</sup> Exo. 7. d. Exo. 8. e. Exo. 8. b. <sup>b</sup> Exo. 10. d. Exo. 9. c. <sup>c</sup> Exo. 9. a. <sup>d</sup> Exo. 12. e. Psal. 134. b. <sup>e</sup> Deut. 3. a. Iosu. 6. a. <sup>f</sup> Iere. 7. a. <sup>g</sup> 1 Re. 4. 5. 6. <sup>h</sup> 1 Reg. 4. a. <sup>i</sup> Psal. 86. a. <sup>j</sup> 1 Re. 16. c. <sup>k</sup> 2 Par. 36. c.

<sup>m</sup> Iere. 15. a. Iere. 16. a. and 34. d. 1 Mac. 7. c. <sup>n</sup> 1 Reg. 9. b. Psal. 43. b. Iere. 19. a. <sup>o</sup> Iere. 10. d. <sup>p</sup> Esa. 64. b. <sup>q</sup> Psal. 113. b.



vnto þy power of thine arme, preserue those þy are appoynted to dye. And for the blasphemy wher with oure neighbours haue blasphemed þy, rewarde thē (o LORDE) seuçfolde in to their bosome. So we þy be thy people & shepe of thy pasture, shal geue the thanks for euer, & wil allwaye be shewing forth thy prayse more & more

The lxxix. A psalme of Asaph.

**H**EARE o thou shepherde of Israel, thou þy ledest Iacob like a flocke of shepe: shewe thy self, thou þy syttest vpō þy Cherubins. <sup>a</sup>Before Ephraim, Bē Iamin & Manasses: sterc vp thy power & come helpe vs. Turne vs agayne (o God) shewe the light of thy countenaunce & we shalbe whole. O LORDE God of hoostes, how lōge wilt thou be angrie ouer the prayer of thy people? Thou hast fed thē with the bred of teares,<sup>b</sup> yee thou hast geuen thē plētousnes of teares to drynke. Thou hast made vs a very strife vnto oure neighbours, and oure enemies laugh vs to scorne.

Turne vs agayne (thou God of hoostes) shewe the light of thy countenaunce, & we shalbe whole. <sup>c</sup>Thou hast brought a vynyarde out of Egipte, thou didest cast out þy Heithē, & plāte it. Thou maydest rowme for it, & caused it to take rote, so þy it fylled the lōde. The hilles were couered with the shadowe of it, & so were the stronge Cedre trees with the bowes therof. She stretched out hir braiches vnto the see, <sup>d</sup>& hir bowes vnto the water: Why hast thou then broken downe hir hedge, that all they which go by, plucke of hir grapes?

The wilde bore out of the wod hath wrutt it vp, & the beestes of the felde haue deuoured it. Turne þy agayne (thou God of hoostes) loke downe from heauen, beholde & viset this vynyarde. Manteyne it, that thy right hōde hath plāted, & the sonne whom thou maydest so moch of for thy self.<sup>e</sup> For why? it is brēt with fyre, & lyeth waist: o let thē perishe at the rebuke of thy wrath.

Let thy honde be vpon the man of thy right honde, & vpon the man whō thou maydest so moch off for thine owne self. And so wil not we go backe from the: oh let vs by lyue, & we shal call vpon thy name. Turne vs agayne

o LORDE God of hoostes, shewe the light of thy cōtēnaunce, & we shal be whole.

The lxxx. A psalme of Asaph.

**S**YNGE merely vnto God which is oure <sup>a</sup>strēgh, make a chearful noyse vnto þy God of Iacob. Take þy psalme, brynge hither the tabret, the mery harpe & lute. Blowe vp the trōpettes in the new Moone, vpon oure solēpne feast daye.<sup>f</sup> For this is the vse in Israel, & a lawe of the God of Iacob.

This he ordered in Ioseph for a testimony, when he came out of Egipte, & had herde a straūge lāguage. When he eased his shulder from the burthē, & when his hondes were deluyered frō the pottes. <sup>g</sup>Whē thou caldest vpon me in trouble, I helped the & herde the, what tyme as the storme fell vpō the, I proued the also at the water of strife. Sela.

Heare o my people, for I assure the o Israel, <sup>h</sup>yf thou wilt herken vnto me: There shal no straunge God be in the, nether shalt thou worshipe eny other God. <sup>i</sup>I am the LORDE thy God, which brought the out of the lōde of Egipte: opē thy mouth wyde, & I shal fyll it. <sup>j</sup>But my people wolde not heare my voyce, & Israel wolde not obeye me. So I gaue thē vp vnto their owne hertes lust,<sup>k</sup> & let thē folowe their owne ymaginacions. O þy my people wolde obeye me, for yf Israel wolde walke in my wayes, I shulde soone put downe their enemies, & turne myne hōde agaynst their aduersaries. The haters of þy LORDE shulde mysse Israel, but their tyme shulde endure for euer. He shulde fede them with the fynest wheate floure,<sup>l</sup> & satisfie them with hony out of the stony rocke.

The lxxxi. A psalme of Asaph.

**G**OD stondesth in the congregacion of the <sup>a</sup>goddess, & is a iudge amonge the iudges. <sup>b</sup>How longe wil ye geue wrōge iudgment, & accepte the personnes of the vngodly? Sela. Defende the poore & fatherlesse, se that soch as be in nede & necessite haue right. Delyuer the outcaste & poore,<sup>c</sup> & saue hym from the hande of the vngodly. Neuertheles, they wil not be lerned & vnderstonde, but walke on still in darknesse: <sup>d</sup>therefore must all the foundations of the londe be moued. I haue

<sup>a</sup> Nu. 2. c. <sup>b</sup> Psal. 41. a. <sup>c</sup> Esa. 5. a. Iere. 12. b. Mat. 21. d. <sup>d</sup> Psal. 88. a. <sup>e</sup> Exo. 4. d. 2 Par. 36. c. <sup>f</sup> Nume. 10. a. <sup>g</sup> Exo. 3. b. Exo. 19. c. Exo. 17. a.

<sup>h</sup> Exo. 20. a. <sup>i</sup> Pro. 1. c. <sup>j</sup> Rom. 1. d. <sup>k</sup> Deut. 32. b. <sup>l</sup> Mich. 3. a. Soph. 3. a. <sup>m</sup> Pro. 24. b. <sup>n</sup> Esa. 3. a. Exo. 22. b. Ioh. 10. d.



sayde: ye are goddes, ye all are the childrē of  
 y most hyest. But ye shal dye like men, &  
 fall like one of the tyrauntes. Aryse (o God)  
 & iudge thou the earth,<sup>a</sup> for all Heithen are  
 thine by enheritaunce.

The lxxriij. A psalme of Asaph.

**H**OLDE not thy tonge (o God) kepe not  
 still sylce, refrayne not thy self, o God.  
 For lo, thy enemies make a murmuringe,  
 & they y hate the, lifte vp their heade. They  
 ymagin craftely agaynst thy people, & take  
 counsell agaynst thy secrete ones. Come  
 (saye they) let vs rote them out from amonge  
 the people, that the name of Israel maye be  
 put out of remembraunce. For they haue cast  
 their heades together with one consent, & are  
 cofederate agaynst the. The tabernacles of  
 the Edomites & Ismaelites, the Moabites &  
 Hagarenes. Gebal, Ammon and Amalech:  
 the Philistynes with them that dwell at Tyre.  
 Assur also is ioyned vnto the & helpe the  
 children of Loth. Selah.

But do thou to them as vnto the Madian-  
 ites, vnto Sisera and vnto Iabin by y broke  
 of Cyson. Which perished at Endor, & be-  
 came as the dōge of y earth. Make their  
 prynces like Oreb and Zeeb: <sup>a</sup> Yee make all  
 their prynces like as Zebea and Salmana.

Which saye: we wil haue the houses of  
 God in possession. O my God, make them  
 like vnto a whele,<sup>c</sup> and as the stuble before  
 the wynde. Like as a fyre that burneth vp  
 the wodd, & as the flame that consumeth the  
 mountaynes. Persecute them euen so with  
 thy tempest, & make them afraied with  
 thy storme. Make their faces ashamed (o  
 LORDE) y they maye seke thy name. Let  
 the be cofounded & vexed euer more & more:  
 Let the be put to shame & perish. That  
 they maye knowe, that thou art alone, that  
 thy name is the LORDE, and that thou only  
 art the most hyest ouer all the earth.

The lxxriij. A psalme of the children of Corah.

**O** HOW amiable are thy dwelliges, thou  
 LORDE of hostes? My soule hath  
 a desyre & lōginge for y courte of y LORDE,  
 my hert & my flesh reioyse in y lyuyng God.  
 For the sparow hath founde hir an house, &  
 the swalowe a nest, where she maye laye hir

yōge: euē thy aulters O LORDE of hostes,  
 my kynge & my God. O how blessed are  
 they that dwell in thy house, they are allwaye  
 prayinge y. Blessed are y men whose strēgth  
 is in y, in whose herte are thy wayes.

Which goinge thorow the vale of mysery,  
 vse it for a well, and the poles are fylled with  
 water. They go from strength to strength  
 and so the God of Gods appeareth vnto the in  
 Sion. O LORDE God of hostes, heare my  
 prayer: herken o God of Jacob.

Beholde o God oure defence, loke vpon the  
 face of thyne anoynted. For one daye in thy  
 courte is better then a thousande: I had  
 rather be a dore keeper in the house of my  
 God, then to dwell in the tentes of the vn-  
 godly. For the LORDE God is a light and  
 defence, the LORDE wil geue grace &  
 worships, and no good thinge shal he witholde  
 from them, that lyue a godly life. O LORDE  
 God of hostes, blessed is the man, y putteth  
 his trust in the.

The lxxriij. A psalme of the children of Corah.

**L**ORDE, thou barest a loue vnto thy  
 londe, thou didest bringe agayne the  
 captiuyte of Iacob. Thou diddest forgene the  
 offence of thy people,<sup>a</sup> and couerdest all their  
 synnes. Sela.

Thou tokest awaye all thy displeasure, &  
 turnedest thy self from thy wrothful indigna-  
 tion. Turne vs then (o God oure Sauoure)  
 & let thine anger cease from vs. Wilt thou  
 be displeased at vs for euer? wilt thou stretch  
 out thy wrath from one generacion to another?  
 Wilt thou not turne agayne, & quyen vs,  
 that thy people maye reioyse in the?

I wil herken what the LORDE God wil  
 saie, for he shal speake peace vnto his people  
 and to his sayntes, that they turne not them  
 selues vnto foolishnes. For his saluacion is  
 nye them that feare him, so that glory shal  
 dwell in oure londe. Mercy and trueth are  
 met together, rightuousnesse and peace kysse  
 ech other. Trueth shal ryse out of y earth,  
 and rightuousnesse shal loke downe from  
 heauen. And why? the LORDE shal  
 shewe louinge kyndnesse, and oure londe  
 shal geue hir increase. Rightuousnesse shal  
 go before him, and prepare the waye for his  
 commynge.

<sup>a</sup> Psal. 2. b.

<sup>b</sup> Psal. 2. a.

<sup>c</sup> Iud. 7. e. Iud. 4. c.

<sup>a</sup> Iud. 7. g. Iud. 8. b.

<sup>a</sup> Psal. 1. b. and 34. a.

<sup>2</sup> 2 Cor. 5. a.

<sup>c</sup> Can. 5. c.

<sup>b</sup> Psal. 31. a.

The lxxvj. Psalme. A prayer of Dauid.

**B**OWE downe thine eare (o LORDE) and heare me, for I am cōfortles and poore. O kepe my soule, for I am holy: my God, helpe thy seruauant that putteth his trust in the. Be mercifull vnto me (o LORDE) for I call daylie vpon the. Cōforte the soule of thy seruauant, for vnto the (o LORDE) do I lift vp my soule. "For thou LORDE art good and gracious, & of greate mercy vnto all them that call vpon the.

Geue eare LORDE vnto my prayer, and pondre my humble desyre. In the tyme of my trouble I call vpon the, for thou hearest me. Amonge the goddes there is none like the o LORDE, there is not one that cā do as thou doest. All nacions whom thou hast made, shall come and worshipec before the o LORDE, and shal glorifie thy name. For thou art greate, thou doest wonderous thinges, thou art God alone. Lede me in thy waye (o LORDE) that I maye walke in thy trueth: O let my hert delyte in fearynge thy name. I thanke the o LORDE my God, & wil prayse thy name for euer. For greate is thy mercy towarde me, <sup>33</sup>thou hast deluyered my soule from <sup>33</sup>ſ nethermost hell. O God, the proude are rysen agaynst me, and the cōgregation of <sup>33</sup>ſ mightie seketh after my soule, & set not <sup>33</sup>ſ before their eyes. "But thou (o LORDE God) art full of compassion and mercy, longe suffrynge, greate in goodnesse & trueth. O turne the then vnto me, haue mercy vpō me: geue thy strength vnto thy seruauant, & helpe the sonne of thy handmaydē.

Shewe some tokē vpon me for good, that they which hate me, maye se it and be ashamed: because thou LORDE hast helped me, & comforted me.

The lxxvij. A psalme of the children of Corah.

**H**IR foundations<sup>a</sup> are vpō the holy hilles: the LORDE loueth the gates of Sion more, thē all <sup>a</sup>ſ dwelliges of Iacob.

Very excellēt thiges are spokē of <sup>a</sup>ſ, thou cite of God. Sela. I wil thinke vpō Rahab & Babilō, so that they shal knowe me: Yee the Philistynes also & they of Tyre with the Morians. Lo, there was he borne. And of Sion it shalbe reported, that he was borne in

her, euen the most hyest which hath buylded her. The LORDE shal cause it be preached & written amonge the people, that he was borne there. Sela.

Therefore the dwellinge of all syngers & daunsers is in the.

The lxxviij. A psalme of the children of Corah.

**O** LORDE God my Sauyoure, I crie <sup>a</sup> daye & night before the: Oh let my prayer entre in to thy presence, encline thine eare vnto my callynge. For my soule is full of trouble, & my life draweth nye vnto hell. I am cōtēd as one of thē that go downe vnto the pytte, I am euē as a mā that hath no strēgh. Fre amōge the deed, like vnto thē <sup>a</sup>ſ lye in the graue, which be out of remembraūce, and are cutt awaye from thy honde. Thou hast layed me in the lowest pytte, in <sup>a</sup>ſ dardnesse and in the depe. Thy indignacion lieth hard vpon me, and thou vexest me with all thy floudes. Sela. Thou hast put awaye myne acquātaunce farre fro me, & made me to be abhorred of them: I am so fast in prison, that I can not get forth.

My sight fayleth for very trouble: LORDE, I call daylie vpō the, and stretch out my hondes vnto the. "Doest thou shewe wonders amonge the deed? Can the physiciā rayse them vp agayne, that they maye prayse the? <sup>a</sup>ſ Maye thy louynge kyndnes be shewed in the graue, or thy faithfulnesse in destruction? Maye thy wonderous workes be knowne in the darcke, or thy righteousnes in the londe where all thinges are forgottē?

Vnto the I crie (o LORDE) and early <sup>a</sup> cōmeth my prayer before the. LORDE, why putttest thou awaye my soule? Wherefore hydest thou thy face fro me? My strength is gone for very sorrow and misery, with fearfulness do I beare thy burthens. Thy wrothfull displeasure goeth ouer me, the feare of the oppresseth me. They come rounde aboute me daylie like water, and compase me together on euery syde. My louers and frēdes hast thou put awaye fro me, and turned awaye myne acquaintance.

The lxxix. A psalme of Ethan the Esrahite.

**M**Y songe shal be allwaye of the louynge <sup>a</sup> kyndnesse of the LORDE, & with my

<sup>a</sup> Exo. 34. a. Joel 2. c. Psal. 102. a. 144. a. <sup>b</sup> Psal. 29. a. <sup>c</sup> Psal. 102. a. 144. a. Exo. 34. a. <sup>d</sup> Psal. 77. g.

<sup>e</sup> Psal. 6. a. <sup>f</sup> Esa. 38. d. <sup>g</sup> Psal. 100. a.

mouth wil I euer be shewing thy faithfulness fro one generacion to another. For I haue sayde: mercy shal be set vp for euer, thy faithfulness shalt thou stablish in the heauens. "I haue made a couenaunt with my chosen, I haue sworne vnto Dauid my seruaunt. Thy sede wil I stablish for euer, and set vp thy Trone from one generacion to another. Sela.

**B** O LORDE, the very heauens shal prayse thy wonderous workes, <sup>a</sup> yee & thy faithfulness in <sup>y</sup> congregacion of the sayntes. For who is he amonge the cloudes, that maye be cōpared vnto the LORDE? <sup>c</sup> Yee what is he amonge the goddes, that is like vnto the LORDE? God is greatly to be feared in the councell of the sayntes, & to be had in reuerence of all the that are aboute him. O LORDE God of hostes, who is like vnto the in power? thy trueth is rounde aboute the. <sup>d</sup> Thou rulest the pryde of the see, thou stillest the waves therof, whē they arise. Thou breakest the proude, like one that is wounded, thou scatrest thine enemies abroad with thy mightie arme. The heauens are thine, the earth is thine: thou hast layed the foundaciō of the rounde worlde and all that therein is. Thou hast made the north and the south, Tabor and Hermon shal reioyse in thy name. Thou hast a mightie arme, stronge is thy hande, and hye is thy right hande. Rightuousnes and equite is the habitation of thy seate, mercy and trueth go before thy face. Blessed is the people (o LORDE) that can reioyse in the, and walketh in the light of thy countenance. <sup>e</sup> Their delite is in thy name all the daye longe, and thorow thy rightuousnesse they shalbe exalted. For thou art the glory of their strength, & thorow thy fauoure shalt thou lift vp oure hornes. <sup>f</sup> The LORDE is oure defence, and the holy one of Israel is oure kynge. Thou spakest somtyme in visiōs vnto thy sayntes, and saydest: I haue layed helpe vpon one that is mightie, I haue exalted one chosen out of the people. <sup>g</sup> I haue founde Dauid my seruaunt, with my holy oyle haue I anoynted him. My honde shal holde him fast, and my arme shal strength him. The enemye shal not ouercome him, and the sonne of wickednesse shal not hurte him. I shal

smyte downe his foes before his face, and plage them that hate him.

My trueth also & my mercy shalbe with him, and in my name shal his horne be exalted. <sup>h</sup> I wil set his honde in the see,<sup>i</sup> and his right honde in the floudes. He shal call me: thou art my father, my God, and the strength of my saluacion. And I wil make him my first-borne, hyer then the kinges of the earth.

My mercy wil I kepe for him for euermore, and my couenaunt shall stonde fast with him. His sede wil I make to endure for euer, yee and his Trone as the dayes of heauen. <sup>k</sup> But yf his childre forsake my lawe, and walke not in my iudgmentes. Yf they breake myne ordinaunces, and kepe not my commaundementes. I wil vyset their offences with the rodde, and their synnes with scourges. Neuertheless, my lounge kyndnesse wil I not vtterly take from him, ner suffre my trueth to fayle. My couenaunt wil I not breake, ner disanulle the thinge <sup>l</sup> is gone out of my lippes. I haue sworne once by my holynesse, that I wil not fayle Dauid. His sede shal endure for euer, and his seate also like as the Sonne before me. <sup>m</sup> He shal stonde fast for euermore as the Moone, and as the faithfull witnesse in heauen.

Sela. But now thou forsakest and abhorrest thyne anoynted, and art displeased at him. Thou hast turned backe the couenaunt of thy seruaunt, and cast his crowne to the grounde. Thou hast ouer throwne all his hedges,<sup>n</sup> and brokē downe his stronge holdes. Al they that go by, spoyle him, he is become a rebuke vnto his neighbours. Thou settest vp the right hāde of his enemies, and makest all his aduersaries to reioyse. Thou hast taken awaye the strength of his swerde, and geuest him not victory in the battayll. Thou hast put out his glory, and cast his Trone downe to the grounde. The dayes of his youth hast thou shortened, and couered him with dishonoure. Sela.

<sup>o</sup> LORDE, how longe wilt thou hyde thy self? For euer? shal thy wrath burne like fyre? O remembre how shorte my tyme is, hast thou made all men for naught? <sup>p</sup> What man is he that lyueth, and shal not se death?

<sup>a</sup> 2 Reg. 7. c. Psal. 131. a. <sup>b</sup> Psal. 18. a. <sup>c</sup> Psal. 85. b. <sup>d</sup> Exo. 14. e. Mat. 8. c. <sup>e</sup> Esa. 1. a. Abac. 1. c. <sup>f</sup> 1 Re. 16. a. <sup>g</sup> 2 Reg. 5. a. <sup>h</sup> 2 Reg. 8.

<sup>i</sup> 2 Re. 7. c. 3 Re. 9. b. <sup>j</sup> Psal. 71. a. <sup>k</sup> Psal. 79. b. <sup>l</sup> Gen. 2. c. Heb. 9. d.



Maye a mā delyuer his owne soule from the honde of hell? Sela.

LORDE, where are thy olde louynge kyndnesses, which thou sworeſt vnto Dauid in thy trueth? Remēbre LORDE the rebuke that ſ multitude of the people do vnto thy seruantes, & how I haue borne it in my bosome. <sup>a</sup>Wherwith thine enemies blaspheme the, & slaūder ſ fotesteppes of thy anoynted. Thankes be to the LORDE for euermore: Amen, Amen.

The lxxxij. Psalme.

A prayer of Moses the man of God.

**L**ORDE, thou art our refuge from one generacion to another. Before the mountaynes were brought forth, or euer the earth & the worlde were made, thou art God from euerlastinge and worlde with out ende. Thou turnest man to destruccion, Agayne, thou sayest: come agayne ye children of men. <sup>b</sup>For a thousande yeares in thy sight are but as yesterdaye that is past, and like as it were a night watch.

<sup>c</sup>As soone as thou scatrest them, they are euen as a slepe, and fade awaye sodenly like the grasse. <sup>d</sup>In the mornynge it is grene and groweth vp, but in the euenynge it is cutt downe and wythered. For we consume awaye in thy displeasure, and are afraied at thy wrothfull indignacion. Thou settest oure miszdedes before the, and oure secrete synnes in the light of thy countenance. For when thou art angrie, all oure dayes are gone, we brynge oure yeares to an ende, as it were a tayle that is tolde. The dayes of oure age are iij. score yeares & ten: & though men be so stronge that they come to iiij. score yeares, yet is their strength then but labour and sorowe: so soone passeth it awaye, & we are gone. But who regardeth the power of thy wrath, thy fearfull & terrible displeasure? <sup>e</sup>O teach vs to nombre oure dayes, that we maye applie <sup>f</sup>oure hertes vnto wysdome.

Turne the agayne (o LORDE) at the last, and be gracious vnto thy seruantes. O satisfie vs with thy mercy, and that soone: so shal we reioyse and be glad all the dayes of oure life. Comforte vs agayne, now after the tyme that thou hast plagued vs, and for the yeares wherein we haue suffred aduersite.

Shewe thy seruantes thy worke, & their children thy glory. And the glorious maiesty of the LORDE oure God be vpon vs: O prospere thou the worke of oure hondes vpon vs, o prospere thou oure honyd worke.

The xxi. Psalme.

**W**HO so dwelleth vnder ſ defence of the most hyest, & abydeth vnder ſ shadowe of ſ allmightie: He shal saye vnto ſ LORDE: o my hope, & my stronge holde, my God, in whō I wil trust. For he shal deliuer the frō the snare of the hunter, & frō the noysome pestilence. He shal couer the vnder his wynges, that thou mayest be safe vnder his fethers: his faithfulness and trueth shal be thy shyld and buckler. So ſ thou shalt not nede to be afraied for eny bugges by night, ner for arowe that flyeth by daye.

For the pestilence that creepeth in ſ darcknesse, ner for the sicknesse ſ destroyeth in the noone daye. A thousande shal fall besyde the, and ten thousande at thy right honde, but it shal not come nye the. Yee with thynne eyes shalt thou beholde, and se the rewarde of the vngodly. For thou LORDE art my hope, thou hast set thy house of defence very hye. There shal no euell happen vnto the, nether shal eny plage come nye thy dwellinge. <sup>g</sup>For he shall geue his angels charge ouer the, to kepe the in all thy wayes.

They shal beare the in their hondes, that thou hurte not thy fote agaynst a stone.

Thou shalt go vpō the Lyon and Adder, the yonge Lyon and the Dragon shalt thou treade vnder thy fete. Because he hath set his loue vpon me, I shal delyuer him: I shal defende him, for he hath knowne my name.

<sup>h</sup>When he calleth vpon me, I shall heare him: yee I am with him in his trouble, wherout I wil delyuer him, and brynge him to honoure. With lōge life wil I satisfie him, & shewe him my saluacion.

The xxi. Psalme.

**I**T is a good thinge to geue thankes vnto the LORDE, and to synge prayſes vnto thy name, o most hyest. To tell of thy louynge kyndnesse early in the mornynge, and of thy trueth in the night season.

<sup>a</sup> 1 Pet. 3. b. <sup>b</sup> 2 Pet. 3. b. <sup>c</sup> Psal. 72. c. <sup>d</sup> Psal. 36. a. <sup>e</sup> Esa. 40. a. <sup>f</sup> Psal. 38. a. <sup>g</sup> Matt. 4. a.

Luc. 4. b. Exo. 23. c. Psal. 33. a. <sup>h</sup> Psal. 4. a. <sup>i</sup> Heb. 13. c.



Vpon an instrumēt of ten strynges, vpon the lute and with a songe vpon the harpe.

"For thou LORDE hast made me glad thorow thy workes, and I wil reioyse ouer the operacion of thy hondes. O LORDE, how glorious are thy workes, thy thoughtes are very depe. An vnwyse man wil not knowe this, & a foole wil not vnderstode it. <sup>b</sup> That the vngodly are grene as the grasse, and that all the workes of wickednes do florish, to be destroyed for euer. But thou LORDE o most hyst, abydest worlde without ende.

<sup>B</sup> For lo, thy enemies (o LORDE) lo, thy enemies shal perishe, and all the workers of wickednes shalbe scatred abroad. <sup>c</sup> But my horne shalbe exalted like the horne of an Vnicorne, & shal be anoynted with fresh oyle. Myne eye also shal se his lust of myne enemies, & myne eare shall heare his desyre of the wicked <sup>d</sup> & rise vp agaynst me. The righteous shal florish like a palme tre, and growe like a Cedre of Libanus. Soch as be planted in the house of the LORDE, be frutefull, plenteous & grene. That they maye shewe, how true the LORDE my strēth is, and that there is no vnrighuousnesse in him.

The xxiij. Psalme.

<sup>A</sup> THE LORDE is kyng, and hath put on glorious apparell, the LORDE hath put on his apparell, & gyrded himself with strēth: <sup>e</sup> he hath made the rounde worlde so sure, that it can not be moued. From that tyme forth hath thy seate bene prepared, thou art from euerlastinge. <sup>f</sup> The floudes arise (o LORDE) the floudes lift vp their noyse, <sup>g</sup> & floudes lift vp their wawes. The wawes of the see are mightie, & rage horribly: <sup>h</sup> but yet the LORDE that dwelleth on hye, is mightier. Thy testimonies (o LORDE) are very sure, holynesse becommeth thyne house for euer.

The xxiij. Psalme.

<sup>A</sup> O LORDE God, to whom vengeance belōgeth: <sup>i</sup> thou God to whom vengeance belongeth, shewe thy self.

Arise thou iudge of the worlde, & rewarde the proude after their deseruyng. LORDE, how longe shal the vngodly, how longe shal the vngodly triumph? How longe shal all

wicked doers speake so disdaynedly, and make soch proude boastynge? They smyte downe thy people (o LORDE) and trouble thine heretage. They murthur the widdowe and the straunger, and put the fatherlesse to death. And yet they saie: Tush, the LORDE seyth not, <sup>k</sup> the God of Iacob regardeth it not. Take hede, ye vnwyse amonge the people: o ye fooles, when wil ye vnderstonde? He that planted the eare, shal he not heare? he that made the eye, shal he not see? <sup>l</sup> He that nurtur- <sup>B</sup> eth the Heithen, and teacheth a man knowlege, shal he not be punysh? The LORDE knoweth the thoughtes of men, that they are but vayne. Blessed is the mā, whom thou lernest (o LORDE) and teachest him in thy lawe. That thou mayest geue him pacience in tyme of aduersite, vntill the pytte be dygged vp for the vngodly. For the LORDE wil not fayle his people, nether wil he forsake his inheritance. And why? iudgment shalbe turned agayne vnto righuousnesse, and all soch as be true of hert shal folowe it. Who ryseth vp with me agaynst the wicked? who taketh my parte agaynst the euell doers? Yf the LORDE had not helped me, my soule had almost bene put to sylence.

<sup>m</sup> When I sayde: my fote hath slipped, thy mercy (o LORDE) helde me vp. In <sup>n</sup> & multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule.

Wilt thou haue any thinge to do with the stole of wickednesse, which ymagineth myschefe in the lawe? They gather them together agaynst the soule of the righteous, & condemne the innocent bloude. But the LORDE is my refuge, my God is the strēth of my confidēce. He shal recompence thei wickednesse, and destroye them in their owne malice: yee the LORDE oure God shal destroye them.

The xxiij. Psalme.

<sup>A</sup> O COME, let vs prayse the LORDE, let vs hertely reioyse in the strength of oure saluacion. <sup>o</sup> Let vs come before his presence with thākesgeuyng, & shewe oure self glad in him with psalmes. For the LORDE is a greate God, and a greate kyng aboue all goddes. In his honde are all <sup>p</sup> & corners of the earth, and the strength of the hilles is his

<sup>a</sup> Rom. 1. b. Sap. 13. a. <sup>b</sup> Psal. 72. c. <sup>c</sup> Nu. 23. d. 24. b. <sup>d</sup> Psal. 23. a. <sup>e</sup> Esa. 6. a. <sup>f</sup> Psal. 45. a. 88. b. <sup>g</sup> Deut. 26. c. <sup>h</sup> Deut. 32. c. Rom. 12. c. <sup>i</sup> Psal. 72. a. <sup>j</sup> Esa. 29. c. <sup>k</sup> Eze. 8. b. 9. b. <sup>l</sup> Iob 22. b. <sup>m</sup> Eccli. 23. d.

<sup>n</sup> Gen. 7. d. and 19. Exo. 14. e. 1 Cor. 3. c. Baruc 4. a. <sup>o</sup> Iob 13. b. 1 Ioh. 1. b. Psal. 31. a. 2 Cor. 1. a. <sup>p</sup> Ephe. 5. b.

also. The see is his, for he made it, and his hondes prepared the drie lode.

**B** O come, let vs worshipe and bowe downe oure selues: Let vs knele before the LORDE oure maker. For he is oure God: as for vs, we are the people of his pasture, and the shepe of his hodes. To daye yf ye wil heare his voyce, hardē not youre hertes, as whē ye prouoked in tyme of temptation in the wilderness. Where youre fathers tēpted me, proued me, and sawe my workes. XL. yeares longe was I greued with that generacion, ⁊ sayde: they euer erre in their hertes, they verely haue not knowne my wayes. <sup>a</sup>Therefore I sware vnto thē in my wrath, that they shulde not enter in to my rest.

The xcvi. Psalme.

**A** **O** SYNGE vnto the LORDE a new songe, <sup>c</sup> synge vnto the LORDE all the whole earth. Synge vnto <sup>f</sup> LORDE, ⁊ prayse his name, be tellynge of his saluacion from daye to daye. Declare his honoure amonge the Heithē, and his wonders amonge all people. <sup>d</sup>For <sup>f</sup> LORDE is greates, and can not worthely be prayed: he is more to be feared then all goddes. As for all <sup>f</sup> goddes of the Heithē, they be but Idols, but it is the LORDE that made the heauē.

**B** Thankesgeuyng and worshipe are before him, power and honoure are in his Sanctuary. <sup>e</sup> Ascrybe vnto the LORDE (o ye kinredes of the Heithen) ascrybe vnto the LORDE worshipe and strength. Ascrybe vnto the LORDE the honoure of his name, bryng presentes, and come in to his courte. <sup>f</sup> O worshipe the LORDE in the beutye of holynesse, let the whole earth stonde in awe of him. Tell it out amonge the Heithē, that the LORDE is kyng: and that it is he which hath made the rounde worlde so fast, that it cannot be moued, and how that he shal iudge the people rightuously. Let the heauē reioyce, and let the earth be glad: let the see make a noyse, yee ⁊ all that therein is. Let the felde be ioyfull and all that is in it, let all the trees of the wodd leape for ioye. Before the LORDE, for he commeth: for he cōmeth to iudge the earth: yee with rightuousnesse shal he iudge the worlde, and <sup>f</sup> people with his trueth.

The xcvi. Psalme.

**T**HE LORDE is kyng, the earth maye **A** be glad therof: yee the multitude of the Iles maie be glad therof. Cloudes and darknesse are rounde aboute him, rightuousnesse and iudgment are the habitation of his seate. There goeth a fyre before him, to burne vp his enemies on euery syde. His lightenynge geue shyne vnto the worlde, the earth seyth it ⁊ is afraied. <sup>e</sup> The hilles melt like wax at the presence of <sup>f</sup> LORDE, at the presence of the LORDE of the whole earth. <sup>d</sup> The very heauens declare his rightuousnes, ⁊ all people se his glory. Cōfounded be all they that worshipe ymages, and delite in their Idols: worshipe him all ye goddes. Sion heareth of it and reioyseth: <sup>e</sup> yee all <sup>f</sup> **B** daughters of Iuda are glad because of thy iudgmentes, o LORDE. For thou LORDE art the most hyest ouer all the earth, thou art exalted farre aboue all goddes. <sup>d</sup> O ye that loue the LORDE, se that ye hate the thinge which is euell: the LORDE preserueth the soules of his sayntes, he shal delyuer thē from the honde of the vngodly. There is spronge vp a light for the rightuous, and a ioyfull gladnesse for soch as be true herted.

<sup>e</sup> Reioyse therfore in the LORDE, ye rightuous: and geue thanks for a remembrance of his holynesse.

The xcviij. Psalme.

**O** SYNGE vnto the LORDE a new **A** songe, <sup>m</sup> for he hath done maruelous thinges. With his owne right honde and with his holy arme hath he gotten the victory. The LORDE hath declared his sauynge health, and his rightuousnes hath he openly shewed in the sight of the Heithē.

<sup>n</sup> He hath remembered his mercy and trueth towarde the house of Israel: so that all the endes of the worlde se the sauynge health of oure God. Shewe youre self ioyfull vnto the LORDE all ye londes, synge, reioyse and geue thanks. <sup>p</sup> Prayse the LORDE vpon the harpe, synge to the harpe with a psalme of thankesgeuyng. With trompettes also <sup>q</sup> **B** shawmes: O shewe youre selues ioyfull before the LORDE the kyng. Let the see make a noyse and all <sup>f</sup> therein is, yee the whole

<sup>a</sup> Psal. 22. a. 99. a. Heb. 3. a. b. 4. b. <sup>b</sup> Nu. 14. c. Heb. 4. a. <sup>c</sup> 1 Par. 17. a. <sup>d</sup> Psal. 46. a. Eccli. 43. d. <sup>e</sup> Psal. 28. a. <sup>f</sup> Psal. 43. a. <sup>g</sup> Iudic. 5. a. <sup>h</sup> Psal. 18. a.

<sup>i</sup> Psal. 47. b. <sup>k</sup> Amos 5. b. <sup>l</sup> Psal. 32. a. <sup>m</sup> Psal. 95. a. 149. a. <sup>n</sup> Gen. 12. a. 15. a. Esa. 52. b. <sup>o</sup> Ephe. 5. b.

worlde & all that dwell therin. Let the floudes clappe their hondes, "and let all the hilles be ioyfull together. Before the LORDE, for he is come to iudge the earth. Yee with rightuousnes shall he iudge the worlde, and the people with equite.

## The xxviii. Psalmc.

**A** THE LORDE is kyng, be the people neuer so vnpacient: he sytteth vpon the Cherubins, be the earth neuer so vnquiete. The LORDE is greate in Sion, & hye aboue all people. O let men geue thakes vnto thy greate & wonderful name, for it is holy. The kynges power loueth iudgment, thou preparest equite, thou executest iudgmet & rightuousnes in Iacob. <sup>a</sup>O magnifie the LORDE oure God, fall downe before his fote stole, for he is holy. Moses & Aaron amonge his prestes, & Samuel amonge such as call vpō his name: these called vpon the LORDE, & he herde thē. <sup>b</sup>He spake vnto thē out of the cloudy piler, for they kepte his testimonies, & the lawe that he gaue them.

Thou herdest thē (o LORDE oure God) thou forgauest thē o God, & punyshedst their owne inuencions. O magnifie the LORDE oure God, and worshipec him vpō his holy hill, for the LORDE oure God is holy.

## The xxiij. Psalmc.

**A** BE ioyfull in God<sup>d</sup> (all ye lōdes) serue the LORDE with gladnes, come before his presence with ioye. Be ye sure, <sup>e</sup>the LORDE he is God: It is he <sup>f</sup>that hath made vs, & not we oure selues: we are but his people, & the shepe of his pasture. O go youre waye in to his gates thē with thankesgeuyng, & in to his courtes with prayse: be thakfull vnto him, & speake good of his name. <sup>g</sup>For the LORDE is gracious, his mercy is euerlasting, and his treuth endureth from generation to generation.

## The c. Psalmc. A thakesgeuyng of Dauid.

**A** MY songe shalbe of mercy and iudgment, yee vnto the<sup>h</sup> (o LORDE) wil I synge. O let me haue vnderstandinge in the waye of godlynesse, vntill the tyme that thou come vnto me: & so shal I walke in my house with an innocent herte. I wil take no wicked

thinge in honde, I hate the synne of vnfaithfulnesse, it shal not cleue vnto me. A forwarde herte shal departe for me, I wil not knowe a wicked personne.

Who so preuely slaundreth his neyghboure, him wil I destroye: Who so hath a proude loke & an hye stomacke, I maye not awaye with him. Myne eyes shal loke for such as be faithfull in the londe, <sup>i</sup>they maye dwell with me: and who so ledeth a godly life, shal be my seruauant. There shall no disceatfull personne dwell in my house, he that telleth lyes shal not tary in my sight. I shal soone destroye all the vngodly of the londe, that all wicked doers maye be roted out of the cite of the LORDE.

## The ci. Psalmc.

**H**EARE my prayer<sup>k</sup> (o LORDE) and let <sup>l</sup>my crye come vnto the. Hyde not thy face fro me in the tyme of my trouble: enclyne thine eares vnto me when I call, O heare me, and that right soone. For my dayes are consumed awaye like smoke, & my bones are brent vp as it were a fyre brande.

My hert is smytte downe and wythered like grasse, so that I forget to eate my bred.

<sup>m</sup>For the voyce of my gronyng, my bone wil scarce cleue to my flesh. I am become like a Pellicane in the wildernes, and like an Oule in a broken wall. I wake, and am euen as it were a sparow sittinge alone vpon the house toppe. Myne enemies reuyle me all the daye longe, they laugh me to scorne, and are sworne together against me. I eate ashes with my bred, and mengle my drynke with wepyng. And that because of thy indignacion and wrath, for thou hast taken me vp, and cast me awaye. My dayes are gone like a shadowe, and I am wythered like grasse. But thou (o LORDE) endurest for euer, and thy remembraunce thorow out all generacions. Arise therefore and haue mercy vpon Sion, <sup>n</sup>for it is tyme to haue mercy vpon her, yee the tyme is come. And why<sup>o</sup> thy seruantes haue a loue to hir stones, & it pitieth them to se her in the dust. The Heithen shal feare thy name (o LORDE) and all the kynges of the earth thy maiesty. For the LORDE shal buylde vp Sion, and shal appeare in his glory. He turneth him vnto the prayer of

<sup>a</sup> Psal. 95. a. <sup>b</sup> 1 Par. 29. a. <sup>c</sup> Num. 12. a. <sup>d</sup> 1 Reg. 3. a. <sup>e</sup> Psal. 65. a. <sup>f</sup> Psal. 94. b. <sup>g</sup> Eze. 34. d. <sup>h</sup> Psal. 116. a. <sup>i</sup> 118. m.

<sup>j</sup> Psal. 88. a. <sup>k</sup> Psal. 142. a. <sup>l</sup> Tren. 4. b. <sup>m</sup> 2 Pa. 36. d. <sup>n</sup> Iere. 25. b. <sup>o</sup> 29. b. <sup>p</sup> 1 Esd. 1. a. 6. 7.

the poore destitute, and despyeth not their desyre. This shalbe written for those y come after, "that the people which shalbe borne, maye prayse the LORDE.

For He loketh downe from his Sanctuary, out of the heauen doth the LORDE beholde the earth.

That he maye heare the mournynge of such as be in captiuyte, and delyuere the children of death. That they maie preach the name of the LORDE in Sion, and his worshippe at Ierusalem. When the people are gathered together, and the kyngdomes also to serue y LORDE. He hath brought downe my strength in my journey, and shortened my dayes. Yet wil I saye: O my God, take me not awaye in y myddest of myne age: as for thy yeares, they endure thorow out all generacions. "Thou LORDE in the begynnyng hast layed y foundation of the earth, and the heauens are the workes of thy hondes. "They shal perishe, but thou shalt endure: they all shall wexe olde as doth a garment, & as a vesture shalt thou chaunge the, and they shalbe chaunged. But thou art the same, and thy yeares shal not fayle.

The children of thy seruantes shall continue, & their sede shal prospere in thy sight.

The ciiij. A psalme of Dauid.

**P**RAYSE the LORDE (o my soule) & all that is within me prayse his holy name. Prayse the LORDE o my soule, & forget not all his benefites. Which forgeueth all thy synnes, and healeth all thy infirmities. "Which saueth thy life from destruccion, and crowneth the with mercy & louynge kyndnesse. Which satisfieth thy desyre with good thinges, makinge the yonge and lusty as an Aegle. The LORDE executeth rightuousnesse and iudgment, for all them y suffre wronge. He shewed his wayes vnto Moses, and his workes vnto the children of Israel. "The LORDE is full of compassion and mercy, longe sufferinge, and of greate goodnesse. He wil not allwaye be chydynge, nether wil he kepe his anger for euer.

**B** He hath not dealt with vs after oure synnes, ner rewarded vs accordinge to oure wickedneses. "For loke how hye the heauē is in

comparison of the earth, so greate is his mercy also towarde them that feare him.

Loke how wyde the east is from the west, so farre hath he set oure synnes from vs.

Yee like as a father pitieth his owne children, euen so is the LORDE mercifull vnto the that feare him. "For he knoweth wherof we be made, he remembreth that we are but dust. That a man in his tyme is but as is grasse, & florisheth as a floure of the felde.

For as soone as the wynde goeth ouer it, it is gone, and the place therof knoweth it nomore. But the mercifull goodnesse of y LORDE endureth for euer and euer, 'vpon them y feare him, and his rightuousnesse vpon their childers children. Such as kepe his couenaunt, and thinke vpon his commaundementes to do them. The LORDE hath prepared his seate in heauē, and his kyngdome ruleth ouer all. O prayse the LORDE ye angels of his, ye that be mightie in strēth, fulfillingge his commaundement, that mē maye heare the voyce of his wordes. O prayse the LORDE all ye his hoostes, ye seruantes of his, that do his pleasure. O speake good of the LORDE all ye workes of his, in euery place of his dominion: prayse thou the LORDE, o my soule.

The ciiij. Psalme.

**P**RAYSE the LORDE o my soule: \* O LORDE my God, thou art become excedinge glorious, thou art clothed with maiesty and honoure. Thou deckest thy self with light, as it were with a garment, thou spreddest out the heauen like a curtayne.

Thou voltest it aboute with waters, thou makest the cloudes thy charet, and goest vpon the wynges of the wynde. "Thou makest thine angels spretes, and thy ministers flammes of fyre. Thou hast layed y earth vpon hir foundation, that it neuer moueth at any tyme. Thou couerest it with the depe like as with a garmēt, "so that the waters stonde aboue the hilles. "But at thy rebuke they fle, at the voyce of thy thonder they are afraied. (Then are the hilles sene alofte, & the valleys beneth in their place which thou hast appoynted for the.) "Thou hast set them their boundes, which they maie not passe, that they turne

\* Psal. 21. d. b Psal. 32. b. c Hebre. 1. b. d Esa. 40. a. 2 Pet. 3. b. e Psal. 31. a. f Exo. 34. a. Psal. 85. c. 144. a. g Psal. 56. b. 107. a. h Psal. 77. d. i Psal. 101. d.

\* Psal. 103. d. i Hebr. 1. b. m Gen. 7. d. n Psal. 105. b. o Iere. 5. d. Iob 26. b. 38. a. Deu. 11. b. 28. b. Iob 5. b.



not agayne to couer  $\text{f}$  earth. Thou causest the welles to sprynge vp amonge the valleys, and the waters runne amonge  $\text{f}$  hilles. That all the beastes of the felde maye haue drynke,  $\text{t}$  that the wylde asses maye quench their thyrste.

Above vpon the hilles haue the foules of the ayre their habitation, and synge amonge the branches. Thou watrest the hylles from aboue, the erth is fylled with  $\text{f}$  frutes of thy workes. Thou bryngest forth grasse for the catell, and grene herbe for the seruyce of men.

$\text{C}$  Thou bryngest fode out of the earth: wyne to make glad  $\text{f}$  herte of mā, oyle to make him a chearfull countenance,  $\text{t}$  bred to strength mans herte. The trees of the LORDE are full of sappe, euen the trees of Libanus which he hath planted. There make the byrdes their nestes, and the fyrr trees are a dwellinge for the storcke. The hilles are a refuge for the wylde goates, and so are the stony rockes for  $\text{f}$  conyes. Thou hast appoynted the Moone for certayne seasons, the Sonne knoweth his goinge downe. Thou makest darcknesse, that it maye be night, wherein all the beastes of the forest do moue. Yee and the yonge lyons which roare after the praye, and seke their meate at God. But when the Sonne ariseth, they get them awaye together, and lye them downe in their dennes.  $\text{b}$  Then goeth man forth to his worke, and to till his londe vntill the euenynge. O LORDE, how manifolde are thy workes, right wysely hast thou made thē all: yee the earth is full of thy riches. So is this greate and wyde see also, wherein are thinges crepinge innumerable, both small and greate beastes. There go the shippes ouer,  $\text{t}$  and there is that Leviathan, whom thou hast made, to take his pastyme therein.

$\text{D}$  They wayte all vpō the, that thou mayest geue them meate in due season.  $\text{d}$  Whē thou geuest it them, they gather it: whē thou openest thine honde, they are fylled with good.

But when thou hydest thy face, they are sorowfull:  $\text{e}$  yf thou takest awaye their breth, they dye,  $\text{t}$  are turned agayne to their dust.

Agayne, when thou latestt thy breth go forth, they are made, and so thou renuest the face of the earth. The glorious magesty of

the LORDE endureth for euer, and the LORDE reioyseth in his workes. The earth trēbleth at the loke of him,  $\text{h}$  he doth but touch  $\text{f}$  hilles and they smoke. I will synge vnto the LORDE as longe as I lyue, I wil prayse my God whyle I haue my beinge. O that my wordes might please him, for my ioye is in the LORDE. As for synners, they shal be cōsumed out of the earth, and the vngodly shal come to an ende:  $\text{e}$  but prayse thou the LORDE, o my soule. Halleluya.

### The ciiiij. Psalme.

$\text{O}$  GEUE thanks vnto the LORDE, and  $\text{a}$  call vpon his name:  $\text{a}$  tell the people what thinges he hath done. O let youre songes be of him: prayse him, and let youre talkynge be of all his wonderous workes. Geue his holy name a good reporte, let their hertes reioyce that seke the LORDE.

Seke the LORDE, and his strength, seke his face euermore. Remembre the maruelous workes that he hath done, his wonders and the iudgmentes of his mouth. O ye sede of Abraham his seruauant, ye children of Iacob his chosen. He is the LORDE oure God,  $\text{b}$  whose punyshmentes are thorow out all the worlde. He is allwaye myndfull of his couenaunt, and promyse that he made to a thousande generacions.

$\text{c}$  Yee the couenaunt that he made with Abraham, and the oath that he swore vnto Isaac. And apoynted the same vnto Iacob for a lawe, and to Israel for an euerlasting testament. Sayenge: vnto the wil I geue the londe of Canaan, the lott of youre heretage. When there was yet but a fewe of them, and they straungers therein. What tyme as they wente from one nacion to another, from one kyngdome to another. He suffred no man to hurte them,  $\text{d}$  but reposed euen kynges for their sakes. Touch not myne anoynted, do my prophetes no harme.

Morouer he called for a derth vpon the lōde, and destroyed all the prouysion of bred.

$\text{e}$  But he had sent a man before them, euen Ioseph which was solde to be a bonde seruauant. They hurte his fete in the stockes, the yron pearsed his herte.  $\text{f}$  Vntill the tyme that his

$\text{a}$  Gen. 1. d. Peal. 146. b. Ecclij. 31. d. Gen. 18. a.  
Iudic. 19. b.  $\text{b}$  Gen. 3. d.  $\text{c}$  Esa. 27. a. Iob 40. c.  
Peal. 73. b.  $\text{d}$  Psal. 144. b.  $\text{e}$  Gen. 2. b.  $\text{f}$  Psal.

143. a.  $\text{g}$  Psal. 103. a.  $\text{h}$  1 Par. 17. b. Esa. 12. a.  
 $\text{i}$  Gen. 17. a. Gen. 26. a. Gen. 28. a.  $\text{k}$  Gen. 12. d.  
and 20. a.  $\text{l}$  Gen. 45. a. 37. f. 39. a.  $\text{m}$  Luc. 2. c.

worde came, and till the worde of <sup>†</sup> LORDE had tried him. "Then sent the kinge and caused him be deliuered, the prynce of the people had let him go. He made him lorde of his house, & ruler of all his substaunce. That he might enforme his prynces after his wil, and teach his Senatours wysdome. <sup>†</sup> Israel also came in to Egipte, and Iacob was a strainger in the lode of Ham.

<sup>†</sup> But he increased his people exceedingly, and made them stronger then their enemies.

Whose hert turned, so that they hated his people, and dealt vntuly with his seruantes. <sup>†</sup> Then sent he Moses his seruauant, and Aaron whom he had chosen. These dyd his tokens amōge them, and wonders in the londe of Ham. <sup>†</sup> He sent darcknesse and it was darcke, for they were not obedient vnto his worde.

<sup>†</sup> He turned their waters in to bloude, and slewe their fishe. Their londe brought forth frogges, <sup>†</sup> yee euen in their kynges chambers. He spake the worde, & their came all maner of flies & lise in all their quarters. He gaue them hale stones for rayne, and flammes of fyre in their lode. He smote their vynyards & fige trees, and destroyed the trees that were in their coastes. He spake <sup>†</sup> worde, <sup>†</sup> and their came greshoppers & catirpillers innumerable. These ate vp all the grasse in their lode, and deuoured the frutes of their groude.

<sup>†</sup> He smote all <sup>†</sup> first borne in their lode, <sup>†</sup> euen the chefe of all their substaunce. He brought them forth with syluer & golde, there was not one feble persone amōge their trybes. Egipte was glad of their departinge, for they were afraied of thē.

<sup>†</sup> He spred out a cloude to be a couerynge, and fyre to geue light in the night season.

<sup>†</sup> At their desyre, there came quales, and he fylled them with the bred of heauē. "He opened the rocke of stone, & the waters flowed out: so that ryuers ranne in the wilderness.

For why, he remembered his holy promise which he had made vnto Abraham his seruauant. Thus he brought forth his people with ioye, and his chosen with gladnesse.

And gaue them the lodes of the Heithē, where they toke the labours of the people in possession. That they might kepe his statutes, and obserue his lawes. Halleluya.

The cō. Psalme. Halleluya.

**O** GEUE thanks vnto the LORDE, for he is gracious, and his mercy endureth for euer. "Who can expresse <sup>†</sup> noble actes of the LORDE, or shewe forth all his prayse? Blessed are they that allwaye kepe iudgment, and do rightuousnes. Remembre vs (o LORDE) accordinge to the fauoure that thou bearest vnto thy people: o vyset vs with thy sauinge health. That we might se the pleasure of thy chosen, that we might reioyse in the gladnesse of thy people, and geue thanks with thine enheritaunce. "We haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Oure fathers regarded not thy wonders in Egipte, they kept not thy greate goodnesse in remēbraunce: but were dishobediēt at the see, euē at the reed see. Neuertheles, he helped thē for his names sake, that he might make his power to be knowne. He rebuked the reed see, and it was dried vp: <sup>†</sup> so he led thē thorow the depe as in a wilderness. Thus he saued them from the honde of the hater, & deliuered them from the honde of the enemy.

As for those <sup>†</sup> troubled them, the waters ouerwhelmed thē, there was not one of thē left. "Then beleued they in his worde, and songe prayse vnto him. But within a while they forgat his workes, & wolde not abyde his counsell. "A lust came vpō them in the wilderness, so that they tempted God in the deserte. Yet he gaue them their desyre, and sent thē ynough at their willes. They angered Moses in the tētes, <sup>†</sup> and Aaron the saynte of the LORDE. So the earth opened & swallowed vp Dathan, and couered the congregaciō of Abiram. The fyre was kyndled in their company, the flame brent vp the vngodly. "They made a calfe in Horeb, and worshipped the moltē ymage. Thus they turned his glory in to the similitude of a calfe, <sup>†</sup> y eateth haye. They forgat God their Sanioure, which had done so greate thinges in Egipte. Wonderous workes in the londe of Ham, and fearful thinges in the reed see. So he sayde he wolde haue destroyed them, had not Moses his chosen stonde before him in <sup>†</sup> gappe: to turne awaie his wrathfull indignacion, lest he shulde destroye thē.

<sup>a</sup> Gen. 41. f. <sup>b</sup> Gen. 46. a. <sup>c</sup> Exo. 1. a. Acto. 7. c. <sup>d</sup> Exo. 3. 4. 5. Acto. 7. d. <sup>e</sup> Exo. 10. c. <sup>f</sup> Exo. 7. d. <sup>g</sup> Exo. 8. b. Exo. 8. d. Psal. 77. c. <sup>h</sup> Exo. 10. d. <sup>i</sup> Exo. 11. a. 12. c. <sup>j</sup> Exo. 13. d. <sup>k</sup> Exo. 16. a.

<sup>m</sup> Exo. 17. b. Nu. 20. b. Exo. 17. a. <sup>n</sup> 1 Mac. 4. c. Iudit. 13. c. Psal. 106. a. Eccli. 43. d. <sup>o</sup> Iudit. 7. c. <sup>p</sup> Psal. 103. a. <sup>q</sup> Exo. 15. a. <sup>r</sup> Nu. 11. a. <sup>s</sup> Nu. 16. a. <sup>t</sup> Exo. 32. a. 1 Cor. 10. a. Rom. 1. c.

Yee they thought scorne of y<sup>e</sup> pleasaunt londe, and gaue no credence vnto his worde.

But murmured in their tentes, and herkened not vnto the voyce of the LORDE.

Then lift he vp his bonde agaynst them, to ouerthrowe them in the wilderness. To cast out their sede amonge the nacions, and to scatter them in the londes. They ioynd them selues vnto Baal Peor, and ate the offeringes of the deed. Thus they prouoked him vnto anger with their owne inuēcions, and the plage was greate amonge them.

Then stode vp Phineas and executed iustice, ⁊ so the plage ceased. And that was counted vnto him for rightuousnesse, amonge all posterites for euermore. They angered him also at the waters of strife, so that Moses was punyshed for their sakes. Because they prouoked his sprete, and he tolde thē planely with his lippes. Nether destroyed they the Heithen, as the LORDE commaunded them. But were mengled amonge the Heithen, and lerned their workes.

In so moch that they worshipped their ymages, which turned to their owne decaye.

Yee they offred their sonnes and their daughters vnto deuels. And shed the innocent bloude of their sonnes and of their daughters, whom they offred vnto the ymages of Canaan, so that the londe was defyled with bloude. Thus were they stayned with their owne workes, and wente a whoringe with their owne inuēcions. Therfore was the wrath of the LORDE kyndled agaynst his people, in so moch that he abhorred his owne enheritaunce. And gaue them ouer in to the honde of the Heithē, and they that hated them, were lordes ouer them. Their enemies oppressed thē, and had them in subieccion. Many a tyme dyd he deliyuer them, but they prouoked him with their owne inuēcions, and were brought downe for their wickednesse. Neuertheles whē he sawe their aduersite, he herde their complaynte. He thought vpō his couenaunt, and pitied thē, acordinge vnto the multitude of his mercies. Yee he made all those y<sup>e</sup> had led them awaye captiue, to pitie them. Deliyuer vs (o LORDE oure God) ⁊ gather vs from amonge the Heithen: that we maye geue thanks to thy holy name, ⁊ make

oure boast of thy prayse. Blessed be the LORDE God of Israel from euerlastinge and worlde without ende, and let all people saye: Amen, Amen. Halleluya.

The cbi. Psalme.

GEUE thanks vnto the LORDE, for he is gracious, and his mercy endureth for euer. Let them geue thākes whom the LORDE hath redemed, ⁊ deliyuered from the hande of the enemye. And gathered thē out of the londes, frō the east, frō the west, frō the north ⁊ from the south.

They wente astraye in the wilderness in an vntroden waye, ⁊ founde no cite to dwell in. Hongrie ⁊ thirstie, ⁊ their soule faynted in thē. So they cried vnto the LORDE in their trouble, ⁊ he deliyuered thē from their distresse. He led thē forth by y<sup>e</sup> right waie, y<sup>e</sup> they might go to y<sup>e</sup> cite where they dwelt.

O that mē wolde prayse the goodnesse of the LORDE, ⁊ the wonders that he doth for the childrē of mē. For he satisfied the emptie soule, ⁊ fylled the hongrie soule with good.

Such as sat in darcknesse and in the shadowe of death, beyng fast bounde in misery ⁊ yron. Because they were not obediēt to the cōmaundementes of God, but lightly regarded the counsell of the most highest.

Their herte was vexed with labour, they fell downe, ⁊ there was none to helpe them.

So they cried vnto the LORDE in their trouble, ⁊ he deliyuered them out of their distresse. He brought thē out of darcknesse ⁊ out of the shadowe of death, ⁊ brake their bondes in sonder. O that men wolde prayse the goodnesse of the LORDE, ⁊ the wōders that he doth for the childrē of men. For he hath broken the gates of brasse, ⁊ smittē the barres of yron in sonder. Foolish mē were plagued for their offence, ⁊ because of their wickednesse. Their soule abhorred all maner of meate, they were euē harde at deathes dore. So they cried vnto the LORDE in their trouble, ⁊ he deliyuered thē out of their distresse. He sent his worde ⁊ healed thē, ⁊ sauēd thē from destruccion. O that men wolde prayse the goodnesse of the LORDE, ⁊ the wonders that he doth for the children of men. That they wolde offre vnto him the

a Num. 14. a. b Num. 25. a. Iosue 22. d. 1 Cor. 10. a.

c Gen. 15. b. d Deut. 1. f. 3. e. 4. e. e Deut. 7. a.

and 12. a. Iud. 2. a. 1 Reg. 15. a. Iud. 2. b. Deut. 32. c.

4 Reg. 23. c. Leui. 20. a. Deu. 18. b. Eze. 20. d. Iere.

7. d. and 44. a.

f Deu. 30. a.

g Luc. 1. f.

h Iudit. 13. c. Psal. 105. a. 117. a. 135. a. 1 Mac. 4. c.

i Exo. 16. a. Deut. 8. a. k Psal. 77. c. 104. e. 2 Par. 33.

l Nu. 21. b. Esaie 38. b. Matt. 8. a. m Heb. 13. c.



sacrifice of thankesgeuyng<sup>e</sup>, and tell out his workes with gladnes. They that go downe to the see in shippes, & occupie their busynesse in greate waters. These men se the workes of the LORDE, & his wonders in the depe. For at his worde, the stormy wynde aryseth, and lifteth vp the waves therof.

They are caried vp to the heauen, & downe agayne to the depe, their soule melteth awaye in the trouble. They rele to and fro, they stacker like a droncken man, and are at their wittes ende. So they crie vnto the LORDE in their trouble, & he deluyere the out of their distresse. He maketh the storme to ceasse, so that the waves are still.

Thē are they glad because they be at rest, & so he bryngeth them vnto the hauen where they wolde be. O that men wolde prayse the goodnes of the LORDE, and the wonders that he doth for the children of men.

That they wolde exalte him in the cōgregation of the people, & loaue him in the seate of the elders. Which turneth the floudes in to drie londe, and drieth vp the water sprynges. A frutefull londe maketh he baren, for the wickednesse of them that dwell therein. Agayne, he maketh the wildernes a standinge water, and water sprynges of a drye ground. There he setteth the hongrie, that they maye buylde them a cite to dwell in. That they maye sowe their grōnde, plante vnyardes, to yelde them frutes of increase. He blesseth them, so that they multiplie exceedingly, and suffreth not their cattell to decrease. Whē they are minished & brought lowe thorow oppressiō, thorow eny plage or trouble. Though he suffre thē to be euell intreated thorow tyrantes, or let them wandre out of the waye in the wilderness: Yet helpeth he the poore out of misery (at the last) and maketh him an housholde like a flocke of shepe. The righteous wil cōsidre this and reioyse, the mouth of all wickednesse shall be stopped. Who so is wyse, and pondreth these things well, shall vnderstonde the louynge kyndnesses of the LORDE.

The cxiij. A psalme of Dauid.

**O** GOD, my hert is ready to synge, & to geue prayse. Awake (o my glory) awake lute & harpe, I my self wil awake

right early. I wil geue thākes vnto the (o LORDE) amonge the people, I wil synge prayses vnto the amonge the Heithē.

For the greatnesse of thy mercy is higher then the heauens, and thy faithfulness reacheth vnto the cloudes. Set vp thy self (o God) aboue the heaucs, & thy glory aboue all the earth. That thy beloued maye be deluyered: helpe then with thy right hande, & heare me. God hath spoken in his Sanctuary (which thinge reioyseth me.) I will deuyde Sichem, and mete out the valley of Suchoth. Galaad is myne, Manasses is myne, Ephraim is the strēth of my heade, Iuda is my captaine. Moab is my wash potte, ouer Edom wil I stretch out my shue, Philistea shal be glad of me. Who wil lede me in to the stronge cite? Who wil brynge me in to Edom? Shalt not thou do it (o God) which hast cast vs out: thou God, y wentest not forth with oure hoostes? O be thou oure helpe in trouble, for vayne is the helpe of man. Thorow God we shall do greate actes, for it is he y shal treade downe oure enemies.

The cxiij. A psalme of Dauid.

**H**OLDE not thy tōge, o God of my prayse. For the mouth of the vngodly, yee and the mouth of the disceatfull is opened vpon me, and speake agaynst me with false tōges. They compase me aboute with wordes of hatred, & fight agaynst me without a cause. For the loue that I had vnto them, they take now my contrary parte, but I geue myself vnto prayer.

Thus they rewarde me euell for good, & hatred for my good will. Set an vngodly man to be ruler ouer him, & let Satan stonde at his right hande. When sentence is geuen vpon him, let him be cōdempned, and let his prayer be turned in to synne. Let his dayes be fewe, and his bishopricke another take. Let his children be fatherlesse, & his wife a wydowe. Let his children be vagabundes, and begg their bred: let them seke it, as they that be destroyed. Let the extorcioner cōsume all that he hath, and let straungers spoyle his labour. Let there be no man to petie, ner to haue compassion vpon his fatherlesse children. Let his ende be destruccion, and in the nexte generacion let his name be clene put out. Let the wickednesse of his fathers be had in

\* 1 Pet. 2. a. b Ione 1. a. Act. 27. b. c Matt. 8. c. d 3 Re. 17. a. Esa. 43. c. e Psal. 56. b. f Psal. 102. d.

e Psal. 59. b. h Leui. 26. c. Deut. 28. c. Zach. 3. a. i Ioh. 17. b. Acto. 1. d.



remembraunce in the sight of the LORDE, and let not the synne of his mother be done awaye.

Let them be allwaye before the LORDE, but as for the memoriall of them selues, let it perish from out of the earth. And that because his mynde was not to do good, but persecuted the poore helplesse, and him that was vexed at the herte, to slaye him. His delite was in cursynge, and therefore shall it happē vnto him: he loued not blessinge, and that shall be farre frō him. He clothed him self with cursynge like as with a rayment: yee it wente in to his bowels like water, and like oyle in to his bones. Let it be vnto him as the cloke that he hath vpon him, and as the gyrdle that he is gyrded withall. Let it thus happen from the LORDE vnto myne enemies, and to those that speake euell agaynst my soule. But deale thou with me (o LORDE God) acordinge vnto thy name, for swete is thy mercy. O delyuer me, for I am helplesse & poore, & my herte is wounded within me. I go hence like ſ shadowe that departeth, and am dryuen awaye as ſ greshoppers. My knees are weake thorow fastinge, my flesh is dried vp for want of fatnesse. I am become a rebuke vnto them, they loke vpō me<sup>c</sup> and shake their heades. Helpe me o LORDE my God, oh saue me for thy mercies sake. That they maye knowe, how that this is thy hande, and that thou hast done it. Though they curse, yet blesse thou: and let them be cōfounded, that ryse vp agaynst me, but let thy seruauent reioyse. Let myne aduersaries be clothed with their owne shame, as with a cloake.

As for me, I wil geue thanks vnto the LORDE with my mouth, and prayse him amonge the multitude. <sup>b</sup>For he stondest at the right hande of the poore, to saue him from such as condemne his soule.

The cix. A psalme of David.

<sup>a</sup>THE LORDE sayde vnto my LORDE: <sup>c</sup>Syt thou on my right hande, vntill I make thine enemies thy fotestole.

The LORDE shal sende the rodde of thy power out of Sion, be thou ruler euen in ſ myddest amonge thine enemies. In the daye of thy power shal thy people offre the frewill

offerings with an holy worships, ſ dewe of thy byrth is of the wōbe of the mornynge. The LORDE sware, and wil not repent: <sup>d</sup>Thou art a prest for euer after ſ order of Melchisedec. The LORDE vpon thy right honde, shal smyte euen kynges in the daye of his wrath. He shal be iudge amōge the Heithen, he shal fyll them with deed bodies, and smyte in sonder the heades ouer dyerse countres. He shal drynke of the broke in the waye, therefore shal he lift vp his heade.

The cix. Psalme. Halleluia.

<sup>a</sup>I WIL geue thanks vnto the LORDE with my whole herte: secretly amonge the faithfull, and in the congregacion. The workes of the LORDE are greate,<sup>e</sup> sought out of all thō that haue pleasure therein. His worke is worthy to be prayسد and had in honoure, and his rightuousnesse endureth for euer. The mercifull & gracious LORDE hath so done his marvelous workes, ſ they ought to be had in remēbraūce. <sup>f</sup>He geueth meate vnto thē ſ feare him, he is euer myndfull of his couenaūt.

<sup>b</sup>He sheweth his people the power of his workes, that he maye geue them the heretage of the Heithen. The workes of his hōdes are verite & iudgment, all his cōmaundemētes are true. They stonde fast for euer & euer,<sup>g</sup> & are done in trueth & equite. He sent redemption vnto his people, he hath commaunded his couenaunt for euer, holy & reuerent is his name. <sup>h</sup>The feare of the LORDE is the begynnynge of wysdome, a good vnderstandinge haue all they that do thereafter: the prayse of it endureth for euer.

The cxi. Psalme. Halleluya.

<sup>a</sup>BLESSED is the man ſ feareth the LORDE, & <sup>i</sup>hath greate delite in his commaundementes. His sede shall be mightie vpon earth, the generacion of the faithfull shalbe blessed. Riches & plētousnesse shalbe in his house, & his rightuousnes endureth for euer. Vnto the godly there ariseth vp light in the darcknesse: he is merciful, louynge & rightuous. <sup>k</sup>Wel is him that is mercifull, & lendeth gladly, & pōdret his wordes with discrecion. For he shal neuer be moued, the rightuous shal be had in an euerlasting re-

<sup>a</sup> Psal. 21. a. <sup>b</sup> Psal. 15. b. <sup>c</sup> Mat. 22. d. Mar. 12. d. Luc. 20. e. <sup>d</sup> 1 Cor. 15. c. Heb. 1. b. and 10. b. <sup>e</sup> Heb. 7. c. <sup>f</sup> Psal. 91. a. <sup>g</sup> Psal. 33. b. Gen. 15. c. <sup>h</sup> Psal. 104. e.

<sup>i</sup> Job 28. c. Pro. 1. a. and 9. b. Ecclī. 1. c. <sup>j</sup> Psal. 36. d. <sup>k</sup> Psal. 36. d. Pro. 11. c. and 19. c. Esa. 49. d. Pro. 10. a. Psal. 26. a.

membraunce. He wil not be afraied for eny euell tydings, his herte stondeþ fast, & beleueth in ꝑ LORDE. His herte is stablished, he wil not shrencke, vntill he se his desyre vpon his enemies. <sup>a</sup>He hath sparsed abroad, & geuē to the poore, his rightuousnes re-mayneth for euer, his horne shal be exalted with honoure. The vngodly shal se it, & it shal greue him: he shall gnash with his teth & consume awaye, & the desyre of the vngodly shal perish.

The cxiij. Psalme. Halleluya.

**P**RAYSE the LORDE (O ye seruantes) O prayse the name of the LORDE.<sup>a</sup>

Blessed be the name of the LORDE, frō this tyme forth for euermore. The LORDES name is worthy to be praysed, <sup>a</sup>frō the rysinge vp of the Sonne vnto the goinge downe of the same. The LORDE is hye aboue all Heithen, and his glory aboue the heauē. Who is like vnto the LORDE oure God, ꝑ hath his dwellinge so hye, which humbleth himself, to beholde that is in heauen and earth: <sup>a</sup>Which taketh vp the symple out of the dust, and lifteth the poore out of the myre. That he maye set him amonge the prynces, enen amonge the prynces of his people. Which maketh the baren woman to kepe house, and to be a ioyfull mother of children. Halleluya.

The cxiij. Psalme.

**W**HEN Israel came out of Egipte, & the house of Iacob <sup>a</sup>from amonge that straunge people. Iuda was his Sactuary, Israel his dominion. <sup>a</sup>The see sawe that, and fled, Iordan turned backe. The mountaynes skipped like rammes, & the litle hilles like yonge shepe. What ayled the (o thou see) that thou fleddest? and thou Iordan, that thou turnedest backe? Ye mountaynes, that ye skipped like rammes? and ye litle hilles, like yonge shepe? The earth trembled at the presence of the LORDE, at the presence of the God of Iacob. <sup>a</sup>Which turned the harde rocke in to a stondinge water, & the flynt stone in to a sprynginge well.

Here the Hebrues begynne the cxv. psalme.

**33** Not vnto vs (o LORDE) not vnto vs, but vnto thy name geue the prayse, for thy louinge

mercy and faithfulness. Wherefore shal the Heithen saye: <sup>a</sup>where is now their God?

As for oure God, he is in heauen, he doth what soeuer it pleaseth him. Their ymages are but syluer and golde, euen the worke of mens hōdes. <sup>a</sup>They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, and heare not: noses haue they, but they smell not. They haue handes and handle not, fete haue they, but they can not go, nether can they speake thorow their throte. They that made them, are like vnto them, and so are all soch as put their trust in them. But let Israel trust in ꝑ LORDE, for he is their sucoure & defence. Let the house of Aaron put their trust in ꝑ LORDE, for he is their sucoure & defence. They that feare the LORDE, let thē put their trust in the LORDE, <sup>a</sup>for he is their sucoure and defence. The LORDE is myndefull of vs, & blesseth vs: he blesseth ꝑ house of Israel, he blesseth ꝑ house of Aaron. Yee he blesseth all them that feare the LORDE, both small & greate. The LORDE encrease you more & more: you, and youre childrē. For ye are ꝑ blessed of the LORDE, which made heauen & earth. All the whole heauens are the LORDES, but the earth hath he geuē vnto ꝑ childrē of men. <sup>a</sup>The deed prayse not the (o LORDE) nether all they that go downe in to sylence. But we will prayse the LORDE, from this tyme forth for euermore. Halleluya.

The cxiij. Psalme.

**I**AM wel pleased, ꝑ the LORDE hath **A** herde ꝑ voyce of my prayer. That he hath enclined his eare vnto me, therefore wil I call vpō him as longe as I lyue. <sup>a</sup>The snares of death copased me rounde aboute, the paynes of hell gat holde vpon me, I founde trouble and heuynesse. Then called I vpon ꝑ name of the LORDE: (o LORDE, delyuer my soule. Gracious is ꝑ LORDE & righteous, yee oure God is mercifull.

The LORDE preserueth ꝑ symple, I was brought downe, and he helped me. Turne agayne then vnto thy rest (o my soule) for the LORDE hath geuen the thy desyre.

And why? <sup>a</sup>thou hast delyuered my soule

<sup>a</sup> Pro. 11. c. <sup>2</sup> Cor. 9. b. <sup>b</sup> Psal. 133. a. and 134. a. <sup>c</sup> Mala. 1. c. <sup>d</sup> 1 Re. 2. b. <sup>e</sup> Exo. 13. a. <sup>f</sup> Exo. 14. e. Iosu. 3. d. <sup>g</sup> Exo. 17. b. Nu. 20. b. <sup>h</sup> Psal. 78. b.

<sup>i</sup> Psal. 134. c. Esa. 44. b. Iere. 10. a. <sup>k</sup> Psal. 17. c. <sup>l</sup> Psal. 6. a. Esa. 38. d. <sup>m</sup> 1 Re. 23. c. Psal. 17. a. <sup>n</sup> Psal. 55. b.

from death, myne eyes from teares, and my fete from fallinge. I wil walke before ſ LORD, in the londe of the lyuynge.

## The cxb. Psalme.

This psalme do the Hebruces ioyne vnto it that goeth before, and it is with them the cxvi. psalme.

**I** BELEUED, and therefore haue I spokē, but I was sore troubled. I sayde in my haist: All men are lyers.

What rewarde shal I geue vnto ſ LORD, for all the benefites ſ he hath done vnto me? I wil receaue the cuppe of saluaciō, and call vpon the name of the LORD.

I wil paye my vowes in the presence of all his people, right deare in the sight of ſ LORD is the death of his sayntes. O LORD, I am thy seruauant, I am thy seruauant, and the sonne of thy handmayden, thou hast broken my boundes in sonder. I wil offre the sacrifice of thanks geuyng, and wil call vpon the name of the LORD. I wil paye my vowes vnto the LORD in the sight of all his people, in the courtes of the LORDES house, euē in the myddest of the, o Ierusalem. Halleluja.

## The cxbi. Psalme.

**O** PRAYE the LORD all ye Gentiles, laude him all ye people. For his mercifull kyndnes is euer more and more towarde vs, and the trueth of the LORD endureth for euer. Halleluja.

## The cxbij. Psalme.

**O** GEUE thanks vnto the LORD, for he is gracious, and his mercy endureth for euer. Let Israel now confesse, ſ his mercy endureth for euer. Let the house of Aaron now confesse, that his mercy endureth for euer. Yee let thē now that feare the LORD, confesse, that his mercy endureth for euer. I called vpon the LORD in trouble, and the LORD herde me at large. The LORD is my helper, I wil not feare what man doeth vnto me. The LORD is my helper, and I shal se my desyre vpon myne enemies. It is better to trust in the LORD, then to put eny confidence in man. It is better to trust in the LORD, then to put

eny confidence in prynces. All Heithen compassed me rounde aboute, but in the name of the LORD wil I destroye thē.

They kepte me in on euery syde, but in the name of the LORD, I wil destroye them.

They came aboute me like bees, and were as hote as the fyre in the thornes, but in the name of the LORD I wil destroye them.

They thrust at me, that I might fall, but the LORD was my helpe. The LORD is my strength, and my songe, and is become my saluacion. The voyce of ioye and myrth is in the dwellynges of ſ righteous, for ſ right hande of the LORD hath gottē the victory.

The right hande of the LORD hath the preemynence, the right hāde of the LORD hath gottē the victory. I wil not dye, but lyue, and declare the workes of the LORD.

The LORD hath chastened and correcte me, but he hath not geuen me ouer vnto death.

Open me the gates of righteousness, ſ I maye go in there thorow, and geue thākes vnto the LORD. This is the dore of the LORD, the righteous shall entre in thorow it.

I thanke the, ſ thou hast herde me, and art become my saluaciō. The same stone which the buylders refused, is become the heade stone in the corner. This was the LORDES doinge, and it is maruelous in oure eyes. This is the daye which the LORD hath made, let vs reioyse and be glad in it. Helpe now o LORD, o LORD sende vs now prosperite.

Blessed be he that cometh in the name of the LORD, we wish you good lucke, ye that be of the house of the LORD. God is the LORD, and hath shewed vs light: O garnish the solempne feast with grene braunches, euē vnto the hornes of ſ aulter. Thou art my God, and I wil thanke the: thou art my God, and I wil prayse the. O geue thanks vnto the LORD, for he is gracious, and his mercy endureth for euer.

## The cxbij. Psalme.

ALEPH.

**B**LESSED are those ſ be vndefiled in the waye: which walke in the lawe of ſ LORD. Blessed are they that kepe his testimonies, and seke him with their whole herte.

<sup>a</sup> 2 Cor. 4. c. Rom. 3. a. <sup>b</sup> Hebr. 13. c. Psal. 91. a.  
<sup>c</sup> Rom. 15. c. <sup>d</sup> Iudit. 13. c. Psal. 105. a. 106. a. 135. a.  
<sup>1</sup> Mac. 4. c. <sup>e</sup> Heb. 13. a. <sup>f</sup> Exo. 15. a. Esa. 12. a.

<sup>f</sup> Esa. 26. a. <sup>h</sup> Matt. 21. e. Act. 4. a. 1 Pet. 2. a.  
<sup>i</sup> Matt. 21. a. Mar. 11. a. Ioh. 12. b. <sup>k</sup> Psal. 1. a.

Which walke in his wayes, & do no wickednesse. "Thou hast geuen straye charge to kepe thy commaundementes. O that my wayes were stablished to kepe thy statutes. So shulde I not be confounded, while I haue respecte vnto all thy commaundementes. I wil thanke the with an vnfayned herte, because I am lerned in the iudgmentes of thy rightuousnesse. I wil kepe thy statutes, o forsake me not vtterly.

BETH.

B Where withall shall a yonge man clense his waye? Euen by rulinge himself after thy worde. With my whole herte do I seke y, O let me not go wronge out of thy comaundemētes. Thy wordes haue I hyd within my herte, y I shulde not synne agaynst the.

Praysed be thou O LORDE, O teach me thy statutes. With my lippes wil I be tellynge out all the iudgmentes of thy mouth.

I haue as greate delite in the waye of thy testimonies, as in all maner of riches. I wil exercise my self in thy comaundementes, & haue respecte vnto thy fōepathes. My delite shalbe in thy statutes, I will not forget thy wordes.

GIMEL.

C O do well vnto thy seruauit, that I maye lyue and kepe thy wordes. Open thou myne eyes, & so shal I spie out wonderous thinges in thy lawe. I am a straüger vpō earth, O hyde not thy commaundementes fro me.

My soule breaketh out, for the very feruent desyre that I haue allwaye vnto thy iudgmentes. Thou rebukest the proude, cursed are they that departe from thy commaundemētes. O turne fro me shame & rebuke, for I kepe thy testimonies. Prynces also syt & speake agaynst me, but thy seruauit is occupied in thy statutes. In thy testimonies is my delite, they are my councelors.

DALETH.

D My soule cleueth to the dust, O quicken thou me accordinge to thy worde. I knowleged my wayes, & thou herdest me, O teach me then thy statutes. Make me to vnderstonde the waye of thy commaundemētes, & so shal I talke of thy wonderous workes.

My soule melteth awaye for very heynesse, o set me vp accordinge vnto thy worde.

Take fro me the waye of lyenge, & graunte me thy lawe. I haue chosen the waye of treuth, thy iudgmentes haue I layed before me. I sticke vnto thy testimonies, o LORDE cōfounde me not. I wil rüne the waye of thy commaundementes, when thou hast comforted my herte.

HE

Teach me o LORDE the waye of thy statutes, and I shal kepe it vnto the ende. O geue me vnderstandinge, and I shal kepe thy lawe, yee I shal kepe it with my whole herte.

Lede me in the path of thy commaundemētes, for that is my desyre. Enclyne myne herte vnto thy testimonies, & not to cuetousnes. O turne awaye myne eyes, lest they beholde vanite, & quickē me in thy waie.

O stablish thy worde in thy seruauit, y I maye feare the. Take awaye the rebuke y I am afraid of, for thy iudgmētes are amiable. Beholde, my delite is in thy commaundemētes, o quickē me in thy rightuousnesse.

VAU.

Let thy louynge mercy come vnto me (o LORDE) and thy sauynge health accordinge vnto thy worde. That I maye geue answers vnto my blasphemers, for my trust is in thy worde. O take not y worde of treuth vtterly out of my mouth, for my hope is in thy iudgmentes. So shal I allwaye kepe thy lawe, yee for euer and euer. And I wil walke at liberty, for I seke thy commaundementes. I wil speake of thy testimonies euen before kynges, and wil not be ashamed.

My delite shalbe in thy commaundementes, which I loue. My hondes also will I lift vp vnto thy commaundemētes which I loue, & my talkynge shalbe of thy statutes.

ZAIN.

O thinke vpon thy seruauit as concernynge thy worde, wherin thou hast caused me to put my trust. For it is my comforte in my trouble, yee thy worde quickeneth me.

The proude haue me greatly in derision, yet shrencke not I from thy lawe. I remembre thy euerlastinge iudgmentes (o LORDE) and am comforted. I am horribly afayed for y vngodly, that forsake thy lawe.

Thy statutes are my songes in the house of my pilgremage. I thinke vpon thy name

" Deut. 4. 5. 6. 7. 8. Iosu. 22. 24. b Deut. 6. b. and 11. c.

c Gen. 47. b. Iob 14. b.

d Psal. 43. c



(o LORDE) in the night season, and kepe thy lawe. It is myne owne, for I kepe thy commaundementes.

## HETH

Thou art my porcion (o LORDE) I am purposed to kepe thy lawe. <sup>a</sup>I make myne humble peticion in thy presence with my whole herte, o be mercifull vnto me accordinge vnto thy worde. I call myne owne wayes to remembraunce, and turne my fete in to thy testimonies. I make haist, and prolonge not the tyme, to kepe thy commaundemētes. The congregacions of the vngodly haue robbed me, but I forget not thy lawe. <sup>b</sup>At mydnight stonde I vp, to geue thākes vnto the, for the iudgements of thy righteousness.

I am a companyon of all them that feare the, and kepe thy commaundementes.

The earth (o LORDE) is full of thy mercy, O teach me thy statutes.

## THETH.

O LORDE, thou hast dealt frendly with thy seruauit, accordinge vnto thy worde.

O lerne me kyndnesse, nourture & knowlege, for I beleue thy commaundementes.

Before I was troubled, I wente wronge, but now I kepe thy worde. Thou art good and frendly, <sup>c</sup>O teach me thy statutes.

The proude ymagin lyes vpon me, but I kepe thy commaundemētes with my whole herte. Their herte is as fat as brawne, but my delite is in thy lawe. It is good for me that I haue bene in trouble, that I maye lerne thy statutes. The lawe of thy mouth is dearer vnto me, thē thousandes of golde & syluer.

## IOD.

Thy hādes haue made me and fashioned me, O geue me vnderstandinge, that I maye lerne thy commaundementes. They that feare the, wil be glad when they se me, because I put my trust in thy worde. I knowe (o LORDE) <sup>d</sup>thy iudgements are right, and <sup>e</sup>thou of very faithfulness hast caused me be troubled. O let thy mercifull kyndnesse be my comforte, accordinge to the promyse that thou hast made vnto thy seruauit. O let thy louynge mercies come vnto me, that I maye lyue, for thy lawe is my delyte. Let the proude be confounded, which handle so

falsly agaynst me. But let such as feare the, & knowe thy testimonies, be turned vnto me. O let my herte be vndefyled in thy statutes, that I be not ashamed.

## CAPH.

My soule longeth for thy sauynge health, for my trust is in thy worde. Myne eyes lōge sore for thy worde, sayēge: Oh when wilt thou cōforte me? For I am become like a botell in <sup>f</sup> smoke, yet do not I forget thy statutes. <sup>g</sup>How many are the dayes of thy seruauit? Whē wilt thou be auenged of my aduersaries? <sup>h</sup>The proude haue dygged pittes for me, which are not after thy lawe.

All thy commaundemētes are true, they persecute me falsly, O be thou my helpe.

They haue almost made an ende of me vpon earth, but I forsake not thy commaundemētes. O quykē me after thy louinge kyndnes, & so shall I kepe the testimonies of thy mouth.

## LAMED.

O LORDE, thy worde endureth for euer in heauē. <sup>i</sup>Thy treuth also remayneth from one generacion to another: thou hast layed the foundation of the earth, and it abydeth.

They cōtinue this daye accordinge to thy ordinance, for all thinges serue the. Yf my delyte were not in thy lawe, I shulde perishe in my trouble. I wil neuer forget thy cōmaundementes, for with thē thou quyenest me. I am thine, oh helpe me, for I seke thy commaundementes. The vngodly laye wayte for me to destroye me, but I conside thy testimonies. I se that all thinges come to an ende, but thy commaundemēt is excedinge brode.

## MEM.

O what a loue haue I vnto thy lawe? all the daye longe is my talkynge of it. Thou thorow thy commaundement hast made me wyser thē myne enemies, for it is euer by me.

<sup>j</sup>I haue more vnderstandinge then all my teachers, for thy testimonies are my studie.

Yee I am wyser then the aged, for I kepe thy cōmaundementes. I refrayne my fete from euery euell waye, that I maye kepe thy wordes. I shrenck not from thy iudgmentes, for thou teachest me. <sup>k</sup>O how swete are thy wordes vnto my throte? Yee more thē hony

<sup>a</sup> Nu. 18. c.

<sup>b</sup> Psal. 62. a.

<sup>c</sup> Psal. 32. a.

<sup>d</sup> Matt. 19. c.

<sup>e</sup> Gen. 1. d. Iob 10. a.

<sup>f</sup> Psal. 38. a.

and 89. b.

<sup>g</sup> Iere. 2. b.

<sup>h</sup> Psal. 32. b. and 116. a.

Esa. 40. a. Matt. 5. b. and 24. c.

<sup>i</sup> Deu. 4. a.

<sup>j</sup> Eze. 2. b. and 3. a. Psal. 18. b.

vnto my mouth. Thorow thy commaundementes I get vnderstandinge, therefore I hate all false wayes.

NUN.

Θ Thy worde is a lanterne vnto my fete & a light vnto my pathes. "I haue sworne & am stedfastly purposed, to kepe the iudgmētes of thy rightuousnesse. I am troubled aboue measure, quyen me (o LORDE) acordinge vnto thy worde. Let the frewillofferings of my mouth please the (o LORDE) & teach me thy iudgmētes. My soule is allwaye in my hōde, yet do not I forget thy lawe. The vngodly haue laied a snare for me, but yet swarue not I frō thy cōmaundemētes. Thy testimonies haue I claymed as myne heretage for euer: & why? they are the very ioye of my herte. I applye myne herte to fulfill thy statutes allwaye, euen vnto the ende.

SAMECH.

Φ I hate ſ̄ vngodly, but thy lawe do I loue. Thou art my defence & shyld, my trust is in thy worde. Awaye fro me ye wicked, I wil kepe the commaundementes of my God.

O stablish me acordinge vnto thy worde, ſ̄ I maye lyue, & let me not be disapoynted of my hope. Holde thou me vp, & I shall be safe: yee I shal euer be talkynge of thy statutes. Thou treadest downe all thē ſ̄ departe from thy statutes, for they ymagin but disceate. Thou putttest awaye all the vngodly of the earth like drosse, therefore I loue thy testimonies. My flesh trēbleth for feare of the, and I am afayed of thy iudgmētes.

AIN.

Θ I deale with the thinge ſ̄ is laufful & right, O geue me not ouer vnto my oppressours.

Be thou suertie for thy seruaut to do him good, that the proude do me no wronge.

Myne eyes are waysted awaye with lokynge for thy health, & for ſ̄ worde of thy rightuousnesse. O deale with thy seruaut acordinge vnto thy louynge mercy, and teach me thy statutes. I am thy seruaut, O graunte me vnderstōdinge, that I maye knowe thy testimonies. It is tyme for the (o LORDE) to laye to thine hōde, for they haue destroyed thy lawe. For I loue thy cōmaundemētes aboue golde and precious stone. Therefore holde I straight all thy commaundemētes, and all false wayes I vterly abhorre.

\* 2 Re. 22. d. Psal. 18. b. Pro. 6. c.

° Deu. 4. a.

PE.

Thy testimonies are wonderfull, therefore doth my soule kepe them. ° When thy worde goeth forth, it geueth light and vnderstōdinge, euē vnto babes. I opē my mouth & drawe in my breth, for I desyre thy commaundemētes. O loke thou vpon me, and be mercyfull, as thou vvest to do vnto those ſ̄ loue thy name. Ordre my goings after thy worde, that no wickednesse raigne in me. O delyuer me from the wrōgeous dealinges of mē, and so shal I kepe thy commaundemētes. Shewe the light of thy countenance vnto thy seruaut, and lerne me thy statutes. Myne eyes gusse out with water, because men kepe not thy lawe.

ZADI.

Rightuous art thou (o LORDE) & true is thy iudgmēt. The testimonies that thou hast commauded, are exceedinge rightuous and true. ° My zeale hath euen consumed me, because myne enemies haue forgotten thy wordes. Thy worde is tried to the vttemost, & thy seruauante loueth it. I am small and of no reputaciō, yet do not I forget thy cōmaundementes. Thy rightuousnesse is an euerlastinge rightuousnes, and thy lawe is true. Trouble and heynesse haue takē holde vpō me, yet is my delite in thy commaundementes. The rightuousnes of thy testimonies is euerlastinge, o graunte me vnderstōdinge, and I shal lyue.

COPH.

I call with my whole herte, heare me (o LORDE) I wil kepe thy statutes. Yee euen vpō the do I call, helpe me, and I shal kepe thy testimonies. Early in ſ̄ mornynge do I crie vnto the, for in thy worde is my trust. Myne eyes preuēte ſ̄ night watches, ſ̄ I might be occupied in thy wordes. Hearre my voyce (o LORDE) acordinge vnto thy louynge kyndnesse, quykē me acordinge as thou art wōt. They drawe nye ſ̄ of malice persecute me, & are farre frō thy lawe. Be thou nye at hōde also (o LORDE) for thy promises are faithfull.

As concernynge thy testimonies, I haue knowne euer sens the begynnynge, that thou hast grounded them for euer.

RES.

O conside my aduersite, & delyuer me, for

Psal. 18. b. Mat. 11. c.

° Psal. 68. b. Iohā. 2. b.

I do not forget thy lawe. Manteyne thou my cause and defende me, quyen me accordinge vnto thy worde. Health is farre frō the vngodly, for they regarde not thy statutes. Greate is thy mercy (o LORDE) quyen me as thou art wont. Many there are that trouble me, and persecute me, yet do not I swarue frō thy testimonies. It greueth me, when I se, that the transgressours kepe not thy lawe. Considre (LORDE) how I loue thy cōmaundementes. O quyen me with thy louinge kyndnesse. Thy worde is true from euerlastinge, all the iudgmentes of thy righteousness endure for euermore.

SIN.

x The prynces persecute me without cause, but my herte stōdeth in awe of thy wordes.

<sup>a</sup> I am as glad of thy worde, as one y<sup>e</sup> fyndeth greate spoyles. As for lyes, I hate & abhorre them, but thy lawe do I loue. Seuen tymes a daye do I praye the, because of thy righteous iudgmentes. Greate is the peace y<sup>e</sup> they haue which loue thy lawe, & they are not offended at it. LORDE, I loke for thy sauynge health, & do after thy cōmaundemētes. My soule kepeth thy testimonies, & loueth the exceedingly. I kepe thy cōmaundemētes & testimonies, for all my wayes are before the.

THAU.

y Let my cōplaynte come before the (o LORDE) geue me vnderstandinge, accordinge vnto thy worde. Oh let my supplicaciō come before the, delyuer me accordinge to thy promise. My lippes shall speake of thy prayse, seyng thou hast taught me thy statutes.

Yee my tōge shall synge of thy worde, for all thy cōmaundemētes are right. Let thy hāde helpe me, for I haue chosen thy cōmaundemētes. I longe for thy sauynge health (o LORDE) & in thy lawe is my delyte. Oh let my soule lyue & prayse the, y<sup>e</sup> thy iudgmentes maye helpe me. I go astraye, like a shepe that is lost: Oh seke thy seruauant, for I do not forget thy commaundementes.

The cxij. Psalme.

a **W**HEN I am in trouble, I call vpon y<sup>e</sup> LORDE, & he answereth me.<sup>b</sup> Delyuer my soule (o LORDE) frō lyenge lippes, & frō a disceatfull tōge. What rewarde shal be geuen or done vnto the, thou false tonge?

<sup>a</sup> Esaie 9. a.<sup>b</sup> Ion. 2. a.<sup>c</sup> Esa. 2. a. Mich. 4. a.

Euen mightie & sharpe arowes, with hote burninge coales. Wo is me y<sup>e</sup> my banishmēt endureth so lōge: I dwell in the tabernacles of the sorowfull. My soule hath lōge dwelt amonge them, that be enemies vnto peace. I laboured for peace, but when I spake therof, they made them to batayll.

The cxij. Psalme.

**I**LIFT vp myne eyes vnto the hilles, frō a whence commeth my helpe? My helpe cōmeth euen from the LORDE, which hath made heauen and earth. He will not suffre thy fote to be moued, and he y<sup>e</sup> kepeth the, slepeth not. Beholde, he that kepeth Israel, doth nether slombre ner slepe. The LORDE himself is thy keper, the LORDE is thy defence vpon thy right honde. So that the Sonne shal not burne the by daye, nether the Moone by night. The LORDE preserueth the from all euell, yee it is the LORDE that kepeth thy soule. The LORDE preserueth thy goinge out and thy cōmyng in, from this tyme forth for euermore.

The cxij. A psalme of Dauid.

**I**WAS glad, when they sayde vnto me: a we wil go in to the house of the LORDE. Oure fete shal burne in thy gates, O Ierusalem. Ierusalē is buylded as a cite, that is at vnite in it self. For there y<sup>e</sup> trybes go vp, euen the trybes of the LORDE: to testifie vnto Israel, to geue thanckes vnto the name of the LORDE. For there is the seate of iudgement, euē the seate of the house of Dauid. O praye for the peace of Ierusalē, b they shal prospere that loue the. Peace be within thy walles, and plenteousnes within thy palaces. For my brethren and companions sakes, I wil wish the prosperite. Yee because of y<sup>e</sup> house of the LORDE oure God, I wil seke to do the good.

The cxij. Psalme.

**V**NTO the lift I vp myne eyes, <sup>a</sup>thou y<sup>e</sup> dwellest in the heauens. Beholde, euen as the eyes of seruauētes loke vnto the handes of their masters: and as the eyes of a mayden vnto the handes of hir mastresse, euen so oure eyes wayte vpon the LORDE oure God, vntill he haue mercy vpō vs. Haue mercy vpō vs (o LORDE) haue mercy vpon vs, for

Zach. 8. d.

<sup>a</sup> 2 Par. 6. d. Esa. 66. a.

we are vitterly despysed. Oure soule is fylled with the scornfull reprove of the welthy, & with y despightfulness of the proude.

The cxxiij. A psalme of David.

**I**F the LORDE had not bene of oure syde (now maye Israel saye) Yf the LORDE had not bene of oure syde, whē mē rose vp agaynst vs: <sup>a</sup>They had swallowed vs vp quicke, when they were so wrothfully displeased at vs. <sup>b</sup>Yee the waters had drowned vs, the streame had gone ouer oure soule.

The depe waters of the proude had gone euē vnto oure soule. But prayed be y LORDE, which hath not geuen vs ouer for a pray vnto their teth. Oure soule is escaped, euen as a byrde out of the snare of y fouler: y snare is broke, and we are delyuered. <sup>c</sup>Oure helpe stōdeth in the name of the LORDE, which hath made heauen and earth.

The cxxiij. Psalme.

**T**HEY that put their trust in y LORDE, are euē as the mount Sion, <sup>d</sup>which maye not be removed, but stōdeth fast for euer. The hilles stonde aboute Ierusalem, euen so stondeth the LORDE rounde aboute his people, frō this tyme forth for euermore. That the rodd of the vngodly come not in to the lott of the rightuous, lest the rightuous put their honde vnto wickednesse. Do wel (o LORDE) vnto those that be good and true of herte. As for soch as turne backe vnto their owne wickednesse, <sup>e</sup>the LORDE shal lede them forth with the euell doers: but peace be vpon Israel.

The cxb. Psalme.

**W**HEN the LORDE turneth agayne y captiuyte of Sion, then shal we be like vnto them that dreame. Thē shal oure mouth be fylled with laughter, and oure tonge with ioye. Then shal it be sayed amonge the Heithen: the LORDE hath done greate thinges for them. Yee the LORDE hath done greate thinges for vs already, wherof we reioyse. Turne oure captiuyte (o LORDE) as the ryuers in the south. <sup>f</sup>They that sowe in teeres, shal reape in ioye. He y now goeth his waye wepige & beareth forth good sede,

shal come agayne with ioye, and brynge his sheaues with him.

The cxbi. A psalme of Salomon.

**E**XCEPT the LORDE buylde the house, <sup>g</sup>their labour is but lost that buylde it.

Excepte the LORDE kepe the cite, the watchman waketh but in vayne. <sup>h</sup>It is but lost labour that ye ryse vp early, and take no rest, but eate the bred of carefulnesse: <sup>i</sup>for loke to whom it pleaseth him, he geueth it in slepe. Lo, children and y frute of the wombe are an heretage and gift, that cōmeth of the LORDE. Like as the arowes in the hōde of the gĩaute, euē so are the yonge childrē.

Happie is the mā, y hath his quyer full of them: they shal not be ashamed, when they speake with their enemies in the gate.

The cxbij. Psalme.

**B**LESSED are all they <sup>k</sup>that feare the LORDE, & walke in his wayes. For thou shalt eate the laboures of thine owne hondes: o well is the, happie art thou. Thy wife shalbe as a frutefull vyne vpon the walles of thy house. Thy children like the olyue braunches roūde aboute thy table. Lo, thus shal y mā be blessed, y feareth the LORDE. <sup>l</sup>The LORDE shal so blesse the out of Sion, that thou shalt se Ierusalē in prosperite all thy life longe. Yee that thou shalt se thy childers childrē, & peace vpō Israel.

The cxbij. Psalme.

**M**ANY a tyme haue they fought agaynst <sup>m</sup>me fro my youth vp (maye Israel now saie). Yee many a tyme haue they fought agaist me fro my youth vp, but they haue not ouercome me. The plowers plowed vpō my backe, & made lōge furrows. But the rightous LORDE hath hewen y yocke of y vngodly in peces. Let them be confounded & turned backwarde, as many as haue euell will at Sion. <sup>n</sup>Let thē be euē as the haye vpon the house toppes, which wythereth afore it be pluckte vp.

Wherof the mower fylleth not his hande, nether he that byndeth vp the sheaues, his bosome. So that they which go by, saye not so moch as: the LORDE prospere you, we wish you good lucke in the name of the LORDE.

<sup>a</sup> Pro. 1. a. <sup>b</sup> Esa. 8. b. <sup>c</sup> Psal. 120. a. <sup>d</sup> Pro. 10. d. <sup>e</sup> Gala. 6. b. <sup>f</sup> Gala. 6. a. <sup>g</sup> Exo. 1. d. <sup>h</sup> Re. 9. d.

<sup>i</sup> Pro. 10. c. <sup>j</sup> Eccli. 11. b. <sup>k</sup> Psal. 33. b. <sup>l</sup> Num. 6. d. <sup>m</sup> Iob 42. c. <sup>n</sup> Gen. 50. d. <sup>o</sup> Tob. 14. a. <sup>p</sup> Psal. 36. a.



## The cxxix. Psalme.

**A** OUT of the depe call I vnto the (o LORDE) LORDE heare my voyce. Oh let thine eares considre well the voyce of my complaynte. "Yf thou (LORDE) wilt be extreme to marcke what is done amysse, Oh LORDE, who maye abyde it? But there is mercy with the, that thou mayest be feared. I loke for the LORDE, my soule doth wayte for him, and in his worde is my trust. My soule doth patiently abyde the LORDE, frō the one mornynge to the other. Let Israel trust in the LORDE, for with the LORDE there is mercy and plenteous redemption. <sup>a</sup> And he shal redeme Israel from all his synnes.

## The cxxx. A psalme of David.

**A** LORDE, I am not hye mynded, I haue no proude lokes. "I do not exercise myself in greate matters, which are to hye for me. But I refrayne my soule and kepe it lowe, like as a childe y<sup>e</sup> is weened from his mother, yee my soule is euen as a weened childe. Let Israel trust in the LORDE, frō this tyme forth for euermore.

## The cxxxi. Psalme.

**A** LORDE, remembre Dauid and all his trouble. "How he swore vnto y<sup>e</sup> LORDE, <sup>a</sup> & vowed a vowe vnto y<sup>e</sup> mightie o<sup>e</sup> of Iacob: I wil not come within the tabernacle of my house, ner clymme vp i to my bedde. I wil not suffre myne eyes to slepe, ner myne eye lyddes to slober. Vntill I fynde out a place for the LORDE, an habitaciō for the mightie o<sup>e</sup> of Iacob. Lo, we herde of the same at Ephrata, & foude it in y<sup>e</sup> wod.

We wil go in to his tabernacle, & fall downe before his fote stole. "Arise (o LORDE) in to thy resting place, thou & y<sup>e</sup> arke of thy strēgth.

<sup>f</sup> Let thy prestes be clothed with rightuousnesse, and let thy sayntes reioyse. For thy seruaunte Dauids sake turne not awaye the presence of thine anoynted. The LORDE hath made a faithfull ooth vnto Dauid, <sup>e</sup> & he shal not shrenke from it: Of the frute of thy body shal I set vpon thy seate. Yf thy child-

ren wil kepe my couenant, & my testimony y<sup>e</sup> I shal lerne the, their childrē also shal syt vpon thy seate for euermore. For the LORDE hath chosen Siō, to be an habitaciō for himself hath he chosen her. This shalbe my rest, here wil I dwel, for I haue a delite therin. I will blesse hir vytales with increase, & wil satisfie hir poore with bred. <sup>a</sup> I wil decke hir prestes with health, & hir sayntes shal reioyse & be glad. <sup>i</sup> There shall I make the horne of Dauid to florish, I haue ordened a lanterne for myne anoynted. As for his enemies, I shal clothe the with shame, but vpon himself shal his crowne florish.

## The cxxxiij. A psalme of David.

**B**EHOLDE, how good & ioyfull a thinge <sup>a</sup> it is, <sup>k</sup> brethrē to dwell together in vnite. It is like y<sup>e</sup> precious oymntment vpon the heade, that ranne downe vnto the beard, euē vnto Aarons beard, <sup>g</sup> & wēte downe to the skyrtes of his clothinge. Like the dewe of Hermon, which fell vpon the hill of Sion." For there the LORDE promised his blessinge, and life for euermore.

## The cxxxiij. Psalme.

**B**EHOLDE, O prayse the LORDE all ye <sup>a</sup> seruautes of the LORDE, <sup>n</sup> ye that by night stōde in the house of the LORDE. O lift vp youre handes in the Sanctuary, and prayse the LORDE. The LORDE y<sup>e</sup> made heauen & earth, blesse the out of Sion.

## The cxxxiij. Psalme.

**O** PRAYSE y<sup>e</sup> name of y<sup>e</sup> LORDE, <sup>a</sup> praise it o ye seruautes of y<sup>e</sup> LORDE. <sup>o</sup> Ye y<sup>e</sup> stōde in y<sup>e</sup> house of y<sup>e</sup> LORDE, in the courtes of the house of oure God. O prayse the LORDE, for the LORDE is gracious: o syngye prayses vnto his name, for it is louely. <sup>p</sup> For why, the LORDE hath chosen Iacob vnto him self, & Israel for his owne possessiō. For I knowe y<sup>e</sup> y<sup>e</sup> LORDE is greate, & y<sup>e</sup> oure LORDE is aboue all goddes. What so euer y<sup>e</sup> LORDE pleaseth, y<sup>e</sup> doth he in heauē & in earth, in the see & in all depe places. <sup>h</sup> He bryngeth forth the cloudes from the endes of the worlde, he turneth y<sup>e</sup> lighteniges vnto rayne, bringige

<sup>a</sup> Tob 9. a. Psal. 142. a. <sup>b</sup> Esa. 43. d. <sup>c</sup> Eccli. 3. c. <sup>d</sup> 2 Re. 34. d. 1 Para. 22. d. <sup>e</sup> 2 Par. 6. g. <sup>f</sup> Exo. 28. a. Ephe. 6. b. <sup>g</sup> 2 Re. 7. c. 1 Par. 18. b. Psal. 88. a. Act. 2. d. <sup>h</sup> Psal. 22. d. Esaie 61. b. <sup>i</sup> Luce 1. f.

3 Re. 11. f. 15. a. <sup>k</sup> Phil. 2. a. Ephe. 4. a. <sup>l</sup> Exo. 30. d. Leui. 8. b. <sup>m</sup> Pro. 19. b. <sup>n</sup> Psal. 112. a. 134. a. 1 Tim. 2. b. Nu. 6. d. <sup>o</sup> Psal. 112. a. 133. a. <sup>p</sup> Deu. 4. c. and 10. e. <sup>q</sup> Iere. 10. c. 51. a.

the wyndes out of their treasures. <sup>a</sup> Which smote the firstborne of Egipte, both of man and beast. He hath sent tokens and wonders in to the myddest of the (o thou londe of Egipte) vpon Pharao and all his seruantes. <sup>b</sup> Which smote dyuerse nacions, & slewe mightie kynges. <sup>c</sup> Sihon kyng of y Amoriges, Og the kyng of Basan, and all the kyngdomes of Canaa. And gaue their lode for an heretage, for an heretage vnto Israel his people. Thy name (o LORDE) endureth for euer, so doth thy memoriall (o LORDE) from one generation to another. <sup>d</sup> For the LORDE wil auēge his people, & be gracious vnto his seruantes. As for the ymages of the Heithē, <sup>e</sup> they are but syluer and golde, the worke of mens hādes. They haue mouthes, & speake not: eyes haue they, but they se not. They haue eares, and yet they heare not, nether is there eny breth ī their mouthes.

They that make them, are like vnto them, & so are all they that put their trust in thē. Praise the LORDE ye house of Israel, prayse the LORDE ye house of Aaron. Praise the LORDE ye house of Leui, ye that feare y LORDE, prayse the LORDE. Praise the LORDE out of Sion, which dwelleth at Ierusalē. Halleluya.

The cxxvi. Psalme.

**O** GEUE thanks vnto the LORDE, for he is gracious, and his mercy endureth for euer. O geue thākes vnto the God of all goddes, for his mercy endureth for euer. O thanke the LORDE of all lordes, for his mercy endureth for euer. <sup>a</sup> Which only doth greate wonders, for his mercy endureth for euer. Which by his wysdome made the heauens, for his mercy endureth for euer. <sup>b</sup> Which layed out the earth aboue the waters, for his mercy endureth for euer. Which hath made greate lightes, for his mercy endureth for euer. The Sonne to rule the daye, for his mercy endureth for euer. The Moone and the starres to gouerne the night, for his mercy endureth for euer. <sup>c</sup> Which smote Egipte with their firstborne, for his mercy endureth for euer. And brought out Israel from amonge them, for his mercy endureth

for euer. With a mightie hāde and a stretched out arme, for his mercy endureth for euer. Which deuyded the reed see in to partes, for his mercy endureth for euer. <sup>d</sup> And made Israel to go thorow y myddest of it, for his mercy endureth for euer.

But as for Pharao and his hoost, he ouerthrowe them in the reed see, for his mercy endureth for euer. <sup>e</sup> Which led his people thorow the wyldernes, for his mercy endureth for euer. <sup>f</sup> Which smote greate kynges, for his mercy endureth for euer. Yee and slewe mightie kynges, for his mercy endureth for euer. <sup>g</sup> Sihon kyng of the Amoriges, for his mercy endureth for euer. And Og the kyng of Basan, for his mercy endureth for euer.

And gaue awaye their londe for an heretage, for his mercy endureth for euer. Euen for an heretage vnto Israel his seruaut, for his mercy endureth for euer. <sup>h</sup> Which remēbreth vs, whē we are in trouble, for his mercy endureth for euer. <sup>i</sup> Which geueth foode vnto all flesh, for his mercy endureth for euer.

O geue thanks vnto the God of heauen, for his mercy endureth for euer.

The cxxvi. Psalme.

**B**Y the waters of Babilon we sat downe and wepte, <sup>a</sup> when we remēbred Sion. As for oure harpes, we hanged them vp vpon the trees, that are therin. Thē, they that led vs awaye captyue, requyred of vs a songe and melody in oure heuyenes: synge vs one of the songes of Sion. How shal we synge the LORDES <sup>b</sup> songe in a straunge lode? Yf I forget the (o Ierusalem) let my right hande be forgotten. Yf I do not remembre the, let my tonge cleue to the rofe of my mouth: yee yf I preferre not Ierusalem in my myrth. <sup>c</sup> Remembre the childrē of Edom (o LORDE) in the daye of Ierusalem, how they sayde: downe with it, downe with it, euē to the grounde. <sup>d</sup> O daughter Babilō, thou shalt come to misery thy self: yee happie shal he be, that rewardeth y as thou hast serued vs. Blessed shal he be, that taketh thy children, and throweth them agaynst the stones.

<sup>a</sup> Exo. 12. e. Exo. 7. 8. 9. 10. <sup>b</sup> Iosu. 12. a. <sup>c</sup> Num. 21. c. Deut. 3. a. <sup>d</sup> Deu. 32. e. <sup>e</sup> Psal. 113. b. Esa. 44. b. Iere. 10. a. <sup>f</sup> Iudit. 13. c. Psal. 105. a. 106. a. 117. a. 1 Mac. 4. c. Deu. 10. d. <sup>g</sup> Iud. 13. d. Psal. 71. c. <sup>h</sup> Iob 38. a. <sup>i</sup> Psal. 23. a. Gen. 1. b.

<sup>a</sup> Exo. 12. e. <sup>b</sup> Exo. 14. e. <sup>c</sup> Exo. 15. 16. 17. <sup>d</sup> Iosu. 12. a. <sup>e</sup> Nu. 21. c. Deu. 3. a. <sup>f</sup> Iud. 2. 3. 4. <sup>g</sup> Psal. 103. d. <sup>h</sup> Eze. 1. e. and 3. b. <sup>i</sup> Mat. 7. a. <sup>j</sup> Iere. 49. d. Eze. 25. b. Abd. 1. a. <sup>k</sup> Esa. 13. c. Iere. 50. 51.

The cxxvij. A psalme of Dauid.

**I** WIL geue thākes vnto the (o LORDE) with my whole hert, euen before the goddes wil I synge prayes vnto the.

<sup>a</sup> I wil worshippinge toward the thy holy tēple, and prayse thy name because of thy louynge kyndnesse and treuth, for thou hast magnified thy worde, acordynge vnto thy greate name. When I call vpō the, thou hearest me, and endewest my soule with moch strēgth. All the kynges of the earth shal prayse the (o LORDE) when they heare the wordes of thy mouth. Yee they shal synge in the wayes of the LORDE, that greate is the glory of the LORDE. <sup>b</sup> For though the LORDE be hye, yet hath he respecte vnto <sup>c</sup> y lowly: as for <sup>d</sup> y proude, he beholdeth him afarre off. Though I walke i <sup>e</sup> y myddest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hāde vpō the furiousnes of myne enemies, <sup>f</sup> <sup>g</sup> thy right hande shal saue me. The LORDE shal make good for me, yee thy mercy (o LORDE) endureth for euer: <sup>h</sup> despyse not then the worke of thine owne handes.

The cxxvij. A psalme of Dauid.

**O** LORDE, thou searchest me out, and knowest me. Thou knowest my downe syttinge <sup>a</sup> <sup>b</sup> my vprisyng, thou vnderstōdest my thoughtes afarre of. Thou art aboute my path <sup>c</sup> <sup>d</sup> aboute my bedd, <sup>e</sup> <sup>f</sup> spyest out all my wayes. For lo, there is not a worde i my tōge, but thou (o LORDE) knowest it altogether. Thou hast fashioned me behinde <sup>g</sup> before, <sup>h</sup> <sup>i</sup> layed thine hōde vpon me. Soch knowlege is to wonderfull <sup>j</sup> <sup>k</sup> excellēt for me, I can not atteyne vnto it. Whither shal I go then from thy sprete? <sup>l</sup> Or, whither shal I fle from thy presence? <sup>m</sup> Yf I clymme vp in to heauen, thou art there: yf I go downe to hell, thou art there also. Yf I take the wynges of the mornyng, <sup>n</sup> <sup>o</sup> remayne in the vttemost parte of the see: Euen there also shal thy honde lede me, and thy right hande shal holde me. Yf I saye: peraduētūre the darcknesse shal couer me, then shal my night be turned to daye. Yee the darcknesse is no darcknesse with the, but the night is as cleare as the daye, the darcknesse <sup>p</sup> <sup>q</sup> light are both alike. For my reynes are thyne, thou hast couered me in my mothers wombe. I wil geue thākes

vnto the, for I am wōderously made: maruelous are thy workes, and that my soule knoweth right well. My bones are not hyd from the, though I be made secretly, and fashioned beneth in the earth. Thine eyes se myne vnparfitnesse, they stonde all writtē i thy boke: my dayes were fashioned, when as yet there was not one of them.

How deare are thy coicels vnto me o God? O how greate is the summe of them? Yf I tell them, they are mo in nombre then the sonde: when I wake vp, I am present with the. Wilt thou not slaye <sup>r</sup> wicked (oh God) that the bloudethyrstie mighte departe from me? For they speake vnright of the, thine enemies exalte them selues presumptuously.

I hate them (o LORDE) that hate the, <sup>s</sup> <sup>t</sup> I maye not awaye with those that ryse vp agaynst the. Yee I hate them right sore, therefore are they myne enemies. <sup>u</sup> Trye me (o God) and seke the grounde of myne hert: proue me, <sup>v</sup> <sup>w</sup> examen my thoughtes. Loke well, yf there be eny waye of wickednesse in me, <sup>x</sup> <sup>y</sup> lede me in the waye euerlastinge.

The cxxvij. A psalme of Dauid.

**D** ELYUER me (o LORDE) from the euell men, oh preserue me from the wicked men. Which ymagin myschefe in their hertes, <sup>a</sup> <sup>b</sup> stere vp strife all the daye longe. They sharpen their tonges like a serpent, Adders poysen is vnder their lippes. Sela. Kepe me (o LORDE) from the hande of the vngodly, preserue me from the wicked men, which are purposed to ouerthrowe my goinges. The proude haue layed a snare for me, <sup>c</sup> <sup>d</sup> spread a nett abroad with coardes, yee <sup>e</sup> <sup>f</sup> sett trappes in my waye. Sela.

But my sayenge is vnto the LORDE: thou art my God, heare the voyce of my prayer o LORDE. O LORDE God, thou strength of my health, thou hast couered my heade in <sup>g</sup> <sup>h</sup> daye of battayll. Let not <sup>i</sup> <sup>j</sup> vngodly haue his desyre (o LORDE) let him not haue his purpose, lest they be to proude. Sela. Let the myschefe of their owne lippes<sup>k</sup> fall vpon <sup>l</sup> <sup>m</sup> head of the, <sup>n</sup> <sup>o</sup> cōpase me aboute. Let hote burnynge coales fall vpō the, let the be cast in to the fyre, and in to the pytt, that they neuer ryse vp agayne. A man full of wordes shal not prospere vpon earth: a malicious <sup>p</sup> <sup>q</sup> wicked person shal be hunted awaye and de-

<sup>a</sup> Psal. 5. a. <sup>b</sup> Psal. 112. a. <sup>c</sup> Iob 14. b.

<sup>d</sup> Amos 9. a. <sup>e</sup> Iero. 23. d. <sup>f</sup> Psal. 25. a. <sup>g</sup> Psal. 7. b.

stroyed. Sure I am, that the LORDE wil auenge the poore, and manteyne the cause of the helplesse. The rightuous also shal geue thākes vnto thy name, & the iust shal continue in thy sight.

The cxi. A psalme of Dauid.

**L**ORDE, I call vpon the: haist the vnto me, and consider my voyce, whē I crie vnto the. <sup>a</sup> Let my prayer be set forth in thy sight as the incēse, and let the liftinge vp of my hādes be an euenynge sacrifice. <sup>b</sup> Set a watch (o LORDE) before my mouth, yee a watch at the dore of my lippes. O let not myne hert be enclyned to eny euell thīge, to be mynded as the vngodly or wicked men, lest I eate of soch thinges as please thē.

Let the rightuous (rather) smyte me frendly, and reprove me: so wil I take it, as though he had poured oyle vpō my heade: it shal not hurte my heade, yee I wil praye yet for their wickednesse. Their iudges stōble at the stone, yet heare they my wordes, & they be ioyfull. Oure bones lye scatered before & pytt, like as when one graueth and dyggeth vp the grounde. But myne eyes loke vnto &, o LORDE God: in the is my trust, oh cast not out my soule. Kepe me frō & snare which they haue layed for me, and frō the trappes of the wicked doers. Let the vngodly fall in to their owne nettes together, vntill I be gone by them.

The cxi. A psalme of Dauid.

**I**CRIE vnto the LORDE with my voyce, yee euē vnto the LORDE do I make my supplicacion. I poure out my complainyte before him, and shewe him of my trouble. When my sprete is in heuynesse, for thou knowest my path: in the waye where in I walke, haue they preuely layed a snare for me. I loke vpon my right honde & se, there is no man that wil knowe me. I haue no place to fle vnto, no man careth for my soule. Therefore do I crie vnto the (o LORDE) and saye: thou art my hope and my porcion, in the londe of the luyynge. Cōsidre my complainyte, for I am brought very lowe. Oh delyuer me fro my persecuters, for they are to stronge for me: Brynge my soule out of preson, that I maye geue thākes vnto thy name: which thinge yf thou wilt graūte me,

then shal the rightuous resorte vnto my cōpany.

The cxiij. A psalme of Dauid.

**H**EARE my prayer (o LORDE) considere my desyre: answer me for thy treuth & rightuousnesse sake. <sup>a</sup> And entre not in to iudgment with thy seruauent, for in thy sight shal no man luyynge be iustified. <sup>b</sup> For the enemie persecuteth my soule, he smyteth my life downe to the grounde, he layeth me in the darcknesse, as the deed men of the worlde. Therefore is my sprete vexed within me, and my herte within me is desolate. Yet do I remēbre the tymes past, <sup>c</sup> I muse vpō all thy workes, yee I exercise my self in the workes of thy bondes. <sup>d</sup> I stretch forth my bondes vnto the, my soule crieth vnto the out of the thyrstie londe. Sela. Heare me (o LORDE) and that soone, for my sprete waxeth faynte: hyde not thy face fro me, lest I be like vnto thē that go downe in to the graue. Oh let me heare thy louynge kyndnesse by tymes in the mornynge, for in the is my trust: shewe thou me the waye that I shulde walke in, for I lift vp my soule vnto the. Delyuer me (o LORDE) fro myne enemies, for I resorte vnto the. <sup>e</sup>

Teach me to do the thinge that pleaseth the, for thou art my God: let thy louynge sprete lede me forth vnto the londe of rightuousnesse. Quycckē me (o LORDE) for thy names sake, and for thy rightuousnesse sake brynge my soule out of trouble. And of thy goodnesse scatter myne enemies abroad, and destroye all them that vexe my soule, for I am thy seruauent.

The cxiij. A psalme of Dauid.

**B**LESSED be the LORDE my refuge, <sup>a</sup> which teacheth my hādes to warre, & my fyngers to fight. My hope and my castell, my defence and my delyuerer, my shyld in whom I trust, which gouerneth the people that is vnder me. LORDE, what is mā, that thou hast soch respecte vnto him? <sup>b</sup> Or the sonne of man, that thou so regardest him? Man is like a thinge of naught, <sup>c</sup> his tyme passeth awaye like a shadowe. Bowe thy heauē (o LORDE) & come downe, touch the mountaynes, & they maye smoke withall.

<sup>a</sup> Exo. 30. b. Nu. 28. a. <sup>b</sup> Eccli. 22. c. <sup>c</sup> Psal. 101. a. <sup>d</sup> Job 4. b. 25. a. 15. b. <sup>e</sup> Psal. 76. a. <sup>f</sup> Psal. 62. a.

<sup>a</sup> Psal. 17. d. <sup>b</sup> Re. 22. e. <sup>c</sup> Psal. 8. b. <sup>d</sup> Job 8. a.



Sende forth the lightenyng & scatter thē,  
shute out thine arowes and consume them.  
Sende downe thine hande from aboue, delyuer  
me and take me out of y<sup>e</sup> greate waters, from  
the hande of straunge childrē. Whose mouth  
talketh of vanite, & their right hāde is a right  
hande of falsede. That I maye synge a new  
songe vnto the (o God) & synge prayes vnto  
the vpon a tenstringed lute, Thou that geuest  
victory vnto kynges, and hast delyuered Dauid  
thy seruaut from the parell of the swerde.  
Saue me and delyuer me from the honde of  
straunge childrē, whose mouth talketh of vanite,  
and their right hande is a right hande of  
falsede. That oure sonnes maye growe vp as  
the yōge plantes,<sup>a</sup> and that oure daughters  
maye be as the polished corners of the temple.  
That oure garners maye be full and plenteous  
with all maner of stoare: that oure shepe  
maye brynge forth thousandes and hundreth  
thousandes in oure villages. That oure oxen  
maye be stronge to labour, that there be no  
myschaunce, no decaye, and no complayninge  
in oure stretes.

Happie are the people that be in such a  
case: yee blessed are the people, which haue  
the LORDE for their God.<sup>b</sup>

The cxliij. A psalme of Dauid.

**I** WIL magnifie the (o my God & kynge) I  
wil prayse thy name for euer & euer.  
Euery daye wil I geue thanks vnto the, and  
prayse thy name for euer and euer. Greate  
is the LORDE, & maruelous worthy to be  
prayed, there is no ende of his greatnesse.  
One generacion shal prayse thy workes vnto  
another, and declare thy power. As for me I  
wil be talkige of thy worships, thy glory, thy  
prayse and wōderous workes.

So that men shal speake of the might of  
thy maruelous actes, and tell of thy greatnes.

The memoriall of thy abundaunt kyndnes  
shal be shewed, and mē shal synge of thy right-  
eousnesse. The LORDE is gracious and  
mercifull, longe sufferynge & of greate good-  
nesse. The LORDE is louynge vnto euery  
man, and his mercy is ouer all his workes.  
All thy workes prayse the (o LORDE) and  
thy sayntes geue thanks vnto the. They  
shewe the glory of thy kyngdome, and talke  
of thy power. That thy power, thy glory

& mightynesse of thy kyngdome might be  
knowne vnto men. Thy kyngdome is an  
euerlastinge kyngdome, & thy dominion en-  
dureth thorow out all ages. The LORDE  
vpholdeth all such as shulde fall, and lifeth  
vp all those that be downe. The eyes of all  
wayte vpon the, and thou geuest them their  
meate in due season. Thou openest thine  
hāde, and fyllest all thynges lyyunge with  
plenteousnesse. The LORDE is righteous  
in all his wayes, & holy in all his workes. The  
LORDE is nye vnto all them that call vpon  
him, yee all such as call vpon him faithfully.

He fulfilleth the desyre of them that feare  
him, he heareth their crie, and helpeth them.

The LORDE preserueth all them that loue  
him, but scattereth abroad all the vngodly.

My mouth shal speake the prayse of the  
LORDE, And let all flesh geue thanks vnto  
his holy name for euer and euer. Halleluya.

The cxlv. Psalme.

**P**RAYSE the LORDE (o my soule:)  
whyte I lyue wil I prayse the LORDE,  
yee as lōge as I haue eny beyng, I wil synge  
praises vnto my God. O put not youre trust  
in prynces, ner in the childe of man, for there  
is no helpe in thē. For when y<sup>e</sup> breth of man  
goeth forth, he shal turne agayne to his earth,  
and so all his thoughtes perishe. Blessed is  
he that hath y<sup>e</sup> God of Iacob for his helpe,  
and whose hope is in the LORDE his God.  
Which made heauen and earth,<sup>c</sup> y<sup>e</sup> see and all  
that therin is, which kepeth his promise for  
euer. Which helpeth them to right y<sup>e</sup> suffre  
wronge, which fedeth y<sup>e</sup> hongrie. The LORDE  
lowseth men out of preson, the LORDE  
geueth sight to the blynde.

The LORDE helpeth thē vp that are  
fallen, the LORDE loueth the righteous.  
The LORDE careth for the straungers, he  
defendeth y<sup>e</sup> fatherlesse and wyddowe: as for  
the waye of y<sup>e</sup> vngodly, he turneth it vpsyde  
downe. The LORDE thy God (o Sion) is  
kyng for euermore, and thorow out all  
generacions. Halleluya.

The cxlvi. Psalme.

**O** PRAYSE the LORDE, for it is a  
good thinge to synge praises vnto oure  
God: yee a ioyfull and pleasaunt thinge is it

<sup>a</sup> Deut. 28. a. <sup>b</sup> Psal. 32. b. <sup>c</sup> Exo. 34. a. Psal. 85. c.  
102. a. <sup>d</sup> Luc. 1. c. Dan. 3. f. and 7. d. Psal. 44. b.

Prou. 24. c. Psal. 33. c. 36. d. Psal. 103. d. <sup>e</sup> Psal. 102. a.  
<sup>f</sup> Psal. 117. a. <sup>g</sup> Act. 14. c. Apoc. 14. b.

to be thankfull. The LORDE shal buyde vp Ierusalē, ⁊ gather together ⁊ outcastes of Israel. He healeth the contrite in herte, and byndeth vp their woundes. <sup>a</sup>He telleth the nombre of the starres, and calleth them all by their names. Greate is oure LORDE, and greate is his power, yee his wysdome is infinite. The LORDE setteth vp ⁊ meke, ⁊ bryngeth ⁊ vngodly downe to ⁊ groide.

**B** <sup>o</sup>Synge vnto ⁊ LORDE with thankesgeuynge, synge prayses vpō ⁊ harpe vnto oure God.

Which couereth ⁊ heauen with cloudes, prepareth rayne for ⁊ earth, <sup>c</sup> ⁊ maketh ⁊ grasse to growe vpon the mountaynes. Which geueth foder vnto ⁊ catell, <sup>d</sup> ⁊ fedeth ⁊ yonge rauens ⁊ call vpō him. He hath no pleasure in the strength of an horse, nether delyteth he in eny mās legges. But the LORDES delyte is in them that feare him, and put their trust in his mercy.

The cxiij. Psalmc.

This psalme do the hebrues ioyne vnto it, that goeth before.

**A** **P**RAYSE ⁊ LORDE o Ierusalē, prayse thy God o Sion. For he maketh fast ⁊ barres of thy gates, ⁊ blesseth thy childrē within ⁊. He maketh peace in thy borders, ⁊ fylleth ⁊ with ⁊ floure of wheate. He sendeth forth his cōmaundemēt vpō earth, <sup>e</sup> his worde rūneth swiftly. He geueth snowe like woll, ⁊ scattereth ⁊ hore frost like ashes. He casteth forth his yse like morsels, who is able to abyde his frost? He sendeth out his worde and melteth them, he bloweth with his wynde, ⁊ the waters flowe. He sheweth his worde vnto Iacob, his statutes ⁊ ordinaunces vnto Israel. He hath not dealte so with all the Heithen, nether haue they knowlege of his lawes. Halleluya.

The cxiij. Psalmc.

**A** **O** PRAYSE the LORDE of heauen, prayse him in the heyth. Prayse him all ye angels of his, prayse hi all his hoost.

Prayse him Sonne ⁊ Moone, prayse him all ye starres ⁊ light. Prayse him all ye heauens, ⁊ ye waters ⁊ be vnder the heauens. Let them prayse the name of the LORDE, for

<sup>a</sup> Esa. 40. d. <sup>b</sup> 1 Esd. 3. c. <sup>c</sup> Psal. 103. b. <sup>d</sup> Iob 38. d. <sup>e</sup> Gene. 1. a.

he cōmaunded, <sup>f</sup> ⁊ they were made. He hath made the fast for euer and euer, he hath geuē them a lawe which shal not be brokē. Prayse the LORDE vpon earth, ye whalfishes and all depes. Fyre and hayle, snowe ⁊ vapors, <sup>g</sup> wynde and storme, fulfyllinge his worde. Mountaynes and all hilles, frutefull trees ⁊ all Ceders. Beastes and all catell, wormes ⁊ fethered foules. Kynges of the earth ⁊ all people, princes ⁊ all iudges of ⁊ worlde. Yonge men ⁊ maydēs, olde men and children.

Let them prayse the name of the LORDE, for his name only is excellent, and his prayse aboue heauen and earth. He exalteth the horne of his people, all his sayntes shal prayse him, the children of Israel, euen the people that serueth him. Halleluya.

The cxiij. Psalmc. Halleluya.

**O** SYNGE vnto ⁊ LORDE a new songe, <sup>h</sup> let the cōgregation of sayntes prayse him. Let Israel reioyse in him that made him, and let the children of Sion be ioyfull in their kyng. Let them prayse his name in the daūce, let them synge prayses vnto him with tabrettes and harpes. For the LORDE hath pleasure in his people, and helpeth the mekeharted. Let the sayntes be ioyfull with glory, let them reioyse in their beddes. Let the prayses of God be in their mouth, <sup>i</sup> and sharpe swerdes in their handes. To be auenged of the Heithē, ⁊ to rebuke the people. To bynde their kynges in cheynes, ⁊ their nobles with lynckes of yron. That they may be auenged of them, as it is written, <sup>j</sup> Soch honoure haue all his sayntes. Halleluya.

The xl. Psalmc. Halleluya.

**O** PRAYSE the LORDE in his Sanctuary, prayse him in the firmament of his power. Prayse him in his noble actes, prayse him in his excellēt greatnesse.

Prayse him in the sounde of the trompet, prayse him vpō the lute and harpe. Prayse him in the cymbals and daunce, prayse him vpon the strynges and pype. Prayse him vpō the welltuned cymbals, prayse him vpon the loude cymbals. Let euery thinge ⁊ hath breth, prayse the LORDE. Halleluya.

<sup>f</sup> Psal. 32. b. <sup>g</sup> Esa. 42. b. <sup>h</sup> Heb. 4. c. <sup>i</sup> Deut. 32. f.

### The ende of the Psalter.

SELA. In the psalter this worde Sela commeth very oft, and (after the mynde of the iterpreters) it is asmoche to saye as, allwaye, contynually, for euer, forsoyth, verely, a liffinge vp of the voyce, or to make a pause and earnestly to consider, and to ponder the sentēce.

# The Prouerbes of Salomon.

What this boke conteyneth.

## Chap. I.

The wysdome of God calleth vs by the mouth of Salomō, exorteth vs, and geueth vs warnynge to eschue the wicked : whose vngodly cōuersacion in worde and worke, and punyshment also of the same, is here describeth.

## Chap. II.

How wisdom maye be gotten, and what profit commeth of it.

## Chap. III.

He exorteth us to the feare of God and to pacience : he commendeth wysdome, & requyrenth us to cleue vnto the same.

## Chap. IIII.

A fatherly exortacion vnto wisdom, with the profit therof, and how we ought to refrayne the mēbres of oure body frō euell.

## Chap. V.

He exorteth vnto wysdōe, and to beware of harlottes : he telleth what harme maye folowe therout, whē men medle with soch : he teacheth men, loungly to cleue vnto their married wyues, and describeth the ende of the vngodly.

## Chap. VI.

He warneth men to beware of suertishipe, exorteth the slouthfull to laboure, sheweth the wikednesse of false tonges, and requyrenth men

to beware of aduoutry, because it is more perlonous then theft or felony.

## Chap. VII.

He exorteth vnto wisdome, sheweth the condicions of harlottes, and what hurt happeneth vnto soch as encline to the prouocacios and desyres of the flesh.

## Chap. VIII.

Wysdome calleth men swetely vnto her, and telleth them what treasure and power she hath. A cōmendacion and prayse of wisdome, wherout euery mā is exorted to cleue vnto her.

## Chap. IX.

Wysdome crieth vpō the ignoraūt, and promiset them greete thinges. The foolish maner of a light woman.

## Chap. X.

From this chapter forth vnto the XXXI, there are described many swete, louely and wyse sentences, which teach men wysdome and what profit commeth of it : Agayne, how men maye auoyde foolishnesse, and the hurte therof.

## Chap. XXXI.

Wysdome warneth vs to beware of euell women, and describeth the cōuersacion, maner, & behaouore of an honest married wyfe.

**T**HESE are the prouerbes of Salomon the sonne of Dauid kyng of Israel : to lerne wysdome, nurtoure, vnderstandinge, prudence, rightuousnesse, iudgment and equite. That the very babes might haue wyt, and that yonge men might haue knowlege and vnderstandinge. By hearinge, the wyse mā shal cōme by more wysdome : and by ex-

perience, he shal be more apte to vnderstonde a parable, and the interpretacion therof : the wordes of the wyse, and the darcke speeches of the same. <sup>a</sup>The feare of the LORDE is the begynnynge of wysdome. But foolles despyse wysdome and nurtoure.

<sup>a</sup> Iob 28. c. Pro. 9. b. Psal. 110. b. Ecclii. 1. c.

## The first Chapter.

**A** MY sonne, heare thy fathers doctryne, and forsake not the lawe of thy mother: for that shal brynge grace vnto thy heade, & shal be a cheyne aboute thy necke. My sonne, cōsente not vnto synners,<sup>a</sup> yf they entyse the, and saye: come wyth us, let us laye wayte for bloude, & lurke preuely for the innocēt wythout a cause: let us swalowe thē vp like f̄ hell,<sup>b</sup> let us deuoure thē quicke and whole, as those that go downe in to the pytt. So shal we fynde all maner of costly riches, and fyll oure houses wyth spoyle. Cast in thy lott amonge us, we shal haue all one purse.

My sonne, walke not thou with them, re-frayne thy fote frō their wayes. <sup>c</sup>For their fete rūne to enell, & are haistie to shed bloude. **33** But in vayne is f̄ net layed forth before the byrdes eyes. Yee they thē selues laye wayte one for anothers bloude, and one of thē wolde slaye another. These are the wayes of all sochas be couetous, that one wolde rauyshan others life.

Wysdome crieth without,<sup>d</sup> & putteth forth hir voyce in the stretes. She calleth before f̄ congregation in f̄ open gates, and sheweth hir wordes thorow f̄ cite, sayenge: O ye childrē, how lōge wil ye loue childyshnesse? how longe wil f̄ scorners delyte in scornynge, & f̄ vnwyse be enemies vnto knowlege? O turne you vnto my correccion: lo, I wil expresse my mynde vnto you, and make you vnderstōde my wordes.

**C** Seinge then that I haue called, and ye refused it: <sup>e</sup>I haue stretched out my honde, and no mā regarded it, but all my cōcels haue ye despyed, and set my correcciōs at naught. Therefore shal I also laugh in youre destruccion, and mocke you, when f̄ thinge that ye feare cōmeth vpon you: euen whē f̄ thinge that ye be afraied of, falleth in sodenly like a storme, and youre misery like a tempest: yee whā trouble and heynesse cōmeth vpon you. Then shal they call vpō me, but I wil not heare: they shal seke me early, but they shal not fynde me: And f̄ because they hated knowlege, and receaued not f̄ feare of f̄ LORDE, but abhorred my counsell, and despyed my correccion. Therefore shal they eate f̄ frutes of their owne waye, and be fylled with their owne counceils: for f̄ turnynge awaye of f̄ vnwyse shal slaye thē, & f̄ prosperite of fooles

shalbe their owne destrucciō. But who so harkeneth vnto me, shal dwell safely,<sup>f</sup> and haue ynough without eny feare of euell.

## The ij. Chapter.

**M**Y sonne, yf thou wilt receaue my wordes, **A** and kepe my cōmaudemētes by the, that thine eare maye herken vnto wysdome, applie thine herte then to vnderstōdinge. For yf thou criest after wysdome, & callest for knowlege: yf thou sekest after her as after money, and dyggest for her as for treasure: Thē shalt thou vnderstonde f̄ feare of the LORDE, and fynde f̄ knowlege of God. For it is the LORDE that geueth wysdome,<sup>g</sup> out of his mouth commeth knowlege and vnderstōdinge. He preserueth f̄ welfare of the rightuous, and defendeth them f̄ walke innocently: he kepeth them in f̄ right path, and preserueth f̄ waye of his sayntes. Then shalt thou vnderstode rightuousnesse, iudgment and equite, yee and euery good path. Yf wysdome entre in to thine herte, and thy soule delyte in knowlege: then shal counsell preserue the, and vnderstōdinge shal kepe the. That thou mayest be deluyered frō f̄ euell waye, and from the man f̄ speaketh frowarde thinges. From such as leaue the hye strete, and walke i f̄ wayes of darcknesse: which reioyse in doynge euell, and delyte i wicked thinges: whose wayes are croked, and their pathes slaunderous.

**C** <sup>h</sup>That thou mayest be deluyered also from the straunge woman, and from her that is not thine owne: which geueth swete wordes, forsaketh the huszbande of hir youth, and forgetteth the couenaunt of hir God. For hir house is enclyned vnto death, and hir pathes vnto hell. All they that go in vnto her, come not agayne, nether take they holde of the waye of life.

That thou mayest walke in f̄ good waye, and kepe the pathes of the rightuous. For the iust shal dwell in the londe, and the innocentes shal remayne in it: but the vngodly shalbe roted out of f̄ londe, and the wicked doers shalbe taken out of it.

## The iij. Chapter.

**M**Y sonne,<sup>i</sup> forget not my lawe, but se f̄ **A** thine hert kepe my cōmaudemētes.

<sup>a</sup> Esa. 29. d. <sup>b</sup> Psal. 123. a. <sup>c</sup> Esa. 59. a. Pro. 6. b. Psal. 13. a. <sup>d</sup> Pro. 8. a. <sup>e</sup> Esa. 65. b. Iere. 7. b.

<sup>f</sup> Pro. 3. c. <sup>g</sup> Iaco. 1. a. c. Eccl. 1. a. and 7. c. Iob. 28. b. 3 Reg. 3. b. 4. c. <sup>h</sup> Pro. 7. a. and 5. a. <sup>i</sup> Deu. 11. a.



For they shal prologe  $\gamma$  dayes  $\tau$  yeares of thy lyfe,  $\tau$  brynge  $\gamma$  peace. Let merey  $\tau$  faithfulness neuer go from  $\gamma$ : bynde the about thy necke,  $\tau$  wryte them in the tables of thine herte. So shalt thou fynde fauoure and good vnderstandinge in  $\gamma$  sight of God and men. Put thy trust in  $\gamma$  LORDE with all thine herte, and leane not vnto thine owne vnderstandinge. In all thy wayes haue respecte vnto him, and he shal ordre thy goinges. <sup>a</sup>Be not wyse in thine owne conceate, but feare  $\gamma$  LORDE and departe from euell: so shal thy navel be whole, and thy bones stronge.

<sup>b</sup>Honoure the LORDE with thy substaunce,  $\tau$  with  $\gamma$  firstlinges of all thine encrease: so shal thy barnes be fylled with plenteuousnesse, and thy presses shal flowe ouer with swete wyne. My sonne, despyse not the chastenyng of  $\gamma$  LORDE, nether faynte when thou art rebuked of him. For whō the LORDE loueth, him he chasteneth: and yet delyteth in him euen as a father in his owne sonne. Well is him that fyndeth wysdome,  $\tau$  opteyneth vnderstandinge, for the gettinge of it is better then eny marchandise of syluer,  $\tau$  the profit of it is better then golde. Wysdome is more worth thē precious stones,  $\tau$  all  $\gamma$  thinges  $\gamma$  thou canst desyre, are not to be compared vnto her. Vpon hir right hande is longe life,  $\tau$  vpon hir left hande is riches  $\tau$  honoure.

Hir wayes are pleasaunt wayes, and all hir pathes are peaceable. She is a tre of life <sup>d</sup> to them that laye holde vpon her, and blessed are they that kepe her fast.

<sup>c</sup>With wysdome hath  $\gamma$  LORDE layed the foudacion of  $\gamma$  earth,  $\tau$  thorow vnderstandinge hath he stablished  $\gamma$  heauē. Thorow his wysdome  $\gamma$  depthes breake vp,  $\tau$   $\gamma$  cloudes droppe downe the dew. My sonne, let not these thinges departe from thyne eyes, but kepe my lawe and my counsell: so shal it be life vnto thy soule,  $\tau$  grace vnto thy mouth.

Then shalt thou walke safely in thy waye,  $\tau$  thy fote shal not stamble. Yf thou slepest, thou shalt not be afrayed, <sup>e</sup>but shalt take thy rest  $\tau$  slepe sweetly. Thou neddest not to be afrayed of eny sodane feare, nether for the violent russhinge in of the vngodly, when it commeth.

For the LORDE shal be besyde the,  $\tau$  kepe

thy fote  $\gamma$  thou be not taken. Refuse not to do good vnto him that shulde haue it, so longe as thine hande is able to do it. Saye not vnto thy neyghboure: go thy waye  $\tau$  come agayne, to morow wil I geue the: where as thou hast now to geue him. Intende no hurte vnto thy neyghboure, seynge he hopeth to dwell in rest by the. Strue not lightly with eny man, where as he hath done  $\gamma$  no harme. <sup>f</sup>Folowe not a wicked man, and chose none of his wayes: for the LORDE abhorreth the frowarde, but his secrete is amonge the righteous. The curse of the LORDE is in the house of the vngodly, but he blesseth the dwellings of the righteous.

As for the scornefull, he shal laugh thē to scorne, but he shal geue grace vnto the lowly. The wyse shal haue honoure in possession, but shame is the promociō that fooles shal haue.

### The iiii. Chapter.

**H**EARE (O ye children) the fatherly exhortaciō,  $\tau$  take good hede, that ye maye lerne wysdome. Yee I shal geue you a good rewarde, yf ye wil not forsake my lawe. For when I myself was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: <sup>g</sup>let thine herte receaue my wordes, kepe my commaundementes, and thou shalt lyue.

Get the wysdome, get the vnderstandinge, forget not  $\gamma$  wordes of my mouth,  $\tau$  shrēke not from them. Forsake her not, and she shal preserue the: loue her, and she shal kepe the. The chefe poynte of wysdome is, that thou be wyllynge to opteyne wysdome, and before all thy goodes to get the vnderstandynge. Make moch of her, <sup>h</sup>and she shal promote the: Yee yf thou embracest her, she shal brynge the vnto honoure.

She shal make the a gracious heade, and garnish the with  $\gamma$  crowne of glory. Heare my sonne, and receaue my wordes, that the yeares of thy life maye be many. I wil shewe the  $\gamma$  waye of wysdome, and lede the in the right pathes. So that yf thou goest therin, there shal no straytnesse hynder the: and when thou runnest, thou shalt not fall. Take fast holde of doctryne, let her not go: kepe her, for she is thy life.

<sup>a</sup> Esa. 5. c. Rom. 12. c. <sup>b</sup> Tob. 4. b. Deut. 26. a. Mala. 3. b. Exo. 23. c. and 34. c. <sup>c</sup> 1 Pet. 4. b. Tob. 12. c. Heb. 12. a. Apo. 3. d. <sup>e</sup> Pro. 8. a. <sup>d</sup> Gen. 2. b.

<sup>f</sup> Pro. 1. c. <sup>f</sup> Pro. 1. a. <sup>g</sup> Deut. 6. b. 11. c. 32. g. <sup>h</sup> Deu. 26. d.

Come not in the path of the vngodly, and walke not in the waye of the wicked.

Eschue it, and go not therin: departe asyde, and passe ouer by it. For they can not slepe, excepte they haue first done some myschefe: nether take they eny rest, excepte they haue first done some harme. For they eate the bred of wickednesse, and drike the wyne of robbery. The path of the righteous shyneth as the light, and is euer brighter and brighter vnto the perfecte daye. But what waye of the vngodly is as the darknesse, wherin man fall, or they be awarre.

My sonne, marcke my wordes, and enclyne thine eare vnto my saynges. Let them not departe from thine eyes, kepe them euen in the myddest of thine herte. For they are life vnto all those that finde the, and health vnto all their bodies. Kepe thine hert with all diligence, for there vpon hangeth life. Put awaye from the a frowarde mouth, and let the lippes of slaunder be farre from the. Let thine eyes beholde the thinge which is right, and let thine eye lyddes loke straight before the. Pödre the path of thy fete, so shal all thy wayes be sure. Turne not asyde, nether to the right hande ner to the lefte, but witholde thy fote from euell.

#### The 6. Chapter.

MY sonne, geue hede vnto my wysdome, and bowe thine eare vnto my prudēce: for thou mayest regarde good counsell, and that thy lippes maye kepe nurtoure.

For the lippes of an harlot are a droppinge hony combe, and hir throte is softer then oyle. But at the last she is as bitter as wormwood, and as sharpe as a two edged swerde. Hir fete go downe vnto death, and hir steppes pearse thorow vnto hell. She regardeth not the path of life, so vnstedfast are hir wayes, that thou canst not knowe them. Heare me therefore (o my sonne) and departe not from the wordes of my mouth. Kepe thy waye farre from her, and come not nye the dores of hir house. That thou geue not thine honoure vnto another, and thy yeares to the cruell. That other men be not fylled with thy goodes, and that thy labours come not in a straunge house. Yee that thou mourne not at the last (when thou hast spent thy body and goodes)

and then saye: Alas, why hated I nurtoure? why dyd my hert despyse correccion? Wherefore was not I obedient vnto the voyce of my teachers, and hearken not vnto them that in-fourmed me? I am come almost in to all mysfortune, in the myddest of the multitude and congregacion. Drinke of the water of thine owne well, and of the ryuers that runne out of thine owne spriges. Let thy welles flowe out a brode, that there maye be ryuers of water in the stretes. But let them be only thine owne, and not straungers with the. Let thy well be blessed, and be glad with the wife of thy youth. Louynge is the hynde, and frendly is the Roo: let her brestes alwaye satisfie the, and holde the euer content with hir loue. My sonne, why wilt thou haue pleasure in an harlot, and embrace the bosome of another womā? For euery mā's wayes are open in the sight of the LORDE, and he pödereth all their goings. The wickednesses of the vngodly shal catch himself, and with the snares of his owne synnes shal he be trapped. Because he wolde not be reformed, he shal dye: and for his greate foolishnesse he shal be destroyed.

#### The vi. Chapter.

MY sōne, if thou be surteie for thy neighbour, if thou hast fastened thine hōde with another mā: yee thou art bounde with thine owne wordes, and taken with thine owne speach. Therfore (my sonne) do this, discharge thy self, for thou art come in to thy neighbours daunger. Go thy waye then soone, and intreate thy neighbour: let not thyne eyes slepe, ner thine eye lyddes slomber. Saue thy self as a doo from the honde, and as a byrde from the honde of the fouler. Go to the Emmet (thou slogarde) cōsidre hir wayes, and lerne to be wyse. She hath no gyde, no teacher, no leder: yet in the sommer she prouideth hir meate, and gathereth hir foode together in the harvest. How longe wilt thou slepe, thou slogish mā? What wilt thou aryse out of thy slepe? Yee slepe on still a litle, slöber a litle, folde thine handes together yet a litle, that thou mayest slepe: so shal pouerte come vnto the as one that traunyleth by the waye, and necessite like a wapened man. A dissembled person, a wicked man goeth with a

<sup>a</sup> Psal. 1. a. and 36. a.

<sup>b</sup> Num. 15. d. Deut. 11. c.

<sup>c</sup> Deut. 5. d. and 17. c.

<sup>d</sup> Pro. 7. a.

<sup>e</sup> Eccls. 9. b.

<sup>f</sup> Iob 31. a. and 34. c.

<sup>g</sup> Pro. 21. b. 17. c. 20. c.

<sup>h</sup> Pro. 24. d. 30. c. Pro. 13. a.

frowarde mouth: he wyneketh with his eyes, he tokeneth with his fete, he poyncteth with his fyngers, he is euer ymageninge myschefe & frowardnesse in his hert, & causeth discorde. Therefore shal his destruccion come hastily vpō him, sodenly shal he be all tobroken, and not be healed.

There be sixe thynges, which the LORDE hateth, & the seuenth he vtterly abhorreth: <sup>a</sup>A proude lōke, a dyssemblynge tonge, hādes that shed innocent bloude, an herte <sup>b</sup>ŷ goeth aboute with wicked ymaginaciōs, <sup>c</sup>fete that be swift in rennyng to do myschefe, a false wyt-nesse <sup>d</sup>ŷ bringeth vp lyes, & soch one as soweth discorde amonge brethren. My sōnne, kepe thy fathers cōmaundemētes, & forsake not <sup>e</sup>ŷ lawe of thy mother. Put thē vp together in thine herte, and bynde thē aboute thy necke. That they maye lēde the where thou goest, preserue the when thou art aslepe, & <sup>f</sup>ŷ when thou awakest, thou mayest talke of thē (<sup>g</sup>For the commaundement is a lanterne, and the lawe a light: yee chastenyng & nurtoure is <sup>h</sup>ŷ waye of life) that they maye kepe the frō the euell woman, <sup>i</sup> & from the flaterynge tonge of the harlott: <sup>j</sup>ŷ thou lust not after her beuty in thine herte, & lest thou be takē with hir fayre lokes. An harlot wil make a mā to begg his bred, but a married woman wil hunt for <sup>k</sup>ŷ precious life. Maye a man take fyre in his bosome, and his clothes not be brent? Or can one go vpon hote coales, and his fete not be hurte? Euen so, who so euer goeth in to his neighbours wife, and toucheth her, can not be vngiltie. <sup>l</sup>Men do not vtterly despyse a thefe, that stealeth to satisfie his soule, when he is hongerie: but yf he maye be gotten, he restoreth agayne seuen tymes asmoch, or els he maketh recompence with all the good of his house. But who so cōmitteth adnoutrie with a womā, he is a foole, and bryngeth his life to destruccion. He getteth him self also shame & dishonoure, soch as shal neuer be put out. For the gelousy & wrath of the mā will not be itreated, though thou woldest ofre him greate giftes to make amendes, he will not receaue them.

#### The vii. Chapter.

**M**Y sonne, kepe my wordes, & laye vp my cōmaundemētes by the. <sup>a</sup>Kepe my cōmaundemētes & my lawe, euē as the

<sup>a</sup> Psal. 17. c. Pro. 12. d. <sup>b</sup> Pro. 1. a. <sup>c</sup> Psal. 118. o.  
<sup>d</sup> Pro. 5. a. and 7. a. <sup>e</sup> Exo. 22. a.

aple of thine eye, & thou shalt lyue. Bynde them vpon thy fyngers, & wryte thē in the table of thine hert. Saye vnto wysdome: thou art my sister, and call vnderstondinge thy kynswoman: <sup>a</sup>that she maye kepe <sup>b</sup>ŷ frō <sup>c</sup>ŷ straūge womā, & frō <sup>d</sup>ŷ harlot which geueth swete wordes. For out of the wyndowe of my house I loked thorow the trelies, & behelde the simple people: & amonge other yonge folkes I spyed one yonge foole goinge ouer the stretes, by the corner in the waye toward the harlottes house in the twylyght of the euenyng, when it begāne now to be night and darcke. And beholde, there mett <sup>e</sup>him a womā in an harlottes apparell (a disceatfull, wāton & an vnstedfast womā: whose fete coude not abyde in <sup>f</sup>ŷ house, now is she without, now <sup>g</sup>ī <sup>h</sup>ŷ stretes, & lurketh <sup>i</sup>ī euery corner) she caught <sup>j</sup>ŷ yōge mā, kyssed him & was not ashamed, sayēge: I had a vowe to paye, & this daye I perfourme it. Therefore came I forth to mete the, that I might seke thy face, and so I haue founde the. I haue deckte my bed with coueringes & clothes of Egipte. My bed haue I made to smell of Myrre, Aloes and Cynamon. Come, let vs lye together, & take oure pleasure till it be daye light. For the good man is not at home, he is gone farre of. He hath taken the bagg of moneye with him, who can tell whē he cōmeth home? <sup>k</sup>Thus with many swete wordes she ouercame him, and with hir flaterynge lippes she wanne him.

Immediatly he foloweth her, as it were an oxe led to the slaughter (and like as it were to the stockes, where fooles are punyshed) so longe till she hath wounded his lyuer with hir darte: like as yf a byrde haisted to the snare, not knowyng that the parell of his life lyeth there vpō. Heare me now therefore (o my sonne) and marcke the wordes of my mouth. Let not thine herte wandre in hir wayes, & be not thou disceaued in hir pathes. For many one hath she wōded and cast downe, yee many a stronge mā hath she slayne. Hir house is the waye vnto hell, where men go downe to the chambers of death.

#### The viij. Chapter.

**D**Oth not wysdome crie? <sup>a</sup>doth not vnderstondinge put forth hir voyce?

<sup>a</sup> Deut. 11. a. Nū. 15. d. <sup>b</sup> Pro. 2. b. and 5. a.  
<sup>c</sup> Eccls. 7. d. <sup>d</sup> Pro. 1. b.

Stondeth she not in the hye places in the stretes ⁊ wayes? doth she not crie before the whole cite, ⁊ in the gates where men go out ⁊ in? It is you, o ye men (sayeth she) whom I call. Vnto you (o ye childre of mē) I vp my voyce. Take hede vnto knowlege o ye ignoraūt, be wyse in herte o ye fooles. Geue eare, for I wil speake of greate matters, ⁊ open my lippes to tell thinges that be right. For my throte shal be talkynge of ⁊ trueth, ⁊ my lippes abhorre vngodlynnesse. All the wordes of my mouth are rightuous, there is no frowardnesse ner falsede therin. They are all playne to soch as wil vnderstōde, ⁊ right to thē that fynde knowlege. Receaue my doctryne therefore and not syluer,<sup>a</sup> ⁊ knowlege more then fyne golde. For wysdome is more worth then precious stones, yee all the thinges that thou cāst desyre, are not to be compared vnto it.

**B** I wysdome haue my dwellynge with knowlege, and prudent counsell is myne owne. With me is the feare of the LORDE, and ⁊ eschuyng of euell. As for pryde, disdayne, an euell waye, ⁊ a mouth that speaketh wicked thiges, I vtterly abhorre thē. I can geue counsell, and be a gyde: I haue vnderstandinge, I haue strength.

Thorow me, kynges reigne: <sup>b</sup>thorow me, prīces make iust lawes. Thorow me, lordes beare rule, and all iudges of ⁊ earth execute iudgmēt. I am louynge vnto those that loue me, and they that seke me early, shal fynde me.

Riches ⁊ honoure are with me, yee excellent goodes ⁊ rightuousnes. My frute is better thē golde ⁊ precious stone, ⁊ myne encrease more worth then fyne syluer. I walke in ⁊ waye of rightuousnes, ⁊ in the strete of iudgment. That I maye sende prosperite to those that loue me, ⁊ to encrease their treasure.

**C** The LORDE himself had me in possessiō in the begynnynge of his wayes, or euer he beganne his workes afore tyme. <sup>d</sup>I haue bene ordered frō euerlastige, ⁊ frō ⁊ begynnynge or euer the earth was made. When I was borne, there were nether depthes ner springes of water. Before the foundations of ⁊ mountaynes were layed, yee before all hilles was I borne. The earth and all that is vpon the earth was not yet made, no not the grounde it self. <sup>e</sup>For when he made the heauens, I

was present: whā he set the depthes in ordre: whan he hanged the cloudes aboue: whan he fastened the sprynges of the depe: <sup>f</sup>Whan he shutt the see within certayne bowndes, that ⁊ waters shulde not go ouer their marckes. When he layed the foundations of the earth, I was with him, ordrynge all thinges, delytyng daylie ⁊ reioysynge allwaye before him. As for the rōde cōpose of his worlde, I make it ioyfull, for my delyte is to be amōge the children of men.<sup>g</sup>

Therefore harken vnto me (o ye children) for blessed are they that kepe my wayes.

O geue eare vnto nurtoure, be wyse, and refuse it not. Blessed is ⁊ man that heareth me, watchinge daylie at my gates, ⁊ geuyng attendance at the postes of my dores.

For who so fyndeth me, fyndeth life, and shal optayne fauoure of the LORDE. But who so offendeth agaynst me, hurteth his owne soule. All they that hate me, are the louers of death.

### The ix. Chapter.

**W**YSDOME hath buylded herself an house, and hewen out seven pilers: she hath slaughted, poured out hir wyne, and prepared hir table. She hath sent forth hir maydens to crie vpō the hyst place of the cite: Who so is ignoraūt, let him come hither. And to the vnwise she sayde: O come on youre waye, eate my bred, and drynke my wyne, which I haue poured out for you. For-sake ignoraūce, and ye shal lyue: and se that ye go in the waye of vnderstandinge.

Who so reproueth a scornfull personne, getteth him self dishonoure: and he that rebuketh the vngodly, stayneth himself.

Reproue not a scorner, lest he owe the euell wil: but rebuke a wyse man, and he wil loue the. Geue a discrete man but an occasion, <sup>h</sup>⁊ he wilbe the wyser: teach a rightuous man, and he wil increase. The feare of the LORDE is the begynnynge of wysdome, <sup>i</sup>⁊ the knowlege of holy thinges is vnderstandinge. For thorow me thy dayes shalbe prolonged, and the yeares of thy life shal be many. Yf thou be wyse, thy wysdome shal do thy selfe good: but yf thou thynekst scorne therof, it shalbe thine owne harme. A foolish restlesse woman, full of wordes, and

<sup>a</sup> Pro. 16. b. Pro. 3. b. Psal. 18. b. <sup>b</sup> Deut. 17. d. Sapi. 6. a. <sup>c</sup> Luc. 11. b. <sup>d</sup> Eccli. 24. b. <sup>e</sup> Sap. 9. b.

<sup>f</sup> Job 26. c. 38. a. <sup>g</sup> Sopb. 3. d. <sup>h</sup> Job 28. c. Psal. 110. b. Eccli. 1. c. Pro. 4. b.



soch one as hath no knowlege, sytteth in the dores of hir house vpō a stole aboue in the cite, to call soch as go by and walke straight in their wayes. Who so is ignoraunt (sayeth she) let him come hither, and to the vnwyse she sayeth: stollen waters are swete, & the bred that is preuely eaten, hath a good taist.

But they cōsider not that death is there, and that hir gēstes go downe to hell.

The r. Chapter.

These are prouerbes of Salomon.

**A** WYSE sonne maketh a glad father, but <sup>a</sup> an vndiscrete sonne is the heuynesse of his mother. Treasures that are wickedly gotten, profit nothinge, but rightuousnesse delyuereth from death. <sup>b</sup> The LORDE wil not let the soule of the rightuous suffre hōger, but he putteth <sup>γ</sup> vngodly frō his desyre. An ydle hande maketh poore, but a quicke laboringe hande maketh riche.

Who so gathereth in Sommer, is wyse: but he that is slogish in haruest, bringeth himself to confucion. Louynge and fauorable is the face of the rightuous, but <sup>γ</sup> fore heade of the vngodly is past shame, and presumptuous. <sup>c</sup> The memoriall of the iust shall haue a good reporte, but the name of the vngodly shal styrke. A wyse man wil receaue warnynge, but a foole wil sooner be smytten in the face. <sup>d</sup> He that leadeth an innocent life, walketh surely: <sup>e</sup> but who so goeth a wrōge waye, shalbe knowne. He <sup>γ</sup> wynketh with his eye, wil do some harme: but he that hath a foolish mouth, shalbe beaten. The mouth of a rightuous man is a well of life, but <sup>γ</sup> mouth of the vngodly is past shame, & presumptuous. Euell will stereth vp strife, <sup>f</sup> but loue couereth <sup>γ</sup> multitude of synnes.

In <sup>γ</sup> lippes of him <sup>γ</sup> hath vnderstōdinge a mā shal fynde wysdome, but <sup>γ</sup> rodde belōgeth to <sup>γ</sup> backe of <sup>γ</sup> foolish. Wyse mē laye vp knowlege, but <sup>γ</sup> mouth of <sup>γ</sup> foolish is nye destrucciō. The rich mās goodes are his strōge holde, but pouerte oppresseth the poore.

The rightuous laboureth to do good, but the vngodly vseth his increase vnto synne.

To take hede vnto <sup>γ</sup> chastenyng of nurture, is <sup>γ</sup> waye of life: but he that refuseth to be reformed, goeth wrōge. Disemblyng

lippes kepe hatred secretly, and he that speaketh eny slaunder, is a foole. Where moch bablinge is, there must nedes be offence: he that refrayneth his lippes, is wysest of all. An innocent tonge is a noble treasure, but the herte of the vngodly is nothinge worth. The lippes of the rightuous fede a whole multitude, but fooles shal dye in their owne foly. <sup>g</sup> The blessinge of the LORDE maketh rich mē, as for carefull trauayle, it doth nothinge therto. A foole doth wickedly & maketh but a sporte of it: neuertheles it is wysdome for a man to bewarre of soch.

The thinge that the vngodly are afrayed of, shal come vpon them, but the rightuous shal haue their desyre. The vngodly is like a tempest that passeth ouer & is nomore sene, but the rightuous remayneth sure for euer. As vyneger is to the teth, and as smoke is vnto <sup>γ</sup> eyes, euē so is a slogish personne to them that sende him forth. The feare of <sup>γ</sup> LORDE maketh a lōge life, but <sup>γ</sup> yeaeres of <sup>γ</sup> vngodly shal be shortened. The pacient abydinge of the rightuous shalbe turned to gladnesse, but the hope of the vngodly shal perish. The waye of the LORDE geueth a corage vnto <sup>γ</sup> godly, but it is a feare for wicked doers. The rightuous shal neuer be ouerthrowne, <sup>h</sup> but <sup>γ</sup> vngodly shal not remayne in the londe. The mouth of the iust wilbe talkynge of wysdome, but the tonge of the frowarde shal perish. The lippes of the rightuous are occupied in acceptable thinges, but the mouth of the vngodly taketh them to the worst.

The ri. Chapter.

**A** FALSE balaunce is an abhominacion vnto the LORDE, <sup>i</sup> but a true weight pleaseth him. Where pryde is, there is shame also and confucion: but where as is lowlynes, there is wysdome. The innocent dealyng of the iust shal lede them, but the vnfaithfulnesse of the despyers shalbe their owne destruction. <sup>j</sup> Riches helpe not in the daye of vengeance, but rightuousnesse delyuereth frō death. The rightuousnes of <sup>γ</sup> innocent ordreth his waye, but the vngodly shal fall in his owne wickednesse. The rightuousnesse of the iust shal delyuer them, but the despyers shalbe taken in their owne vngodlynesse. When an

<sup>a</sup> Pro. 15. c. Pro. 11. a. Eccli. 5. b. <sup>b</sup> Pro. 12. c.  
<sup>c</sup> Psal. 111. a. <sup>d</sup> Psal. 22. a. Pro. 28. c. Eccli. 27. d.  
<sup>e</sup> 1 Pet. 4. b. <sup>f</sup> Job 42. c. Eccli. 11. <sup>g</sup> Psal. 126. a.

Mat. 6. c. d. <sup>h</sup> Psa. 124. a. Psal. 36. d. <sup>i</sup> Pro. 16. b.  
20. b. d. <sup>j</sup> Prou. 10. a. Eccli. 5. b.

**B** vngodly man dyeth, his hope is gone, the confidence of riches shal perish. The righteous shalbe deluyered out of trouble, & the vngodly shal come in his steade. Thorow *ſ* mouth of *ſ* dyssemble is his neyghboure destroyed, but thorow knowledge shal the iust be deluyered. "When it goeth well with the righteous, the cite is mery: and when the vngodly perish, there is gladnesse. When the iust are in wealth, the cite prospereth: but whan the vngodly haue the rule, it decayeth. A foole bryngeth vp a slaunder of his neyghboure, but a wyse man wil kepe it secrete. <sup>a</sup>A dyssembleynge person wil discouer preuy thinges, but he that is of a faithfull hert, wil kepe counsell. <sup>c</sup>Where no good counsell is there the people decaye: but where as are many that can geue counsell, there is wealth. <sup>d</sup>He that is suertye for a straunger, hurteth himself: but he that medleth not with suerteshippe, is sure. A gracious womā manteyneth honestie, as for the mightie, they manteyne ryches. He *ſ* hath a gentle liberrall stomacke, is mercifull: but who so hurteth his neyghboure, is a tyraūt.

**C** The labour of the vngodly prospereth not, but he that soweth rightuousnes, shal receaue a sure rewarde. Like as rightuousnes bryngeth life, euē so to cleue vnto euell, bryngeth death. The LORDE abhorreth a fayned hert, but he hath pleasure in them that are vndefyled. It shal not helpe *ſ* wicked, though they laye all their hondes together, but the sede of the righteous shalbe preserued. A fayre woman without discrete maners, is like a rynge of golde in a swynes snoute. The iust labour for peace and trāquylite, but the vngodly for disquyetnesse.

<sup>e</sup>Some man geueth out his goodes, and is the richer, but *ſ* nygarde (hauynge ynough) wil departe from nothinge, and yet is euer in pouerte. <sup>f</sup>He that is lyberall in geuynge, shal haue plenty: and he that watereth, shal be watered also himself. Who so hoordeth vp his corne, shalbe cursed amonge the people: but blessinge shal light vpon his heade that selleth it. He that laboureth for honesty fyndeth his desyre: but who so seketh after myschefe, it shal happē vnto him. He that trusteth in his riches, shal haue a fall,

but *ſ* rightuous shal florish as the grene leaf.<sup>g</sup>

Who so maketh disquyetnesse in his owne house, he shal haue wynde for his heretage, and the foole shal be seruauant to the wyse.

The frute of the rightuous is as the tre of life, a wyse man also wynneth mens soules. <sup>h</sup>Yf *ſ* rightuous be recōpēsed vpō earth, how moch more thē the vngodly & *ſ* synner?

### The xij. Chapter.

**W**HO so loueth wysdome, wil be content to be reformed: but he that hateth to be reprimed, is a foole. A good man is acceptable vnto the LORDE,<sup>i</sup> but *ſ* wicked wyl he condemne. A man cā not endure in vngodlynesse, but *ſ* rote of *ſ* righteous shal not be moued. A stedfast woman is a crowne vnto hir huszbonde: but she that behaueth herself vnonestly, is a corrupcion in his bones. The thoughtes of *ſ* righteous are right, but the ymaginacion of the vngodly are disceatfull. The talkynge of the vngodly is, how they maye laye wayte for bloude, but the mouth of *ſ* righteous wil deluyere them. Or euer thou canst turne the aboute,<sup>k</sup> the vngodly shal be ouerthrowne, but the house of the righteous shal stōde.

**B** A man shalbe commended for his wysdome, but a foole shal be despysed. A simple man which laboureth and worketh,<sup>l</sup> is better thē one that is gorgious and wanteth bred.

A righteous man regardeth the life of his catell, but the vngodly haue cruell hertes. <sup>m</sup>He that tilleth his lōde, shal haue plenteousnesse of bred: but he *ſ* foloweth ydylnes, is a very foole. The desyre of *ſ* vngodly hunteth after myschefe, but the rote of the righteous bryngeth forth frute. <sup>n</sup>The wicked falleth in to the snare thorow *ſ* malyce of his owne mouth, but the iust shal escape out of parell. Euery man shal enioye good acordinge to the innocency of his mouth, and after the workes of his hādes shal he be rewarded. Loke what **C** a foole taketh in honde, he thinketh it well done: but he that is wyse, wyl be cōcealed. A foole vttereth his wrath in all the haist, but a discrete man forgeueth wronge. A iust man will tell the trueth, & shewe the thinge *ſ* is right: but a false wytnesse disceapeth. A

<sup>a</sup> Pro. 14. d.<sup>b</sup> Pro. 10. b.<sup>c</sup> 3 Re. 12. a.<sup>d</sup> Pro. 6. a.<sup>e</sup> Psal. 36. d. and 111. b.

Luc. 6. d.

<sup>f</sup> 2 Cor. 9. b.<sup>g</sup> Iere. 17. b. Pro. 18. b.<sup>h</sup> 1 Pet. 4. c.<sup>i</sup> Gen. 4. a.<sup>k</sup> Psal. 36. e.<sup>l</sup> Eccls. 10. d.<sup>m</sup> Eccls.

20. d. Pro. 28. c.

<sup>n</sup> Pro. 13. a.

slaundersous persone pricketh like a swerde, but a wyse mans tonge is wholsome. A true mouth is euer constāt, but a dyssemblinge tōge is soone chaunged. They that ymagin euell in their mynde, wil disceaue: but the counclers of peace shal haue ioye folowinge thē. There shal no mysfortune happen vnto the iust, but the vngodly shal be fylled with misery. <sup>a</sup>The LORDE abhorreth disceatfull lippes, but they that laboure for treuth, please him. He that hath vnderstōdinge, can hyde his wysdome: but an vndiscrete herte telleth out his foolishnesse. A diligēt hande shal beare rule, but the ydle shal be vnder tribute. Heuynesse discourageth <sup>b</sup> herte of man, but a good worde maketh it glad agayne. The righteous is liberall vnto his neghboure, but the waye of the vngodly wil disceaue them selues. A disceatfull man shal fynde no vaūtage, but he that is content with that he hath, <sup>c</sup> is more worth thē golde. In the waye of rightousnesse there is life, as for any other waye, it is the path vnto death.

## The xiiij. Chapter.

<sup>a</sup> **A** WYSE sonne wyll receaue his fathers warnynge, but he <sup>b</sup> is scornfull, wyll not heare when he is reprovēd. A good mā shal enioye the frute of his mouth, but he that hath a frowarde mynde, shalbe spoyled. He that kepeth his mouth, kepeth his life: but who so speaketh vnadysed, fyndeth harme. The slogarde wolde fayne haue, and can not get his desyre: but the soule of the diligent shal haue plenty. A righteous man abhorreth lyes, but the vngodly shameth both other and himself. Rightousnesse kepeth the innocēt in the waye, but vngodlynesse shal ouerthrowe the synner.

Some men are riche, though they haue nothinge <sup>d</sup> agayne, some mē are poore hauynge greate riches. With goodes euery man deluyeth his life, and the poore wyl not be reprovēd. The light of the righteous maketh ioyfull, <sup>e</sup> but the candle of the vngodly shal be put out. Amonge the proude there is euer strife, but amonge those that do all thinges with aduysement, there is wysdome. Hastely gottē goodes are soone spent, but they that be gathered together with the hande, shal increase. Longe tarienge for a thinge that is dyfferred,

greueth <sup>f</sup> herte: but when the desyre cometh, it is a tre of life. Who so despyseth the worde, destroyeth himself: but he that feareth the cōmaundement, shal haue peace. The lawe is a wel of life vnto the wyse, that it maye kepe him from the snares of death. Good vnderstondinge geueth fauoure, but harde is the waye of the despyers. A wyse man doth all thinges with discrecion, but a foole wil declare his folly. An vngodly messaūger bryngeth myschefe, but a faithfull embassaitoure is wholsome. He that thinketh scorne to be reformed, commeth to pouerte and shame: but who so receaueth correccion, shal come to honoure. When a desyre is brought to passe, it delyteth the soule: but fooles abhorre him that eschueth euell. He that goeth in the company of wyse men, shal be wyse: but who so is a cōpanyō of fooles, shal be hurte. Myschefe foloweth vpon synners, but the rightous shal haue a good rewarde. Which their childers childrē shal haue in possessiō, for <sup>g</sup> the riches of the synner is layed vp for <sup>h</sup> iust. There is plenteousnesse of fode in the feldes of the poore, <sup>i</sup> shalbe increased out of measure. <sup>j</sup> He that spareth the rodde, hateth his sonne: but who so loueth him, holdeth him euer in nurtoure. The rightous eateth, and is satisfied, but <sup>k</sup> bely of the vngodly hath neuer ynough.

## The xiiij. Chapter.

<sup>a</sup> **A** WYSE womā vpholdeth hir house, but <sup>b</sup> a foolish wife plucketh it downe.

Who so feareth the LORDE, walketh in the right path: <sup>c</sup> regardeth not him that abhorreth the wayes of the LORDE. In the mouth of the foolish is the boostinge of lordshipe, but <sup>d</sup> lippes of <sup>e</sup> wyse wilbe warre of soch. Where no oxen are, there the crybb is emptye: but where the oxen laboure, there is moch frute. A faithfull wytnesse wyl not dyssemble, but a false recorde wil make a lye.

A scornfull body seketh wysdome, <sup>f</sup> fyndeth it not: but knowlege is easy to come by, vnto him that wil vnderstonde. <sup>g</sup> Se <sup>h</sup> <sup>i</sup> thou medle not with a foole, <sup>j</sup> do as though thou haddest no knowlege. The wysdome of him that hath vnderstondinge is, to take hede vnto his waye, but the foolishnesse of the vnwyse disceaueh. Fooles make but a sporte of

<sup>a</sup> Pro. 6. b.<sup>b</sup> Pro. 15. b. and 17. d.

Eccli. 30. c.

<sup>c</sup> 2 Tim. 6. b. Heb. 13. a.<sup>d</sup> Pro. 11. c.<sup>e</sup> Pro. 24. c.<sup>f</sup> Sap. 2. c. <sup>g</sup> Job 27. c. <sup>h</sup> Eccli. 30. a. Psal. 23. b.

Hebr. 12. b. Psal. 33. b.

<sup>i</sup> Pro. 8. a.

**B** synne, but there is fauourable loue amōge the rightuous. The herte of him that hath vnderstandinge wil nether dispare for eny sorow, ner be to presumptuous for eny sodane ioye.

The houses of the vngodly shalbe ouerthrowne, but the tabernacles of y<sup>e</sup> righteys shal florische. <sup>a</sup>There is a waye, which some men thinke to be right, but the ende therof ledeth vnto death. The herte is sorowfull euen in laughter, and the ende of myrth is heuynesse. An vnfaithfull personne shal be fylled with his owne wayes, but a good mā wyl bewarre of soch. An ignoraūt body beleueth all thinges, but who so hath vnderstandinge, loketh well to his goinges. A wyse man feareth, and departeth from euell, but a foole goeth on presumptuously. An vnpatient man handeleth foolishly, but he that is well aduysed, doth other wayes.

**C** The ignoraūt haue foolishnes in possessiō, but the wyse are crowned with knowlege.

The euell shal bowe them selues before y<sup>e</sup> good, and the vngodly shal wayte at the dores of the rightuous. The poore is hated euen of his owne neighbours, but the riche hath many frenedes. Who so despyseth his neighbour, doth amysse: <sup>b</sup>but blessed is he that hath pyte of the poore. They that ymagin wickednes, shalbe disapoynted: but they that muse vpō good thinges, vnto soch shal happen mercy and faithfulness. Diligēt labourer bryngeth riches, but where many wayne wordes are, truly there is scarcenesse.

**D** Riches are an ornament vnto the wyse, but the ignoraunce of fooles is very foolishnesse. A faithfull wytnesse delyuereth soules, but a lyar dysceaueth them. The feare of the LORDE is a strōge holde, for vnto his he wyl be a sure defence. The feare of the LORDE is a well of life, to auoyde the snares of death. The increase and prosperite of the comons is the kynges honoure, but the decaye of the people is the confusiō of the prynce. Pacience is a token of wisdome, but wrath and haistie displeasure is a token of foolishnesse. A mery herte is the life of the body, but rancoure consumeth awaye the bones. <sup>c</sup>He that doth a poore man wrōge, blasphemeth his maker: but who so hath pitie of the poore, doth honoure vnto God.

The vngodly is afrayed of euery parell, but the rightuous hath a good hope euē in death. Wysdome resteth in the herte of him that hath vnderstandinge, and he wyl teach them that are vnlearned. <sup>d</sup>Rightuousnes setteth vp the people, but wyckednesse bryngeth folke to destruction. A discrete seruauant is a pleasure vnto y<sup>e</sup> kyng, but one y<sup>e</sup> is not honest, prouoketh him vnto wrath.

### The xlv. Chapter.

**A** <sup>e</sup>SOFTE aswere<sup>f</sup> putteth downe displeasure, but frowarde wordes prouoke vnto anger. A wyse tonge commendeth knowlege, a foolish mouth blabbeth out nothinge but foolishnesse. The eyes of the LORDE loke in euery place, both vpon y<sup>e</sup> good and badd. A wholsome tonge is a tre of life, but he that abuseth it, hath a broken mynde. A foole despyseth his fathers correccion, but he y<sup>e</sup> taketh hede when he is reprovved, shal haue y<sup>e</sup> more vnderstōdinge.

In the house of the rightuous are greates riches, but in the increase of the vngodly there is mysordre. A wyse mouth poureth out knowlege, but y<sup>e</sup> herte of the foolish doth not so. <sup>g</sup>The LORDE abhorreth y<sup>e</sup> sacrifice of the vngodly, but the prayer of the rightuous is acceptable vnto him. The waye of the vngodly is an abhominaciō vnto y<sup>e</sup> LORDE, but who so foloweth righteousnes, him he loueth. He that forsaketh y<sup>e</sup> right strete, shalbe sore punyshed: <sup>h</sup>who so hateth correccion, falleth in to death. The hell with hir payne is knowne vnto the LORDE, how moch more then the hertes of men?

<sup>i</sup>A scornewfull body loueth not one y<sup>e</sup> rebuketh him, nether wil he come amonge y<sup>e</sup> wyse. <sup>j</sup>A mery herte maketh a chearfull countenance, but an vnquyet mynde maketh it heuy. A wyse herte wil seke after knowlege, but y<sup>e</sup> mouth of fooles medleth with foolishnesse. All the dayes of the poore are miserable, but a quyet herte is as a cōtynual feast. <sup>k</sup>Better is a litle with the feare of the LORDE then greates treasure, for they are not without sorowe. Better is a meace of potage with loue, then a fat oxe with euell will.

<sup>l</sup>An angrie man stereth vp strife, but he y<sup>e</sup> is patient stilleth discorde. The waye of y<sup>e</sup>

<sup>a</sup> Deu. 12. a. Pro. 16. c. <sup>b</sup> Psal. 40. a. <sup>c</sup> Math. 25. d. Pro. 11. b. <sup>d</sup> Pro. 11. b. <sup>e</sup> Pro. 15. c. and 25. c. 1 Reg. 25. b. 3 Reg. 12. b. <sup>f</sup> Pro. 21. d. Eccls. 34. c.

Esa. 66. a. <sup>g</sup> Sap. 2. c. <sup>h</sup> Pro. 12. d. and 17. d. Eccli. 30. c. <sup>i</sup> Psal. 36. b. 1 Tim. 6. b. <sup>j</sup> Pro. 15. a.



slouthfull is full of thornes, but  $\text{f}$  strete of the rightuous is well clenched. A wyse sonne maketh a glad father, but an vndiscrete body shameth his mother. A foole reioyseth in foolish thinges, but a wyse man loketh well to his owne goinges. Vnadysed thoughtes shal come to naught, but where as are men  $\text{f}$  can geue counsell, there is stedfastnesse. O how ioyfull a thinge is it, a man to geue a conuenient answer? O how pleasaunt is a worde spoken in due season? The waye of life ledeth vnto heauē,  $\text{f}$  a man shulde bewarre of hell beneth.

The LORDE wyl breake downe  $\text{f}$  house of  $\text{f}$  proude, but he shal make fast  $\text{f}$  borders of  $\text{f}$  wyddowe. The LORDE abhorreth  $\text{f}$  ymaginacions of  $\text{f}$  wicked, but pure wordes are pleasaunt vnto him. The couetous man wrutteth vp his owne house, but who so hateth rewardes, shal lyue. A rightuous mā mūseth in his mynde how to do good, but  $\text{f}$  mynde of the vngodly ymagineth, how he maye do harme. The LORDE is farre from the vngodly, but he heareth  $\text{f}$  prayer of the rightuous. Like as  $\text{f}$  clearnesse of  $\text{f}$  eyes reioyseth  $\text{f}$  herte, so doth a good name fede  $\text{f}$  bones. The eare  $\text{f}$  harkeneth vnto wholsome warnynge, and enclyneth therto, shall dwell amonge  $\text{f}$  wyse. He that refuseth to be reformed, despyseth his owne soule: but he that submytteth himself to correccion, is wyse.

### The xvi. Chapter.

**T**HE feare of  $\text{f}$  LORDE is  $\text{f}$  right scyēce of wysdome, and lowlynes goeth before honoure. A man maye well purpose a thinge in his harte, but  $\text{f}$  answer of  $\text{f}$  tonge cōmeth of  $\text{f}$  LORDE.  $\text{f}$  A mā thinketh all his waies to be clene, but it is  $\text{f}$  LORDE  $\text{f}$  fashioneth  $\text{f}$  myndes.  $\text{f}$  Commytte thy workes vnto  $\text{f}$  LORDE, and loke what thou deuysest, it shal prospere. The LORDE doth all thinges for his owne sake, yee  $\text{f}$  when he kepeth  $\text{f}$  vngodly for  $\text{f}$  daye of wrath.

The LORDE abhorreth all presumptuous  $\text{f}$  proude hertes, there maye nether strength ner power escape. With lounge mercy  $\text{f}$  faithfulness synnes be forgeuen, and who so feareth  $\text{f}$  LORDE eschueth euell. When a mans wayes please  $\text{f}$  LORDE, he maketh his

very enemies to be his frendes. Better is it to haue a litle thinge with rightuousnes, the greate rentes wrongeously gotten.  $\text{f}$  A mā deuyseth a waye in his herte, but it is  $\text{f}$  LORDE  $\text{f}$  ordreth his goinges. When  $\text{f}$  prophecy is in  $\text{f}$  lippes of  $\text{f}$  kyng, his mouth shal not go wrōge in iudgment.  $\text{f}$  A true measure  $\text{f}$  a true balauce are  $\text{f}$  LORDES, he maketh all weightes. It is a greate abhominaciō when kynges are wycked, for a kynges seate shulde be holden vp with righteounesse.

Righteous lippes are pleasaūt vnto kynges, and they loue him  $\text{f}$  speaketh  $\text{f}$  trueth.

The kynges displeasure is a messaunger of death, but a wyse man wyl pacifie him.

The cherefull countenaūce of  $\text{f}$  kyng is life, and his lounge fauoure is as the euenynge dewe.  $\text{f}$  To haue wysdome in possession is better then golde, and to get vnderstandynge, is more worth then syluer. The path of  $\text{f}$  righteous eschueth euell,  $\text{f}$  who so loketh well to his wayes, kepeth his owne soule.

Presumptuousnes goeth before destruccion, and after a proude stomake there foloweth a fall. Better it is to be of humble mynde with the lowly, then to deuyde  $\text{f}$  spoyles with  $\text{f}$  proude. He  $\text{f}$  handleth a matter wysely, opteyneth good:  $\text{f}$  blessed is he,  $\text{f}$  putteth his trust in  $\text{f}$  LORDE. Who so hath a wyse vnderstandinge, is called to counsell: but he  $\text{f}$  can speake fayre, getteth more riches. Vnderstandinge is a well of life vnto him  $\text{f}$  hath it, as for  $\text{f}$  chastenynge of fooles, it is but foolishnesse. The herte of the wyse enfourmeth his mouth, and amendeth  $\text{f}$  doctryne in his lippes.

Fayre wordes are an hony combe, a refreshynge of  $\text{f}$  mynde,  $\text{f}$  health of  $\text{f}$  bones.

$\text{f}$  There is a waye  $\text{f}$  men thinke to be right, but the ende therof leadeth vnto death. A troublous soule disquyeteth hir selfe, for hir owne mouth hath brought her therto. An vngodly personne stereth vp euell, and in his lippes he is as an whote burnynge fyre.

A frowarde body causeth strife, and he  $\text{f}$  is a blabbe of his tonge, maketh deuyision amonge prynces. A wicked mā begyleth his neighbour,  $\text{f}$  ledeth him  $\text{f}$  waye  $\text{f}$  is not good.

He that wyncketh with his eyes, ymagineth myschefe: and he  $\text{f}$  byteth his lippes, wyl do

<sup>a</sup> Pro. 10. a. <sup>b</sup> Pro. 21. a. Psal. 32. b. <sup>c</sup> Psal. 36. a.

<sup>d</sup> Pro. 19. c. <sup>e</sup> Pro. 11. a. and 20. b.

<sup>f</sup> Pro. 8. a. <sup>g</sup> Psal. 2. b. <sup>h</sup> Pro. 14. b. Deut. 12. a.

Esa. 55. b.

some harme. <sup>a</sup> Age is a crowne of worshippe, yf it be founde in the waye of righteousness.

A pacient man is better then one that is ströge: and he that can rule him selfe, is more worth then he yf wyenneth a cite. The lottes are cast in to the lappe, but their fall stödeth in the LORDE.

### The xviij. Chapter.

**B**ETTER is a drye morsell with quyetnesse, thē a full house and many fatt cattell with stryfe. <sup>b</sup> A discrete seruāūt shall haue more rule then the sonnes yf haue no wysdome, and shal haue like heretage with the brethren. <sup>c</sup> Like as syluer is tried in the fyre and golde in the fornace, euen so doth the LORDE proue the hertes. A wicked body holdeth moch of false lippes, <sup>d</sup> a dyssemblynge persone geueth eare to a disceatfull tōge. <sup>e</sup> Who so laugheth yf poore to scorne, blasphemeth his maker: and he yf is glad of another mans hurte, shal not be vnpunished. Childers children are a worshippe vnto the elders, and the fathers are the honoure of the children. An eloquent speech becōmeth not a foole, a dyssemblynge mouth also besemeth not a prynce. Liberalite is a precious stone vnto him that hath it, for where so euer he becōmeth, he prospereth. Who so couereth another mans offence, seketh loue: but he yf discloseth the faute, setteth frendes at variaunce. One reprove only doth more good to him yf hath vnderstōdinge, then an C. stripes vnto a foole. A sedicious personne seketh myschefe, but a cruell messaunger shal be sent agaynst him. It were better to come agaynst a she Bere robbed of hir whelpes, then agaynst a foole in his foolishnes. <sup>f</sup> Who so rewardeth euell for good, the plage shal not departe frō his house. <sup>g</sup> He yf soweth discorde <sup>h</sup> & strife, is like one yf dyggeth vp a water broke: but an open enemie is like the water yf breaketh out <sup>i</sup> & rēneth abroad. The LORDE hateth as well him yf iustifieth yf vngodly, as him yf condemneth the innocēt. What helpeth it to geue a foole money in his hōde, where as he hath no mynde to bye wysdome? He is a frende that allwaye loueth, <sup>k</sup> and in aduersite a man shal knowe who is his brother. Who so promisetith by the

hande, <sup>l</sup> & is suertie for another, he is a foole. He yf loueth strife, delyteth in synne: <sup>m</sup> & who so setteth his dore to hye, seketh after a fall. Who so hath a frowarde herte, opteyneth no good: and he yf hath an ouerthwarthe tonge, shal fall in to myschefe. An vnwyse body bryngeth him selfe in to sorowe, and yf father of a foole can haue no ioye. <sup>n</sup> A mery herte maketh a lusty age, but a sorrowfull mide dryeth vp yf bones. The vngodly taketh giftes out of the bosome, to wairst the wayes of iudgment. <sup>o</sup> Wyszdome shyneth in yf face of him yf hath vnderstōdinge, but yf eyes of fooles wandre thorow out all lōdes. <sup>p</sup> An vn-discrete sonne is a grefe vnto his father, and heynesse vnto his mother yf bare him. To punysh yf innocent, and to smyte yf prynces yf geue true iudgmēt, are both euell. He is wyse and discrete, yf tempereth his wordes: <sup>q</sup> and he is a mā of vnderstōdinge, yf maketh moch of his sprete. <sup>r</sup> Yee a very foole (when he holdeth his tonge) is counted wyse, and to haue vnderstōdinge, when he shutteth his lippes.

### The xviij. Chapter.

**W**HO so hath pleasure to sowe discorde, <sup>s</sup> piketh a quarell in euery thinge. A foole hath no delyte in vnderstōdinge, but only in those thinges wherin his herte reioyseth. Where vngodlynes is, there is also diszdayne: <sup>t</sup> & so there foloweth shame & dishonoure. The wordes of a mā's mouth are like depe waters, and the well of wyszdome is like a full streame. <sup>u</sup> It is not good to regarde yf personne of the vngodly, or to put backe yf righteous in iudgmēt. A fooles lippes are euer brawlinge, and his mouth prouoketh vnto batayll. A fooles mouth is his owne destruction, and his lippes are yf snare for his owne soule. The wordes of a slaunderer are very wōdes, and go thorow vnto the ynnmost partes of the body. Who so is slouthfull and slacke in his laboure, is yf brother of him yf is a waister. The name of yf LORDE is a stronge castell, <sup>v</sup> yf righteous flyeth vnto it, and shalbe saued. But yf rich mā's goodes are his stronge holde, yee he taketh them for an hye wall rōide aboute him. After pryde cōmeth destrucciō, and honoure after lowlynes. <sup>w</sup> He

<sup>a</sup> Leui. 19. g. <sup>b</sup> Eccls. 10. d. <sup>c</sup> Sap. 3. a. 1 Pet. 1. b. <sup>d</sup> Pro. 14. d. Iob 31. c. Pro. 24. c. <sup>e</sup> 1 Reg. 24. c. 26. b. <sup>f</sup> 2 Reg. 12. c. <sup>g</sup> Pro. 6. a. 11. b. <sup>h</sup> Pro. 12. d. and

15. b. Eccls. 30. c. Exo. 23. a. <sup>i</sup> Eccls. 8. a. <sup>k</sup> Pro. 19. b. <sup>l</sup> Iaco. 1. b. <sup>m</sup> Iob 13. <sup>n</sup> Pro. 24. c. <sup>o</sup> Eccls. 11. a.

that geueth sentēce in a matter before he heare it, is a foole, and worthy to be confounded. A good stomacke dryueth away a mā's disease, but whā ſprete is vexed, who maye abyde it? A wyse herte laboureth for knowlege, and a prudent eare seketh vnderstandinge. Liberalite bryngeth a man to honoure and worshippe, & setteth him amonge greate men.

**C** The righteous accuseth hī self first of all, yf his neyghboure come, he shal fynde him. The lot pacifieth ſ variaūce, & parteth ſ mightie asunder. The vnite of brethren is stronger then a castell, and they that holde together are like the barre of a palace. A mans bely shalbe satisfied with the frute of his owne mouth, and with the increase of his lippes shal he be fylled. Death and life stonde in the power of the tonge, he that loueth it, shal enioye the frute therof. "Who so fyndeth a wife fyndeth a good thyng, & receaueth an wholsome benefite of the LORDE. The poore maketh supplicacion and prayeth mekely, but the riche geueth a rough answer.

A frende that delyteth in loue, doth a man more frēdshipec, and sticketh faster vnto him then a brother.

#### The xij. Chapter.

**B**ETTER is the poore <sup>a</sup>that lyueth godly, thē the blasphemers that is but a foole. Where no discrecion is, there the soule is not well: and who so is swifte on fote, stumbleth hastily. Foolishnesse maketh a man to go out of his waye, & then is his herte vnpatient agaynst the LORDE. Riches make many frendes, but the poore is forsakē of his owne frendes. <sup>b</sup>A false wytnesse shal not remaine vnpunished, and he that speaketh lyes shal not escape. The multitude hāgeth vpō greate men, & euery man fauoureth him that geueth rewards. As for the poore, he is hated amonge all his brethren: yee his owne frendes forsake him, & he that geueth credēce vnto wordes, getteth nothinge. He that is wyse, loueth his owne soule: and who so hath vnderstandinge, shal prosper. A false wytnesse shal not remaine vnpunished, & he ſ speaketh lyes shal perishe. Delicate ease becōmeth not a foole, moch more vnseemly is it, a bonde man to haue ſ rule of prynces. A wyse man putteth of displeasure, & it is his honoure to let some fautes passe.

<sup>a</sup> Pro. 19. b. and 21. b. <sup>b</sup> Pro. 23. a. <sup>c</sup> Deut. 19. d. <sup>d</sup> Pro. 28. c. Psal. 132. a. <sup>e</sup> Pro. 17. d. Pro. 27. b.

"The kynges disfauoure is like ſ roaringe of a Lyō, but his frēdshipec is like the dewe vpō ſ grasse. <sup>a</sup>An vndiscrete sonne is ſ heuynes of his father, & a braulynge wife is like the topp of an house, where thorow it is euer droppynge. House & riches maye a mā haue by ſ heretage of his elders, /but a discrete womā is the gifte of the LORDE. Slouthfulnes bryngeth slepe, & an ydell soule shal suffer hōger. Who so kepeth the cōmaudemēt, kepeth his owne soule: but he ſ regardeth not his waye, shal dye. He ſ hath pitie vpon the poore, lēdeth vnto ſ LORDE: & loke what he layeth out, it shalbe payed him agayne. Chastē thy sonne whyle there is hope, but let not thy soule be moued to slaye hī. For greate wrath bryngeth harme, therefore let him go, and so mayest thou teach him more nurtoure. O geue eare vnto good counsell, & be content to be reformed, that thou mayest be wyse hereafter. <sup>b</sup>There are many deuices in a mā's herte, neuertheles the cōcell of ſ LORDE shal stōde. It is a mans worshippe to do good, & better it is to be a poore mā, then a dyssembler. The feare of the LORDE preserueth the life, yee it geueth plēteousnes, without the visitaciō of any plage. <sup>c</sup>A slouthfull body shuteth his honde in to his bosome, so ſ he can not put it to his mouth. Yf thou smyteth a scornefull personne, the <sup>d</sup>ignorānt shal take better hede: & yf thou reprouest one ſ hath vnderstandinge, he wil be ſ wyser. He ſ hurteth his father or shuteth out his mother, is a shamefull & an vnworthy sonne. My sonne, heare nomore the doctrine ſ leadeeth the awaye from the wordes of vnderstandinge.

A false wytnesse laugheth iudgmēt to scorne, & the mouth of the vngodly eateth vp wickednes. Punyshmentes are ordered for the scornefull, and stripes for fooles backes.

#### The xij. Chapter.

**W**YNE is a voluptuous thinge, & drōckenness causeth sedicion: <sup>a</sup>who so delyteth therin, shal neuer be wyse. <sup>b</sup>The kyng ought to be feared as the roaringe of a lyon, who so prouoketh him vnto anger, offendeth agaynst his owne soule. It is a mans honoure to kepe himself from strife, but they ſ haue pleasure in braulynge, are fooles eueryone.

<sup>f</sup> Pro. 13. c. <sup>g</sup> Pro. 16. b. <sup>h</sup> Pro. 26. b. <sup>i</sup> Pro. 21. b. <sup>j</sup> Ephe. 5. b. <sup>k</sup> 3 Esd. 3. c. <sup>l</sup> Pro. 24. b.



A slouthfull body wyl not go to plowe for colde, therefore shal he go abegginge in Sommer, and haue nothinge. Wyse counsell in the herte of man is like a water in the depe of the earth, but he that hath vnderstandinge, bryngeth it forth. Many there be that are called good doers, but where shal one fynde a true faithfull mā? Who so ledeth a godly and an innocent life, "happie shal his children be, whom he leaueth behynde him.

**B** A kynge that sytteth in iudgment, and loketh well aboute him, dryueth away all euell. Who can saye: "my hert is cleane, I am innocent from synne? To vse two maner of weightes, or two maner of measures, both these are abhominable vnto the **LORDE**.

A childe is knowne by his conuersacion, whether his workes be pure and right. As for the hearinge of the eare and the sight of y<sup>e</sup> eye, y<sup>e</sup> **LORDE** hath made thē both. Delyte not thou in slepe, lest thou come vnto pouerte: but opē thine eyes, and thou shalt haue bred ynough. It is naught, It is naught (saye men) when they haue it, but when it is gone, they geue it a good worde.

**C** A mouth of vnderstōdinge is more worth then golde, many precious stones, and costly Iewels. "Take his garment that is suertie for a stranger, and take a pledge of him for y<sup>e</sup> vnknowne mans sake. Euery mā liketh the bred that is gotten with disceate, but at the last is mouth shalbe fylled with grauell.

Thorow counsell the thinges that men deuise go forwarde: and with discrecion ought warres to be taken in honde. Medle not with him that bewrayeth secretes, and is a slaunderer, and disceaueth with his lippes.

**D** "Who so curseth his father and mother, his light shalbe put out in the myddest of darcknesse. The heretage that commeth to haistely at the first, shal not be prayسد at the ende. Saye not thou: I will recompence euell, but put thy trust in the **LORDE**, and he shal defende y<sup>e</sup>. "The **LORDE** abhorreth two maner of weightes, and a false balaunce is an euell thinge. "The **LORDE** ordreth euery mā's goinges, for what is he, that vnderstandeth his owne wayes? It is a snare for a man to blaspheme that which is holy, and then to go aboute with vowes. A wyse kynge destroyeth

y<sup>e</sup> vngodly, and bryngeth the whele ouer them. The lanterne of y<sup>e</sup> **LORDE** is y<sup>e</sup> breth of man, and goeth thorow all the inwarde partes of the body. Mercy and faithfulness preserue the kynge,<sup>a</sup> and with lounge kyndnes his seate is holden vp. The strength of yonge men is their worshipec, and a gray heade, is an honoure vnto y<sup>e</sup> aged. Woundes dryue away euell, and so do stripes the inwarde partes of the body.

### The xxi. Chapter.

**T**HE kynge's hert is in the hande of the **LORDE**, "like as are the ryuers of water: he maye turne it whyther so euer he wyll. Euery man thinketh his owne waye to be right, but the **LORDE** iudgeth y<sup>e</sup> hertes. "To do rightuousnesse and iudgment is more acceptable to the **LORDE** the sacrifice.

A presumptuous loke, a proude stomacke, and the lanterne of the vngodly is synne. The deuyses of one that is diligent, brynge plenteousnes: but he y<sup>e</sup> is vnauysed, commeth vnto pouerte. Who so hoordeth vp riches with y<sup>e</sup> disceatfulness of his tonge, he is a foole, and like vnto them that seke their owne death. The robberies of the vngodly shalbe their owne destruccion, for they wolde not do the thyng that was right. The wayes of the forwarde are strange, "but y<sup>e</sup> workes of him y<sup>e</sup> is cleane, are right. It is better to dwell in a corner vnder y<sup>e</sup> house toppe, then with a brawling woman in a wyde house.

The soule of the vngodly wyseth euell, and hath no pitie vpon his neghboure.

When the scornfull is punyshed, the ignorant take y<sup>e</sup> better hede: and when a wyse man is warned, he wil receaue the more vnderstandinge. The rightuous enfourmeth the house of the vngodly, but y<sup>e</sup> vngodly go on still after their owne wickednesse. Who so stoppeth his eare at the crye of the poore, "he shal crie himself and not be herde. A preuy rewarde pacifieth displeasure, and a gifte in the bosome stilleth furiousnesse.

The iust delyteth in doyng the thyng that is right, but the workers of wickednesse abhorre the same. The man that wandreth out of the waye of wysdome, shal remayne in the cōgregacion of y<sup>e</sup> deed. He y<sup>e</sup> hath pleasure in banckettes, "shal be a poore man: Who so

<sup>a</sup> Psal. 36. <sup>b</sup> 1 Iob. 1. b. <sup>c</sup> Pro. 6. a. and 27. b.

<sup>d</sup> Exo. 20. b. Leu. 20. b. and 21. b. Deu. 27. c. 2 Re. 15. a. Mat. 5. e. Ro. 12. c. <sup>e</sup> Pro. 20. b. <sup>f</sup> Iere. 10. d.

<sup>g</sup> 1 Reg. 15. <sup>h</sup> Pro. 29. b. <sup>i</sup> 4 Reg. 1. c. <sup>k</sup> Mich. 6. b.

<sup>l</sup> Tit. 1. c. Pro. 25. d. <sup>m</sup> Matt. 18. d. <sup>n</sup> Pro. 23. a.



delyteth in wyne and delicates, shal not be riche. The vngodly shalbe geuen for the righteous, ⁊ the wicked for the iust.

It is better to dwell in a wyldernes, <sup>a</sup> the with a chydinge and an angrie woman. In a wyse mans house there is greate treasure and plenteousnesse, but a foolish body spendeth vp all. Who so soloweth righteousness and mercy, fyndeth both life, righteousness and honoure. A wyse man wynneth the cite of the mightie, and as for the strength <sup>⁊</sup> they trust in, he bryngeth it downe. Who so kepeth his mouth and his tonge, <sup>b</sup> the same kepeth his soule from troubles. He <sup>⁊</sup> is proude ⁊ presumptuous, is called a scornfull mā, which in wrath darre worke maliciously.

The voluptuousnesse of the slouthfull is his owne death, for his hādes wyll not labour.

He coueteth and desyret all the daye longe, but the righteous is allwaye geuyng ⁊ kepeth nothinge backe. <sup>c</sup> The sacrifice of the vngodly is abhominacion, for they offere the thinge <sup>⁊</sup> is gotten with wickednes. <sup>d</sup> A false wytnesse shal perishe, but he <sup>⁊</sup> wilbe content to heare, shal allwaye haue power to speake himself. An vngodly man goeth forth rashly, but the iust refourmeth his owne waye.

There is no wysdome, <sup>e</sup> there is no vnderstandinge, there is no counsell agaynst the LORDE. The horse is prepared agaynst <sup>⁊</sup> daye of battayll, but the LORDE geueth the victory.

#### The rrij. Chapter.

**A** GOOD name is more worth then greate riches, <sup>f</sup> and lounge fauoure is better then syluer and golde. Whether riches or pouerte do mete vs, it commeth all of God. A wyse man seyeth the plage and hydeth himself, but the foolish go on still and are punished. The ende of lowlynes ⁊ the feare of God, is riches, honoure, prosperite and health. Speares and snares are in <sup>⁊</sup> waye of the forward, but he <sup>⁊</sup> wil kepe his soule, let him fle frō soch. Yf thou teachest a childe in his youth what waye he shulde go, he shall not leaue it when he is olde. The rich ruleth the poore, and <sup>⁊</sup> borower is seruauit to <sup>⁊</sup> lender. He <sup>⁊</sup> soweth wickednesse, shal reape sorowe, ⁊ the rodde of his plage shal destroye

him. <sup>g</sup> A lounge eye shalbe blessed, for he geueth of his bred vnto <sup>⁊</sup> poore. Cast out <sup>⁊</sup> scornfull man, and so shal strife go out with him, yee variaunce and slaunders shal cease. Who so delyteth to be of a clene herte and of gracious lypes, <sup>h</sup> kyng shal be his frende.

The eyes of <sup>⁊</sup> LORDE preserue knowlege, but as for <sup>⁊</sup> wordes of <sup>⁊</sup> despyteful, he bryngeth them to naught. The slouthfull body sayeth: there is a lyō with out, I might be slayne in <sup>⁊</sup> strete. The mouth of an harlot is a depe pytt, <sup>i</sup> wherin he falleth that <sup>⁊</sup> LORDE is angrie withall. Foolishnes sticketh in the herte of <sup>⁊</sup> lad, but <sup>⁊</sup> rod of correccion driueth it awaye. Who so doth a poore man wronge to increase his owne riches, geueth (comōly) vnto the rich, and at the last commeth to pouerte himself. My sonne, bowe downe thine eare, and herken vnto the wordes of wysdome, applye thy mynde vnto my doctryne: for it is a pleasaunt thinge yf thou kepe it in thine herte, and practise it in thy mouth: that thou mayest allwaye put thy trust in the LORDE. Haue not I warned <sup>⁊</sup> very oft with counsell and lerninge? <sup>⁊</sup> I might shewe <sup>⁊</sup> the treuth, and that thou with the verite mightest answer them <sup>⁊</sup> laye eny thinge against <sup>⁊</sup>? Se <sup>⁊</sup> thou robbe not <sup>⁊</sup> poore because he is weake, and oppresse not <sup>⁊</sup> simple in iudgment: for <sup>⁊</sup> LORDE himself wyl defende their cause, and do violence vnto them <sup>⁊</sup> haue vsed violence.

Make no frēdschipe with an angrie wyllfull man, and kepe no company with <sup>⁊</sup> furious: lest thou lerne his wayes, and receaue hurte vnto thy soule. <sup>k</sup> Be not thou one of them <sup>⁊</sup> bynde their hande vpō promyse, and are suertie for dett: for yf thou hast nothinge to paye, they shal take awaye thy bed from vnder the. <sup>l</sup> Thou shalt not remoue the lande marcke, which thy fore elders haue sett. Seist thou not, <sup>⁊</sup> they which be diligent in their busines stonde before kynges, and not amonge the symple people?

#### The rrij. Chapter.

**W**HEN thou syttest at the table to eate with a lorde, ordre thy self manerly with <sup>⁊</sup> thinges that are set before <sup>⁊</sup>. Measure thine appetite: and yf thou wilt rule thine

<sup>a</sup> Eccli. 23. c. <sup>b</sup> Pro. 12. b. <sup>c</sup> Pro. 15. b. <sup>d</sup> Iere. 7. c.

<sup>e</sup> Pro. 19. a. <sup>f</sup> Esa. 8. c. and 46. b. <sup>g</sup> Psal. 32. c.

<sup>h</sup> Eccli. 41. b. <sup>i</sup> Eccli. 7. a. <sup>j</sup> Eccli. 31. c. <sup>k</sup> Pro. 23. c.

Gen. 8. d. <sup>l</sup> Pro. 6. a. 11. b. 17. c. <sup>m</sup> Pro. 23. a.

Deut. 27. c.

owne self, be not ouer gredy of his meate, for meate begyleth and disceaueth.

<sup>a</sup> Take not ouer greate trauayle and labour to be riche, beware of soch a purpose. Why wilt thou set thine eye vpon <sup>¶</sup> thinge, which sodenly vanisheth away? For riches make them selues wynges, and take their flight like an Aegle in to <sup>¶</sup> ayre. Eate not thou with <sup>¶</sup> enuyous, and desyre not his meate, for he hath a maruelous herte. He sayeth vnto <sup>¶</sup>: eate and drynke, where as his herte is not with <sup>¶</sup>. Yee <sup>¶</sup> morsels that thou hast eaten shalt thou perbreake, and lese those swete wordes. Tel nothings in to <sup>¶</sup> eares of a foole, for he wyl despise the wysdome of thy wordes. <sup>b</sup> Remoue not <sup>¶</sup> olde lande marke, and come not within <sup>¶</sup> felde of the fatherlesse: For he <sup>¶</sup> deliuereth them is mightie, euen he shal defende their cause agaynst the.

<sup>B</sup> <sup>c</sup> Applie thine herte vnto lernynge, and thine eare to the wordes of knowlege. <sup>c</sup> Witholde not correc-  
cion from <sup>¶</sup> childe, for yf thou beatest him with the rodde, he shal not dye therof. Thou smyttest him with the rodde, but thou delyuerest his soule from hell. My sonne, yf thy herte receaue wysdome, my herte also shal reioyce: yee my reynes shal be very glad, yf thy lippes speake the thinge <sup>¶</sup> is right. <sup>d</sup> Let not thine herte be gelous to folowe synners, but kepe <sup>¶</sup> still in the feare of the LORDE all the daye lōge: for the ende is not yet come, and thy pacient abydinge shal not be in vayne. My sonne, geue eare <sup>¶</sup> be wyse, so shal thine hert prospere in the waye. Kepe no company with wyne bebbers and ryotous eaters of flesh: for soch as be dronckardes and ryotous, <sup>e</sup> shal come to pouerte, <sup>¶</sup> he that is geuen to moch slepe, shal go with a ragged cote. Geue eare vnto thy father that begat the, and despise not thy mother whan she is olde. Laboure for to get <sup>¶</sup> treuth: sell not away wysdome, nourtoure <sup>¶</sup> vnderstōdinge (for a righteous father is maruelous glad of a wyse sonne, <sup>¶</sup> delyteth in hi) so shal thy father be glad, and thy mother that bare the, shal reioyse. <sup>E</sup> My sonne, geue me thine herte, and let thine eyes haue pleasure in my wayes. <sup>f</sup> For an whore is a depe graue, and an harlot is a narow pytt. She lurketh like a thefe, and those that be not aware she brigeth vnto her. Where is wo? where is sorow? where is strife?

where is braulynge? where are woundes without cause? where be reed eyes? Euen amonge those that be euer at the wyne, and seke out where the best is. Loke not thou vpon the wyne, how reed it is, and what a coloure it geueth in the glasse.

It goeth downe softly, but at the last it byteth like a serpēt, and styngeth as an Adder.

So shal thine eyes loke vnto straunge women, <sup>¶</sup> thine herte shal muse vpon frowarde thinges. Yee thou shalt be as though thou slepte, in <sup>¶</sup> myddest of <sup>¶</sup> see, or vpō <sup>¶</sup> toppe of the mast. They wounded me (shalt thou saie) but it hath not hurte me, they smote me, but I felt it not. Whē I am wel wakened, I wil go to <sup>¶</sup> drynke agayne.

### The xxiij. Chapter.

<sup>B</sup> <sup>A</sup> <sup>E</sup> not thou gelous ouer wicked mē, <sup>¶</sup> de-  
syre not thou to be amonge them.<sup>c</sup>

For their herte ymagineth to do hurte, <sup>¶</sup> their lippes talke of myschefe. Thorow wysdome an house shalbe buylded, <sup>¶</sup> with vnderstōdinge it shalbe set vp. Thorow discrecion shal <sup>¶</sup> chābers be fylled with all costly <sup>¶</sup> pleasaunt riches. A wyse mā is strōge, yee a mā of vnderstōdinge is better, thē he <sup>¶</sup> is mightie of strēgh. For with discrecion must warres be takē in honde, and where as are many <sup>¶</sup> can geue counsell, there is <sup>¶</sup> victory. Wysdome is an hie thinge, yee euē to <sup>¶</sup> foole, for he darre not opē his mouth in <sup>¶</sup> gate. He <sup>¶</sup> ymagineth myschefe, maye wel be called an vngracious personne. The thoughte of <sup>¶</sup> foolish is synne, <sup>¶</sup> <sup>¶</sup> scornfull is an abhominacion vnto mē. <sup>¶</sup> Yf thou be ouersene <sup>¶</sup> negligēt in tyme of nede, thē is thy strēgh but small. Delyuer thē <sup>¶</sup> go vnto death, <sup>¶</sup> are led awaie to be slaine, <sup>¶</sup> be not negligēt therein. Yf thou wilt saye: I knewe not of it. Thynkest thou <sup>¶</sup> he which made <sup>¶</sup> hertes, doth not cōsidre it? <sup>¶</sup> <sup>¶</sup> he which regardeth thy soule, seith it not? Shal not he recēpence euery man acordinge to his workes? My sonne, thou eatest hony <sup>¶</sup> swete hony cōbe, because it is good <sup>¶</sup> swete in thy mouth. Euen so shall <sup>¶</sup> knowlege of wysdome be vnto thy soule, as soone as thou hast gottē it. And there is good hope, yee thy hope shal not be in vayne. Laye no preuy waite wickedly vpon <sup>¶</sup> house of <sup>¶</sup> rightuous, <sup>¶</sup> disquiete not

<sup>a</sup> Eccli. 27. a. Iere. 17. b. 1 Tim. 6. b. <sup>b</sup> Pro. 22. d.

<sup>c</sup> Pro. 13. c. Eccli. 30. a. <sup>d</sup> Pro. 24. a. and c.

<sup>a</sup> Pro. 22. c. <sup>f</sup> Pro. 22. b. <sup>c</sup> Pro. 23. b. 24. c.

his restinge place. "For a iust mā falleth seuen tymes, & ryseth vp agayne, but ſ̄ vngodly fall in to wickednes. Reioyce not thou at ſ̄ fall of thine enemye, & let not thine herte be glad when he stonbleth.

Lest ſ̄ LORDE (when he seyth it) be angrie, & turne his wrath from him vnto the. "Let not thy wrath & gelously moue ſ̄, to follow ſ̄ wicked and vngodly. And why? ſ̄ wicked hath nothinge to hope for, & ſ̄ cādle of the vngodly shall be put out. My sonne, feare thou ſ̄ LORDE & ſ̄ kinge, & kepe no cōpany with ſ̄ slaunderous: for their destruction shal come sodenly, & who knoweth ſ̄ fall of thē both?

These are also ſ̄ saīēges of ſ̄ wyse.

It is not good, to haue respecte of any personne in iudgmēt. He ſ̄ saīeth to ſ̄ vngodly: thou art righteous, him shall the people curse, yee ſ̄ comōtie shal abhorre him. But they ſ̄ rebuke ſ̄ vngodly shalbe cōmended, & a riche blessinge shal come vpō thē. He maketh him self to be well loued, that geueth a good answer. First make vp thy worke ſ̄ is with out, & loke well vnto ſ̄ which thou hast in ſ̄ felde, & thē buyle thine house. Be no false wytnesse agaynst thy neighbour, & hurte him not with thy lypes. Saye not: I wil hādle him, euē as he hath dealte with me, & wil rewarde euery mā acordinge to his dedes. I wente by ſ̄ felde of ſ̄ slouthfull, & by ſ̄ vynyarde of the foolish mā. And lo, it was all couered with nettels, & stode full of thistles, & ſ̄ stone wall was brokē downe. This I sawe, & cōsidered it wel: I lokēd vpō it, & toke it for a warnynge. "Yee slepe on still a litle, slōbre a litle, folde thine hōdes together yet a litle: so shall pouerte come vnto the as one ſ̄ trauayleth by ſ̄ waye, & necessite like a wapened man.

### The xrb. Chapter.

THESE also are Salomons prouerbes, which the men of Ezechias kinge of Iuda gathered together. It is the honour of God to kepe a thinge secrete, & but ſ̄ kinges honour is to search out a thinge. The heauen is hie, ſ̄ earth is depe, and ſ̄ kinges hert is vnsearcheable. Take ſ̄ drosse from ſ̄ syluer, & there shalbe a cleane vessell therof.

Take awaye vngodlinesse frō ſ̄ kynge, & his seate shalbe stablished with rightuousnes.

Put not forth thy self in ſ̄ presence of ſ̄ kynge, & prease not in to ſ̄ place of greate men.

Better it is ſ̄ it be sayde vnto ſ̄: 'come vp hither, then thou to be set downe in ſ̄ presence of ſ̄ prynce, whom thou seyst with thine eyes. "Be not haistie to go to the lawe, lest happlie thou ordre thy self so at ſ̄ last, ſ̄ thy neighbour put ſ̄ to shame. Handle thy matter with thy neighbour himself, & discouer not another mans secrete: lest when men heare therof, it turne to thy dishonoure, & lest thine euell name do not cease. A worde spoken in due season, is like apples of golde in a syluer dyshe.

The correccion of the wyse is to an obedient eare, a golden cheyne and a fewel of golde. Like as the wynter coole in the harvest, so is a faithfull messaunger to him that sent him, & refreszheth his masters mynde.

Who so maketh greate boasts & geueth nothinge, is like cloudes & wynde without rayne. "With pacience maye a prynce be pacified, & with a soft tonge maye rigorousnes be brokē. Yf thou findest hony, eate so moch as is sufficiēt for ſ̄: lest thou be ouerfull, & per breake it out agayne. Withdrawe thy foote frō thy neighbours house, lest he be weery of the, and so abhorre the. Who so beareth false wytnesse agaynst his neighbour, he is a very speare, a swearde & a sharpe arowe. The hope of the vngodly in tyme of nede, is like a rotten toth and a slippery foote. Who so syngeth a songe to a wicked herte, clotheth hī with ragges in the colde, and poureth vyneger vpon chalke. Yf thine enemye hunger, fede him: yf he thyrst, geue him drynke: for so shalt thou heape coales of fyre vpō his heade, and the LORDE shal rewarde the. The north wynde dryueth awaye the rayne, euen so doth an earnest sober countenaūce a back byters tonge. It is better to syt in a corner vnder the rose, "then with a braulynge woman in a wyde house. A good reporte out of a farre countre, is like colde water to a thyrstie soule. A righteous man fallynge downe before the vngodly, is like a troubled well and a sprynge ſ̄ is destroyed.

<sup>a</sup> Psal. 33. c. 36. d. <sup>b</sup> Pro. 17. a. <sup>c</sup> Pro. 23. b. 24. a.

<sup>d</sup> Job 21. b. <sup>e</sup> Pro. 13. a. <sup>f</sup> Pro. 20. a. <sup>g</sup> Pro. 18. a.

<sup>h</sup> Pro. 20. c. <sup>i</sup> Pro. 6. b. <sup>j</sup> Deut. 17. d. <sup>k</sup> Luc. 14. b.

<sup>l</sup> Eccli. 8. a. <sup>m</sup> Matt. 5. c. <sup>n</sup> Pro. 15. a. <sup>o</sup> Gene. 32. a.

<sup>p</sup> 1 Re. 25. e. <sup>q</sup> Rom. 12. c. <sup>r</sup> 1 Reg. 30. b. <sup>s</sup> Pro. 21. b.



"Like as it is not good to eate to moch hony, euen so he that wyll search out hye thynges, it shal be to heuy for him. He that can not rule him self, is like a cite, which is broken downe, and hath no walles.

The xxvij. Chapter.

**L**IKE as snowe is not mete in sommer, ner rayne in haruest: euen so is worship vnsensibly for a foole. Like as y byrde and the swalowe take their flight and fle here and there, so the curse that is geuen in vayne, shal not light vpon a man. <sup>b</sup>Vnto the horse belongeth a whyppe, to the Asse a brydle, and a rodde to the fooles backe. Geue not the foole an answer after his foolishnesse, lest thou become like vnto him: but make y foole an answer to his foolishnesse, lest he be wyse in his owne cōceate. He is lame of his fete, yee droncken is he in vanite, that cōmitteth eny thinge to a foole. Like as it is an vnseemly thīge to haue legges & yet to halte, euē so is a parable in y fooles mouth.

He y setteth a foole in hye dignite, y is euē as yf a man dyd cast a precious stone vpō y galous. A parable in a fooles mouth, is like a thorne y pricketh a droncken man in y hande. A man of experience discerneth all thinges well, but who so hyreth a foole, hyreth soch one as wyl take no hede. Like as the dogg turneth agayne to his vomite,<sup>c</sup> euen so a foole begynneth his foolishnesse agayne afresh. Yf thou seyest a man y is wyse in his owne conceate, there is more hope in a foole then in hi. <sup>d</sup>The slouthfull sayeth: there is a leoparde in y waye, and a lyon in y myddest of the stretes. Like as the dore turneth aboute vpon the tresholde, euen so doth the slouthfull welter himself in his bedd. <sup>e</sup>The slouthfull body thrusteth his hōde in to his bosome, and it greueth him to put it agayne to his mouth. The slogarde thinketh him self wyser, then vij. men that sytt and teach.

Who so goeth by and medleth with other mens strife, he is like one y taketh a dogg by y eares. Like as one shuteth deadly arowes and dartes out of a prey place,<sup>f</sup> euen so doth a dyssembler with his neyghboure. And then sayeth he: I dyd it but in sporte. Where no wodd is, there the fyre goeth out:<sup>g</sup> and where the bachyter is taken awaye, there the strife ceaseth. Coles kyndle heate, and wodd y

fyre: euen so doth a braulinge felowe sterve vp variance. A slaunders wordes are like flattery, but they pearse y inwarde partes of y body. Vnymous lippes & a wicked herte, are like a potsherde couered with syluer drosse. An enemie dyssembleth with his lippes, and in the meane season he ymagineth myschefe: but whā he speaketh fayre, beleue him not, for there are seuen abhominaciōs in his herte. Who so kepeth euell will secretly to do hurte, his malycie shal be shewed before the whole congregacion. <sup>h</sup>Who so dyggeth vp a pytt, shal fal therin: and he y weltheth a stone, shal stamble vpon it hymselfe.

A dyssembleynge tonge hateth one that rebuketh him, and a flaterige mouth worketh myschefe.

The xxvij. Chapter.

**M**AKE not thy boost of tomorrow, for thou knowest not what maye happen todaye.<sup>i</sup> Let another mā prayse the, & not thine owne word: yee other folkes lippes, and not thyne. <sup>j</sup>The stone is heuy, and the sonde weightie: but a fooles wrath is heuier then they both. Wrath is a cruell thīge, and furiousnesse is a very tempest: yee who is able to abyde enuy? <sup>k</sup>An open rebuke is better, then a secrete loue. Faithfull are the woundes of a louer, but y kysses of an enemie are disceatfull. He that is full, abhorreth an hony combe: but vnto him that is hōgrie, euery sower thinge is swete. He that oft tymes flytteth, is like a byrde y forsaketh hir nest. The herte is glad of a swete oyntment and sauoure, but a stomacke that cā geue good counsell, reioyseth a mans neyghboure. Thyne owne frende and thy fathers frende se thou forsake not, but go not in to thy brothers house in tyme of thy trouble.

Better is a frende at hōde, then a brother farre of. My sonne, be wyse, and thou shalt make me a glad herte: so that I shal make answer vnto my rebukers. A wyse man seynge the plague wyl hyde him self, as for fooles they go on still, and suffer harme. Take his garment that is surtiele for a straunger,<sup>l</sup> & take a pledge of him for the vnknowne mans sake. He that is to hastie to praise his neyghboure aboue measure, shalbe taken as one y geueth him an euell reporte. A brawlynge woman and the rofe of the house droppyng

<sup>a</sup> Eccli. 3. c. <sup>b</sup> Psal. 31. b. <sup>c</sup> 2 Pet. 2. d. <sup>d</sup> Pro. 22. b. <sup>e</sup> Pro. 19. d. <sup>f</sup> Psal. 10. a. <sup>g</sup> Eccli. 28. b. <sup>h</sup> Eccli. 10. b.

Eccli. 27. e. <sup>i</sup> Eze. 28. a. <sup>j</sup> Luc. 12. b. <sup>k</sup> Iaco. 4. b. <sup>l</sup> Eccli. 22. c. <sup>m</sup> Psa. 140. a. <sup>n</sup> Luc. 22. d. <sup>o</sup> Pro. 10. c.



in a raynie daye,<sup>a</sup> maye well be compared together. He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hōde.

Like as one yrō whetteth another, so doth one man comforte another. Who so kepeth his fyge tre, shal enioye the frutes therof: he that wayteth vpon his master, shal come to honoure. Like as in one water there apere dyuerse faces,<sup>b</sup> euē so dyuerse men haue dyuerse hertes. Like as hell t destructione is neuer full, euen so the eyes of mē can neuer be satisfied. Syluer is tryed in the moulde, t golde in the fornace, t so is a man, whan he is openly praysed to his face. Though thou shuldest bray a foole with a pestell in a morter like otomecell, yet wil not his foolishnesse go from him. <sup>c</sup>Se y thou knowe the nombre of thy catell thy self, and loke well to thy flockes. For riches abyde not allwaye, t the crowne endureth not for euer. The hay groweth, y grasse cōmeth vp, t herbes are gathered in y mountaines.

The lambes shal clothe the, t for the goates thou shalt haue money to thy huszbandry.

Thou shalt haue goates mylck ynough to fede the, to vpholde thy husholde, t to susteyne thy maydens.

### The xrbij. Chapter.

**T**HE vngodly flyeth no man chasyng him,<sup>d</sup> but the righteous stondesth stiff as a lyon. Because of synne y londe doth oft chaunge hir prynce: but thorow men of vnderstondinge t wyszdomme a realme endureth longe. One poore man oppressinge another by violence, is like a contynuall rayne that destroyeth y frute. They that forsake the lawe, prayse y vngodly: but soch as kepe the lawe, abhorre them. <sup>e</sup>Wicked men discernen not the thinge y is right, but they that seke after the LORDE, discusse all thinges. <sup>f</sup>A poore man ledynge a godly life, is better then the riche that goeth in frowarde wayes. Who so kepeth the lawe, is a childe of vnderstondinge: but he y fedeth ryotous men, shameth his father. Who so increaseth his riches by vauitage t wynnyng, let him gather them to helpe the poore withall. <sup>g</sup>He that turneth awaye his care from hearinge y lawe, his prayer shalbe abhorred. Who so ledeth y righteous in

to an euell waye, shal fall in to his owne pytt, but y iust shal haue the good in possession.

The rich man thynketh him self to be wyse, but the poore that hath vnderstondinge, cā perceaue him wel ynough. <sup>h</sup>When righteous men are in prosperite, the doth honoure florish: but when the vngodly come vp, y state of men chaungeth. He that hydeth his synnes, shall not prosper: but who so knowlegeth them and forsaketh them, shall haue mercy. Well is him that stōdeth all waye in awe: as for him that hardeneth his herte, he shal fall in to mischefe. Like as a roaringe lyon and an hongrie beer, euen so is an vngodly prynce ouer the poore people.

Where the prynce is without vnderstondinge, there is greate oppression t wronge: but yf he be soch one as hathet couetousnesse, he shal longe raigne. <sup>i</sup>He that by violēce sheddeth eny mans bloude, shal be a renagate vnto his graue, and no man shal be able to succoure him. <sup>j</sup>Who so leadeth a godly and an innocēt life, shalbe safe: but he that goeth frowarde wayes, shall once haue a fall. He y tylleth his londe,<sup>k</sup> shal haue plenteuousnesse of bred: but he that foloweth ydilnesse, shal haue pouerte ynough. A faithfull man is greatly to be commēded, but he that maketh to moch haist for to be riche, <sup>l</sup>shal not be vngiltie. To haue respecte of personnes in iudgment is not good: And why? he will do wronge, yee euen for a pece of bred. <sup>m</sup>He that will be rich all to soone, hath an euell eye, and considereth not, that pouerte shall come vpon him. He that rebuketh a man, shall fynde more fauoure at y last, thē he that flatreth him. Who so robbeth his father and mother,<sup>n</sup> and sayeth it is no synne: the same is like vnto a murtherer.

He that is of a proude stomacke, stereth vp strife: but he that putteth his trust in y LORDE, shalbe well fedd. He that trusteth in his owne hert, is a foole: but he that dealeth wisely, shalbe safe. <sup>o</sup>He that geueth vnto the poore, shal not wante: but he that turneth awaye his eyes from such as be in necessite, shall suffre greate pouerte himself.

<sup>p</sup>Whan the vngodly are come vp, men are fayne to hyde them selues: but whē they perish, the righteous increase.

<sup>a</sup> Pro. 19. b. <sup>b</sup> Pro. 30. b. Eccl. 1. a. Eccl. 14. a. Eccl. 27. b. <sup>c</sup> Ioh. 10. a. <sup>d</sup> Leui. 26. c. <sup>e</sup> 1 Cor. 2. b. <sup>f</sup> Pro. 19. a. <sup>g</sup> Pro. 1. b. <sup>h</sup> Eccl. 10. a. Pro. 28. d. Pro. 29. a. Iob 13. b. Psal. 13. a. <sup>i</sup> Ioh. 1. b. Eccl. 7. c.

<sup>j</sup> Gen. 4. b. <sup>k</sup> Pro. 10. d. <sup>l</sup> Pro. 12. b. Eccl. 20. d. <sup>m</sup> 1 Timo. 6. b. Pro. 23. a. <sup>n</sup> Math. 15. a. <sup>o</sup> Iere. 17. b. Psal. 48. a. <sup>p</sup> 2 Cor. 9. b. Deut. 15. a. <sup>q</sup> Pro. 28. b. and 29. a.

## The xxx. Chapter.

**A** HE that is stiffnecked & wyll not be reformed, shal sodenly be destroyed with out eny helpe. <sup>a</sup> Where  $\hat{y}$  rightuous haue the ouer hande,  $\hat{y}$  people are in prosperite: but where the vngodly beareth rule, there  $\hat{y}$  people mourne. Who so loueth wyszdome, maketh his father a glad man: <sup>b</sup> but he  $\hat{y}$  kepeth harlottes, spēdeth away  $\hat{y}$  he hath. With true iudgment  $\hat{y}$  kynge setteth vp the londe, but yf he be a man  $\hat{y}$  taketh giftes, he turneth it vpsyde downe. Who so flatreth his neyghboure, layeth a nette for his fete. The synne of  $\hat{y}$  wicked is his owne snare, but  $\hat{y}$  righteous shal be glad and reioyse. The righteous considreth the cause of the poore, but the vngodly regardeth no vnderstandynge. Wicked people brynge a cite in decaye, but wyse men set it vp agayne. Yf a wyse man go to lawe with a foole (whether he deale with him frendly or roughly) he getteth no rest. The bloude-thyristie hate the rightuous, but the iust seke his soule. A foole poureth out his sprete alltogether, but a wyse man kepeth it in till afterwarde.

B

C

Yf a prynce delyte in lyes, all his seruantes are vngodly. The poore and the lender mete together, the LORDE lighteneth both their eyes. <sup>c</sup> The seate of the kinge  $\hat{y}$  faithfully iudgeth the poore, shal continue sure for euermore. The rodde and correccion mynistr wyszdome, but yf a childe be not loked vnto, be bryngeth his mother to shame. When the vngodly come vp, wickednesse increaseth: but the rightuous shall se their fall. Nurtoure thy sonne with correccion, and he shal comforte the, yee he shal do the good at thine hert. Where no prophet is, there the people perishe: but well is him that kepeth the lawe. A seruaunt wil not be the better for wordes, for though he vnderstonde, yet wil he not regarde them.

Yf thou seyst a man that is haistie to speake vnadysed, thou mayest trust a foole more then him. He that delicately bryngeth vp his seruaunt from a childe, shal make him his master at length. An angrie man stereth vp strife, and he that beareth euell wyll in his mynde, doth moch euell. <sup>d</sup> After pryde cometh a fall, but a lowly sprete bryngeth greate worship. Who so kepeth company with a thefe, hateth his owne soule: he heareth blasphemies, & telleth it not forth.

He that feareth men, shal haue a fall: but

<sup>a</sup> Pro. 28. b. d. <sup>b</sup> Pro. 5. a. <sup>c</sup> Pro. 20. d. <sup>d</sup> Iob 22. c. <sup>e</sup> Psal. 17. c. 18. b. 118. c. <sup>f</sup> Deut. 4. a. and 12. d.

who so putteth his trust in the LORDE, shal come to honoure. Many there be that seke  $\hat{y}$  prynces fauoure, but euery mans iudgment commeth from the LORDE.

The rightuous abhorre the vngodly: but as for those that be in  $\hat{y}$  right waye,  $\hat{y}$  wicked hate them.

## The xxx. Chapter.

The wordes of Agur the sonne of Iake.

**T**HE prophecie of a true faithfull man, whō God hath helped, whom God hath cōforted & norished. For though I am  $\hat{y}$  leest of all, & haue no māns vnderstōdige (for I neuer lerned wyszdome) yet haue I vnderstōdige & am well enfourmed in godly thinges. Who hath clymmed vp i to heauen? Who hath come downe from thence?

A

Who hath holden  $\hat{y}$  wynde fast in his hāde? Who hath cōprehended  $\hat{y}$  waters in a garment? Who hath set all the endes of  $\hat{y}$  worlde? What is his name, or his sonnes name? Canst thou tell? <sup>a</sup> All the wordes of God are pure & cleane, for he is a shyld vnto all them, that put their trust in him. Put thou nothinge therefore vnto his wordes, lest he reprove the, and thou be founde as a liar.

Two thinges I requyre of the, that thou wilt not denye me before I dye. Remoue fro me vanite and lyes: geue me nether pouerte ner riches, only graunte me a necessary luyunge. <sup>b</sup> Lest yf I be to full, I denye  $\hat{y}$ , & saye: what felowe is  $\hat{y}$  LORDE? And lest I beinge constrained thorow pouerte, fall vnto stealinge, and forswear the name of my God.

B

Accuse not a seruaunt vnto his master, lest he speake euell of the also, and thou be hurte. He that bryngeth vp an euell reporte vpō the generacion of his father and mother, is not worthy to be commended.

The generacion that thyнке them selues cleane, shal not be clenسد from their fylthy-nesse. There are people  $\hat{y}$  haue a proude loke, and cast vp their eye lyddes. This peoples tethe are swerdes, and with their chaft bones they consume and deuoure the symple of the earth, and the poore from amonge mē.

This generacion (which is like an horsleche) hath two daughters:  $\hat{y}$  one is called, fetch hither: the other, brynge hither.

There be thre thinges that are neuer satisfied, and the fourth saieth neuer hoo. <sup>c</sup> The hell, a womans wombe, and the earth hath neuer

<sup>d</sup> Deut. 8. c. and 31. e. Exo. 5. a. Iob 21. b. Eccli. 27. a. <sup>f</sup> Pro. 27. c.

water ynough. As for fyre, it sayeth neuer: hoo. "Who so laugheth his father to scorne, and setteth his mothers commaundement at naught: the rauens pycke out his eyes in the valley, and deuoured be he of the yonge Aegles.

"There be three thinges to hye for me, and as for the fourth, it passeth my knowlege.

The waye of an Aegle in *ſ* ayre, *ſ* waye of a serpent ouer *ſ* stone, *ſ* waye of a shippe in *ſ* sec, *ſ* *ſ* waye of a mā with a yonge womā. Soch is the waye also of a wyfe *ſ* breaketh wedlocke, which wypeth hir mouth like as whā she hath eatē, *ſ* sayeth: As for me, I haue done no harme. Thorow three thinges the earth is disquieted, *ſ* the fourth maye it not beare: Thorow a seruaut *ſ* beareth rule, thorow a foole *ſ* hath greate riches, thorow an ydle houswife, *ſ* thorow an handmayden *ſ* is heyre to hir mastres. There be foure thinges in the earth, the which are very litle: but in wyszdome they excede the wyse. "The Emmettes are but a weake people, yet gather they their meate together in *ſ* haruest.

The conyes are but a feble folke, yet make they their couches amonge the rockes. The greshoppers haue not a gyde, yet go they forth together by heapes. The spyder laboureth with hir hādes, *ſ* *ſ* in *ſ* kynges palace.

There be three thinges *ſ* go stiffly, but the goinge of the fourth is the goodliest of all. A Lyon which is kyng of beastes, *ſ* geueth place to no man: A cock ready to fight: A rāme: And a kyng *ſ* goeth forth with his people.

Yf thou be so foolish to magnifie thy self, or medlest with eny soch thinge, thē laye thine hāde vpon thy mouth. Who so chyrneth mylck, maketh butter: he that rubbeth his nose, maketh it blede, and he that causeth wrath, bryngeth forth strife.

### The xxii. Chapter.

**T**HESE are the wordes of Kyng Lamuel, *ſ* *ſ* lesson *ſ* his mother taught him. My sonne, thou sonne of my body: O my deare beloued sonne, geue not ouer thy substaunce *ſ* mynde vnto women, which are the destrucciō euē of kynges. O Lamuel, geue kinges no wyne, geue kynges *ſ* prynces no stronge drynke: lest they beinge drunken forget the lawe, *ſ* regarde not *ſ* cause of the

poore, *ſ* of all soch as be in aduersite. Geue stronge drynke vnto soch as are condemned to death, *ſ* wyne vnto those *ſ* mourne: that they maye drynke it, *ſ* forget their misery *ſ* aduersite. Be thou an aduocate *ſ* stonde in iudgment thyself, to speake for all soch as be dōme *ſ* sucourles. With thy mouth defende *ſ* thinge *ſ* is lauffull and right, and *ſ* cause of *ſ* poore and hellesse.

Who so fyndeth an honest faithful womā, she is moch more worth thē perles. The herte of hir husbände maye safely trust in her, so that he shal haue no nede of spoyles.

She wil do him good *ſ* not euel all *ſ* dayes of hir life. She occupieth woll *ſ* flax, *ſ* laboureth gladly with hir handes. She is like a marchauntes shippe, that bryngeth hir vytayles from farre. She is vp in *ſ* night season, to prouyde meate for hir housholde, *ſ* foode for hir maydens. She considreth lōde, *ſ* byeth it, and with the frute of hir handes she planteth a vynyarde. She gyrdeth hir loynes with strength, and courageth hir armes. And yf she perceaue that hir houswifrie doth good, hir candle goeth not out by night. She layeth hir fyngers to the spyndle, *ſ* hir hande taketh holde of *ſ* rocke.

She openeth hir hande to *ſ* poore, yee she stretcheth forth hir hādes to soch as haue nede. She feareth not *ſ* the colde of wynter shal hurte hir house, for all hir housholde folkes are duple clothed. She maketh hir self fayre ornamētes, hir clothēge is whyte sylke *ſ* purple. Hir huszbāde is moch set by in *ſ* gates, whē he sytteth amonge *ſ* rulers of *ſ* londe. She maketh cloth of sylke *ſ* selleth it, and de-lyuereth a gyrdle vnto *ſ* marchaūt.

Strēgth and honoure is hir clothinge, *ſ* in the latter daye she shal reioyce. She openeth hir mouth with wyszdome, *ſ* in hir tōge is the lawe of grace. She loketh wel to the wayes of hir housholde, *ſ* eateth not hir bred with ydilnes. Hir children arise *ſ* call hir blessed, *ſ* hir husbānde maketh moch of her. Many daughters there be *ſ* gather riches together, but thou goest aboute thē all. As for fauoure, it is disceatfull, and beutie is a vayne thinge: but a woman that feareth the LORDE, she is worthy to be prayseed. Geue her of the frute of hir handes, and let hir owne workes prayse her in the gates.

Exo. 21. b. Deu. 27. c.

Sap. 5. b.

Pro. 6. a.

# Ecclesiastes.

What this boke conteyneth.

## Chap. I.

All thinges (yf a mā wyl cōsidre them wel) are but vanite. Neuertheles amōge them all there is nothige weaker and more vnstedfast, then man him self.

## Chap. II.

In this chapter (and in the other also) he maketh oft tymes mēcion of the wordes and cōuersaciō of the vngodly: that by this meanes he maye the better cause men to despyse all creatures, in respecte of the only everlastinge God.

## Chap. III.

Every thinge hath a tyme. There is no thige, but God hath put tedyousnesse and trauayle in it, to exercise men withall. What so euer a man enioyeth of his laboure, the same is a gift of God, geuen to the intent that men shulde feare him.

## Chap. IIII.

A cōsideracion of diuerse thinges. There is nothinge so excellent and hye, but yf it do not the deuty and office where vnto it is ordered, it shalbe brought lowe.

## Chap. V.

Agaynst foolish and temerarious vowes. Let no man maruayle that so moch euell is done, for the wicked are many. Agaynst the riche and agaynst riches.

## Chap. VI.

Agaynst those riche mē that darre not enioye their riches: how mad and foolish they be.

## Chap. VII.

No man knoweth what is for to come. How worthy a thige it is to haue a good name. The profit of wysdome.

## Chap. VIII.

Of the obediēce which men owe vnto God and to their heades. The lōge sufferance of God is not to be despised. It is not possible for eny mā, to cōprehende the workes that be in the worlde.

## Chap. IX.

Like thinges happen vnto all men: therfore with myrth and thankfulnessse shulde men enioye the giftes of God. Wysdome passeth all thinges.

## Chap. X. XII.

In these two chapters are many wyse and profitable sentences, wel worthy to be considered of every man.

## Chap. XII.

In this chapter the preacher sheweth his whole meanynge, as though he wolde saye: As for all the thinges that be vnder the Sonne (wher of I haue spoken) I haue cōsidered them, and proued them metely wel by experience. And this is the concludion, that there is nothyng stedfast and durable but God himself, whō men ought to feare, and to haue his cōmaundementes before their eyes euen from their youth vp.

## The first Chapter.

These are the wordes of the Preacher, the sonne of Dauid, kynge of Ierusalem.

¶ ALL is but vanite (saith y<sup>e</sup> preacher) all is but playne vanite. For what els

<sup>a</sup> Eccli. 12. b.

hath a mā, of all the laboure y<sup>e</sup> he taketh vnder the Sonne? One generaciō passeth awaye, another commeth, but the earth abydeth still. The Sōne aryseth, the Sonne goeth downe, & returneth to his place, y<sup>e</sup> he maye there ryse vp agayne. The wynde goeth



towarde ſouth, & fetcheth his cōpase aboute vnto the North, & so turneth in to himselfe agayne. <sup>a</sup>All floudes runne in to the see, & yet the see is not fylled: for loke vnto what place the waters runne, thence they come agayne. All thinges are so harde, ſo no mā can expresse them. <sup>b</sup>The eye is not satisfied with sight, the eare is not fylled with hearinge.

**B** The thinge ſo hath bene, cōmeth to passe agayne: & ſo thinge ſo hath bene done, is done agayne, there is no new thinge vnder the Sonne. Is there eny thinge, wherof it maye be sayde: lo, this is new? For it was lōge agoe in the tymes ſo haue bene before vs. The thinge ſo is past, is out of remēbrance: Euē so the thinges that are for to come, shal no more be thought vpon amōge thē that come after. I myself ſo Preacher, beyng kynge of Israel & Ierusalē, applyed my mynde to seke out & search for the knowlege of all thinges ſo are done vnder heauē. Soch trauayle & labour hath God geuē vnto ſo childrē of mā, to exercise thē selues therin.

**C** Thus I haue considered all the thinges that come to passe vnder the Sōne, & lo, they are all but vanite & vexacion of mynde. The croked can not be mayde straight, & the fautes cā not be nōbred. I cōmoned with myne owne herte, sayēge: lo, I am come to a greate estate, and haue gottē more wysdome, thē all they ſo haue bene before me in Ierusalem. Yee my hert had greate experiēce of wysdome & knowlege, for there vnto I applyed my mynde: ſo I might knowe what were wysdome & vnderstōdinge, what were erroure & foolishnes. And I perceaued ſo this also was but a vexacion of mynde: for where moch wysdome is, there is also greate trauayle & disquietnes: & ſo more knowlege a man hath, the more is his care.

### The ij. Chapter.

**A** **T**HĒ sayde I thus in my hert: Now go to, I wil take myne ease & haue good dayes. But lo, that was vanite also: in so moch that I sayde vnto laughter: thou art madd, and to myrth: what doest thou?

So I thought in my herte, to withdrawe my flesh from wyne, to applye my mynde vnto wysdome, and to comprehendē foolishnes, vntill the tyme that (amonge all ſo thinges which are vnder ſo Sonne) I might se what were best

for men to do, so longe as they lyue vnder heauen.

<sup>d</sup>I made gorgious fayre workes, I buylded me houses, and planted vynyards: I made me orchardes and gardenis of pleasure, and planted trees in them of all maner frutes. <sup>e</sup>I made poles of water, to water ſo grene and frutefull trees withall. I bought seruauantes and maydēs, and had a greate housholde. As for catell and shepe, I had more substaunce of them, then all they ſo were before me in Ierusalem. I gathered syluer & golde together, euen a treasure of kynges & londes.

I prouided me syngers and womē which **B** coude playe of instrumentes, to make men myrth and pastime. I gat me drynkynge cuppes also and glasses. (Shortly) I was greater & in more worshippe, then all my predecessours in Ierusalē. For wysdome remayned with me: & loke what so euer myne eyes desyred, I let them haue it: & wherin so euer my herte delyted or had eny pleasure, I withhelde it not frō it. Thus my hert reioysed in all ſo I dyd, and this I toke for the porcion of all my trauayle. But whan I considered all the workes ſo my handes had wrought, and all the labours that I had taken therin: lo, all was but vanite and vexacion of mynde, & nothinge of eny value vnder ſo Sonne. Then turned I me to considre wysdome, erroure and foolishnesse (for what is he amonge men, that might be compared to me ſo kynge in soch workes?) and I sawe, that wysdome excelleth foolishnesse, as farre as light doth darknesse. For a wyse man beareth his eyes aboute in his heade, but the foole goeth in the darknesse. I perceaued also that they both had one ende.

**C** Then thought I in my mynde: Yf it happen vnto the foole as it doth vnto me, what nedeth me then to labour eny more for wysdome? So I confessed within my harte, that this also was but vanite. For the wyse are euer as litle in remembraunce as the foolish, and all the dayes for to come shalbe forgotten, yee the wyse man dyeth as well as ſo foole. Thus begāne I to be weery of my life, in so moch that I coude awaye with nothinge that is done vnder the Sonne, for all was but vanite & vexacion of mynde: Yee I was weery of all my labour, which I had taken vnder the Sonne, because I shulde be fayne to leaue

<sup>a</sup> Job 14. b.

<sup>b</sup> Prov. 27. c. Eccli. 14. a. Eccli. 3. b.

<sup>c</sup> 3 Reg. 3. b. and 4. c. <sup>d</sup> 3 Reg. 3. 4. 5. 6. 7. <sup>e</sup> 3 Reg. 4. 9.

them vnto another man, that cometh after me: for who knoweth, whether he shalbe a wyse mā or a foole? And yet shal he be lorde of all my labours, which I with soch wysdome haue taken vnder the Sonne. Is not this a vayne thinge?

So I turned me to refrayne my mynde from all soch trauayle, as I toke vnder the Sonne: for so much as a man shulde weery him self with wysdome, with vnderstandinge and opportunitie, and yet be fayne to leaue his labours vnto another, ſ neuer swett for them. This is also a vayne thinge and a greate misery. For what getteth a mā of all ſ labour and trauayle of his mynde, ſ he taketh vnder the Sonne, but heynesse, sorowe and disquietnes all ſ dayes of his life? In so moch that his herte can not rest in the night. Is not this also a vayne thinge? Is it not better then for a mā to eate and drynke, and his soule to be mery in his labour? Yee I sawe that this also was a gifte of God: "For who maye eate, drynke, or brynge eny thinge to passe without him? And why? he geueth vnto mā, what it pleaseth him: whether it be wysdome, vnderstandinge, or gladnesse. But vnto the synner he geueth weerynes and sorow, that he maye gather and heape together ſ thinge, ſ afterwarde shalbe geuen vnto him whom it pleaseth God. This is now a vayne thinge, yee a very disquietnesse and vexaciō of mynde.

### The iij. Chapter.

**E**VERY thinge hath a tyme, yee all that is vnder the heauen, hath is conuenient season. There is a tyme to be borne, and a tyme to dye. <sup>a</sup> There is a tyme to plāte, and a tyme to plucke vp the thinge, ſ is planted: A tyme to slaye, and a tyme to make whole: A tyme to breake downe, and a tyme to buylde vp: A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to daunse: A tyme to cast awaye stones, and a tyme to gather stones together: A tyme to embrace, and a tyme to refrayne from embracing: A tyme to wyne, and a tyme to lese: A tyme to spare, and a tyme to spende: A tyme to cutt in peces, and a tyme to sowe together: "A tyme to kepe sylence, and a tyme to speake: A tyme to loue, and a tyme to hate: A tyme of warre, and a tyme of peace.

<sup>a</sup> 1 Timo. 4. a. <sup>b</sup> Iob 14. a. <sup>c</sup> Eccli. 20. a. <sup>d</sup> Eccli. 1. a.

What hath a mā els (that doth eny thinge) but weerynesse and labour? For as touching the trauayle and carefulnesse which God hath geuen vnto mē, I se that he hath geuen it them, to be exercised in it. All this hath he ordered maruelous goodly, to euery thinge his due tyme. He hath plāted ignorance also in the hertes of men, ſ they shulde not fynde out ſ grounde of his workes, which he doth from ſ beginninge to ſ ende. So I perceaued, ſ in these thinges there is no-thinge better for a man, thē to be mery and to do well so longe as he lyueth. For all ſ a man eateth and drynke, yee what so euer a mā enioyeth of all his labour, ſ same is a gift of God. I cōsidered also ſ what so euer God doth, it cōtinueth for euer, and ſ nothinge can be put vnto it ner takē from it: and ſ God doth it to ſ intent, ſ men shulde feare him. "The thinge ſ hath bene, is now: and the thinge ſ is for to come, hath bene afore tyme, for God restoreth agayne the thinge that was past. Morouer, I sawe vnder ſ Sonne, vngodlynesse in the steade of iudgment, and iniquite in steade of rightuousnesse.

Then thought I in my mynde: God shal separate the rightuous from the vngodly, and then shal be the tyme and iudgmēt of all coun-cels and workes. I cōmoned with myne owne herte also cōcernynge the childre of men: how God hath chosen them, and yet letteth thē appeare, as though they were beastes: for it happeneth vnto men as it doth vnto beastes, and as the one dyeth, so dyeth ſ other: yee they haue both one maner of breth, so ſ (in this) a man hath no preemynence aboue a beest, but all are subdued vnto vanite. They go all vnto one place, for as they be all of dust, so shal they all turne vnto dust agayne.

"Who knoweth the sprete of man ſ goeth vpwarde, and the breth of the beest ſ goeth downe in to the earth? Wherefore I perceaued, ſ there is nothinge better for a man, then to be ioyfull in his labour, for that is his porcion. But who wil brynge him to se the thinge, that shal come after him?

### The iiii. Chapter.

**S**O I turned me, and considered all the violent wronge that is done vnder the Sonne: and beholde, the teares of such as

<sup>a</sup> Eccli. 12. b. Sap. 2. a. <sup>f</sup> Abac. 1. a. Eccli. 5. a.

33 were oppressed, and there was no man to comforte them, or that wolde delyuer and defende them from the violence of their oppressours. Wherefore I iudged those that are deed, to be more happie then such as be alnye: yee him that is yet vnborne to be better at ease thē they both, because he seith not the miserable workes that are done vnder the Sonne. Agayne, I sawe that all trauaile and diligence of labour was hated of euery man. This is also a vaine thinge, and a vexacion of mynde. The foole foldeth his handes together, & eateth vp his owne flesh. One handfull (saith he) is better with rest, thē both f  
 34 handes full with labour and trauaile. Morouer, I turned me, and beholde yet another vanite vnder the Sonne. There is one man, no mo but himself alone, hauynge nether childe ner brother: yet is there no ende of his carefull trauaile, his eyes can not be satisfied with riches, (yet doth he not remembre himself, & saye:) For whom do I take soch trauaile? For whose pleasure do I thus consume away my lyfe? This is also a vayne and miserable thinge. Therefore two are better then one, for they maye well enioye the profit of their labour. Yf one of them fall, his companion helpeth him vp againe: But wo is him that is alone, for yf he fall, he hath not another to helpe him vp. Agayne, when two slepe together, they are warme: but how can a body be warme alone? One maye be ouercome, but two maye make resistaunce: A threefolde cable is not lightly broken. A poore childe beyng wyse, is better then an olde kinge, that doteth, and can not bewarre in tyme to come.   
 C Some one commeth out of prison, & is made a kyng: & another which is borne in the kyngdome, commeth vnto pouerte. And I perceaued, y all men lyuynge vnder the Sonne, go with the seconde childe, that commeth vp in the steade of the other. As for the people that haue bene before him, and that come after him, they are innumerable: yet is not their ioye the greater thorow him. This is also a vayne thinge and a vexacion of mynde. When thou comest in to the house of God, kepe thy fote, and drawe nye, that thou mayest heare:   
 35 that is better then the offeringes of fooles, for they knowe not what euell they do.

## The b. Chapter.

BE not hastie with thy mouth, & let not  
 36 thine hert speake eny thige rashly before God. For God is in heauen, & thou vpon earth, therefore let thy wordes be fewe. For where moch carefulnesse is, there are many dreames: & where many wordes are, there men maye heare fooles. Yf thou make a vowe vnto God, be not slacke to performe it. As for foolish vowes, he hath no pleasure in them. Yf thou promyse eny thinge, paye it: for better it is that thou make no vowe, then that thou shuldest promise, and not paye. Vse not thy mouth to cause thy flesh for to synne, y thou saye not before the angell: my foolishnesse is in y faute.

For thē God wil be angrie at thy voyce, and destroye all y workes of thine handes.

And why? where as are many dreames & many wordes, there are also dyuerse vanities:   
 37 but loke y thou feare God. Yf thou seyst the poore to be oppressed and wrongeously dealt withall, so y equite & the right of the lawe is waisted in the londe: maruell not thou at soch iudgmēt, for one greate mā kepeth touch with another, and the mightie helpe thē selues together. The whole londe also with the feldes and all that is therin, is in subieccion and bondage vnto y kinge.

He that loueth money, wil neuer be satisfied with money: and who so delyteth in riches, shal haue no profit therof. Is not this also a vayne thinge? Where as many riches are, there are many also that spende them awaye. And what pleasure more hath he that possesseth them, sauynge that he maye loke vpon them with his eyes? A labouringe man slepeth swetely, whether it be litle or moch that he eateth:   
 38 but the abudaunce of the riche wil not suffre him to slepe.

Yet is there a sore plague, which I haue sene vnder the Sonne (namely) riches kepte to the hurte of him y hath them in possession.

For oft times they perishe with his greate misery and trouble: and yf he haue a childe, it getteth nothinge. Like as he came naked out of his mothers wombe, so goeth he thither agayne, and carieth nothinge awaye with him of all his labour. This is a miserable plague,   
 39 y he shal go awaye euen as he came. What

<sup>a</sup> Gen. 41. b. <sup>1</sup> Re. 16. c. <sup>3</sup> Re. 12. c. <sup>2</sup> Par. 33. c.   
<sup>4</sup> Re. 25. a. <sup>b</sup> 1 Reg. 15. e.

<sup>c</sup> Deu. 23. d. Baruc 6. e. <sup>d</sup> Eccls. 4. a. <sup>e</sup> Iob 20. c.   
<sup>f</sup> Iob 1. c.

helpeth it him then, <sup>ŷ</sup> he hath labored in the wynde? All the daies of his life also must he eate in the darcke, with greate carefulness, sicknesse & sorrow.

“Therefore me thinke it a better and a fayrer thinge, a man to eate and drynke, and to be refreshed of all his laboure, <sup>ŷ</sup> he taketh vnder the Sonne all the dayes of his life which God geueth him, for this is his porcion. For vnto whom so euer God geueth riches, goodes and power, he geueth it him to enioye it, to take it for his porcion, and to be refreshed of his laboure: this is now the gifte of God. For he thinketh not moch how longe he shal lyue, for so moch as God fylleth his hert with gladnesse.

The vi. Chapter.

**T**HERE is yet a plage vnder <sup>ŷ</sup> Sonne, & it is a generall thinge amonge mē: when God geueth a man riches, goodes & honoure, so that he wanteth nothinge of all that his herte can desyre: and yet God geueth him not leue to enioye the same, but another man spēdeth them. This is a vayne thinge & a miserable plage. Yf a man begett an hundred children, and lyue many yeares, so that his dayes are many in nombre, and yet can not enioye his good, nether be buried: as for him I saye, that an vntymely byrth is better then he. For he cōmeth to naught, & goeth his waye in to darcknes, and his name is forgotten. Morouer, he seyth not the Sonne, and knoweth of no rest nether here ner there: Yee though he lyued two thousande yeares, yet hath he no good life. Come not all to one place? All the laboure that a man taketh, is for himself, and yet his desyre is neuer fylled after his mynde. For what hath the wyse more then the foole? What helpeth it the poore, that he knoweth to walke before the lyuynge? The sight of the eyes is better, then that the soule shulde so departe awaye. Howbeit this is also a vayne thinge and a disquietnesse of mynde. What is more excellent then man? yet can he not in the lawe get the victory of him that is mightier the he: A vayne thinge is it to cast out many wordes, but what hath a man els?

The vij. Chapter.

**F**OR who knoweth what is good for man lyuynge, in <sup>ŷ</sup> dayes of his vayne life,

which is but a shadowe? Or, who wil tell a man, what shal happen after him vnder the Sonne? <sup>a</sup>A good name is more worth then a precious oyntment, and the daye of death is better the <sup>ŷ</sup> daye of byrth.

It is better to go in to an house of mournynge, then in to a banquet house. For there is the ende of all men, and he that is lyuynge, taketh it to herte. It is better to be sory then to laugh, for whē the countenance is heuy, the herte is ioyfull. The herte of <sup>ŷ</sup> wyse is in the mournynge house, but the hert of the foolish is in the house of myrth. It is better to geue eare to the chastenynge of a wyse man, <sup>ⁱ</sup>then to heare the songe of fooles. For the laughynge of fooles is like <sup>ŷ</sup> crackynge of thornes vnder a pott. And <sup>ŷ</sup> is but a vayne thinge.

Who so doeth wronge, maketh a wyse man to go out of his witt, and destroyeth a gentle hert. The ende of a thinge is better then the begynnynge. The pacient of sprete is better then the hie mynded. Be not haistely angrie in thy mynde, for wrath resteth in the bosome of a foole. Saye not thou: What is the cause that <sup>ŷ</sup> dayes of <sup>ŷ</sup> olde tyme were better, then they <sup>ŷ</sup> be now? for that were no wyse question. Wyszdome is better then riches, yee moch more worth then the eye sight. For wyszdome defendeth as well as moneye, and the excellent knowlege and wyszdome geueth life vnto him that hath it in possession. Considre the worke of God, how that no man can make the thinge straight, which he maketh croked. Vse well the tyme of prosperite, and remembre the tyme of mysfortune: for God maketh the one by the other, so that a man can fynde nothinge els.

These ij. thiges also haue I cōsidred in <sup>ŷ</sup> tyme of vanite: <sup>ŷ</sup> the iust man perisheth for his rightuousnes sake, & the vngodly liueth in his wickednesse. Therefore be thou nether to rightuous ner ouer wyse, <sup>a</sup><sup>ŷ</sup> thou perish not: be nether to vnrightuous also ner to foolish, lest thou die before thy tyme. It is good for the to take holde of this, & not to let <sup>ŷ</sup> go out of thy hande. For he <sup>ŷ</sup> feareth God shal escape them all.

“Wyszdome geueth more corage vnto the wyse, then ten mightie men of the citie: for there is not one iust vpō earth, <sup>ŷ</sup> doth good, & sinneth not. Take not hede vnto euery

<sup>a</sup> Eccls. 2. d. <sup>b</sup> Pro. 22. a. Cant. 1. a. <sup>c</sup> Pro. 27. a.

<sup>a</sup> Rom. 11. c. <sup>c</sup> 2 Re. 20. c. Eccli. 7. a. 2 Par. 6. f. Luc. 17. a.



worde y is spoken, lest thou heare thy seru-  
uaunt curse the: for thine owne hert knoweth,  
that thou thy self also hast oft tymes spokē  
euell by other men. All these thinges haue  
I proued because of wyszdome: <sup>6</sup>for I thought  
to be wyse, but she wente farther from me then  
she was before, yee & so depe that I might  
not reach vnto her. I applied my mynde  
also vnto knowlege, and to seke out sciēce,  
wisdome and vnderstandinge: to knowe the  
foolishnesse of the vngodly, and the erreure  
of dotinge fooles. And I founde, <sup>6</sup>that a woman  
is bytterer then death: for she is a very angle,  
hir hert is a nett, and hir handes are cheynes.  
Who so pleaseth God shal escape from her,  
but the synner will be taken with her.

Beholde (sayeth y preacher) this haue I  
diligently searched out & proued, y I might  
come by knowlege: which as yet I seke, and  
fynde it not. Amonge a thousande men I  
haue founde one, but not one woman amonge  
all. <sup>6</sup>Lo, this onely haue I founde, that God  
made man iust & right, but they seke dyuerse  
sotylties, where as no man hath wyszdome &  
vnderstōdinge, to geue answer there vnto.

#### The viij. Chapter.

**W**YSZDOME maketh a mā face to  
shyne, <sup>4</sup>but malice putteth it out of  
fauoure. Kepe the kynges commaundemēt  
(I warne the) & the ooth y thou hast made  
vnto God. Be not haistie to go out of his  
sight, & se thou cōtynue in no euell thinge:  
for what so euer it pleaseth him, y doeth he.  
Like as when a kyng geueth a charge, his  
commaundement is mightie: Euen so who  
maye saye vnto him: what doest thou? <sup>6</sup>Who  
so kepeth the commaundement, shall fele no  
harne: but a wyse mans herte discerneth  
tyme and maner: For euery thinge wil haue  
opportunitie and iudgment, and this is the  
thinge that maketh men full of carefulness &  
sorowe. And why? a man knoweth not what  
is for to come, for who wyll tell him? Nether  
is there eny mā y hath power ouer y sprete,  
to kepe stil y sprete, ner to haue eny power  
in the tyme of death: It is not he also that  
can make an ende of the batayll, nether maye  
vngodlynes delyuer him y medleth withall.

All these thinges haue I considered, and  
applied my mynde vnto euery worke that is  
vnder the Sonne: how one man hath lord-

shipe vpon another to his owne harme. For  
I haue oft sene y vngodly<sup>7</sup> brought to their  
graues, and fallen downe from the hye and  
glorious place: in so moch y they were for-  
gotten in the cite, where they were had in so  
hye & greate reputacion. This is also a vayne  
thinge. Because now that euell workes are  
not haistly punyshed, the hert of man geueth  
him self ouer vnto wickednesse: But though  
an euell personne offende an hundreth tymes,  
and haue a longe life: yet am I sure, that it  
shal go well with thē that feare God, because  
they haue him before their eyes. Agayne,  
as for the vngodly, it shall not be well with  
him, nether shal he prolōge his dayes: but  
euen as a shadowe, so shall he be that feareth  
not God.

Yet is there a vanite vpon earth: There  
be iust men, vnto whom it happeneth, as  
though they had the workes of the vngodly:  
Agayne, there be vngodly, with whom it goeth  
as though they had the workes of y rightuous.  
This me thinke also a vaine thinge. Ther-  
fore I commende gladnesse, because a man  
hath no better thinge vnder the Sonne, then  
to eate and drynke, and to be mery: for that  
shal he haue of his laboure all the daies of his  
life, which God geueth him vnder the Sonne.  
When I applied my mynde to lerne wyszdome,  
and to knowe the trauayle that is in the worlde  
(and that of soch a fashion, y I suffred not  
myne eyes to slepe nether daye ner night) I  
vnderstode of all y workes of God, that it is  
not possible for a man, to attayne vnto y workes  
that are done vnder y Sonne: and though he  
bestowe his labour to seke them out, yet can  
he not reach vnto thē: yee though a wyse man  
wolde vndertake to knowe them, yet might he  
not fynde them.

#### The ix. Chapter.

**F**OR all these thinges purposed I in my  
mynde to seke out. The righteus and  
wyse yee and their workes also are in the  
hande of God: and there is no man that  
knoweth ether the loue or hate of the thinge  
that he hath before him. It happeneth vnto  
one as vnto another: It goeth with the right-  
uous as with the vngodly: <sup>5</sup>with the good &  
cleane as with the vnclane: with him that  
offereth as with him that offereth not: like as  
it goeth with the vertuous, so goeth it also

<sup>6</sup> Iob 28. b. <sup>7</sup> Pro. 7. c. <sup>8</sup> Gen. 1. d. <sup>9</sup> Pro. 17. d.

<sup>10</sup> Iob 9. b. <sup>11</sup> Leui. 18. a. <sup>12</sup> Psal. 36. e. <sup>13</sup> Iob 9. c.

with the synner: As it happeneth vnto the periured, so happeneth it also vnto him that is afraied to be man sworne. Amonge all thinges  $\hat{y}$  come to passe vnder the Sonne, this is a misery, that it happeneth vnto all alyke. This is the cause also that the hertes of men are full of wickednesse, & madd foolishnesse is in their hertes as longe as they lyue, vntill they dye.

**B** And why? As longe as a man lyueth, he is careles: for a quyk dogg (saye they) is better the a deed lion: for they that be lyuynge, knowe  $\hat{y}$  they shall dye: but they  $\hat{y}$  be deed, knowe nothinge, nether deserue they eny more. For their memoriall is forgottē, so  $\hat{y}$  they be nether loued, hated ner envied: nether haue they eny more parte in  $\hat{y}$  worlde, in all  $\hat{y}$  is done vnder the Sonne. Go thou thy waye then, eate thy bred with ioye, & drynke thy wyne with gladnesse, for thy workes please God. Let thy garmētes be all waye whyte,<sup>a</sup> & let thy heade want no oyntmēt. <sup>b</sup>Vse thy self to lyue ioyfully with thy wife whom thou louest, all  $\hat{y}$  daies of thy life (which is but vayne)  $\hat{y}$  God hath geuē the vnder the Sonne, all  $\hat{y}$  dayes of thy vanite: for  $\hat{y}$  is thy porcion in this life, of all thy labour & trauayle  $\hat{y}$  thou takest vnder the Sonne. What so euer thou takest in hande to do, that do with all thy power: for amōge the deed (where as thou goest vnto) there is nether worke, counsell, knowlege ner wysdome.

So I turned me vnto other thinges vnder  $\hat{y}$  Sonne, and I sawe, that in runnyng, it helpeth not to be swift: in batayll, it helpeth not to be stronge: to fedyng, it helpeth not to be wyse: to riches, it helpeth not to be sutyll: to be had in fauoure, it helpeth not to be connyng: but that all lyeth in tyme & fortune. <sup>c</sup>For a man knoweth not his tyme, but like as the fyshe are takē with the angle, and as the byrdes are catched with the snare: Euē so are men taken in the perilous tyme, when it commeth sodenly vpon them.

**B** This wysdome haue I sene also vnder  $\hat{y}$  Sōne, & me thought it a greate thinge. There was a litle cite, & a few mē within it: so there came a greate kynge & beseged it, & made greate bulworkes agaynst it. And in the cite there was founde a poore man (but he was wyse) which with his wysdome deliuered the

cite: yet was there no body,  $\hat{y}$  had eny respecte vnto soch a symple man. Then sayde I: wysdome is better then strength. <sup>d</sup>Neuertheles, a symple mans wysdome is despyed, & his wordes are not berde. A wise mans counsell that is folowed in sylence, is farre aboue the crienge of a capitaine amōge fooles. For wysdome is better then harness: but one vnthrift alone destroyeth moch good.

### The x. Chapter.

**D**EED flyes  $\hat{y}$  corruppe swete oyntment & **A** make it to styncke, are somthinge more worth then the wysdome & honoure of a foole. A wyse mans hert is vpon the right hande, but a foolles hert is vpon the left. A dotinge foole thinketh,  $\hat{y}$  euery mā doth as foolishly as himself. Yf a principall sprete be geuē the to beare rule,<sup>e</sup> be not negligēt thē in thine office: for so shal greate wickednesse be put downe, as it were with a medecyne. Another plage is there, which I haue sene vnder the Sonne: namely,  $\hat{y}$  ignorance  $\hat{y}$  is comonly amonge prynces: in  $\hat{y}$  a foole sytteth in greate dignite, & the rich are sett downe beneth: I se seruantes ryde vpon horses, & prynces goinge vpon their fete as it were seruantes. <sup>f</sup>But he  $\hat{y}$  dygeth vp a pytt, shall fall therin himself: & who so breaketh downe the hedge, a serpent shal byte him. Who so remoueth stones, shall haue trauayle withall: and he that heweth wod, shalbe hurt therwith.

**B** When an yron is blont, and  $\hat{y}$  poynt not sharpened, it must be whett againe, and that with might: Euen so doth wysdome folowe diligence. A babler of his tonge is no better, then a serpent that styngeth without hyssynge. The wordes out of a wyse mans mouth are gracious, but the lippes of a foole wil destroye himself. The begynnynge of his talkynge is foolishnes, and the last worde of his mouth is greate madnesse. A foole is so full of wordes, that a man can not tell what ende he wyl make: who wyl then warne him to make a conclusion? The labour of  $\hat{y}$  foolish is greuous vnto thē, while they knowe not how to go in to the cite.

**C** Wo be vnto the (O thou realme and londe) whose kynge is but a childe, and whose prynces are early at their banquettes. But well is the (O thou realme and londe) whose kinge is

<sup>a</sup> Matt. 6. b.<sup>b</sup> Pro. 5. c.<sup>c</sup> Luc. 21. d.<sup>d</sup> Sap. 6. a. <sup>e</sup> 3 Re. 22. c. <sup>f</sup> 1 Re. 17. c.<sup>f</sup> Rom. 12. b.<sup>e</sup> Pro. 26. c. <sup>f</sup> Eccli. 27. e.

come of nobles, and whose prynces eate in due season, for strength and not for lust. Thorow slouthfulnesse the balkes fall downe, and thorow ydle hādes it rayneth in at the house. Meate maketh men to laugh,<sup>a</sup> and wyne maketh them mery: but vnto money are all things obedient. Wysh the kynge no euell in thy thought, and speake no hurte of *ȝ* ryche in thy preuy chambre: for a byrde of the ayre shal betraye thy voyce, and with hir fethers shal she bewraye thy wordes.

The xi. Chapter.

**A** SENDE thy vytayles ouer the waters, and so shalt thou fynde thē after many yeaeres. Geue it awaye amonge seuen or eight, for thou knowest not what misery shal come vpō earth. Whē the cloudes are full, they poure out rayne vpon the earth. And whē *ȝ* tre falleth, (whether it be towarde the south or north) in what place so euer it fall, there it lyeth. He that regardeth *ȝ* wynde, shal not sowe: and he that hath respecte vnto the cloudes, shal not reape. Now like as thou knowest not the waye of the wynde, ner how *ȝ* bones are fylled in a mothers wombe: Euen so thou knowest not the workes of God, which is the workemaster of all.

**B** Cease not thou therfore with thy handes to sowe thy sede, whether it be in *ȝ* mornyng or in the euenyng: for thou knowest not whether this or that shall prospere, & yf they both take, it is the better. The light is swete, & a pleasaunt thinge is it for the eyes to loke vpon the Sonne. Yf a man lyue many yeaeres, and be glad in them all, let him remembre the dayes of darknesse, which shal be many: & when they come, all thinges shal be but vanite. Be glad then (O thou yonge man) in thy youth, and lat thine hert be mery in thy yonge dayes: folowe the wayes of thine owne hert, and the lust of thine eyes: but be thou sure, that God shal bringe the in to iudgment for all these thinges.

The xij. Chapter.

**A** PUT awaye displeasure out of thy hert, & remoue euell from thy body: for childe-

hode and youth is but vanite. Remembre thy maker in thy youth, or euer the dayes of aduersite come, and or the yeaeres drawe nye, when thou shalt saye: I haue no pleasure in them: before the Sonne, *ȝ* light, *ȝ* Moone and the starres be darkened, and or the cloudes turne agayne after the rayne: when the keepers of the house shall tremble, and when the stronge men shal bowe them selues: when the Myllers stonde still because they be so fewe, and when the sight of the wyndowes shal waxe dymme: whan the dores in the stretes shal be shutt, and whan *ȝ* voyce of the Myller shal be layed downe: whan men shall ryse vp at the voyce of the byrde, and whan all *ȝ* daughters of musyck shalbe brought lowe: whan men shal feare in hye places, and be afraied in the stretes: whan the Almonde tre shalbe despysed, the greshopper borne out, and whan greate pouerte shall breake in: when man goeth to his longe home, and the mourners go aboute the stretes. Or euer the syluer lace be taken awaye, and or the golden bende be broken: Or the pott be broken at the well, & the whele vpon the Cisterne: Or <sup>d</sup>dust be turned againe vnto earth from whence it came, and or the sprete returne vnto God, which gaue it. <sup>e</sup>All is but vanite (sayeth the preacher) all is but playne vanite.

The same preacher was not wyse alone, but taught the people knowlege also: he gaue good hede, sought out the grounde and set forth many parables. His diligence was to fynde out acceptable wordes, right scripture, and the wordes of trueth. <sup>f</sup>For the wordes of *ȝ* wyse are like prickes and nales that go thorow, wherwith men are kepte together: for they are geuen of one shepherde onely. Therfore beware (my sonne) that aboute these thou make the not many & innumerable bokes, nor take dyuerse doctrynes in hande, to weery thy body withall.

Lat vs heare the concludon of all thinges: Feare God, and kepe his comaundementes, for that toucheth all men: For God shall iudge all workes and secrete thinges, whether they be good or euell.

<sup>a</sup> Psal. 103. b.

<sup>b</sup> Eccles. 3. e.

<sup>c</sup> Eccles. 1. a.

<sup>d</sup> Heb. 4. c.

The ende of Ecclesiastes, called the Preacher.

# Salomons Balettes,

called

## Cantica Canticorum.

### The first Chapter.

**A** **O** THAT thy mouth wolde geue me a kysse, for thy brestes are more pleasaunt then wyne, & that because of the good and pleasaunt sauoure. "Thy name is a swete smellynge oyntment, therefore do the maydens loue the: yee that same moueth me also to renne after the.

The kyng hath brought me in to his preuy chambre. We wil be glad & reioyce in the, we thynke more of thy brestes then of wyne: well is them that loue the.

**B** I am<sup>a</sup> black (o ye daughters of Ierusalē) like as the tentes of the Cedarenes,<sup>b</sup> and as the hanginges of Salomon: but yet am I faire & wel fauoured withal. Maruell not at me <sup>¶</sup> I am so black, & why? <sup>¶</sup> Sonne hath shyned vpō me. For whan my mothers childrē had euell wil at me, they made me <sup>¶</sup> keper of the vynyarde. Thus was I fayne to kepe a vynyarde, which was not myne owne.

Tell me (o thou whom my soule loueth) where thou fested, where thou retest at the noone daye: lest I go wronge, and come vnto the flockes of thy companions.

Yf thou knowe not thy self (o thou fayrest amōge women) thā go thy waye forth after <sup>¶</sup> fotesteppes of the shepe, as though thou woldest fede thy goates besyde <sup>¶</sup> shepherdes tentes. There wil I tary for the (my loue) with myne hoost & with my charettes, which shal be no fewer then Pharaos.<sup>c</sup>

**C** Then shal thy chekes & thy neck be made fayre, & hanged with spāges & goodly iewels: a neck bande of golde wil we make <sup>¶</sup> with syluer bottons. When the kyng syteth at

the table, he shal smell my Nardus: for a bōdell of Myrre (o my beloued) lyeth betwixte my brestes. A cluster of grapes of Cypers, or of the vynyardes of Engaddi, art thou vnto me, O my beloued.

"O how fayre art thou (my loue) how fayre art thou? thou hast doues eyes. O how fayre art thou (my beloued) how well fauored art thou? Oure bed is decte with floures, <sup>¶</sup> sylinges of oure house are of Cedre tre, & oure balkes of Cypressse.

### The ij. Chapter.

**I** AM the floure of the felde, and lylie of the valleys: as the rose amonge the thornes, so is my loue amonge the daughters.

Like as the aple tre amonge the trees of the wodd, so is my beloued amonge the sonnes. My delite is to sitt vnder his shadowe, for his frute is swete vnto my throte. He bryngeth me in to his wyne seller, and loueth me specially well. Refresh me with grapes, cōforte me with apples, for I am sick of loue. His left hāde lyeth vnder my heade, & his right hande embraceth me.

I charge you (o ye daughters of Ierusalem) by the Roes & hyndes of the felde, <sup>¶</sup> ye wake not vp my loue ner touch her, till she be content herself.

Me thynke I heare the voyce of my beloued: lo, there commeth he hoppinge vpon <sup>¶</sup> mountaynes, and leapinge ouer the litle hilles. My beloued is like a Roo or a yonge hart. Beholde, he stondest behynde oure wall, he loketh in at the wyndowe, & pepeth thorow the grate.

<sup>a</sup> Eccls. 7. a.

<sup>b</sup> Gen. 25. b.    <sup>c</sup> 2 Par. 3. c.

<sup>e</sup> Exo. 14. b.

<sup>d</sup> Cant. 4. a.

<sup>f</sup> Cant. 8. a.



My beloued answered & sayde vnto me: O stōde vp my loue, my doue, my beutyfull, & come: for lo, the wynter is now past, the rayne is awaie & gone. The floures are come vp in the felde, the twystringe tyme is come, the voyce of the turtle doue is herde in oure londe. The fyge tre bryngeth forth hir fyges, the vynes beare blossoms, and haue a good smell.

**C** O stōde vp my loue, my beutyfull, and come (my doue) out of the caues of the rockes, out of the holes of the wall: O let me se thy countenance and heare thy voyce, for swete is thy voyce and fayre is thy face. Gett vs the foxes, yee the litle foxes that hurte & vynes, for oure vynes beare blossoms.

<sup>a</sup> My loue is myne, and I am his, (which fedeth amōge the lylies) vntill the daye breake, and till the shadowes be gone. Come agayne preuely (o my beloued) like as a Roo or a yonge harte vnto the mountaynes.

### The iij. Chapter.

**A** **B**Y night in my bedd, I sought him, whom my soule loueth: yee diligently sought I him, but I founde him not. I wil get vp (thought I) and go aboute the cite: vpon the market and in all & stretes will I seke him whom my soule loueth, but when I sought him, I founde him not. The watchmen that go aboute & cite, founde me. Sawe ye not him, whom my soule loueth?

So whan I was a litle past them, I fōūde him whom my soule loueth. I haue gotten holde vpon him, and wyl not let him go, vntill I brynge him in to my mothers house, and in to hir chambre that bare me.

I charge you (o ye daughters of Ierusalē) by the Roes and hyndes of the felde, <sup>b</sup> that ye wake not vp my loue ner touch her, till she be content herself.

**B** Who is this, that commeth out of & wyl-dernesse like pilers of smoke, as it were a smell of Myrre, frankencense and all maner spyes of the Apotecary?

Beholde, aboute Salomōs bedsteade there stonde LX. valeaunt men of the mightie in Israel. They holde swerdes euery one, & are experte in warre. Euery man hath his swerde vpō his thee, because of feare in the night.

Kynge Salomon hath made himself a bed-

steade of the wodd of Libanus, the pilers are of syluer, the coueringe of golde, & seate of purple, & grounde pleasauntly pauer for the daughters of Ierusalem.

Go forth (o ye daughters of Sion) and be-holde kynge Salomon in the crowne, wherwith his mother crowned him in the daye of his mariage, and in the daye of the gladnesse of his hert.

### The iij. Chapter.

**O** HOW fayre art thou<sup>c</sup> (my loue) how fayre art thou? thou hast doues eyes besyde that which lyeth hid within. <sup>d</sup> Thy hayrie lockes are like a flocke of shepe that be clypped, which go first vp from the washing place: where euery one beareth two twyns, and not one vnfrutefull amōge them. Thy lippes are like a rose coloured rybende, thy wordes are louely: thy chekes are like a peece of a pomgranate, besydes that which lyed hyd within. Thy neck is like the tower of Dauid buylded with bulworkes, wher vpon there hāge a thousande sheldes, yee all the weapēs of the gĩautes. Thy two brestes are like two twyns of yonge roes, which fede amōge the lilies. O that I might go to the mountayne of Myrre, and to the hyll of frankynsense: till the daye breake, and till the shadowes be past awaye. Thou art all fayre (o my loue) & no spott is there in the.

**B** Come to me from Libanus (o my spouse) come to me from Libanus: come soone the next waye from the toppe of Amana, from the toppe of Sanir and Hermon, from the Lyons dennes and from the mountaynes of & leopar-des. Thou hast wōūded my hert (o my sister, my spouse) thou hast wounded my hert, with one of thine eyes, and with one cheyne of thy neck. O how fayre and louely are thy brestes, my sister, my spouse? Thy brestes are more pleasaunt then wyne, and the smell of thy oyntmentes passeth all spices. Thy lippes (o my spouse) droppe as the hony combe, yee mylck and hony is vnder thy tonge, and the smell of thy garmentes is like the smell of frankynsense.

**C** Thou art a well kepte garden (o my sister, my spouse) thou art a well kepte water sprynge, a sealed well. The frutes that sproute in the, are like a very paradise of pōgranates with swete frutes: as Cypressse, Nardus, Saffron,

<sup>a</sup> Cant. 6. a.    <sup>b</sup> Cant. 2. b.    <sup>c</sup> Cant. 1. c.

<sup>d</sup> Cant. 6. a.    <sup>e</sup> Cant. 7. a.

Calmus, and all the trees of Libanus: Myrre, Aloes, and all the best spyses. Thou art a well of gardens, a well of lyuynge waters, which renne downe from Libanus. Vp thou northwynde, come thou southwynde, and blowe vpo my gardē, that the smell therof maye be caried on euery syde: Yee that my beloued maye come in to my garden, & eate of the frutes and apples that growe therin.

## The v. Chapter.

**C**OME in to my garden o my sister, my spouse: I haue gathered my Myrre with my spyce, I wil eate my hony and my hony cōbe, I wil drynke my wyne & my mylk. Eate (o ye frendes) drynke and be mery, o ye beloued.

As I was a slepe, & my hert wakyng, I herde the voyce of my beloued, whā he knocked. Open to me (sayde he) o my sister, my loue, my doue, my derlinge: for my heade is full of dew, and y<sup>e</sup> lockes of my hayre are full of the night dropes.

**I** haue put off my cote, how cā I do it on agayne? I haue washed my fete, how shal I fyle them agayne? But whan my loue put in his hande at the hole, my hert was moued toward him: so that I stode vp to open vnto my beloued. My hādes dropped with Myrre, & the Myrre ranne downe my fyngers vpon y<sup>e</sup> lock. Neuerthelesse whā I had opened vnto my beloued, he was departed, and gone his waye.

Now like as afore tyme whan he spake, my hert coude no longer refrayne: Euen so now **I** sought hī, but I coude not fynde him: I cried vpon him, neuerthelesse he gaue me no answere. So the watchmen that wente aboute the cite, fōude me, smote me, and wounded me: Yee they that kepte the walles, toke awaye my garmēt fro me. I charge you therfore (o ye daughters of Ierusalem) yf ye fynde my beloued, that ye tell him, how that I am sick for loue.

Who is thy loue aboute other louers, O thou fayrest amonge women? Or, what can thy loue do, more then other louers, that thou chargest vs so straitly?

As for my loue, he is whyte and reade coloured, a synguler personne amonge many thousandes: his heade is the most fyne golde, the lockes of his hayre are bussshed, browne

as the euenynge: His eyes are as the eyes of doves by the water brokes, washen with mylck, and remaynyng in a plenteous place: His chekes are like a garden bedd, where in the Apotecaryes plāte all maner of swete thinges: His lippes droppe as the floures of the most pryncipall Myrre, his hādes are full of golde rynges and precious stones. His body is as the pure yuery, decte ouer with Saphyres: His legges are as the pilers of Marbell, sett vpon sokettes of golde: His face is as Libanus, and as the bewty of the Cedre trees: His throte is swete, yee he is alltogether louely. Soch one is my loue (o ye daughters of Ierusalem) soch one is my loue.

Whither is thy loue gone thō (o thou fayrest amonge wemē) whither is thy loue departed, that we maye seke him with the?

## The vi. Chapter.

**M**Y loue is gone downe in to his garden, vnto y<sup>e</sup> swete smellinge beddes, that he maye refresh himself in the garden, and gather floures. My loue is myne, and I am his, which fedeth amonge the lilies.

Thou art pleasaunt (o my loue) euen as louelynesse itself, thou art fayre as Ierusalem, glorious as an armye of men with their bāners. (Turne awaye thine eyes fro me, for they make me to proude.) Thy hayrie lockes are like a flocke of goates vpon y<sup>e</sup> mount of Galaad. Thy teth are like a flock of shepe y<sup>e</sup> be clypped, which go out of the washinge place: where euery one beareth two twyns, & not one vnfrutefull amōge them. Thy chekes are like a peece of a pomgranate, besydes y<sup>e</sup> which lyeth hid within. There are thre score quenes, foure score concubynes, and yonge wemē without nombre. But one is my doue, my derlyng. She is the onely beloued of hir mother, & deare vnto her that bare her. Whā the daughters sawe her, they sayde she was blessed: Yee the quenes and concubines praysed her. What is she this, that pepeth out as the mornynge? fayre as the Moone, excellent as the Sonne, glorious as an armye of men with their banners?

I wente downe in to the nutt garden, to se what grew by the brokes, to lōke yf the vynyarde florished, and yf the pomgranates were shot forth. Then the charettes of the prynce of my people made me sodenly afayed. Turne

againē, turne againē (O thou Sulamite) turne  
ayayne, turne ayayne, that we maye loke  
vpon the.

The viij. Chapter.

**W**HAT pleasure haue ye more in y<sup>e</sup> Sula-  
mite, than when she daunseth amonge  
the men of warre? O how pleasaunt are  
thy treadings with thy shues, thou prynces  
daughter? Thy thees are like a fayre iewell,  
which is wrought by a connyng workmaster:  
Thy nauell is like a rounde goblett, which is  
neuer without drynke: Thy wombe is like an  
heape of wheate, sett aboute with lilies: Thy  
two brestes are like two twyns of yonge roes:  
Thy neck is as it were a tower of uery:  
Thyne eyes are like y<sup>e</sup> water poles in Hesebon,  
besyde the porte' of Bathrabbim: Thy nose  
is like the tower of Libanus, which loketh  
towardē Damascus: That heade that stondesth  
vpon the is like Carmel: The hayre of thy  
heade is like the kynges purple folden vp in  
plates.

**B** O how fayre and louely art thou (my der-  
lynge) in pleasures? Thy stature is like a  
date tre, and thy brestes like the grapes. I  
sayde: I wil clymme vp in to the date tre,  
and take holde of his braunches. Thy brestes  
also shalbe as the vyne grapes, the smell of  
thy nostrels like the smell of apples, and thy  
throate like the best wyne.

This shalbe pure & cleare for my loue, his  
lippes and teth shal haue their pleasure.  
There wil I turne me vnto my loue, and he  
shal turne him vnto me. O come on my loue,  
let vs go forth in to the felde, and take oure  
lodginge in the vyllages. In the mornyng  
wil we ryse by tymes, and go se the vynyarde:  
yf it be sponge forth, yf the grapes be growne,  
& yf the pomgranates be shott out. There  
wil I geue the my brestes: There shal the  
Mandragoras geue theiir smell besyde oure  
dores: There (o my loue) haue I kepte vnto  
the all maner of frutes, both new and olde.

The viij. Chapter.

**O** THAT I might fynde the without &  
kysses y<sup>e</sup>, whom I loue as my brother

which suckte my mothers brestes: & that thou  
woldest not be offended, yf I toke the and  
brought the in to my mothers house: that  
thou mightest teach me, and that I might  
geue the drynke of spyced wyne and of the  
swete sappe of my pomgranates. His leftē  
hande lyeth vnder my heade, & his right hande  
embraceth me.

I charge you (o ye daughters of Ierusalē)  
that ye wake not vp my loue ner touch her,  
tyll she be content herself. What is she this,  
that cōmeth vp from the wildernes, and leaneth  
vpon hir loue? I am the same that waked **B**  
the vp amonge the aple trees, where thy  
mother beare y<sup>e</sup>, where thy mother brought  
the in to the worlde.

O set me as a seale vpō thine hert, and as  
a seale vpon thine arme: for loue is mightie  
as the death, & gelousy as the hell. Hir coales  
are of fyre, and a very flamme of the LORDE:  
so y<sup>e</sup> many waters are not able to quench loue,  
nether maye y<sup>e</sup> streames drowne it. Yee yf a  
man wolde geue all the good of his house for  
loue, he shulde counte it nothinge.

When oure loue is tolde oure yonge sister,  
whose brestes are not yet growne, what shal  
we do vnto her? Yf she be a wall, we shal  
buyld a syluer bollworke there vpon: Yf she  
be a tower, we shal festen her with bordes of  
Cedre tre.

Yf I be a wall, & my brestes like towres, **C**  
then am I as one that hath founde fauoure in  
his sight.

Salomon had a vynyarde at Baal Hamon,  
this vynyarde deliuered he vnto the keepers:  
y<sup>e</sup> euery one for the frute therof shulde geue  
him a thousande peces of syluer. But my  
vynyarde (o Salomon) geueth the a thousande,  
and two hundreth to y<sup>e</sup> keepers of the frute.

Thou that dwellest in the gardens, O let  
me heare thy voyce, that my companions  
maye herken to the same. O get the awaye  
(my loue) as a roo or a yonge hert vnto the  
swete smellinge mountaynes.

<sup>a</sup> Cant. 2. a.

### The ende of Salomons Balettes, called Cantica Canticorum.

Fautes escaped in the pryntinge of this parte.

In the syxte Chapter of Iob, the letter **A**,  
Within the yoke an egg, *rede*, Within the yoke of an egg.

In the Psalter.

In the cxxxvi. psalme, the seconde verse:  
Vpon the trees, *rede*, Vpon the wyllie trees.

# All the Prophetes

in Englishe.

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Esay.

Jeremy.

Baruch.

Ezechiel.

Daniel.

Oseas.

Joel.

Amos.

Abdy.

Jonas.

Micheas.

Naum.

Abacuc.

Sophony.

Aggeus.

Zachary.

Malachy.



# The Prophet Esay.

## What Esay conteyneth.

### Chap. I.

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He longeth sore for the commynge of the Sa-  
 uoure, sheweth his power, ⁊ prayeth for the  
 people.

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Of the forsakinge of the Iewes, and callinge of  
 the Heithen.

## Chap. LXVI.

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**T**HIS is the prophecy of Esay the sonne  
 of Amos, which he shewed vpon Iuda  
 and Ierusalem: In the tyme of Osias,  
 Ioathan, Ahas, and Ezechias kynges of Iuda.

## The first Chapter.

**H**EARE o heauen, herken o earth,<sup>a</sup> for  
 the LORDE speaketh: I haue no-  
 rished ⁊ brought vp children, and they are  
 fallen away fro me. An oxe knoweth his  
 lorde, and an Asse his masters stall, but  
 Israel knoweth nothinge, my people hath no  
 vnderstandinge. Alas for this synful people,  
 which are experte in blasphemies, a frawerde  
 generacion, vnnatural children. <sup>b</sup> They haue  
 forsaken the LORDE, they haue prouoked  
 the holy one of Israel vnto anger, and are  
 gone backward. Wherefore shulde ye be plagued  
 eny more? For ye are euer fallinge awaye.  
 The whole heade is sick, and the herte is  
 very heuy. <sup>c</sup> From the sole of the foote vnto  
 the heade, there is no whole parte in all youre  
 body: but all are woundes, botches, sores and

strypes, which can nether be helped, bounde  
 vp, molified, ner eased with eny oyntment.

<sup>d</sup> Youre londe lieth waist, youre cities are  
 brent vp, youre enemies deuoure youre londe,  
 and ye must be fayne to stonde, and loke  
 vpon it: and it is desolate, as it were with  
 enemies in a batell. Morouer <sup>e</sup> daughter of  
 Syon is left alone like a cottage in a vnyearde,  
 like a watchouse in tyme of warre, like a be-  
 sieged citie. And excepte the LORDE of **33**  
 hostes had left vs a few alyue: <sup>f</sup> we shulde  
 haue bene as Sodoma, ⁊ like vnto Gomorra.

<sup>g</sup> Heare the worde of the LORDE ye ty-  
 rautes of Sodoma: and herken vnto the  
 lawe of oure God, thou people of Gomorra.  
 Why offre ye so many sacrifices vnto me?  
 I am discontent for the brentoffringes of  
 wethers, and with <sup>h</sup> fatnesse of fedbeastes. I  
 haue no pleasure in the bloude of bullockes,  
 lambes and gootes. When ye apeare before  
 me, who requyreth you to treade within my  
 porches? Offre me no mo oblacions, for it is  
 but lost labour. <sup>i</sup> I abhorre youre incense.

<sup>a</sup> Deut. 32. a. Mich. 1. a. Iere. 8. b. Osee 7. c.

<sup>b</sup> Psal. 88. c. Abac. 1. c. <sup>c</sup> Deut. 28. d.

<sup>d</sup> Leuit. 26. <sup>e</sup> Ro. 9. f. <sup>f</sup> Iere. 7. c. Mat. 9. b.

<sup>g</sup> Hiere. 6. e. Amos 5. b. Mich. 6. b.

I maye not awaye with youre newmoones, youre Sabbathes and solempne dayes. <sup>a</sup>Youre fastinges are also in vayne. I hate youre new holy dayes and fastinges, euen fro my very harte. They make me weery, I can not abyde them. Though ye holde out youre hondes, <sup>b</sup>yet turne I myne eyes from you. And though ye make many prayers, yet heare I nothinge at all, for youre hondes are full of bloude.

**C** Wash you, make you cleane, <sup>c</sup>put awaye youre euell thoughtes out of my sight, cease from doinge of euell and violence. Lerne to do right, applie youre selues to equyte, de-lyuer the oppressed, helpe the fatherlesse to his right, let the wydowes complaynte come before you. Now go to (saith the LORDE) we wil talke together. Is it not so? Though youre synnes be as read as scarlet, shal they not be whyter then snowe? And though they were like purple, shal they not be like whyte woll? Is it not so? Yf ye be louynge <sup>d</sup> obedient, ye shal enioye the best thinge that groweth in the londe. <sup>e</sup>But yf ye be obstinate and rebellious, ye shalbe deuoured with the swerde: for thus the LORDE hath promised with his owne mouth.

**D** How happeneth it then that the righteous citie (which was full of equite) is become vnfaithfull as an whore? righteousness dwelt in it, but now murthur. <sup>f</sup>Thy Siluer is turned to drosse, and thy wyne myxte with water. Thy prynces are traytours and companions of theues. <sup>g</sup>They loue giftes altogether, and folowe rewardes. As for the fatherles, they helpe him not to his right, nether wil they let the wydowes causes come before them. Therefore speaketh the LORDE God of hostes the mighty one of Israel: Ah I must ease me of myne enemies, and a venge me vpō thē. And therefore shal I laye my honde vpon thee, and burne out thy drosse from the fynest and purest, and put out all thy leade, <sup>h</sup>and set thy iudges agayne as they were somtyme, and thy Senatours as they were from <sup>i</sup>fy begynnynge. <sup>j</sup>Then shalt thou be called the righteous citie, the faithful citie. But Sion shalbe redemed with equyte, and hyr captiuyte with righteousness. For the transgressours and vngodly, and such as are become vnfaithfull vnto the

LORDE, must all together be vtterly destroyed.

And excepte ye be ashamed of the oke-trees wherin ye haue so delited, and of the gardēs that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye, <sup>k</sup>and as a garden that hath no moystnesse. And as for the glory of these thinges, it shalbe turned to drie strawe, <sup>l</sup>and he that made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The ij. Chapter.

**M**OROUER this is the worde that was <sup>m</sup>opened vnto Esaye the sonne of Amos, vpon Iuda and Ierusalem. It will be also in processe of tyme: <sup>n</sup>That the hill where the house of the LORDE is buylded, shalbe <sup>o</sup>fy chefe amōge hilles, and exalted aboue al litle hilles. <sup>p</sup>And al heithē shal prease vnto him and the multitude of people shall go vnto him, speakinge thus one to another: <sup>q</sup>vp, let us go to the hill of the LORDE, and to the house of <sup>r</sup>fy God of Iacob: <sup>s</sup>fy he maye shewe us his waye, <sup>t</sup>and <sup>u</sup>fy we maye walke in his pathes. For <sup>v</sup>fy lawe shal come out of Syon, and the worde of God from Ierusalem, and shal geue sentence amonge the heithen, and shal reforme the multitude of people: So that they shal breake their swerdes and speares, to make sythes, cycles <sup>w</sup>and sawes therof.

<sup>x</sup>From that tyme forth shal not one people <sup>y</sup>lift vp wapen agaynst another, nether shal they lerne to fight from thensforth. It is to the that I crie (o house of Iacob) vp, let us walke in the light of the LORDE. But thou art scatred abrode with thy people (o house of Iacob) for ye go farre beyonde youre fathers, whether it be in Sorcerers (whom ye haue as the phylistynes had) or in calkers of mens byrthes, wherof ye haue to many. <sup>z</sup>As soone as youre londe was ful of syluer and golde, and no ende of youre treasure: so soone as youre londe was ful of stronge horses and no ende of youre charettes: <sup>aa</sup>Immediately was it ful of Idols also, euen workes of youre owne hondes, which ye youre selues haue facioned, and youre fyngers haue made. There kneleth the man, there falleth the man downe before

<sup>a</sup> Esa. 58. a. <sup>b</sup> Zach. 7. b. <sup>c</sup> Mat. 6. b. <sup>d</sup> Esa. 59. a. <sup>e</sup> Iere. 7. a. and 21. a. and 22. a. <sup>f</sup> Deut. 11. b. <sup>g</sup> Leui. 26. d. <sup>h</sup> Deut. 28. d. <sup>i</sup> Pro. 25. a. <sup>j</sup> Eze. 22. b. <sup>k</sup> Iere. 5. g. <sup>l</sup> Zach. 8. a. <sup>m</sup> Iere. 10. c. <sup>n</sup> Esa. 29. b. <sup>o</sup> Mich. 4. a.

<sup>p</sup> Zach. 8. d. <sup>q</sup> Paal. 121. a. <sup>r</sup> Iere. 31. a. <sup>s</sup> Paal. 49. a. <sup>t</sup> Acto. 1. a. <sup>u</sup> Ioel 3. b. <sup>v</sup> Mich. 4. b. <sup>w</sup> Deut. 8. c. and 17. d. <sup>x</sup> Esa. 44. b.



them, so ŷ thou canst not bringe him awaye from thence.

And therefore get ŷ soone in to some rock, and hyde the in the grounde from the sight of the fearful iudge, and from ŷ glory of his Magesty. Which casteth downe ŷ high lokes of presumptuous personnes, and bryngeth lowe the pryde of mā, and he only shall be exalted in ŷ daye. For the daye of ŷ LORDE of hostes shal go ouer all pryde & presumpciō, vpon all thē that exalte thē selues, and shal bringe them all downe: vpo all high & stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all high hilles, and vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shippes of the see, and vpon euery thinge ŷ is glorious and pleasaunt to loke vpon.

And it shall bringe downe the pryde of man, and laye mans presumptuousnesse full lowe, and the LORDE shal only haue the victory in that daye. But the Idols shal utterly be roted out. Men shal crepe in to holes of stone, and in to caues of the earth, from the sight of the fearful iudge, and from the glory of his magesty: what tyme as he shal make him vp to shake the earth. Then, thē shal mā cast awaye his goddes of syluer and golde (which he neuertheles had made to honour thē) vnto Molles and Backes: that he maye the better crepe in to the caues and rockes, and in to the cliffes of hard stones, from ŷ sight of the fearful iudge and from the glory of his Magesty.

### The iij. Chapter.

**E**VERY man can eschue a persone moued in anger, for what doth he wyselý? Euen so shal ŷ LORDE of hostes take awaye frō Ierusalē & Iuda, all possessiōs & power, all meat and drinke, ŷ captayne and the soudyare, ŷ iudge and the prophete, the wyse and the aged mā, the worshipful of fiftie yeare olde, and the honorable: the Senatours, and men of vnderstandinge: the masters of craftes and oratours. And I shal geue you children to be youre prynces (saith the LORDE) and babes shall haue the rule of you. One shall euer be doinge violence and wronge to another. The boye shal presume agaynst the elder, and the vyle persone agaynst the honor-

able. Yee one shal take a frende of his owne kynred by ŷ bosome, and saye: thou hast clothinge, thou shalt be oure heade, for thou mayest kepe us from this fall and parell.

Then shall he sweare and saye: I can not helpe you. Morouer, there is nether meate ner clothinge in my house, make me no rueler of the people. For Ierusalem and Iuda must decaye, because that both their wordes and counsels are agaynst the LORDE, they prouoke the presence of his magesty vnto anger. The chaungeinge of their countenance bewrayeth them, yee they declare their owne synnes them selues, as the Sodomites, & hyde thē not. Wo be vnto their soules, for they shalbe heuely rewarded. Then shal they saye: O happie are the godly, for they maye enioye the frutes of their studies. But wo be to ŷ vngodly and vnrighteous for they shalbe rewarded after their workes. O my people, rybaudes oppresse ŷ, and women haue rule of the.

O my people, thy leders deceaue the, and treade out the waye of thy footsteppes. The LORDE is here to comon of the matter, and stondesth to geue iudgment with the people. The LORDE shal come forth to reason with the Senatours and prynces of his people, and shal saye thus vnto them: It is ye that haue burnt vp my vyngearde, the robbery of the poore is in youre house. Wherefore do ye oppresse my people, and marre ŷ faces of the innocentes? thus shal the God of hostes reuyle them.

Morouer thus saith ŷ LORDE: Seinge the daughters of Sion are become so proude, and come in with stretched out neckes, and with vayne wanton eyes: seinge they come in trippinge so nycely with their fete: Therefore shal the LORDE shaue the heades of the daughters of Sion, and make their bewtie bare in that daye. In that daye shal the LORDE take awaye the gorgiousnes of their apparel, and spanges, cheynes, partlettes, and colares, bracelettes and hooues, ŷ goodly floured, wyde and broderd raynēt, brussches and headbandes, rynges and garlādes, holy daye clothes and vales, kerchues and pyennes, glasses and smockes, bonettes and taches.

And in steade of good smell there shalbe styncyng amonge them. And for their gyrdles

<sup>a</sup> 2 Tess. 1. b. <sup>b</sup> Esa. 5. b. <sup>c</sup> Soph. 2. b. <sup>d</sup> Esa. 31. d. <sup>e</sup> Luc. 23. c. <sup>f</sup> Osee. 10. b. <sup>g</sup> Apo. 6. d. <sup>h</sup> Esa. 31. b.

Eze. 20. e. <sup>a</sup> Pro. 28. b. <sup>i</sup> Roma. 2. a. <sup>j</sup> Matth. 16. d. <sup>k</sup> Esaie 28. b. <sup>l</sup> Iud. 1. c. <sup>m</sup> Esaie 5. a.

there shalbe lowse bondes. And for wellset hayre there shalbe baldnesse. In steade of a stomacher, a sack cloth, and for their bewty wythrednesse and sonneburnynge. Their husbondes and their mightie men shall perish with the swerde in batell.

## The iiii. Chapter.

**A**T that tyme shall their gates mourne and complayne, and they shal syt as desolate folk vpon the earth. Then shal seuen wyues take holde of one man, and saye: we will laye all oure meat and clothinge together in comon, only that we maye be called thy wyues, and that this shamefull reprove maye be take from us. "After that tyme shal the braunch of  $\text{f}$  LORDE be beutiful and mightie, and  $\text{f}$  frute of the earth shalbe fayre and pleasaunt<sup>b</sup> for those Israelites that shall springe therof. Then shall the remnaunt in Sion and the remnaunt at Ierusalem be called  
**holy**: namely al such as are written amonge the luyunge at Ierusalem: what tyme as the LORDE shall wash awaye the desolacion of the daughters of Siō, and poure the bloude out from Ierusalē, with  $\text{f}$  wynde of his smoke and fyre.

Morouer vpon all the dwellinges of the hill of Sion and vpon their whole congregacion, shal the LORDE prouyde a cloude and smoke by daye, and the shynninge of a flammyng fyre by night, for all their glory shalbe preserued. And Ierusalem shall be a tabernacle for a shadowe because of hete in the daye tyme, a place and refuge where a man maye kepe him for wether and rayne.

## The v. Chapter.

**N**OW well than, I will syngye my beloued frende a songe of his vyneyearde. "My beloued frende hath a vyneyearde in a very frutefull plenteous grounde. This he hedged, this he walled rounde aboute, and planted it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therin. And afterwarde when he loked  $\text{f}$  it it shulde bringe him grapes, it brought forth thornes. I shewe you now my cause (o ye Citysens of Ierusalem and whole Iuda:) Iudge I praye you betwixte me: and my wyngardinge. "What more coude haue bene

done for it, that I haue not done? Wherefore then hath it geuen thornes, where I loked to haue had grapes of it.

Well, I shall tell you how I will do with my vyneyarde: I will take the hedge from it, that it maye perish, and breake downe  $\text{f}$  wall, that it maye be troden vnder fote. I will laye it waist, that it shall nether be twysted nor cut, but beare thornes and breares. I wil also forbyd  $\text{f}$  cloudes, that they shal not rayne vpon it. As for the vyneyarde of the LORDE of hoostes it is the house of Israel, and whole Iuda his fayre plantinge. Of these he loked for equitye, but se there is wronge: for rightuousnesse, lo, It is but misery.

Wo to you that ioynye one house to another, and bringe one londe so nigh vnto another, till ye can get no more grounde. "Wil ye dwell vpon the earth alone? The LORDE of hoostes rowneth me thus:  $\text{i}$  myne eare: shal not many greater and more gorgious houses be so waist, that no man shall dwell in the? And ten akers of vynes shal geue but a Quarte, and xxx. bushels of sede shal geue but three.

Wo be vnto them that ryse vp early to vse them selues in dronkynnes, and yet at night are more superfluous with wyne. In whose companies are harpes and lutes,  $\text{f}$  tabrettes and pipes, and wyne. But they regarde not the worke of the LORDE,  $\text{f}$  and cōsidre not the operaciō of his hondes. Therefore cometh my folk also in captiuyte,  $\text{f}$  because they haue no vnderstandynge. Their glory shalbe myxte with hūger, and their pryde shalbe marred for thurst. Therefore gapeth hel, and openeth hyr mouth marvelous wyde: that pryde, boastinge and wisdom, with such as reioyse therin, maye descende in to it.

"Thus shal man haue a fall, he shalbe brought lowe, and the high lokes of the proude laye downe. But the LORDE of hoostes,  $\text{f}$  holy God: shalbe exalted and vntouched, when he shal declare his equitye and rightuousnesse after this maner. Then shal  $\text{f}$  lambes eate their apoynted foder, and shal fede plenteously in the mountaynes. Wo vnto wayne persones, that drawe wickednes vnto the, as it were with a coorde: and synne, as it were with a cart rope. Which vse to speake on this maner: let him make haist now, and

<sup>a</sup> Zach. 3. b. <sup>b</sup> Isaia 62. c. <sup>c</sup> Iere. 2. c. Matth. 21. d. <sup>d</sup> Iere. 2. d. <sup>e</sup> Esaia 32. c. and 56. c. <sup>f</sup> Iob 21. b.

<sup>g</sup> Amos 6. a. <sup>h</sup> Osee 4. b. Abac. 2. b. <sup>i</sup> Esaia 2. b.

go forth with his worke, that we maye se it.  
 ¶ Let the counsell of y<sup>e</sup> holy one of Israel  
 come, and drawe nie, y<sup>e</sup> we maye knowe it.

¶ Wo vnto them that call euell good, and  
 good euell: which make darcknesse light, &  
 light darcknesse, y<sup>e</sup> make sower swete, and  
 swete sower. Wo vnto them that are wyse  
 in their owne sight, and thinke them selues to  
 haue vnderstōdinge. ¶ Wo vnto them, y<sup>e</sup> are  
 connyng men to suppe out wyne, and experte  
 to set vp drōkenesse. ¶ These gyue sentence  
 with the vngodly for rewardes, but condemne  
 the iust cause of the righteous.

¶ Therefore, like as fyre licketh vp the strawe,  
 and as the flame cōsumeth the stubble: Euen  
 so (when their root is ful,) their blossome shal  
 vanish awaye like dust or smoke, ¶ for they  
 despyse the lawe of the LORDE of hostes,  
 and blaspheme the worde of the holy maker  
 of Israel.

¶ Therefore is the wrath of the LORDE kyn-  
 dled also agaynst his people, and he shaketh  
 his honde at them: yee he shal snyte so, that  
 the hilles shal tremble. And their carcasses  
 shal lye in the opē stretes, like myre. ¶ After  
 all this, the wrath of God shal not cease,  
 but he shal stretch his hōde wyder. And he  
 shal gyue a tokē vnto a straunge people, ¶ and  
 call vnto them in a farre countre: and be-  
 holde, they shal come hastily with spede.  
 There is not one faynt nor feble amonge  
 them, no not a slogish nor sleperry parson.

¶ There shal not one of them put of the gyrdle  
 from his loynes, ner lowse the lachet of his  
 shue. Their arrowes are sharpe, and their  
 bowes bent. Their horse hoofes are like flynt,  
 and their cart wheles like a stormy wynde.  
 Their crie is as it were of a lyon, and the  
 roaringe of them like lyons whelpes. They  
 shal roare, and hātch vp the praye, and no  
 man shal reconer it or get it from thē. In  
 that daye they shalbe so feare vpon them, as  
 the see. And yf we loke vnto the londe,  
 beholde, it shalbe all darcknesse and sorowe.  
 Yf we loke to heauen: beholde, it shalbe  
 darck with careful desperacion.

### The vi. Chapter.

¶ IN the same yere y<sup>e</sup> kynge Osias dyed, I  
 sawe the LORDE<sup>a</sup> sittinge vpon an high

and glorious seate, and his trayne fylled y<sup>e</sup>  
 palace. From aboue flakred the Seraphins,  
 wherof euery one had sex wynges. With  
 twayne ech couered his face, with twayne his  
 fete, and with twayne dyd he flye. They  
 cried also ech one to other on this maner:  
 holy, holy, holy is the LORDE of hostes.  
 The whole worlde is ful of his glory. Yee  
 the geastes and dorecheques moued at their  
 crienge, and the house was ful of smoke.  
 Then I sayde: O wo is me. For I was  
 astonished: that I (which am a man of vn-  
 clene lippes, and dwell amonge people y<sup>e</sup> hath  
 vncleane lippes also:) Shulde se y<sup>e</sup> Kynge and  
 LORDE of hostes with myne eyes.

¶ Then flewe one of the Seraphins vnto me,  
 hauinge a hote cole in his honde, which he  
 had taken from the aulter with the tonges, and  
 touched my mouth, and sayde: lo, this hath  
 touched thy mouth, & thy vnrightousnes is  
 taken awaye, and thy synne forgeuen. After  
 this I herde the voyce of the LORDE takinge  
 advysement on this maner: Whom shall I  
 sende, and who wilbe oure messauger? Thē  
 I sayde: here am I, sende me. And so he  
 sayde: go, and tel this people: ye shal heare  
 in dede, but ye shal not vnderstonde, ¶ ye shal  
 plaenly se, and not perceaue. Harden the  
 harte of this people, stoppe their eares, and  
 shut their eyes, that they se not with their  
 eyes, heare not with their eares, and vnder-  
 stonde not with their hartes, and conuerte and  
 be healed.

¶ Then spake I: LORDE, how longe? he  
 answered: vntil the cities be vterly without  
 inhabitours, and y<sup>e</sup> houses without men, till  
 the lōde be also desolate, and lye vnbuylded.  
 For the LORDE shal take the men farre  
 awaye, so that the londe shal lye waist. Ne-  
 uertheles, the tenth parte shal remayne therin,  
 for it shal conuerte and be fruteful. And  
 likewise as the Terebyntes and Oketrees  
 bringe forth their frutes, so shal the holy sede  
 haue frute.<sup>f</sup>

### The viij. Chapter.

¶ IT happened in the tyme of Ahas the sonne  
 of Ionathas, ¶ which was the sonne of  
 Ioathan Kynge of Iuda: that Rezin the Kinge  
 of Siria, and Poca Romelies sonne, Kynge of

<sup>a</sup> Pro. 20. c.    <sup>b</sup> Pro. 17. c. Mich. 3. a.    <sup>c</sup> Pro. 3. a.

<sup>d</sup> Pro. 17. c. Deut. 17. a. Ezec. 13. d.    <sup>e</sup> Nu. 11. g.  
<sup>f</sup> Esa. 9. e.    <sup>g</sup> Esa. 43. c. Dan. 9. c.    <sup>h</sup> 3 Reg. 22. c.

4 Reg. 25. a. 2 Par. 6. d.    <sup>i</sup> Apoc. 4. c.    <sup>k</sup> Matth. 13. b.  
 Mar. 4. a. Luc. 8. b. Act. 28. f. Johā. 12. f. Rom. 11. b.  
<sup>l</sup> Galat. 3. c.    <sup>m</sup> 4 Reg. 16. a. 2 Par. 28. a.



Israel: wente vp toward Ierusalem to besege it (but wanne it not.) Now when the house of Dauid (that is Ahas) herde worde therof, y Siria and Ephraim were confederate together: his herte quaked (yee and y hertes also of his people) like as a tre in the felde, that is moued with the wynde.

Then sayde God vnto Esay: go mete Ahas (thou and thy sonne Sear Iasub) at the heade of y ouer pole, in the fote path by the fullers grounde, and saye vnto him: take hede to thy self and be still, but feare not, nether be faynt harted, for these two tales: that is: for these two smokynge fyre brandes, the wrath and furiousnes of Rezin the Sirian and Romelies sonne: because that the Kyng of Siria Ephraim and Romelies sonne haue wekedly conspyred agaynst the, sayenge: We will go downe in to Iuda, vexe the, and brynge them vnder vs, and set a Kyng there, euen the sonne of Taball. For thus saith the LORDE God ther to, It shall not so go forth, nether come so to passe: for the head cite of y Sirians is Damascus, but the head of Damascus is Rezin. And after fyue and threscore yeaers, shal Ephraim be nomore a people. And the chefe cite of Ephraim is Samaria, but the head of Samaria is Romelies sonne. And yf ye beleue not, there shall no promyse be kept with you.<sup>a</sup>

Morouer, God spake vnto Ahas, sayenge: requyre a token of the LORDE thy God, whether it be towarde the depth beneth or towarde y hight aboue. The sayde Ahas: I will requyre none, nether will I tempte the LORDE. The LORDE answered: Then heare to, ye of the house of Dauid: Is it not ynough for you, that ye be greuous vnto men, but ye must greue my God also? And therefore the LORDE shal geue you a token of him self: Beholde, a virgin shal coceauue and beare a sonne, and shal call his name Emanuel. Butter and hony shal he eate, y he maye knowe the euel, and chose y good. But or euer that childe come to knowlege, to eschue the euel and chose the good: The londe (that thou art so afraide for) shalbe desolate of both hir kynges.

The LORDE also shal sende a tyme vpon the, vpon thy people, and vpō thy fathers house (soch as neuer came sence the tyme y

Ephraim departed from Iuda) thorow y kyng of the Assirians. For at the same tyme shal the LORDE whistle for the flyes y are aboute the water of Egipte, and for y Beyes in the Assirians londe. These shall come, and shal light all in the valeyes, in y vowtes of stone, vpon all grene thinges, and in all corners.

At the same tyme shal the LORDE shauē the hayre of the heade and the fete and the beard clene of, with the rasoure that he shall paye them withall beyonde the water: namely, with y kyng of the Assirians. At the same tyme shall a man lyue with a cowe, and two shepe. Then because of the aboundaunce of mylck, he shal make butter and eat it. So that euery one which remayneth in the londe, shal eate butter and hony. At the same tyme all vynyardes (though there be a thousand vynes in one, and were solde for a thousand siluerlinges) shalbe turned to brears and thornes. Like as they shal come in to the londe with arowes and bowes, so shal all the londe become brears and thornes. And as for all hilles that now are hewen downe, thou shalt not come vpō them, for feare of brears and thornes. But the catel shal be dryuen thither, and the shepe shal fede there.

### The liiij. Chapter.

MOROUER the LORDE sayde vnto me: Take the a greate leaf, and wryte in it, as men do with a penne, that he spede him to robbe, and haist him to spoyle. And Immediatly I called vnto me faithful wytnesses: Vrias the prest, and Zacharias y sonne of Barachias. After that went I vnto the prophetisse, that now had conceaued and borne a sonne. Then sayde the LORDE to me: geue him this name: Maherschalal hashchas, that is. a spedie robber, an hastie spoyler. For why, or euer the childe shal haue knowlege to saye: Abi and Im, y is father, and mother: shal y riches of Damascus and y substance of Samaria be takē awaye, thorow the kyng of y Assirians.

The LORDE spake also vnto me, sayenge: for so much as the people refusethe the stillrenninge water of Silo, and put their delite in Rezin and Romelies sonne: Beholde, the LORDE shal bringe mightie and great floudes of water vpon them: namely, y kyng of the

<sup>a</sup> Heb. 3. b. <sup>b</sup> Luc. 1. d. Math. 1. d. <sup>c</sup> 2 Par. 32. a. Esa. 36. a. <sup>d</sup> 2 Par. 22. e. <sup>e</sup> Esa. 30. b.

<sup>f</sup> 4 Re. 16. b. <sup>g</sup> 4 Re. 17. a. <sup>h</sup> Iere. 2. a. Psal. 123. a. Esaie 30. a. Iohel 9. a. <sup>i</sup> 4 Reg. 18. c. Esaie 36. a.



Assirians with all his power. Which shall poure out his furyousnes vpō euery man, and renne ouer all their bankes. And shal breake in vpon Iuda, increasinge in power, till he get him by the throte. He shal fyl also the wydenesse of thy londe with his brode wynges, O Emanuel. Go together ye people, and gather you, herken to all ye of farre countrees. Mustre you, and gather you: mustre you and gather you, take youre counsel together, yet must youre counsel come to nought: go in honde withal, yet shal it not prospere. Excepte Emanuel: (that is God) be with us. For the LORDE chastised me, and toke me by ſy honde, and warned me, sayenge vnto me: that I shulde not walcke in the waye of this people. He sayde morouer: rounde with none of thē, who so euer saye: yonder people are bounde together. Neuertheles feare them not, nether be afraide of them, but sanctifie the LORDE of hoostes, let him be youre feare and drede. For he is the sanctifienge, and stone to stomble at, ſy rock to fall vpon, a snare and net to both the houses: to Israel, and the inhabitours of Ierusalem. And many shal stomble, fall, and be brokē vpon him: yee they shalbe snared and taken.

Now laye the witnesses together (sayde the LORDE) and seale the lawe with my disciples. Thus I waite vpon the LORDE, that hath turned his face from the house of Iacob, and I loke vnto him. But lo, as for me, and the children which the LORDE hath geuen me: we are a token and a wondre in Israel, for the LORDE of hoostes sake, which dwelleth vpon the hill of Syon.

And therefore yf they saye vnto you: aske counsel at the soithsayers, witches, charmers and coniurers, then make them this answer: Is there a people enywhere, that axeth not counsel at his God: whether it be concernynge the dead, or the luyunge? Yf eny man want light, let him loke vpon the lawe and the testimony, whether they speake not after this meanynge. Yf he do not this, he stombleth and suffreth hūger. And yf he suffre honger, he is out of pacience, and blasphemeth his kynge and his God. Then loketh he vpwarde, and downe warde to the earth, and

beholde, there is trouble and darcknesse, vexacion is rounde aboute him, and the cloude of erreure. And out of soch aduersite, shall he not escape.

### The ir. Chapter.

**E**UEN like as in tyme past it hath bene well sene, that ſy londe of Zabulon and the londe of Nepthali (where thorow the see waye goeth ouer Iordane in to the londe of Galilee) was at the first in litle trouble, but afterward sore vexed.

Neuertheles ſy people that haue dwelt in darcknesse, shal se a greate light. As for them that dwel in the londe of the shadowe of death, vpon them shal the light shyne. Shalt thou multiplie the people, and not increase the ioye also? They shal reioyse before the euen as men make mery in haruest, and as men that haue gotten the victory, when they deale the spoyle. For thou shalt breake the yocke of the peoples burthen: the staff of hys shulder, and the rod of his oppressoure, as in ſy daye at Madiā.

Morouer all temerarious and sedicious power (yee where there is but a cote fylled with bloude) shalbe burnt, and fede the fyre. For vnto us a childe shalbe borne, and vnto us a sonne shalbe geuē. Vpō his shulder shal the kyngdome lye, and he shalbe called with his owne name: The wōderous geuer of counsel, the mightie God, the euerlastinge father the prynce of peace, he shal make no ende to encrease the kyngdome and peace, and shal syt vpon the seate of Dauid and in his kyngdome, to set vp the same, to stablish it with equyte and rightuousnesse, from thence forth for euermore. This shal the gelousy of the LORDE of hoostes bringe to passe.

The LORDE sent a worde in to Iacob, the same is come in to Israel. All the people also of Ephraim, and they that dwel in Samaria, can saye with pryde and hie stomackes, on this maner: The tyle worcke is fallen downe, but we will buylde it with harder stones. The Molbery tymbre ys broken, but we shal set it vp agayne with Cedre. Neuertheles, the LORDE shal prepare Rezin the enemye agaynst thē, and so orde their aduersaries, that ſy Sirians shal laye holde vpon

\* Esaie 19. e.    1 Pet. 3. b.    4 Reg. 17. g.    Matth. 10. d.  
1 Cor. 1. d.    1 Pet. 2. b.    Daniel 3. d.    Heb. 2. d.  
\* Psal. 19.    Matth. 4. b.    4 Reg. 15. f.    4 Reg. 17. a.

\* Psal. 118. x.    Prouer. 16. c.    Esaie 37. f.    Iudi. 6. and 7.  
\* Luca 1. c.    Matth. 1. c.    Phil. 4. b.    Daniel 2. g. 7. c.  
Iobe. 12. d.

them before, and the Philistynes behynde, and so deuoure Israel with open mouth.

After all this, the "wrath of the LORDE shal not cease, but yet his hande shalbe stretched out still. For the people turneth not vnto him, that chastiseth them, nether do they seke the LORDE of hoostes. Therefore the LORDE shal rote out of Israel both heade and tale, braunch and twygge in one daye. By the heade, is vnderstonde the Senatore and honorable man, and by y tale, the prophet that preacheth lyes. For all they which enfourme the people that they be in a right case, soch be disceauers. Soch as men thinke also to be perfecte amonge these, are but cast awaye.

**D** Therefore shal the LORDE haue no pleasure in their yonge mē, nether fauoure their fatherlesse and wydowes. For thei are altogether ypocrites and wicked, and all their mouthes speake foly. After all this shal not the LORDES wrath cease, but yet his honde shalbe stretched out still. For the vngodly burne, as a fyre in the bryers and thornes: And as it were out of a fyre in a wod or a redbush, so ascendeth the smoke of their pryde.

For this cause shal y wrath of the LORDE of hoostes fall vpon the londe, and the people shalbe consumed, as it were with fyre, no man shal spare his brother. Yf a man do turne him to the right honde, he shal famesh, or to the lefte hande to eat, he shal not haue ynough. Euery man shal eate the flesh of his owne arme: Manasses shal eate Ephraim, and Ephraim Manasses, and they both shal eate Iuda. After all this shal not the LORDES wrath cease, but yet shal his honde be stretched out still.

#### The r. Chapter.

**A** **W**O be vnto you y make vnrightuous lawes,<sup>a</sup> and deuyse thinges, which be to harde for to kepe: wherthorow the poore are oppressed, on euery syde, and the innocētes of my people are there with robbed of iudgment: that wyddowes maye be youre praye, and that ye maye robbe the fatherlesse. What will ye do in tyme of the visitacion and destruction, that shal come from farre? To whom will ye renne for helpe? or

to whom will ye geue youre honoure, that he maye kepe it? that ye come not amonge the presoners, or lye amonge the deed? After all this shal not the wrath of the LORDE cease, but yet shal his honde be stretched out still.

"Wo be also vnto Assur, which is a staff of my wrath, in whose honde is the rod of my punyishment. For I shal sende him amonge those ypocritish people, amonge the people that haue deserued my disfaoure shal I send him: that he maye utterly robbe them, spoyle them, and treade them downe like the myre in the strete. Howbeit his meanynge is not so, nether thinketh his harte of this fashion. But he ymagineth only, how he maye ouerthrowe and destroye moch people, for he saith: are not my princes all kynges? Is not Calno as easie to wynde, as Charchanis? Is it harder to conquere Antiochia then Arphad? Or is it lighter to ouercome Damascus thē Samaria? As who say: I were able to wynde the kingdome of the Idolaters and their goddes, but not Ierusalem and Samaria. Shal I not do vnto Ierusalem and their ymages, as I dyd vnto Samaria and their ymagēs?

Wherefore the LORDE saith: As soone as I haue perfourmed my whole worcke vpon the Hyl of Syon and Ierusalem: thē will I also vyset the noble and stoute kyngs of Assiria, with his wysdome and pryde. For he stondest thus in his owne cōceate: This do I, thorow the power of myne owne honde, and thorow my wysdome: For I am wyse, I am he that remoue the londes of the people, I robbe their prynces: and (like one of the worthies) I dryue them from their hie seates. My honde hath founde out the hoostes of the people, as it were a nest. And like as egges, that were layde here and there, are gathered together: So do I gather all countrees. And there is no man, y darre be so bolde, as to touch a fether, that darre open his mouth, or once whisper.

"But doth the axe boost itself, agaynst him y heweth therwith, or doth the sawe make eny krakinge, agaynst him that ruleth it? That were euen like, as yf the rod dyd exalte it self agaynst him, that beareth it: or as though y staff shulde magnifie it self, as who saye: it were no wodd. Therefore shal the

<sup>a</sup> Esa. 5. d. 10. a. <sup>b</sup> Luc. 11. f. Mat. 23. a. Esa. 28. a. <sup>c</sup> Esaie 5. d. and 9. c. <sup>d</sup> Esaie 26. a. Iere. 23. b.

Eze. 21. b. <sup>e</sup> 4 Reg. 18. f. <sup>f</sup> Deut. 8. d. Esa. 47. b. Eze. 29. b. <sup>g</sup> Esa. 45. b. Rom. 9. c. <sup>h</sup> Esa. 37. f.

LORDE of hoostes sende him pouerte in his riches, and burne vp his power, as it were with a fyre. <sup>a</sup> But the light of Israel shalbe  $\hat{y}$  fyre, and his Sanctuary shalbe the flame, and it shal kyndle, and burne vp his thornes and breyers in one daye, yee all the glory of his woddess and felde shalbe consumed with body and soule. As for him self, he shalbe as one chased awaye. The trees also of his felde shalbe of soch a nombre, that a childe maye tell them.

**D** After  $\hat{y}$  daye shal the remnaunt of Israel, and such as are escaped out of the house of Iacob, seke no more cōforte at him that smote them, but shal conforte them selues with faithfulness and treuth in the LORDE, the holy, one of Israel. <sup>b</sup> The remnaunt, yee and the Posteryte of Iacob, shal cōuerte vnto God the mighty one. For though thy people (o Israel) be as the sonde of the see, yet shal but the remnaunt of them only conuerte vnto him. Perfecte is the iudgmēt of him that floweth in rightuousnes: and therefore  $\hat{y}$  LORDE of hoostes shal perfectly fulfil the thinge, that he hath determyned in the myddest of the whole worlde. Therefore thou saiest the LORDE God of hoostes: Thou my people, that dwellest in Sion, be not afayde for the kinge of the Assirians: He shal wagg his staff at the, yee and beate the with the rodd, as the Egyp̄tiās dyd sometye: But soone after, shal my wrath and my indignacion be fulfilled agaynst their blasphemies.

**E** Morouer the LORDE of hoostes shal prepare a scourge for him, <sup>c</sup> like as was the punyshmēt of Madiā vpō  $\hat{y}$  mount of Oreb. <sup>d</sup> And he shal lift vp his rod over the see, as he dyd sometye over the Egyp̄tians. Then shal his burthen be taken from thy shulders, and his yock from thy neck, yee the same yock shal corrupte for very fatnesse. He shal come to Aiath, and go thorow toward Migron. But at Machmas shal he muster his hooste, and go ouer  $\hat{y}$  foorde. Gaba shal be their restinge place, Rhama shalbe afayde, Gabea Saul shal fle awaye. The voyce of  $\hat{y}$  noyse of thy horses (o daughter Gallim) shalbe herde vnto lais and to Anathoth, which also shalbe in trouble. Madmena shal tremble for feare, but the citesyns of Gabim are māly, yet shal

he remayne at Nob that daye. After that, shal he lift vp his honde agaynst the mount Sion, and agaynst the hill of Ierusalem. But se, the LORDE God of hoostes shal take awaye the proude from thence, with feare. He shal hew downe the proude, and fel the hie mynded. The thornes of the wod shal be rooted out with yron, and Libanus shal haue a mightie fal.

### The xi. Chapter.

**A**FTER this there shal come a rod forth **A** of  $\hat{y}$  Kynrede of Iesse, <sup>e</sup> and a blossome out of his rote. The sprete of the LORDE shal light vpon it: the sprete of wysdome, and vnderstandinge: the sprete of counceyl, and strength:  $\hat{y}$  sprete of knowlege, and of the feare of God: and shal make him feruent in the feare of God. For he shal not geue sentēce, after the thinge  $\hat{y}$  shal be brought before his eies, nether reprove a matter at the first hearinge: but with rightousnesse shal he iudge the poore, and with holynes shal he reforme the symple of the worlde.

<sup>f</sup> He shal smyte  $\hat{y}$  worlde with  $\hat{y}$  staff of his mouth,  $\tau$  with  $\hat{y}$  breath of his mouth shal he slaye the wicked. <sup>g</sup> Rightousnesse shalbe the gyrdle of his loynes, treuth and faithfulness the gyrdinge vp of his raynes. **B** Thē shal  $\hat{y}$  wolfe dwel with the lābe, and the leopard shal lye downe by the gotē. <sup>h</sup> Bullokes, lyons and catel shal kepe company together, so that a litle childe shal dryue them forth. The cowe and the Bere shal fede together, and their yongones shal lye together. The lȳ shal eate strawe like the oxe, or the cowe. The childe whyle he sucketh, shal haue a desyre to the serpent's nest, and whē he is weened, he shal put his hande in to the Cockatrice denne. <sup>i</sup> Noman shal do euel to another, no man shal destroye another, in all the hill of my Sanctuary. For the earth **C** shalbe ful of  $\hat{y}$  knowlege of  $\hat{y}$  LORDE, euen as though the water of the see flowed ouer the earth.

Then shal the Gentiles enquire after the rote of Iesse (which shalbe set vp for a token vnto the Gentiles) for his dwellinge shalbe glorious. <sup>k</sup> At the same tyme shal the LORDE take in honde agayne, <sup>l</sup> to conquire  $\hat{y}$  remnaunt

<sup>a</sup> Mat. 13. a. <sup>b</sup> 3 Re. 19. c. Ro. 9. c. Esa. 28. f. and 11. c. <sup>c</sup> Esa. 37. f. Iudic. 7. g. <sup>d</sup> Exo. 14. c. <sup>e</sup> Mat. 1. a. Esa. 61. a. Luc. 4. b. and 7. c. <sup>f</sup> 2 Thea. 2. b.

<sup>g</sup> Ephe. 6. b. <sup>h</sup> Esa. 65. d. <sup>i</sup> Esa. 65. d. Abac. 2. b. <sup>j</sup> Ro. 15. b. <sup>k</sup> Esa. 10. d.



of his people (which are left alyue) From the Assiriās, Egyptians, Arabians, Morians, Elamites, Caldeyes, Antiochiās and Ilōdes of the see. <sup>a</sup> And he shal set vp a tokē amonge the Gentiles, and gather together <sup>ȝ</sup> dispersed of Israel, yee and the outcastes of Iuda from the foure corners of <sup>ȝ</sup> worlde. The hatred of Ephraim, and <sup>ȝ</sup> enmyte of Iuda shalbe clenē roothed out. Ephraim shal beare no euēl wil to Iuda, and Iuda shal not hate Ephraim: but they both together shal flye vpō the shulders of the Philistynes toward the West, and spoyle them together that dwell toward the East. The Idumytes and the Moabites shal let their hōdes fall, and the Ammonites shalbe obedient vnto them.

The LORDE also shal cleue the tungenes of the Egipcīās see, and with a mightie wynde shal he lift vp his honde ouer Nilus, and shal smyte his seuē streames and make men go ouer drye shod. And thus shal he make a waye for his people, <sup>ȝ</sup> remayneth from the Assirians, <sup>a</sup>like as it happened to <sup>ȝ</sup> Israelites, what tyme they departed out of the londe of Egypte.

#### The xij. Chapter.

<sup>a</sup> **S**O that then thou shalt saye: O LORDE, I thanke the, for thou wast displeased at me, but thou hast refrayned thy wrath, and hast mercy vpon me. <sup>b</sup> Beholde, God is my health, in whom I trust, and am not afrayde. For the LORDE God is my strength, and my prayse, he also shalbe my refuge. Therefore with ioye shal ye drawe water out of the welles of the Sauoure, and then shal ye saye: <sup>c</sup> Let vs geue thanks vnto the LORDE, and call vpon his name, and declare his counceils amonge the people, and kepe them in remembrance, for his name is excellēt. O synge praises vnto the LORDE, for he doth greate thinges, as it is knowne in all the worlde. Crie out, and be glad, thou that dwellest in Sion, for greate is thy prince: the holy one of Israel.

#### The xiiij. Chapter.

<sup>a</sup> **T**HIS is <sup>ȝ</sup> heuy burthē of Babilō, which Esaye the sonne of Amos dyd se. Make some tokēs to the hie hilles, <sup>a</sup>call vnto them, holde vp youre hōde, that the prynces maye

go in at the dore. For I will sende for my debites and my gyaūtes (sayeth the LORDE) and in my wrath I will call for soch, as tryumphe in my glory.

<sup>a</sup> With that, me thought I herde in the mōutaynes, a noyse, like as it had bene of a greate people: and a ruszshinge, as though the kyngdomes of all nacions had come together. (And the LORDE of hostes was the captayne of the whole armye.) As they had come not only out of farre countrees, but also from the endes of the heauē: Euē the LORDE himself with the ministers of his wrath, to destroye the whole lōde. Mourn therefore, for the daye of the LORDE is at honde, and commeth as a destroyer from <sup>ȝ</sup> allmighty. Then shall all hondes be letten downe, and all mens hertes shal melt awaie, they shal stonde in feare, carefullnesse and sorowe shal come vpō them, and they shal haue payne, as a woman that traueleth with childe. <sup>b</sup> One shall euer be abaszshed of another, <sup>c</sup> and their faces shal burne, like <sup>ȝ</sup> flāme.

For lo, the daye of the LORDE shall come, terrible, full of indignacion and wrath: to make the londe waist, and to root out the synne therof. For the starres and planetes of heauen shal not geue their light, the Sonne shalbe quenched in the rysinge, <sup>a</sup> and the Mone shal not shyne with his light. And I wil punysh the wickednesse of the worlde, <sup>c</sup> and the synnes of the vngodly, sayeth the LORDE. The hye stomackes of the proude will I take awaye, and will laye downe the boostinge of tyrauntes. I will make a man dearer thē fyne golde, and a man to be more worth, thē a golden wedge of Ophir. Morouer, I will so shake the heauē, that the earth shall remoue out of hir place.

Thus shall it go with Babilon, in the wrath of the LORDE of hostes in <sup>ȝ</sup> daye of his fearfull indignaciō. And Babilon shalbe as an hunted or chased doo, and as a flocke without a shepherde. Euery mā shal turne to his owne people, <sup>c</sup> and fle echone in to his owne londe. Who so is founde alone, shalbe shot thorow: And who so gather together, shalbe destroyed with the swerde. Their children shalbe slayne before their eyes, their houses spoyled, <sup>c</sup> and their wyues rauyshed. For lo, I shall bringe vp <sup>ȝ</sup> Medes agaynst thē, which

<sup>a</sup> Luc. 2. c. <sup>b</sup> Exo. 14. f. <sup>c</sup> Abac. 3. c. Exo. 15. a. Psal. 117. b. <sup>d</sup> Psal. 104. a. 1 Para. 16. b. <sup>e</sup> Iere. 50. a.

f 4 Re. 7. b. 2 Mac. 5. a. <sup>g</sup> Nau. 2. c. <sup>h</sup> Ezec. 32. b. Ioel 2. b. and 3. c.



**D**shal not regarde syluer, nor be desyrous of golde. Then shall yonge mens bowes be knapped asunder. The Medes shal haue no pitie vpō womē with childe, & their faces shal not spare ſ̄ childrē. And Babilō (ſ̄ glory of kigdomes and bewtie of the Caldees honoure) shalbe destroyed, enē as God destroyed Sodom & Gomorra.<sup>a</sup> It shal neuer be more inhabited, nether shal there be eny more dwellinge there, from generacion to generacion.

The Arabians shall make no mo tentes there, nether shall the shepardes make their foldes there eny more: but wyld beasts shal lie there, & ſ̄ houses shalbe full of greate Oules. Estriches shal dwell there, & Apes shal daunce there: The litle Oules shall crie in the palaces, one after another, & Dragōs shalbe in the pleasaūt perlours. And as for Babilons tyme, it is at honde, & hir dayes maye not be longe absent.

### The xiiii. Chapter.

**B**<sup>A</sup>UT ſ̄ LORDE wilbe mercyfull vnto Iacob, & wyll take vp Israel agayne, & set thē in their owne lōde. Straūgers shal cleue vnto thē, & get thē to ſ̄ house of Iacob. <sup>a</sup>They shal take ſ̄ people, & cary thē home with thē. And ſ̄ house of Israel shal haue thē in possession, for seruāites & maydēs in ſ̄ lōde of ſ̄ LORDE. They shal take those prisoners, whose captuyes they had bene afore: & rule those, ſ̄ had oppressed thē. When ſ̄ LORDE now shal bringe ſ̄ to rest, frō ſ̄ trauayle, feare, & harde bondage ſ̄ thou wast laden with all: then shalt thou vse this mockage vpon ſ̄ kinge of Babilon, & saye: How happeneth it ſ̄ ſ̄ oppressour leaueth of? Is ſ̄ golden tribute come to an ende? Doutles the LORDE hath broken the staff of the vngodly, & the cepter of ſ̄ lordly. Which whē he is wroth, smytheth ſ̄ people with durable strokes, & in his wōders he persecuteth thē, & tameth thē cōtinually. And therefore ſ̄ whole worlde is now at rest and quyetnesse, & men synge for ioye.

**B**<sup>3</sup> Yee euen the Fyrre trees and Cedres of Libanus reioyse at thy fall, sayenge: Now ſ̄ thou art layde downe, there come no mo vp to destroy vs. Hell also trembleth at thy commynge. All mightie men and prynces of the earth, steppe forth before the. All kynges of the earth stonde vp frō their seates, that

they maye all (one after another) synge and speake vnto the. Art thou wounded also as we? art thou become like vnto vs? Thy pompe and thy pryde is gone downe to hell: Mothes shalbe layde vnder the, & wormes shalbe thy coueringe.

How art thou fallen from heauen<sup>d</sup> (o Lucifer) thou faire mornīge childe? hast thou gotten a fall euen to the grounde, thou that (notwithstandinge) dyddest subdue the people? And yet thou thoughtest in thine harte: I will clymme vp in to heauen, and make my seate aboue the starres of God, I wyll syt vpon the glorious mount toward the North, I wyll clymme vp aboue the cloudes, & wilbe like the highest of all. Yet darre I laye, ſ̄ thou shalt be brought downe to the depe of hell. <sup>e</sup>They that se the, shal narrowly loke vpō the, and thinke in them selues, sayenge: Is this the man, that brought all londes in feare, and made ſ̄ kingdomes afraide: Is this he that made the worlde in a maner waist, & layde the cities to the grounde, which let not his prisoners go home?

How happeneth it, that the kynges of all people lie, euery one at home in his owne palace, with worshipec, and thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are shott thorow with the swerde: as they that go downe to the stones of the depe: as a dead coarse that is troden vnder fete: and art not buried with them? Euen because that thou hast waisted thy lōde, and destroyed thy people. For the generacion of the wicked shalbe without honoure, for euer. There shal a waye be sought to destroye their childrē, for their fathers wickednes: they shal not come vp agayne to possesse the londe, and fyll the worlde ful of castels and townes.

**B**I wil stonde vp agaynst them (sayeth the LORDE of hoostes) and root out ſ̄ name and generacion of Babilon (sayeth the LORDE) & wil geue it to the Otters, and wil make water poddels of it. And I wil swepe them out with the besome of destruction, sayeth the LORDE of hoostes. The LORDE of hoostes hath sworne an ooth, sayēge: It shal come to passe as I haue determined: & shalbe fulfilled as I haue deuysed. <sup>f</sup>The Assirians shalbe destroyed in my londe, and vpon my mountaynes wyll I treade them vnder fote.

<sup>a</sup> Gen. 19. c. <sup>b</sup> Abdie 1. d. Zach. 2. b. <sup>c</sup> Luc. 10. c.

<sup>d</sup> Apo. 12. d. <sup>e</sup> Eze. 31. c. Eze. 32. c. <sup>f</sup> Esa. 37. a.

Wher thorow his yocke shall come from you, & his burthen shalbe taken from youre shulders. This deuyce hath God taken thorow the whole worlde, and thus is his honde stretched out ouer all people. For yf the LORDE of hoostes determe a thinge, who wyl dysanulle it? And yf he stretch forth his honde, who wil holde it in agayne?

**¶** The same yere that kynge Achaz dyed, God threatned by Esay on this maner: "Reioyce not (thou whole Palestina) as though y rod of him y beateth the were broken: For out of y serpentis rote, there shal waxe a kockatrice, & the frute shalbe a fyrie worme. But the poore shall fede of the best thinges, and the symple shal dwell in safetie. <sup>b</sup> Thy rotes wil I destroye with honger, and it shall slaye thy remnaunt. Mourn ye portes, wepe ye Cities. And feare thou (o whole Palestina) for there shal come frō the North a smoke, whose power no man maye abyde. Who shall then maynteyne the messages of the Gentyles? But the LORDE stablisheth Syon, & the poore of my people shall put their trust in him.

#### The xv. Chapter.

**¶** THIS is y heuy burthē vpō Moab: Ar of Moab was destroyed (as me thought) in the night season: 'The walles of Moab perished in the night, & vanished awaye: They wēte to Baith and Dibon in the hie places, for to wepe: Moab did mourne frō Nebo to Medba: All their heades were colled, and al their beardes shauen. <sup>d</sup> In their stretes were they gyrded aboute with sack cloth. In all the toppes of their houses & stretes was there nothinge, but mournynge and wepinge. Hesebon and Eleale cried, that their voyce was herde vnto Iahaz. The worthies also of Moab bleared and cried for very sorow of their myndes: Wo is my hert for Moabs sake. They fled vnto the cite of Zoar, which is like a fayre fruteful bullock, they went vp to Luhith, wepinge. The waye toward Horonaim was ful of lamentacion for y hurte. The waters of Nimrim were dried vp, the grasse was wythred, the herbes destroyed, & what necessary grene thinge there was besyde. In like maner the thinge y was left them of their substaunce, they caried it by water to Araby.

The cry went ouer the whole londe of Moab: from Eglaim vnto Beer, was there nothinge but mournynge. The waters of Dimon were full of bloude, for y enemye had sent thither a bonde of men, which as a lyon, layde waite for the remnaunt of the londe, and for them y were escaped.

#### The xvi. Chapter.

**¶** THEN sent the lordes of the lōde a mā of warre, from the rocke that lieth toward the deserte, vnto the hill of the daughter Sion (For as for the daughters of Moab, they were as it had bene a trymblinge byrde, y is put out of hir nest, by the fery of Arnon) which messaunger sayde: gather youre counsel, come together, couer vs with youre shadowe in the myddaye, 'as the night doth: hyde the chased, & bewraye not the that are fled, let the persecuted Moabites dwel amōge you, be oure open refuge agaynst the destroyer: for the aduersary oppresseth vs, the robber vndoeth vs, & the tyraunte dryueth vs out of oure londe. But y Trone of youre kingdome is ful of grace, therefore he that syteth vpon it with faithfulness & treuth in the house of Dauid, knowe the thinge & do his diligence to helpe shortly, accordinge to Equite and rightuousnes. As for Moabs pride (shal they answer) it is wel knowne. <sup>f</sup> And al though they be excellent, proude, arrogant, & hie mynded: yet is their strength nothinge like. And therefore Moab complayneth vnto Moab, wher thorow they come all to mourne: & now y they be smytten, they take their deuyce beneth by the bryckwall, and make their cōplaynte.

The suburbs also of Hesebon were made waist, & the princes of the Gentyles hewed downe y vynyardes of Sibma, which were planted with noble grapes, and spred vnto Iazer, and went vnto the ende of the deserte, whose braunches stretched their selues forth beyonde the see. Therefore I mourned for Iazer, & for y vynyardes of Sibma with greate sorow. I poured my teares vpon Hesebon & Eleale, for all their songes were layde downe, in their haruest & gatheringe of their grapes: Myrth and chere was gone out of y felde & vynyardes, in so moch, that no man was glad ner sunge. There wēte no treader in to the

<sup>a</sup> Iere. 47. a. Ezec. 25. c. Soph. 2. a. 3 Reg. 12. b. <sup>b</sup> 4 Reg. 1. b. <sup>c</sup> Eze. 25. b. Soph. 2. b. Iere. 48. f.

Eze. 7. c. <sup>d</sup> Iere. 48. b. Act. 18. b. <sup>e</sup> Esa. 21. c. <sup>f</sup> Iere. 48. c. Ezec. 25. b.

wynepresse, their mery chere was layde downe. Wherefore my bely rōbled (as it had bene a lute) for Moabs sake, & myne inward mem- bres, for the bryckwalles sake. For it hap- pened thus also: whē Moab sawe that she was turned vp syde downe: 'she went vp an hie in to hir sanctuary, to make hir prayer there, but she might not be helped. This is the deuyce, which the LORDE toke in honde at that tyme agaynst Moab. But now the LORDE sayeth thus: In thre yeare shal ſ power of Moab with their pōpe (which is greate) be minished, like as ſ burthē of an hyred seruauante: And as for ſ remnaunt of them, they shalbe lesse then a fewe, and not rekened moch worth.

## The xviij. Chapter.

**A** THIS is the heuy burthē vpō Damascus: <sup>a</sup>Beholde, Damascus shal be nomore a cite, but an heape of broken stones. The cities of Aroer shalbe waist, The catel shal lie there, & nomā shal fraye thē awaye. Eph- raim shal no more be strōge, & Damascus shal no more be a kyngdome. And as for ſ glory of ſ remnaunt of ſ Sirians, it shalbe as the glory of the childrē of Israel, saieth ſ LORDE of hoostes. At that tyme also shal ſ glory of Iacob be very poore, & his fatnes leane. It shal happē to thē, as when one sheareth in haruest, which cutteth his handfull with the sickle, & when one gathreth ſ sheaues together in the valley, of Rephaim, there re- mayneth yet some ears ouer. Or as whē one shaketh an olyue tre, 'which fyndeth but two or thre olyue berries aboue in the toppes, and foure or fyue in the braunches. Thus the LORDE God of Israel hath spoken.

Then shal man cōuerte agayne vnto his maker, & turne his eyes to the holy one of Israel. And shal not turne to the aulters that are ſ worke of his owne hōdes, nether shal he lōke vpō groaues & ymages, which his fyngers haue wrought. At the same tyme shal their stronge cities be desolate, like as were once ſ forsakē plowes & corne, which they forsoke, <sup>d</sup>for feare of ſ children of Israel.

So shalt thou (o Damascus) be desolate, because thou hast forgottē God thy Sauoure, & hast not called to remēbraunce ſ rock of thi strēgth, Wherefore thou hast also set a fayre plate, & grafted a straunge braunch. In

the daye when thou diddest plante it, it was greate, and gaue soone the frute of thi sede: But in the daye of haruest, thou shalt reape an heape of sorowes & miseries.

Wo be to the multitude of moch people, that russ in like the see, and to the heape of folke, that renne ouer all like greate waters. <sup>c</sup>For though so many people increase as the flowinge waters, and though they be armed, yet they fle farre of, and vanish awaye like the dust with the wynde vpon an hill, and as the whyrle wynde thorow a storme. Though they be fearful at night, yet in the morninge it is gone with thē, This is their porcion, that do vs harme, and heretage of them, that robbe vs.

## The xviij. Chapter.

**W**O be to the londe of slienge shippes, <sup>a</sup> which is of this syde ſ floude of Ethiopia: which sendeth hir message ouer the see in shippes of redes vpō ſ water, and sayeth: go soone, and do youre message vnto a straunge and harde folke: to a fearful peo- ple, & to a people ſ is further then this: to a desperate and pyllled folke, whose londe is deuyded from vs with ryuers of water. Yee all ye ſ syt in the compasse of the worlde, and dwell vpon the earth: when the token shalbe geuen vpō the mountaynes, then lōke vp: and when the horne bloweth, then herken to, for thus hath ſ LORDE sayde vnto me. I layde me downe, and pondred the matter in my house, at the noone daye when it was hote: and there fel a myslinge shower, like a dew, as it happeneth in haruest. But the frutes, were not yet ripe cut of, and the grapes were but yonge and grene. Then one smote of the grapes with an hoke, yee he hewed downe also the buwes and the braunches, & dyd cast thē awaye. And thus they were layde waist, for the foules of the mountaynes, and for ſ beastes of the earth together. So ſ the foules sat ther vpon, and the beastes of the earth wyntered there. Then shal there be a present brought vnto the LORDE of hoostes: euen that harde folke, that fearful folke, and that further is thē this: ſ desperate and pyllled folke (whose londe is deuyded from vs with floudes of water) vnto the place of the name of the LORDE of hoostes: <sup>d</sup>euen vnto the hill of Sion.

<sup>a</sup> Deut. 32. e. <sup>b</sup> Iere. 49. d. Amos 1. a. <sup>c</sup> Esa. 24. b.<sup>d</sup> 4 Re. 7. b. <sup>e</sup> Esa. 37. f. <sup>f</sup> Deut. 12. a.



## The xix. Chapter.

**A** THIS is the heuy burthen vpon Egypte:  
 "Beholde, the LORDE wil ryde vpon  
 a swifte cloude, and come in to Egypte. And  
 the goddess of Egypte shal trymble at his  
 cōmynge, and the hert of Egypte shal quake  
 within her. For thus saith the LORDE:  
 I wil stere vp the Egyptians one agaynst  
 another amonge them selues, <sup>a</sup>so that one  
 shalbe euer agaynst his brother and neigh-  
 bourne, yee one cite agaynst another, and one  
 kyngdome agaynst another. And Egypte  
 shalbe choked in hir self. Whē they axe  
 counceal at their goddesses, at their Prophetes, at  
 their soysayers and witches: then will I  
 bringe their counceal to naught.

**B** I wil delyuer Egypte also in to the hondes  
 of greuous rulers, and a cruel kinge shal haue  
 the rule of them. The water of the see  
 shalbe drawē out, Nilus shal synke awaye, &  
 be dronke vp. The ryuers also shalbe drawen  
 out, the welles shal decreace and drie awaye.  
 Rede and rush shal fayle, the grasse by the  
 waters syde or vpon <sup>†</sup> ryuers bancke, yee and  
 what so euer is sowed by the waters, shalbe  
 withered, destroyed, & brought to naught.  
 The fyshers shall mourne, all soch as cast  
 angles in the water, shal complayne, & they  
 that sprede their nettes in the water, shalbe  
 faynt harted. Soch as laboure vpon flax &  
 sylcke, shal come to pouerte, & they also that  
 weewe fyne workes. All the poundes of  
 Egypte, all the policie of their Moates & diches  
 shal come to naught.<sup>c</sup>

**C** Yee the vndiscrete prynces of Zoan, the  
<sup>d</sup>counceal of the wyse Senatours of Pharaο,  
 shal turne to foolishnesse: Those that darre  
 boast & saye of Pharaοs behalfe: I am come  
 of wyse people. I am come of <sup>†</sup> olde regall  
 Progeny. But where are now thy wyse mē?  
 Let them tel the & shewe the, what the  
 LORDE of hoostes hath taken in honde  
 agaynst Egypte. Fooles are those prynces of  
 Zoan, & proude are the prynces of Noph: yee  
 they <sup>d</sup>ysceauē Egypte with the nobilitie of  
 their stocke. For the LORDE hath made  
 Egypte dronckē with the sprete of erreure,  
 and they shal vse it in all matters: eūē like as  
 a dronckē mā goeth spewing aboute. For  
 Egypte shal lacke good counceal, so <sup>†</sup> they

shal not knowe what to do, nether beginnyng  
 nor ende, nether vpon the lōde nor water.  
 Thē shal <sup>†</sup> Egyp̄tiās be like vnto womē,  
 afrayde & astōied, at the listinge vp of the  
 hōde, which <sup>†</sup> LORDE of hoostes shal lifte  
 vp ouer them.

The londe of Iuda also shal make the Egip-  
 tians afrayde, who so doth but speake vpon it,  
 shal put them in feare: And that because of  
 the counceal, which <sup>†</sup> LORDE of hoostes hath  
 deuysed agaynst them. Then shal the fyue  
 cities of Egypte speake with the Canaanites  
 tunge, ande sweare by the LORDE of hoostes,  
 & Heliopolis shalbe one of them. At the  
 same tyme shal the LORDE of hoostes haue  
 an alter in the myddest of the londe of  
 Egypte, with this tittle ther by: Vnto the  
 LORDE. This shalbe a token or testimony  
 vnto the LORDE of hoostes in the londe of  
 Egypte, when they shal crie vnto him, be-  
 cause of those that oppresse them: that he  
 shal sende them a captayne and a Sauoure  
 to delyuer them.

Morouer, Egypte shalbe bought vnto the <sup>†</sup>  
 LORDE, and the Egyptians also shal knowe  
 the LORDE at the same tyme: they shal do  
 him reuerence with peace offringes, and with  
 meat offringes: they shal promyse him of-  
 fringes, yee & paye him also. Thus the  
 LORDE shal smyte Egypte, & heale it agayne:  
 & so shal they turne to <sup>†</sup> LORDE, and he  
 also shal haue mercy vpō them, and saue  
 them. Then shal there be a comon waye out  
 of Egypte in to Assiria. The Assirians shal  
 come in to Egypte, and the Egyptians in to  
 Assiria. The Egipcians also and the Assirians  
 shal both haue one Gods seruyce. Then shal  
 Israel with honoure be the thirde to Egypte  
 and Assur. And the LORDE of hoostes  
 shal blesse them, sayenge: Blessed is my  
 people of the Egipcians, Assur is the worke  
 of my hōdes, but Israel is myne inheritaunce.

## The rr. Chapter.

**T**HE same yeare that Harthan came to  
 Aschdod, where Sargē the kinge of the  
 Assirians sent him, what tyme as he also be-  
 seged Aschdod, & wāne it <sup>†</sup> same season: Thē  
 spake the LORDE vnto Esaye <sup>†</sup> sonne of  
 Amos, sayenge: go and lowse of <sup>†</sup> sack cloth  
 frō thy loynes, and put of thy shues from thy

<sup>a</sup> Iere. 46. a. Eze. 29. a. Luc. 21. d.<sup>b</sup> Mar. 13. a.<sup>c</sup> 2 Reg. 17. b.<sup>d</sup> Esaie 8. c.<sup>e</sup> 3 Reg. 22. d.<sup>f</sup> Deut. 10. d.



fete. And so he dyd, goinge naked & barefote. Then sayde the LORDE: where as my seruauunt Esaye goeth naked and barefote, it is a token and signifieng of the thinge, that after three yere shal come vpo Egipte and Ethiopia. For euen thus shal the kinge of the Assirians driue both yonge and olde, as prisoners naked and barefote, out of Egipte and Ethiopia, And shal dyscouer y shame of Egipte. They shalbe also at their wittes ende, and ashamed one of another: the Egipcians of the Moryans, and the Morians of the Egipcians, at the sight of their glory.

Morouer they that dwel in y Iles shal saye euen the same daye: beholde, this is oure hope, to whom we fled to seke helpe, that we might be deliuered from the kinge of y Assirians. How will we escape?

### The xxi. Chapter.

**T**HIS is the heuy burthē of the waist see:

A greuous visiō was shewed vnto me, like as when a storme of wynde and rayne russheth in from the wyldernes, that terrible londe. Who so maye disceaue (sayde the voyce) let him disceaue: Who so maye destroye, let him destroye. Vp Elam, besege it o Madai, for I will still all their gronynges. With this, the raynes of my backe were ful of payne: " Panges came vpon me, as vpon a woman in hir trauayle. When I herde it, I was abashed: and whē I loked vp, I was afrayde. Myne herte painted, I trembled for feare. The darcknesse made me fearfull in my mynde.

**Y**ee soone make redy the table (sayde this voyce) kepe the watch, eate and drynke: Vp ye captaynes, take you to youre shyld, for thus the LORDE hath charged me: go thy waye, and set a watchmā, that he maye tell what he seyth. And whē he had wayted diligētly, he sawe two horsmen: the one rydinge vpon an Asse, the other vpon a camel. And the lyon cried: LORDE, I haue stonde waytinge all the whole daye, and haue kepte my watch all the night. With y came there one rydinge vpon a charet, which answered, and sayde: <sup>b</sup> Babilon is fallen, she is turned vpsyde downe, and all y ymages of hir goddes are smytten to y grounde. This (o my felowe throsshers and fanners) haue I herde of the

LORDE of hoostes the God of Israel, to shewe it vnto you.

The heuy burthen of Duma.

One of Seir cried vnto me: " watchman, what hast thou espied by night? Watchman, what hast thou espied by night? The watchman answered: The daye breaketh on, and the night is cōmyng: Yf youre request be earnest, then axe, and come agayne.

The heuy burthen vpon Arabia.

"At euen ye shal abyde in the wod, in the waye toward Dedanim. Mete the thurstie with water, (o ye citisens of Hema) mete those with bred that are fled. For they shal runne awaye from the weapen, from the drawē swerde, from the bēt bowe, and from the greate batell. For thus hath the LORDE spoken vnto me: ouer a yere shal all the power of Cedar be gone, like as when the office of an hyred seruauante goeth out: And the remnaunt of the good Archers of Cedar, shalbe very few: For the LORDE God of Israel hath spoken it.

### The xxij. Chapter.

The heuy burthen, apou the valley of Visions.

**W**HAT hast thou there to do, that thou clymnest vp in to the house toppe, o thou citie of miracles, sedicious and wilfull? seinge, thy slayne mē are nether killed with swerde, ner deed in batel? For all thy captaynes gat them to their horses from the ordinaunce, yee they are altogether rydden awaye, and fled farre of. When I perceaued y, I sayde: awaye from me, y I maye wepe bitterly. Take no labour for to cōforte me, as touching the destruction of my people. For this is y daye of the LORDE of hoostes, wherin he will plage, treade downe, and wede out the valley of Visiōs, and breake downe the walles, with soch a crack, that it shal geue a sownde in the mountaynes.

I sawe the Elamites take the quyuers to carte and to horse, and that the walles were bare from harness. Thy goodly valleys were ful of Charettes, the horse men made them soone to besege the gates. Then was the coueringe of Iuda put from thence, and then was sene the sege of the tymbre house. There shal ye se the rites in the walles of the cite of

<sup>a</sup> Esa. 15. a. Iere. 13. a. and 18. a. <sup>b</sup> Iere. 51. a. Apo. 14. b. <sup>c</sup> Iere. 49. b.

<sup>d</sup> Esa. 16. a. <sup>e</sup> Iere. 49. e. <sup>f</sup> Iere. 9. a. Luce 19. d.

David,<sup>a</sup> wherof there shalbe many. Ye shal gather together the waters of the lower pole, and tel the houses of Ierusalē, and break of some of thē to kepe ſ̄ walles. And ye shal make a pyt betwyxte ſ̄ twayne walles of the water of the olde pole, and nothing regarde him, that toke it in honde and made it. And at the same tyme shal ſ̄ LORDE of hoostes cal mē to wepinge mourninge, to baldnesse and puttinge on of sack clothe. But they to fulfil their lust and wilfulnes, slaughter oxē, they kyll shepe, they eate costly meate, & drynke wyne: <sup>b</sup> let vs eate and drinke, tomorrow we shal die. Neuertheles whē the LORDE of hoostes herde of it, he sayde: yee, yf this wickednes of yours shalbe remitted, ye must die for it. This hath ſ̄ LORDE God of hoostes spoken.

**C** Thus sayeth the LORDE God of hoostes: 'Go in to the treasury vnto Sobna the gouernoure, and saye vnto him: What hast thou here to do? & from whence comest thou? that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for himself, and a place to lye in to be hewen out of a rock. Beholde the LORDE shal cast the out by violence, he will deck the of another fashion, and put vpon the a straunge clothe. He shal carie ſ̄ in to a farre couētre, like a ball with his hondes. There shalt thou die, there shal the pompe of thy charettes haue an ende: thou vyllayne of the house of thy LORDE: I wil shute the out of thine office, and put the from thine estate.

**D** After this wil I cal my seruauent Eliakim, ſ̄ sonne of Helkia, and araye him with thy cote, and gyrdle him with thy gyrdle, and I wil geue thy power in to his honde. He shalbe a father of the citisens of Ierusalem,<sup>d</sup> and of the Kynred of Iuda. I will also laye the keye of Dauids house vpon his shulders, and yf he open, no man shal shut, and yf he do shyte, no man shal open. I wil fasten him to a nale in the place of the most hie faithfulnessse,<sup>c</sup> and he shalbe vpon the glorious trone of his fathers house. They shal hāge vpon him all the glory of his fathers house, of the children and childers childre, all apparel small and great, all instrumentes of measure & musike. This shal come to passe (saith the LORDE of hoostes) when the nale, ſ̄ is fastened to the place of the

highest faithfulnessse: shalbe pluckt of, And whē the weight that hangeth vpon it, shal fall, be broken, and hewen in peces. For the LORDE himself hath sayde it.

### The xxiij. Chapter.

**A**N heuy burthen vpon Tirus. Mourn <sup>a</sup> ye shippes of Tharsis, for she is throwne downe to the grounde, and conquered of them, that are come from Cithim. The Indwellers of the Ilandes, the marchauntes of Sidon, and they that occupied the see (of whom thou wast ful somtyme) are at a poynte. For by see were there frutes brought vnto the, and all maner of corne by water. Thou wast the comon market of al people. Sidō is sory for it, yee and all ſ̄ power of the see cōplaneth, and saith: O ſ̄ I had neuer traueled with childe, that I had neuer borne eny, ſ̄ I had nether norished boye, ner brought vp daughter. As soone as Egipte perceaueth it, she wilbe as sory as Tirus it self. Go ouer the see, Mourn ye ſ̄ dwel in the Iles. Is not that the glorious cite, which hath bene of longe antiquite? whose natyues dwellinge farre of, commendeth her so greatly? Who hath deysed soch thinges vpon Tirus the crowne of al cities, whose marchaūtes and captaynes were the highest and principal of the worlde? <sup>b</sup> Euē the LORDE of hoostes hath deysed it, that he maye put downe al pompe, and minish all the glory of the worlde. Go thorow thy londe (<sup>c</sup> o thou daughter of the see) as men go ouer the water, and there is not a gyrdle more.

<sup>d</sup> Thus the LORDE (that remoueth the kingdomes, and hath taken in hande agaynst that mightie Canaan to rote it out:) hath stretched out his honde ouer the see, and sayde: From hence forth shalt thou make no more myrth (o thou daughter Sidon) for thou shalt be put downe of the Cethēs. Stonde vp therefore, and go where the enemie wil carie the, where thou shalt also haue no rest. Beholde (for thyne ensample:) The Caldees were soch a people, that no man was like them. Assur buylded them: he set vp his castels & palaces, and broke them downe agayne. And therefore mourn (ye shippes of the see) for youre power shalbe throwne downe.

After that, shal the lxx. yeares of Tirus (euen as long as their kinges life was) be

<sup>a</sup> 2 Reg. 5. b.<sup>b</sup> Sap. 2. b. 1 Cor. 15. c.<sup>c</sup> Esa. 36. a.<sup>d</sup> Apo. 1. d. Iob 12. b.<sup>e</sup> Zach. 10. a.<sup>f</sup> Iere. 47. c. Eze. 26. a. and 27. 28.<sup>g</sup> Iob 12. b.<sup>h</sup> Dan. 2. c.

forgotten. And after lxx. yeares, it shal happē to Tirus as with an harlot that playeth vpon a lute. Take thy lute (saie men to her) and go aboute the citie, thou art yet an vnknowne wensche, make pastyme with dyuerse balettes, wherby thou mayest come in to acquaintance. Thus shal it happen after lxx. yeares. <sup>a</sup> The LORDE shal uiset the citie of Tirus, and it shal come agayne to hyr Marchaundayse, and shal occupie with al the Kingdomes that be in the worlde. But all hir occupiēge and wynnyng, shalbe halowed vnto the LORDE.<sup>b</sup> For then shal they laye vp nothinge behinde them nor vpon heapes: but the marchaūdis of Tirus shal belōge vnto the citisens of the LORDE, to the fedinge and susteninge of the hūgrie, and to the clothinge of the aged.

The xxiij. Chapter.

**B**EHOLDE, <sup>c</sup> *ŷ* LORDE shal waist and plage the worlde, <sup>d</sup> he shal make the face of the earth desolate, <sup>e</sup> *τ* scatre abroad <sup>f</sup> *ŷ* inhabitours therof. Then shal the prest be as the people, the master as the seruaut, the dame like the mayde, the seller like the byer, he that ledeth vpon vsury, like him <sup>g</sup> *ŷ* boroweth vpō vsury, the creditoure, as the detter. Yee miserably shal <sup>h</sup> *ŷ* worlde be waysted *τ* clene destroyed. For <sup>i</sup> *ŷ* LORDE hath so determed in himself. The earth shalbe heuye and decaye: The face of <sup>j</sup> *ŷ* earth shal perish *τ* fal awaye, the proude people of <sup>k</sup> *ŷ* worlde shal come to naught, For <sup>l</sup> *ŷ* earth is corrupte of hir indwellers.

**B** For why? they haue offended <sup>m</sup> *ŷ* lawe, chaunged the ordinaūces, and made the euerlasting testamēt of none effecte, And therefore shal the curse deuoure the earth: for they <sup>n</sup> *ŷ* dwell therō, haue synned, wherfore they shalbe brent also, and those that remayne, shalbe very few. The swete wyne shal mourne, the grapes shalbe weake, and all <sup>o</sup> *ŷ* haue bene mery in harte, shal sighe. <sup>p</sup> The myrth of tabrettes shalbe layde downe, the chere of the ioyful shal cease, and the pleasure of lutes shal haue an ende: there shal no more wyne be dronke with myrth, the beer shal be bytter to thē that drinke it, the wicked cities shalbe broken downe, all houses shalbe shut, that no man maye come in.

In the stretes shal there be lift vp a crie

because of wyne, all mens chere shal vanish awaye, and all ioye of the earth shal passe. Desolacion shal remayne in the cities, and the gates shalbe smytten with waistnesse. For it shal happen vnto all londes and to all people, like as when a mā smytheth downe <sup>q</sup> *ŷ* olyues, <sup>r</sup> *ŷ* are left vpon the tre: <sup>s</sup> or seketh after grapes, when the wyne gatheringe is out. And those same (that remayne) shal lift vp their voyce, and be glad, <sup>t</sup> *τ* shal magnifie the glory of the LORDE, euen from the see, <sup>u</sup> *τ* prayse the name of the LORDE God of Israel, in the valeis and llodes. We heare songes sung to the prayse of the rightuous, frō al the endes of the worlde. Therefore I must speake: O my vnfrutfulness, o my pouerte, Wo is me, all is ful of synners, which offende of purpose and malice. And therefore, (o thou that dwellest vpon the earth) there is at hōde for the, feare, pyt and snare. Who so escapeth the terrible crie, shal fall in to the pyt.<sup>v</sup> And yf he come out of the pyt, he shalbe takē with the snare. For the wyndowes aboue shalbe opened, and the foundation of the earth shal moue.

The earth shal geue a greate crack, it shal haue a sore ryne, and take an horrible fall. The earth shal stacker like a dronken man, and be takē awaye like a tent. Hir misdedes shal lie so heuye vpō her, <sup>w</sup> *ŷ* she must fall, and neuer rise vp agayne. At the same tyme shal the LORDE mustre together the hie hooste aboue, and <sup>x</sup> *ŷ* kynges of the worlde vpon the earth. These shalbe coupled together as prisoners be, and shalbe shut in one warde and punished innumerable daies. <sup>y</sup> The Moone and the Sonne shalbe ashamed, when the LORDE of hostes shal rule them at Ierusalem vpon the mount Sion, before and with his excellent counsel.

The xxiij. Chapter.

**O** LORDE, thou art my God, I wil prayse <sup>z</sup> the, and magnifie thy name: For thou bringest marvelous thinges to passe, according to thine olde counceils, truly and stedfastly. <sup>aa</sup> Thou makest of townes, heapes of stone: and of head cities, broken walles: The palaces of the wicked destroyest thou out of the citie, that they shal neuer be buylded againe. Therefore the very rude people must magnifie the, and the cities of the cruel heithen must feare the. For thou art the poore mans helpe, a

<sup>a</sup> Act. 21. a. <sup>b</sup> Psal. 44. c. <sup>c</sup> Osee. 4. b. <sup>d</sup> Apo. 18. c.

<sup>e</sup> Esa. 17. b. <sup>f</sup> Iere. 48. g. <sup>g</sup> Luc. 21. c. <sup>h</sup> Esa. 26. a.

strēth for the needful in his necessite. Thou art a defence agaynst euēl wether, a schadowe agaynst the hete. But vnto the presumptuous, thou art like a strōge whyle wynde, that casteth downe the boostinge of the vngodly, thou kepest men from heate with the shadow of the cloudes, thou cuttest of the branchies of tyrantes.

**B** Morouer the LORDE of hoostes shal once prepare a feast for all people vpon the hill: "A plenteous, costly, pleasaunt feast, of fat and welfed beastes, of swete and most pure thinges. Vpon the hill shal he take awaye the syde vale *ȳ* hāgeth before *ȳ* face of al people, and the coueringe wherewith al Gentiles are couered. "As for death, he shal vtterly cōsume it, The LORDE God shal wipe awaye the teares from all faces, and take awaye the confusiō of his people thorow *ȳ* whole worlde. For *ȳ* LORDE himself hath sayde it.

At the same tyme shal it be sayde: lo, this is oure God in whō we put oure trust, and he hath healed vs. This is the LORDE that we haue wayted for: Let vs reioyse & delyte in his health. For the hōde of *ȳ* LORDE ceaseth vpon this hil. But Moab shalbe throsshē downe vnder him, like as the straw is trodē vnder fete in a dōge hill. For he shal stretch out his hōdes vpon him, like as a swimmer doth to swymme. And with the power of his hondes shal he cast downe his hie pompe. As for his strōge holdes & hie walles: he shal buwe them, cast thē downe, and fell thē to the grounde in to dust.

### The xxi. Chapter.

**A** **T**HEN shal this songe be sunge in the londe of Iuda: "We haue a strōge citie, the walles & the ordinaūce shal kepe vs. Opē *ȳ* gates, *ȳ* the good people maye go in, which laboureth for the treuth. And thou, which art the doer and hast the matter in honde: shalt prouyde for peace, "euē the peace *ȳ* mē hope for in the. Hope stil in the LORDE, for in the LORDE God is euerlastinge strēth. For why, it is he, *ȳ* bringeth lowe the hie mynded citesyns, & casteth downe the proude cities. He casteth thē to the groūde, yee euē in to *ȳ* myre, *ȳ* they maye be trodē vnder the fete of the symple, & with the steppes of

the poore. "Thou (LORDE) cōsidrest the path of *ȳ* rightuous, whether it be right, whether the waye of *ȳ* rightuous be right. Therefore (LORDE) we haue a respecte vnto the waye of thy iudgmentes, thy name and thy remēbraunce reioyse the soule. "My soule lusteth after the all the night lōge, & my mynde haisteth frely to the. For as soone as thy iudgment is knowne to the worlde, thē the inhabitours of the earth lerne rightuousnesse. But the vngodly (though he haue receaued **B** grace) yet lerneth he not rightuousnesse, but in that place where he is punished, he offendeth, & feareth not the glory of the LORDE.

LORDE, they wil not se thine hie honde, but they shal se it, and be confounded: whē thou shalt deuoure them with the wrath of the people, and with the fyre of thine enemies. But vnto vs (LORDE) prouyde for peace: "for thou werkest in vs all oure workes. O LORDE oure God, though soch lordes haue domination vpon vs as knowe not the: yet graūte, that we maye only hope in the, and kepe thy name in remembrance. "The malicious Tyrantes whē they die, are nether in life nor in the resurrectiō, for thou visitest thē and rootest thē out, and destroyest all the memoryall of them. Agayne, thou increacest the people (o LORDE), thou increacest the people, thou shalt be prayed and magnified in all *ȳ* endes of the worlde. The people that seke vnto the in trouble, that same aduersite which they complaine of, is vnto thē a chastenyng before the. Like as a wife with childe (whē hir trauayle cōmeth vpon her) "is ashamed, crieth and suffreth the payne: Euē so are we (o LORDE) in thy sight. We are with childe, we trauayle, "ȳ beare, & with the sprete we bringe forth health, wherethorow the earth is vndestroyed, and the inhabitours of the worlde perish not.

**C** "But as for thy dead men and ours, that be departed, they are in life and resurrection. They lie in the earth, they wake, & haue ioye: for thy dew is a dew of life & light. But *ȳ* place of the malicious Tyrantes is fallē awaye. "So go now my people in to thy chābre, and shut the doore to the, and suffre now *ȳ* twinklinge of an eye, "till the wrath be

<sup>a</sup> Luc. 14. d. <sup>b</sup> Osee. 13. e. <sup>c</sup> 1 Co. 15. g. <sup>d</sup> Apo. 7. d. and 21. a. <sup>e</sup> Ephe. 2. a. <sup>f</sup> Pro. 18. b. <sup>g</sup> Zac. 2. a. <sup>h</sup> Psal. 117. b. <sup>i</sup> Rom. 5. a. <sup>j</sup> Esa. 12. b. <sup>k</sup> Esa. 25. a.

<sup>l</sup> Pro. 16. a. <sup>m</sup> Iere. 10. d. <sup>n</sup> Psal. 62. a. and 142. a. <sup>o</sup> Phil. 2. a. <sup>p</sup> Psa. 51. b. <sup>q</sup> Iob. 16. c. <sup>r</sup> Rom. 8. d. <sup>s</sup> 2 Cor. 6. b. <sup>t</sup> Gen. 19. c. <sup>u</sup> Apo. 6. b.



ouerpast. For beholde, the LORDE wil go out of his habitation, <sup>a</sup> & vyset the wickednes of thē that dwell vpon earth. He wil discouer the bloude that she hath deuoured, she shal neuer hyde thē, that she hath murthured.

The xviij. Chapter.

**T**HEN the LORDE with his heuye, great and lōge swearde shal vyset Leuiathā, that invincible serpet: eue Leuiathā <sup>†</sup> coked serpent, and shal slaye the Wallfish in <sup>‡</sup> see. At the same tyme shal mē synge of the vyn-yarde of Muscatel. I the LORDE kepe it, and water it in due season. I watch daye & night, that no man breake in to it. I beare no euel wil in my mynde. Who wil compell me, that I greatly forgettinge all faithfulnessse, shulde burne it vp at once with thornes & bshes? Or who wil enforce me to kepe or make peace? It wil come to this poynte, <sup>†</sup> Iacob shalbe rooted againe, and Israel shalbe grene & beare floures, & they shal fyll <sup>‡</sup> whole worlde with their frute. Smyteth he not his smyter, as euel as he is smyttē himself? **D**estroieth he not <sup>†</sup> murtherers, as he is murthured? Euery mā recōpenseth with <sup>‡</sup> measure <sup>†</sup> he receaueth: He museth vpō his sore wynde, as vpō the dayes of extreme heate. And therefore shal the iniquite of Iacob be thus reconciled. And so shal he take awaye all <sup>‡</sup> frute of his synnes.

<sup>a</sup>As for aulter stones, he shal make them all as stones beaten to poulder: the Groues and Idols shal not stonde. The stronge cities shalbe desolate, and <sup>†</sup> fayre cities shalbe left like a wilderness. The catel shal fede and lie there, and the shepe shal eate it vp. **T**heir haruest shal be brent, <sup>c</sup> their wyues which were their bewtie when they came forth: shalbe defyled. For it is a people without vnderstōdinge, and therefore he <sup>†</sup> created them, shal not fauoure them: and he <sup>†</sup> made them, shal not be merciful to thē. In <sup>‡</sup> tyme shal <sup>†</sup> LORDE shute from <sup>†</sup> swift water of Euphrates, vnto <sup>†</sup> ryuer of Egipte. And there shal the children be chosen out one by one. Then shal the greate trompet be blowen, so that those which haue bene destroyed in the Assirians londe, and those that be scatred abroad in Egipte: shal come & worshippe the LORDE at Ierusalē, vpō the holy mount.

The xviij. Chapter.

**W**O be to <sup>†</sup> crowne of pryde, to <sup>†</sup> dronkē Ephraemites, <sup>a</sup> and to the saydinge floure, to the glory of his pōpe, <sup>†</sup> is vpō the toppe of the plētuous valley: which mē be ouer laden with wyne. Beholde, the strength and power of the LORDE shal breake in to the londe on euery syde, like a tempest of hale, that beareth downe stronge holdes, and like an horrible, mightie and ouer flowinge water. And the proude crowne of the drunken Ephraemites, shal be troden vnder foote. And as for the saydinge floure, <sup>a</sup> the glory of his pompe, which is vpon the toppe of the plenteous valley: it shal happen vnto him, as to an vntymely frute before the haruest come. Which as soone as it is sene, is by and by deuoured, or euer it come well in a mans honde.

And then shal the LORDE of hoostes be a ioyful crowne, and a glorious garlāde vnto the remnaunt of his people. Vnto the lowly, he shalbe a sprete of iudgment, and vnto them that dryue awaye the enemies from <sup>†</sup> gates, he shalbe a sprete of strēgh. But they go wronge by <sup>†</sup> reason of wyne, they fall and stacker because of strōge drynke. Yee eue the prestes and prophetes them selues go amisse, <sup>c</sup> they are dronken with wyne, and weake braned thorow stronge drynke. They erre in seinge, and in iudgmēt they fayle. For all tables are so ful of vomyte and fylthynes, <sup>†</sup> no place is clene. What is he amonge them, <sup>†</sup> can teach, instructe or enforme the childrē, which are weened from suck or taken from the brestes: of eny other fashion, then: <sup>c</sup> Commaunde <sup>†</sup> maye be commaunded, byd <sup>†</sup> maye be byddē, forbyd that maye be forbyddē, kepe backe <sup>†</sup> maye be kepte backe, here a litle, there a litle. <sup>a</sup>And therefore the LORDE also shal speake with lispinge lippes and with a straunge lāguage vnto this people, to whom he spake afore of this maner: This shal bringe rest, yf one refresh the weery, ye this shal bringe rest. But they had no will to heare. And therefore the LORDE shal answere their stubbournes (Cōmaunde <sup>†</sup> maye be cōmaunded, byd <sup>†</sup> maye be bydden, forbyd <sup>†</sup> maye be forbyddē, kepe backe <sup>†</sup> maye be kepte backe, here a litle, there a litle) That they maye go forth, fall backwarde, be brussed,

<sup>a</sup> Mich. 1. a. <sup>b</sup> Danie. 9. c. <sup>c</sup> Deut. 28. Loui. 26. Deu. 32. b. <sup>d</sup> Osee 3. a. <sup>e</sup> Esa. 40. a. <sup>f</sup> Esa. 5. c.

<sup>g</sup> Esa. 10. a. Mat. 23. b. <sup>h</sup> 1 Cor. 14. c.

snared and taken. Wherefore heare the worde of the LORDE, ye mockers that rule the LORDES people, which is at Ierusalē. For ye cōfōrte youre selues thus: Tush, death & we are at a poynte, & as for hell, we haue made a cōdicion with it: that though there breake out eny sore plage, it shal not come vpon vs. <sup>a</sup>For with disceate wil we escape, and with nymblenes wil we defende oure selues. <sup>b</sup>Therefore thus saith the LORDE God: Beholde, I wil laye a stone in Sion, a greate stone, a costly corner stone for a sure foundation: <sup>c</sup>who so putteth his trust in him, shal not be confōded. Rightuousnes wil I set vp agayne in <sup>d</sup>balance, and iudgment in the weightes. <sup>e</sup>The tēpest of hale shal take awaye youre refuge, that ye haue to disceauē withal, and <sup>f</sup>ouerflowinge waters shal breake downe youre strōge holdes of dissimulaciō.

**D** Thus the appoyntmēt that ye haue made with death, shalbe done awaye, and the cōdicion that ye made with hell, shal not stōde. When the greate destructiō goeth thorow, it shal all to treade you, It shal take you quyte awaye before it. For it shal go forth early in the mornynge, and contynue only <sup>g</sup>ȝ daye and <sup>h</sup>ȝ night. And the very feare only shal teach you, when ye heare it. For <sup>i</sup>ȝ bedde shal be so narrow <sup>j</sup>ȝ a mā cā not lye vpon it. And the coueringe to small, that a mā maye not wynde him self therin. <sup>k</sup>For the LORDE shal steppe forth as he dyd vpon the mount Perazion, and shal take on as he dyd vpō the dale of Gabaon: that he maye bringe forth his deuyce, his straunge deuyce: and fulfil his worke, his wonderful worcke. And therefore make no mockes at it, that youre captiuyte increase not: for I haue herde the LORDE of hoostes saye, that there shal come a soden destruction and plage vpon the whole earth. Take hede, and heare my voyce, pondre and merck my wordes wel. Goeth not the husbonde man euer in due season earnestly to his londe? he moweth & ploweth his grounde to sowe. And whē he hath made it playne, he soweth it with fitches or comyn. He soweth <sup>l</sup>ȝ wheate and Barlye in their place, Milium and Rye also in their place. And <sup>m</sup>ȝ he maye do it right, his God teacheth him and sheweth him. For he treadeth not the fitches out with a wayne, nether bringeth he the cart here and

there ouer the comyn, but he throsseth <sup>n</sup>ȝ fitches out with a flae, and the comyn with a rod. As for the wheate, he gryndeth it to make bred therof, In as moch as he can not bringe it to passe with treadinge out. For nether the brussinge that the cart wheles make, ner his beastes can grynde it. This and soch like thinges come of the LORDE of hostes which is maruelous in councel, and greate in rightuousnesse.

## The xxi. Chapter.

**W**O vnto the o Ariel Ariel, thou cite that Dauid wāne. <sup>a</sup>Take yet some yeares, and let some feastes yet passe ouer: then shal Ariel be beseged, so that she shal be heuy and sorouful, and shal be vnto me euen as a lyon. For I wil laye sege to the rounde aboute, and kepe <sup>b</sup>ȝ in with towers, and graue vp dykes agaynst <sup>c</sup>ȝ. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shal go humbly out of <sup>d</sup>ȝ grounde. Thy voyce shal come out of the earth, like the voyce of a witch, and thy talkinge shal groane out of the myre. For the multitude of thine enemies shalbe like mealdust. <sup>e</sup>And the nombre of Tyrauntes shalbe as <sup>f</sup>ȝ dust that the wynde taketh awaye sodenly.

Thou shalt be visited of the LORDE of hoostes with thondre, earth quake, and with a greate crack, with the whyrle wynde, tempest, and with the flame of a consumynge fyre. But now the multitude of all the people, that went out agaynst Ariel: the whole hooste, the stronge holdes, and sege: is like a dreame which appeareth in the night. <sup>g</sup>It is like as when an hungrie man dreameth that he is eatynge, and when he awaketh, he hath nothinge: like as when a thirstie man dreameth that he is drynkeinge, and when he awaketh, he is faynt, and his soule vnpacient.

So is the multitude of all people, that mustre them selues agaynst the hill of Sion. But ye shalbe at youre wittes ende, ye shalbe abashed: ye shal stackre, and rele to and fro. Ye shalbe dronken, but not of wyne. Ye shal fall, but not thorow dronkenes: For the LORDE shal geue you an hard slepinge sprete, and holde downe youre eyes: namelye youre prophetes and heades which shulde se, them shal he couer. <sup>h</sup>And all visions shalbe

<sup>a</sup> Amos 9. d. <sup>b</sup> Psal. 117. c. Ro. 9. g. 1 Pet. 2. a. Luc. 20. b. <sup>c</sup> 1 Cor. 13. b. <sup>d</sup> Esa. 37. f. <sup>e</sup> 2 Re. 5. d.

Iosue 10. b. 1 Par. 14. d. <sup>f</sup> Eze. 43. c. <sup>g</sup> 2 Reg. 5. a. <sup>h</sup> Psal. 1. b. <sup>i</sup> Psal. 72. c. <sup>j</sup> Esa. 6. b.

vnto you, as the wordes that stonde in a sealed lettre, when one offreth it to a man that is lerned, and sayeth: rede vs this lettre. Thē he answereth: I cā not rede it, for it is shutt. But yf it be geuē to one ŷ is not lerned, or sayde vnto him: rede this lettre: Then sayeth he. I can not rede.

**C** Therefore thus sayeth the LORDE: <sup>a</sup>For so moch as this people draweth nye me with their mouth, and prayseth me highly with their lippes (where as there herte neuertheles is farre fro me, and the feare which they owe vnto me, that turne they to mens lawes and doctrynes) therefore wil I also shewe vnto this people, a maruelous terrible and greate thinge (Namely this:)<sup>b</sup> I wil destroye the wisdomē of their wise, and the vnderstōdinge of their lerned men shal perish. <sup>c</sup>Wo be vnto them that seke so depe, to hyde their ymaginacion be fore the LORDE, which rehearce their couēls in ŷ darknes, and saye: who seith vs, or who knoweth vs?

Which ymaginacion of yours is euen as when the potters claye taketh advisemēt, as though the worke might saye to ŷ worke master: make me not, or as when an erthen vessel saith of the potter: he vnderstondeth not. <sup>d</sup>Se ye not that it is hard by, that Libanus shalbe turned in to Charnel, and that Charnel shalbe taken as a wodde? Then shal deaf men vnderstonde the wordes of the boke, and the eyes of the blynde shal se without eny cloude or darknes. The oppressed shal holde a mery feast in the LORDE, and the poore people shal reioyse in the holy one of Israel.

**D** Then shal the furious people cease, and ŷ mockers shal be put awaye, and all they ŷ do wronge shalbe rooted out, such as laboure to drawe mē vnto synne: <sup>e</sup>and ŷ disceaue him, which reprocueth them in the gate, and such as turne good personnes to vanite.

And therfore the LORDE (euen the defender of Abraham) saith thus vnto the house of Iacob: <sup>f</sup>Now shal not Iacob be ashamed, nor his face cōfounded, when he seith amonge his children (whom my hondes haue made) such as halowe my name amonge them: that they maye sanctifie the holy one of Iacob, and feare the God of Israel: and that they which afore tyme were of an erroneous sprete, haue

now vnderstondinge, and ŷ such as before coude not speake, are now lerned in my lawe.

### The xxx. Chapter.

**W**O be to those shrenkinge children (saith the LORDE) <sup>a</sup>which seke counsell, but not at me: which take a webbe in honde, but not after my will: that they maye heape one synne vpon another. They go downe in to Egipte, (and axe me no counsell) to seke helpe at the power of Pharaō, and cōforte in the shadowe of the Egipcians. But Pharaos helpe shalbe youre cōfucion, and the comforte in the Egipcians shadowe shalbe youre owne shame. Your rulers haue bene at Zoan, and youre messangers came vnto Hanes. <sup>b</sup>But ye shal all be ashamed of the people ŷ maye not helpe you, which shal not bringe you strength or comforte, but shame and confucion.

**B** Your beasts haue borne burthens vpō their backes towarde the South, thorow the waye that is ful of parrill and trouble, because of the lyō and lyones, of the Cockatrice and shutynge dragon. Yee the Mules bare youre substaunce, and the Camels brought youre treasure vpon their croked backes, vnto a people that can not helpe you. For the Egipcians helpe shalbe but vane and lost. Therefore I tolde you also ŷ youre pryde shulde haue an ende. <sup>c</sup>Wherefore go hēce, and write them this in their tables, and note it in a booke: that it maye remayne by their posterite, and be stil kepte. For it is an obstinate people, <sup>d</sup>vnfaihtful children, children that will not heare the lawe of the LORDE.

They darre saye to the prophetes: <sup>e</sup>Intromitte youre selues with nothinge, and vnto ŷ Soythsayers: tell us of nothinge for to come, but speake frendly wordes vnto vs, and preach vs false thinges. Treade out of the waye, go out of the path, turne the holy one of Israel from vs. Therefore thus saith the holy one of Israel: In as moch as ye haue cast of youre bewtie, and comforted youre selues with power and nymblennesse, and put youre confidence therein: therfore shal ye haue this myschefe agayne for youre destruction and fall, like as an hie wall, that falleth because of some rift (or blast,) whose brekinge cometh sodenly.

And youre destruction shalbe like as an

<sup>a</sup> Mat. 15. a. Mar. 7. a. <sup>b</sup> Abdie 1. c. 1 Cor. 1. c.  
<sup>c</sup> Esa. 47. d. Eccli. 23. b. Eze. 9. c. <sup>d</sup> Esa. 23. d.  
Iere. 2. b. <sup>e</sup> Pro. 1. b. <sup>f</sup> Esa. 43. a. <sup>g</sup> Esa. 8. b.

<sup>a</sup> Eze. 29. a. 4 Reg. 18. d. Iere. 16. b. <sup>b</sup> Esa. 8. a.  
<sup>c</sup> Esa. 1. a. <sup>d</sup> Iere. 11. d. Amos 7. b.



erthē pot, "which breaketh no man touchinge it, yee and breaketh so sore, that a man shal not fynde a sheuer of it to fetch fyre in, or to take water with all out of the pyt. <sup>a</sup> For the LORDE God, euen the holy one of Israel hath promised thus: With stilsittinge and rest shal ye be healed, In quyetnesse and hope shal youre strength lie. Notwithstandinge ye regarde it not, but ye will saie: No, for thus are we cōstrayned to fle vpon horses. (And therfore shal ye fle) we must ryde vpon swift beastes, and therfore youre persecutours shal yet be swifter. <sup>c</sup> A thousand of you shal fle for one, or at the most for fyue, which do but only geue you euell wordes: vntil ye be desolate, as a ship mast vpon an hill mountayne, and as a beaken vpon an hill.

<sup>d</sup> Yet stondesth the LORDE waitinge, that he maye haue mercy vpon you, and lifteth him self vp, that he maye receaue you to grace. For the LORDE God is rightuous. Happie are all thei that wate for him. For thus (o thou people of Sion and ye citisens of Ierusalem) shal ye neuer be in heynes, for doubtlesse he will haue mercy vpon the. As soone as he heareth the voyce of thy crie, he will helpe the. The LORDE geueth you the bred of aduersite, and the water of trouble. But thine instructor sleeth not farre from the, yf thine eyes loke vnto thine instructor, and thine eares harken to his worde, that crieth after the and saith: 'This is the waye, go this, and turne nether to the right honde nor the lefte.

<sup>e</sup> Morouer yf ye destroye the syluer workes of youre Idols, and cast awaye the golden coapes that ye deckt them withall (as fylthynges) and saie, get you hence: Thē wil he geue rayne to the sede, that ye shal sowe in the earth, and geue you breade of the encrease of the earth, so that all shalbe plentifulous and abundaunt. <sup>f</sup> Thy catel also shal he fede in the brode meadowes, yee thyne oxē and Mules that till the ground, shal eate good fodder, which is poured with <sup>g</sup> fyne fanne. Goodly ryuers shal flowe out of all his mountaynes and hilles. In the daye of the greates slaughter when the towers shal fall, <sup>h</sup> the Moone shal shyne as the Sonne and <sup>i</sup> the Sone shyn shalbe seuefold, and haue as moch shyne, as in seuen dayes beside.

In that daye shal the LORDE bynde vp <sup>j</sup> the brused sores of his people, and heale their woundes. Beholde, the glory of the LORDE shal come from farre, his face shal burne, that no man shalbe able to abyde it, his lippes shal wagge for very indignacion, and his tunge shal be as a consuminge fyre. His breath like a vehement floude of water, which goeth vp to the throte. That he maye take awaye <sup>k</sup> the people, which haue turned them selues vnto vanite, and the brydle of erreure, that lieth in other folkes chawes.

But ye shal synge, as the vse is in <sup>l</sup> the night of the holy solempnite. Ye shal reioyse from youre hert, as they that come with the pipe, when they go vp to the mount of the LORDE, vnto <sup>m</sup> the rock of Israel. The LORDE also shal set vp the power of his voyce, and declare his terrible arme, with his angrie countenance, yee and the flame of the consuminge fyre, with earth quake, tempest of wynde, and hale stones. <sup>n</sup> Then shal the Assirian feare also, because of the voyce of the LORDE, which shal smyte him with the rodde. And the same rodde which the LORDE wil sende vpon him, shal moue the whole foundation: with trompet, with noyse of warre and batell to destroye. <sup>o</sup> For he hath prepared the fyre of payne from the begynnyng, yee euen for kynges also. This hath he made deepe & wyde, <sup>p</sup> the norishinge therof is fyre and wodde innumerable, which the breath of the LORDE kyndleth, as it were a match of brymstone.

### The xxi. Chapter.

**W**O vnto them that go downe in to <sup>q</sup> Egypte for helpe, and trust in horses, and conforte them selues in Charettes, because they be many, and in horse mē because they be lustie and stronge. But they regarde not the holy one of Israel, and they aske no question at the LORDE. Where as he neuertheles plageth <sup>r</sup> the wicked, and yet goeth not from his worde, whā he steppeth forth and taketh the victory agaynst the housholde of the frauwerde, and against the helpe of euell doers. Now the Egyptians are men, and not God, and their horses flesh and not sprete. And as soone as the LORDE stretcheth out his honde, then shal the helper fall, and he that shulde haue bene helped, and shal

<sup>a</sup> Psal. 2. b. <sup>b</sup> Exo. 14. d. <sup>c</sup> 2 Par. 20. c. <sup>d</sup> Leui. 26. b. Iosu. 23. c. <sup>e</sup> Re. 2. a.

<sup>f</sup> Deut. 4. a. <sup>g</sup> Psal. 36. b. <sup>h</sup> 2 Pet. 3. b <sup>i</sup> Esa. 10. a. <sup>j</sup> Mat. 25. d.



altogether be destroyed. For thus hath the LORDE spokē vnto me: "Like as the Lyon or lyōs whelpē roareth vpon the pray that he hath gotten, and is not afrayde, though ſ multitude of shepardes crie out vpon him, nether abashed for all the heape of them: So shal the LORDE of hoostes come downe from the mount Sion, and defende his hill. Like as byrdes flote aboute their nestes, so <sup>a</sup>shal the LORDE of hoostes kepe, saue, defende and deliuer Ierusalem. Therefore (o ye childrē of Israel) turne agayne, like as ye haue exceded in youre goinge back. For in ſ daye euery man shal cast out his Idols of syluer and golde, <sup>c</sup> which ye haue made with youre synful hondes. Assur also shalbe slayne with the swerde, not with a mans swerde. A swerde shal deuoure him, <sup>d</sup> but not a mans swerde. And he shal fle from the slaughter, and his seruantes shalbe taken prisoners. He shal go for feare to his stronge holdes, and his prynces shal fle from his badge. This hath ſ LORDE spokē, whose light burneth in Sion, and his fyre in Ierusalem.

### The xxiij. Chapter.

**B**EHOULDE, the kinge shal gouerne after ſ rule of rightuousnes, and ſ princes shal rule accordinge to the balaunce of equite. He shalbe vnto mē, as a defence for the wynde, and as a refuge for the tempest, like as a ryuer of water in a thurstie place, and ſ shadowe of a greate rock in a drie lōde. The eyes of the seinge shall not be dymme, and the eares of them that heare, shal take diligēt hede. The hert of the vnwise, shal attayne to knowlege, and the vnparfite tūge shal speake planely and distinctly. Then shal the nygarde be no more called gentle, ner the churle lybe-rall. But the churle wil be churlishly mynded, and his hert wil worke euell and playe the ypcrite, and ymagyn abhominaciōs agaynst God, to make the hungrie leane, and to with-holde drinke from the thurstie: These are the perloous weapons of the cuetous, these be his shameful counceils: that he maye begyle the poore with disceatful workes, yee euen there as he shulde geue sentence with the poore. <sup>b</sup> But the liberrall person ymagineth honest thinges, and commeth vp with honesty.

Vp (ye rich and ydle cities), harken vnto

my voyce. Ye careles cities, marcke my wordes. After yeaeres and dayes shal ye be brought in feare, o ye carelesse cities. For Haruest shalbe out, and the grape gatheringe shal not come. O ye rich ydle cities, ye that feare no parell, ye shalbe abashed and remoued: when ye se the barennesse, the nakednesse and preparinge to warre. Ye shal knock vpō youre brestes, because of the pleasaunt felde, and because of the fruteful vynyarde. My peoples felde shal bringe thornes and thistels, for in euery house is voluptuousnes <sup>c</sup> in the cities, wilfulness. The palaces also shalbe broken, and the greatly occupide cities desolate. The towers and bulwerckes shal become dennes for euermore, the pleasure of Mules shalbe turned to pasture for shepe: Vnto the tyme that ſ sprete be poured vpon vs from aboue.

Then shal the wildernesse be a fruteful felde <sup>d</sup> and the plenteous felde shalbe rekened for a wodde. Then shal equyte dwell in the deserte, and rightuousnesse in a fruteful londe. <sup>e</sup> And the rewarde of rightuousnesse shalbe peace, and hir frute rest and quietnesse for euer. <sup>f</sup> And my people shal dwell in the ynnnes of peace, in my tabernacle and pleasure, where there is ynough in thē all. And whē the hale falleth, it shal fall in the wodde and in the citie. O how happy shal ye be, whē ye shal safely sowe youre sede besyde all waters <sup>g</sup> and dryue thither the fete of youre oxē <sup>g</sup> asses.

### The xxiij. Chapter.

**T**HEREFORE wo vnto the (o robber) <sup>a</sup> shalt not thou be robbed also? <sup>a</sup> and vnto the that laiest wait, as who saye there shulde no waite be layde for the? <sup>b</sup> Wo vnto the which doest hurte, euen so shalt thou be hurt also. And as thou layest waite, so shal wait be layde for the also.

LORDE be merciful vnto vs, we wait for the. <sup>c</sup> Thine arme is at a poynte to vyset vs, but be thou oure health in the tyme of trouble. Graūte that the people maye fle at the anger of thy voyce, <sup>d</sup> and that at thy vpstondinge the Gentiles maye be scatred abroad, and that their spoyle maye be gathered, as the gres-hoppers are comonly gathered together in to the pyt. Stonde vp LORDE, thou that dwellest on hie: Let Siō be fylled with equyte

<sup>a</sup> Apo. 5. a. Gen. 49. b. <sup>b</sup> Deut. 32. b. <sup>c</sup> Esa. 2. d. <sup>d</sup> Esa. 37. f. <sup>e</sup> Pro. 17. b. <sup>f</sup> Roma. 5. a. <sup>g</sup> Ierein. 33. c.

<sup>a</sup> Math. 26. e. <sup>b</sup> Leui. 24. d. Exod. 21. b. Sapien. 11. c. Math. 7. a. <sup>c</sup> Psalm 9. b.

and rightousnesse. Let treuth and faithfulness be in hir tyme: power, health, wisdom, knowlege & the feare of God are hir treasure. Beholde, their aungels erie with out, the messaungers of peace wepe bitterly. The stretes are waist, there walketh no man therein, the appoyntment is broken, the cities are despised, they are not regarded, the desolate earth is in heuynes. Libanus taketh it but for a sporte, that it is hewen downe: Saron is like a wyldernes: Basā & Charnel are turned vpside downe. And therefore saith **ȝ** LORDE: I wil vp, now wil I get vp, now wil I aryse. <sup>a</sup> Ye shal conceaue stubble, and beare strawe, & youre sprete shal be the fyre, that it maye consume you: & the people shalbe burnt like lyme, & as thornes burne that are hewen of, & cast in the fyre.

Now herken to (ye that are farre of) how I do with them. & cōsidre my glory, ye that be at honde. The synners at Sion are afrayde, a sodane fearfulnessse is come vpon the ypo-crytes. What is he amonge us (saye they) that will dwell by that consumynge fyre? which of vs maye abyde that euerlasting heate? <sup>b</sup> He that ledeth a godly life (saye I) & speaketh the treuth: He that abhorreth to do violence and disceate: he that kepeth his hōde that he touch no rewarde: which stoppeth his eares, that he heare no counceyl agaynst the innocent: which holdeth downe his eyes, that he se no euel. He it is, that shal dwell on hie, whose sauegarde shalbe in the true rocke, to him shalbe geuen the right true meat & drynke. His eyes shal se the kynge in his glory: & in the wyde worlde, and his herte shal delite in the feare of God. <sup>c</sup> What shal then become of the scribe? <sup>d</sup> of the Senatore? what of him that teacheth childrē? There shalt thou not se a people of a straunge tūge, to haue so diffused a lāguage, that it maye not be vnderstonde: nether so straunge a speache, but it shal be perceaued.

There shal Sion be sene, the head cite of oure solempe feastes. There shal thine eyes se Ierusalem that glorious habitation: the tabernacle that neuer shal remoue,<sup>e</sup> whose nales shal neuer be taken out worlde without ende, whose coardes euerychone shal neuer corruppe: for the glorious Magesty of the LORDE shal there be present amōge vs. In that place (where fayre broade ryuers &

streames are) shal nether Gallye rowe, ner greate shippe sale. For the LORDE shalbe oure capteyne, 'the LORDE shalbe oure lawe geuer, The LORDE shalbe oure kinge, & he himself shalbe oure Sauoure. There are the coardes so layd abrode, that they cā not be better: The mast set vp of soch a fashion, that no bāner ner sale hāgeth therō: but there is dealed greate spoyle, yee lame men runne after the pray. There lieth no mā that saith: I am sick, but all euel is taken awaye from the people, that dwel there.

### The xxxiiij. Chapter.

**C**OME ye Heithen & heare, take hede ye people. Herkē thou earth & all that is therein: thou rounde cōpasse & al that groweth thervpon: for the LORDE is angrie with al people, & his displeasure is kindled agaynst all the multitude of them, to curse them, & to slaye them. So that their slayne shalbe cast out, & their bodies stincke: that eue the very hilles shalbe wet with the bloude of them. All the starres of heauen shalbe consumed, & the heauen shal folde together like a roll, & all the starres therof shall fall, like as the leaues fall from the vynes and fygetrees. For my swearde (saith he) shalbe bathed in heauen, & shal immediatly come downe vpon Idumea, and vpon the people which I haue cursed for my vengeance.

And the LORDES swearde shalbe full of bloude, & be rustie with the fatnesse & bloude of lambes and gootes, with the fatnesse of neeres of the wethers. For the LORDE shal kyl a great offeringe in Bosra, and in the londe of Idumea. There shal the Vnicornes fall with the Bulles, (that is with the giauntes) and their londe shalbe washed with bloude, & their grounde corrupte with fatnesse. Vnto the also (o Sion) shal come the daye of the vengeance of God,<sup>f</sup> and the yere when as thine owne iudgmentes shalbe recompensed. Thy floudes shalbe turned to pytch, and thine earth to brymstone, & therwith shal the londe be kyndled, so that it shal not be quenched daye ner night: But smoke euermore, & so forth to lie waist. And no man shal go thorow thy londe for euer: <sup>g</sup> But Pellicanes, Storkes, great Oules, and Rauens shall haue it in possession, & dwell there in.

For God shal sprede out the lyne of **ȝ**

<sup>a</sup> Ieremi. 5. c. <sup>b</sup> Psalm 14. a. 23. a. <sup>c</sup> 1 Cor. 1. d. <sup>d</sup> Heb.

9. b. <sup>e</sup> Iaco. 4. c. <sup>f</sup> 2 Pet. 3. b. <sup>g</sup> Esa. 63. a. <sup>h</sup> Soph. 2. b.

desolacion vpon it, & weye it with the stones of emptynes. When kinges are called vpō, there shalbe none, and all princes shalbe awaye. Thornes shal growe in their palaces, nettels & thistles in their stronge holdes, y<sup>e</sup> the dragons maye haue their pleasure therein, & that they maye be a courte for Estriches. "There shal straunge visures and monstuous beastes mete one another, & the wyld kepe company together. There shal the lamia lye, & haue hir lodginge. There shall the hedghogge buylde, digge, be there at home, and bringe forth his yonge ones. There shal the kytes come together, ech one to his like.

<sup>a</sup> Sekē thorow the scripture of the LORDE & rede it. There shal none of these thinges be left out, there shal not one (ner soch like) fayle. For what his mouth commaundeth, that same doth his sprete gather together (or fulfillith). Vpon whom so euer y<sup>e</sup> lot falleth, or to whom he dealeth it with the line: those shal possesse the enheritaunce from generacion to generacion, and dwel therein.

#### The xxxv. Chapter.

**B**UT the deserte & wilderness shal reioyse, A  
as the lilly. She shal florish pleasauntly, and be ioyful, and euer be geuyng of thanks more and more. For y<sup>e</sup> glory of libanus, the bewty of Charnel & Sarō shalbe geuen her. These shal knowe the honoure of the LORDE, and the magesty of oure God. And therfore strength y<sup>e</sup> weake hōdes, and conforte the feble knees.<sup>c</sup> Saye vnto them that are of a fearful hert: Be of good chere, and feare not. Beholde: youre God cometh, to take vengeance & to rewarde, God cometh his owne self, and wil deluyen you. <sup>d</sup>Then shal the eyes of the blinde be lightned, and the eares of the deaff opened. Then shal the lame man leape as an herte, & the domme mās tūge shal geue thanks.

B In the wilderness also there shal welles springe, and floudes of water in the deserte. The drie grounde shal turne to ryuers, and the thurstie to springes of water. Where as dragons dwelt afore, there shal growe swete floures and grene rushes. There shalbe footpathes & comon strates, this shalbe called the

holy waye. No vnclene person shal go thorow it, for the LORDE himself shal go with thē that waye, and the ignorait shal not erre. There shalbe no lyon, and no rauysching beast shall come therein nor be there, but men shal go there fre and safe. <sup>f</sup>And the redemed of the LORDE shal conuerte, and come to Sion with thankesgeuinge. Euerlastinge ioye shal they haue, pleasure & gladnesse shalbe amōge them, And as for all sorow and heuyenes, it shal vanish awaye.

#### The xxxvi. Chapter.

**I**N the xiiij. yeare of kinge Ezechias, <sup>g</sup>came A  
Sennacherib kinge of the Assirians downe, to laye sege vnto all the stronge cities of Iuda. And the kinge of the Assiriās sent Rabsaches from Lachis toward Ierusalem, agaynst kinge Ezechias, with a greuous hooste, which set him by the condite of the ouerpole, in the waye that goeth thorow y<sup>e</sup> fullers lōde. And so there came forth vnto him Eliachim <sup>h</sup>Helchias sonne the president, Sobna the scribe, and Ioah Asaphs sonne the Secretary.

And Rabsaches sayde vnto them: Tel Ezechias, that the grate kinge of Assiria sayeth thus vnto him: What presumption is this, that thou trustest vnto? Thou thinkest (peraduētūre) that thou hast councel & power ynough, to mayntene this warre: or els wher to trustest thou, that thou castest thi self of fro me? lo, Thou putttest thy trust in a broken staff of rede<sup>i</sup> (I meane Egipte) which he that leaneth vpon, it goeth in to his honde & shutteth him thorow. Euen so is Pharaο the kinge of Egipte, vnto all thē that trust in him. But yf thou woldest saye to me: We trust in y<sup>e</sup> LORDE oure God: A goodly god, in dede: whose hie places & aulteres Ezechias toke downe, and commaunded Iuda and Ierusalem, to worshipec only before the aulter. Abyde the, thou hast made a condicion with my lorde the kinge of the Assiriās, that he shulde geue the two thousande horses: Art thou able to set mō there vp? Seinge now that thou canst not resist the power of the smallest pryncce that my lorde hath, how darrest thou trust in y<sup>e</sup> charettes and horse men of Egipte? Morouer, thinkest thou y<sup>e</sup> I am come downe hither, to destroye this londe with out the LORDES B

<sup>a</sup> Tren. 4. b. <sup>b</sup> Ioh. 5. b. Deut. 28. <sup>c</sup> Heb. 12. b. Deut. 20. a. 31. b. <sup>d</sup> Matt. 11. a. 15. c. Luc. 7. c. Psal. 8. a. <sup>e</sup> Esa. 41. c. Esa. 43. c. Esa. 44. a.

<sup>f</sup> 1 Pet. 1. c. Apo. 21. a. <sup>g</sup> 4 Re. 18. g. <sup>h</sup> 2 Par. 23. a. Esa. 7. c. 8. b. 10. a. 17. d. 33. a. <sup>i</sup> 4 Re. 18. d. Ezec. 29. a.



will? The LORDE sayde vnto me: go downe in to that londe, that thou mayest destroye it.

Then sayde Eliachim, Sobna & Iohah vnto Rabsaches: Speake to vs thy seruantes (we praye the) in the Sirians language, for we vnderstonde it well: And speake not to vs in the Iewes tunge, lest the folke heare, which lieth vpon the wall. Then answered Rabsaches: Thinke ye, <sup>¶</sup> the kinge sent me to speake this only vnto you? Hath he not sent me to the also, that lie vpō the wall? that they be not cōpelled to eate their owne donge, and drinke their owne stale with you?

And Rabsaches stode stiff, & cried with a loude voyce in the Iewes tūge, and sayde: Now take hede, how the greates kinge of the Assiriās geueth you warnynge. Thus saith the kinge: Let not Ezechias disceaue you, for he shal not be able to deluyuer you. Morouer, let not Ezechias comforte you in the LORDE, when he saith: The LORDE with out doute shal defende vs, & shal not geue ouer this cite in to the hondes of the kinge of the Assiriās, beleue him not. But thus saith the kinge of Assiria: opteyne my fauoure, enclyne to me: So maye euery mā enioye his vynyards and fygetrees, and drinke the water of his cisterne: vnto the tyme that I come myself, & bringe you in to a londe, <sup>¶</sup> is like youre owne: wher in is wheat and wyne, which is both sown with sede, and planted with vynyards. Let not Ezechias disceaue you, when he sayeth vnto you: the LORDE shal deluyuer us.

¶ Might the goddesses of the Gentiles kepe euerymans londe, from the power of the kinge of the Assirians? Wher is the God of hemath & Arphad? Where is the God of Sepharnaim? And who was able to defende Samaria out of my honde? Or which of all the goddesses of the lōdes, hath deliuered their countre out of my power, so that the LORDE shulde deluyuer Ierusalem for my honde? Vnto this, Ezechias messangers helde their tungen, and answered not one worde: for the kinge had charged them, that they shulde geue him none answer. So came Eliachim Elchias sonne the presidēt, Sobna the scribe, and Ioah Asaphs soime the Secretary, vnto Ezechias with rente clothes, & tolde him the wordes of Rabsaches.

The xxxvij. Chapter.

¶ **W**HEN Ezechias herde that, he rente his clothes, <sup>¶</sup> & put on a sack cloth, & went

in to the temple of the LORDE. But he sent Eliachim the Presidēt, Sobna the scribe with the eldest prestes cloothed in sack, vnto the Prophet Esay the sonne of Amos, & they sayde vnto him: Thus saith Ezechias: this is the daye of trouble, of plage & of wrath: like as when a childe cometh to the byrth, but the woman hath no power to bringe it forth. The LORDE thy God (no doute) hath well considered the wordes of Rabsaches, whom his lorde <sup>¶</sup> kinge of the Assirians hath sent, to defie & blaspheme the Iuyng God: with soch wordes, as the LORDE thy God hath herde right well. And therefore lift vp thy prayer for the remnaunt, that yet are left. So the seruantes of kinge Ezechias came to Esay.

And Esay gaue them this answer: Saie thus vnto youre lorde: thus saith the LORDE: Be not afrayde of the wordes that thou hast herde, wherwith the kinge of Assiriās seruantes haue blasphemed me. Beholde, I will cause a wynde go ouer him, <sup>¶</sup> as soone as he heareth it, he shal go agayne in to his countre, there will I destroye him with the swerde. ¶ Now when Rabsaches returned, he founde <sup>¶</sup> kinge of Assiria layenge sege to Lobna, for he had vnderstonde, that he was departed from Lachis. For there came a rumoure, <sup>¶</sup> Taracha kinge of Ethiopia was come forth to warre agaynst him.

And when the kinge of Assiria herde <sup>¶</sup>, he sent other messangers to kinge Ezechias, with this commaundement. Saye thus to Ezechias kinge of Iuda: Let not thy God disceaue the, in whom thou hopest, & sayest: Ierusalē shal not be geuē in to the hondes of the kinge of Assiria. For thou knowest well, how the kinges of Assiria haue handled all the londes, that they haue subuerted, & hoped thou to escape? Were the people of the Gētiles (whom my progenitours cōquered) deliuered at any tyme thorow their goddesses? As namely, Gozan, Haran, Rezeph, & the childrē of Eden, which dwell at Thalassar. Where is the kinge of Hemath, & the kinge of Arphad, & the kinge of the cite Sepharnaim, Ena and Aua? Now when Ezechias had receaued <sup>¶</sup> lettre of the messangers, & red it, he went vp in to the house of the LORDE, & opened the lettre before <sup>¶</sup> LORDE. And Ezechias prayed before the LORDE on this maner: O LORDE of hoostes, thou God of Israel, which dwellest

<sup>a</sup> Esa. 10. b.

<sup>b</sup> 4 Re. 19. a.

<sup>c</sup> Ione 3. a.

<sup>d</sup> Esa. 31. b.

<sup>e</sup> 1 Re. 23. e.

<sup>f</sup> 4 Re. 17. a.



vpō Cherubin. "Thou art the God, that only is God of all the kingdomes of the worlde,<sup>b</sup> for thou only hast created hauē & earth. Encline thine eare LORDE & cōsidre, open thine eyes (o LORDE,) & se, and pōndre all the wordes of Sēnacherib, which hath sent his embassage to blaspheme the, the lyuyng God. It is true (o LORDE) that the kinges of Assiria haue cōquered all kingdomes & londes, & cast their goddes in the fyre. Notwithstōdinge those were no goddes but the workes of mens hondes, of wodd or stone, therefore haue they destroyed them. Delyuer vs then (o LORDE oure God) from the hondes of Sennacherib, & all kingdomes of the earth maye knowe, that thou only art & LORDE. Then Esay the sonne of Amos sent vnto Ezechias, sayenge: Thus saieth & LORDE God of Israel: Where as thou hast made thy prayer vnto me, as touchinge Sennacherib, this is the answere, that the LORDE hath geuen concernynge him: Despised art thou, & mocked (o daughter of Sion) he hath shaken his heade at the, o daughter of Ierusalem.<sup>c</sup> But thou Sennacherib, whom hast thou defied or blasphemed? "And agaynst whō hast thou lifted vp thy voyce, & exalted thy proude lokes? euen agaynst the holy one of Israel. Thou with thy seruantes hast blasphemed the LORDE, and thus holdest thou of thy self: I couer the hie mountaynes, & sydes of Libanus with my horsmen. And there wil I cut downe the hie Cedre trees & the fayrest Fyrre trees. I will vp in to the heyth of it & in to the chefest of his timbre woddess. Yf there be no water, I wil graue & drynke. And as for waters of defeunce, I shal drie them vp with the fete of myne hooste. Yee (saieist thou) hast thou not herde, what I haue taken in honde, & brought to passe of olde tyme? That same wil I do now also: waist, destroye, & bringe the stronge cities vnto heapes of stones. For their inhabitours shalbe like lame men, brought in feare & confounded. They shalbe like the grasse & grene herbes in the felde, like the hay vpō house toppes, that wythereth, afore it be growne vp.

E I knowe thy wayes, thy goinge forth & thy cōmyng home, yee & thy madnesse agaynst me. Therefore thy furiousnesse agaynst me, & thy pryde is come before me. I wil put a

rynge in thy nose, & a bridle byt in the chawes of the, & turne the aboute, euē the same waye thou camest. I wil geue the also this token (o Ezechias) this yere shalt thou eate that is kepte in stoare, & the next yere such as groweth of himself, and in the thirde yere ye shal sowe and reape, yee ye shal plante vynyards, and enioye the frutes therof.

And soch of the house of Iuda as are escaped, shal come together, and the remnaunt shal take rote beneth, & bringe forth frute aboue. For the escaped shal go out of Ierusalē, & the remnaunte from the mount Sion. And this shal the gelousy of the LORDE of hoostes bringe to passe. Therefore thus saieth the LORDE, cōcernynge the kinge of the Assirians: He shall not come in to the citie, and shal shute no arowe in to it, there shall no shilde hurte it, nether shal they graue aboute it. The same waye that he came, shal he returne, and not come at this citie, saieith the LORDE. And I wil kepe and saue the citie (saieith he) for myne owne, & for my seruante Dauids sake.

Thus the angel went forth,<sup>c</sup> and slewe of the Assirians hooste, an clxxxv. thousande.<sup>d</sup> And when men arose vp early (at Ierusalē:) Beholde, all laye ful of deed bodies. So Sennacherib the kinge of the Assirians brake vp, and dwelt at Ninieue. Afterwarde it chaunsed, as he prayed in the Tēple of Nesrah his god, that Adramalech and Sarazer his owne sonnes slewe him with the swearde, and fled in to the londe of Ararat. And Esarhadon his sonne reigned after him.

#### The xxxviiij. Chapter.

NOT longe afore this, was Ezechias dead-<sup>a</sup> sick: "And the prophet Esay the sonne of Amos came vnto him, and sayde: Thus commaundeth the LORDE: Set thyne house in ordre, for thou must dye, and shalt not escape. Then Ezechias turned his face towarde the wall, & prayed vnto the LORDE, and sayde: Remembre (o LORDE) that I haue walked before the in treuth and a stedfast hert, and haue done the thinge that is pleasant to the. And Ezechias wepte sore. Thē sayde God vnto Esay: Go and speake vnto Ezechias: The LORDE God of Dauid thy father sendeth & this worde: "I haue herde

<sup>a</sup> Baruc. 2. c. <sup>b</sup> Exo. 25. c. Gene. 1. a. <sup>c</sup> Zac. 2. b. Matt. 25. b. <sup>d</sup> Act. 9. a. <sup>e</sup> Esa. 31. b.

f 4 Re. 19. g. Eccli. 48. b. <sup>h</sup> 4 Re. 20. a. 2 Par. 32. f. <sup>i</sup> Ione 3. b.

thy prayer, and considered thy teares: beholde, I will put xv yeares mo vnto thy life, and delyuer the and the cite also, from the honde of the kinge of Assiria, for I will defende the cite. "And take the this token of the LORDE, y he will do it, as he hath spoken: Beholde, I will returne the shadowe of Ahas Diall, y now is layed out with the Sonne, and bringe it ten degrees backward. So the Sonne turned ten degrees backward, the which he was descended afore.

A thankesgeuynge, which Ezechias kinge of Iuda wrote, when he had bene sicke, & was recovered.

**C** I thought I shulde haue gone to the gates of hell in my best age, and haue wanted the residue of my yeares.

I spake within my self: I shal neuer viset the LORDE God in this life: I shal neuer se man, amonge the dwellers of the worlde.

Myne age is folden vp together and taken awaye fro me, like a sheperdes cotage: my lyfe is hewen of, like as a weeuer cutteth of his webb.

Whyl I was yet takeinge my rest, he hewed me of, & made an ende of me in one daie.

<sup>a</sup>I thought I wolde haue lyued vnto the morow, but he brussed my bones like a lyon, and made an ende of me in one daye.

Then chated I like a swalowe, and like a Crane, and mourned as a doue.

I lift vp myne eyes in to y hight: O LORDE, (sayde I) violence is done vnto me, be thou suertie for me.

**D** What shal I speake or saye, that he maye this doo? y I maye lyue out all my yeares, yee in the bytternesse of my life?

Verely (LORDE,) men must lyue in bytternesse, & all my life must I passe ouer therin: For thou raysest me vp, and wakest me. But lo, I wilbe wel content with this bytternes.

Neuertheles my couersacion hath so pleased y, that thou woldest not make an ende of my life, so that thou hast cast all my synnes beynde thy backe.

For hell prayseth not the, <sup>c</sup>death doth not magnifie the.

They that go downe in to the graue, prayse not thy truth: but the lyuyng, yee the lyuyng acknowledge the, like as I do this daye.

<sup>a</sup> 1 Reg. 2. g. <sup>b</sup> Iob 4. d. <sup>c</sup> Psal. 116. d. Psal. 6. a. Psal. 8.

The father telleth his children of thy faithfulness.

Delyuer vs (o LORDE) and we wil synge prayses in thy house, all the dayes of oure life.

And Esay sayde: take a playster of fyges, and laye it vpon the sore, so shal it be whole. Then saide Ezechias: O what a greate thinge is this, that I shal go vp in to the house of the LORDE.

### The xxxij. Chapter.

**A**T the same tyme Merodach Baladā,<sup>a</sup> Baladās sonne kinge of Babilon, sent lettres and presentes to Ezechias. For he vnderstode, how that he had bene sick, & was recovered agayne. "And Ezechias was glad therof, & shewed them the comodities of his treasure: of syluer, of golde, of spycs & routes, of precious oyles, all that was in his cubboordes and treasure houses. There was not one thinge in Ezechias house, & so thorow out all his kingdome, but he let them se it.

Thē came Esay the prophet to kinge Ezechias, and sayde vnto him: What haue y men sayde, and from whence came they vnto the? Ezechias answered: They came out of a farre countre vnto me: out of Babilon. Esay sayde: what haue they looked vpon in thyne house? Ezechias answerde: All that is in myne house, haue they sene: and there is nothinge in my treasure, but I shewed it them.

Then sayde Esay vnto Ezechias: <sup>b</sup>Vnderstode the worde of the LORDE of hoostes, Beholde, the tyme wil come, that euery thinge which is in thine house, and all that thy progenitours haue layde vp in stoare vnto this daye, shalbe caried to Babilon, and nothinge left behinde. This sayeth the LORDE. Yee and parte of thy sonnes that shal come of the, and whom thou shalt get, shalbe caried hence, and become gelded chamberlaines in the kinge of Babilons courte: Then sayde Ezechias to Esay: Now God prospere his owne councel, which thou hast tolde me. He sayde morouer: So that there be peace, and faithfulness in my tyme.

### The xl. Chapter.

**B**E of good chere my people, be of good chere (saieth youre God) Conforte Ierusalem, and tell her: that hir trauale is at an ende, that hir offence is pardoned, that she

<sup>a</sup> 4 Re. 20. c. <sup>b</sup> 2 Par. 32. e. <sup>c</sup> 4 Re. 2. c.

hath receaued of the LORDES honde sufficient correction for all hir synnes. A voyce crieth: <sup>a</sup>Prepare y waye for the LORDE in the wyldernessee, make straight y path for oure God in the deserte. Let all valles be exalted, and euery mountayne and hill be layde lowe. What so is croked, let it be made straight, and let the rough places be made playne felde. <sup>b</sup>For the glory of the LORDE shal appeare, & all flesh shal se it, for why, y mouth of the LORDE hath spoken it.

The same voyce spake: Now crie. And I sayde: what shal I crie? Then spake it: that, all flesh is grasse, and that all the bewtie therof, is as the floure of the felde. <sup>c</sup>When the grasse is wyththered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the LORDE bloweth vpon them. <sup>d</sup>Neuerthelesse whether the grasse wyther, or the floure fade awaye: <sup>e</sup>Yet the worde of oure God endureth for euer. Morouer the voyce cried thus: Go vp vnto the hill (o Sion) thou that bringest good tidings, lift vp thy voyce with power, o thou preacher <sup>f</sup>Jerusalem. Lift it vp without feare, and say vnto the cities of Iuda: <sup>g</sup>'Beholde, youre God: beholde, the LORDE, euen the almightie shal come with power, & beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shal fede his flock like an hirdman. <sup>h</sup>He shal gather the lambes together with his arme, and carie them in his bosome, & shal kindly in-treate those that beare yonge.

Who hath holden the waters in his fist? Who hath measured heauen with his spaune, and hath comprehended all the earth of y worlde in thre fyngers? Who hath weyed the mountaynes and hilles? <sup>i</sup>Who hath re-fourned the mynde of the LORDE? Or who is of his counceyl to teach him? At whom hath he asked coucel, to make him vnderstode, and to lerne him the waye of iudgment: to teach him science, and to en-structe him in the waye of vnderstodinge? Beholde, all people are in coparison of him, as a droppe to a bucket full, and are counted as the leest thinge y the balance weyeth. Beholde, y Iles are in comparison of him, as the shadowe of the Sonne beame. Libanus

is not sufficiēt to minstre fyre for his offringe, and all the beastes therof are not ynough to one sacrifice. All people in comparison of him, are rekened, as nothinge, <sup>j</sup>'yee wayne vanite and emptynesse.

To whom then will ye lickē God? or what similitude will ye set vp vnto him? Shal the caruer make him a carued ymage? and shal the goldsmith couer him with golde, or cast him in to a fourme of syluer plates? Morouer shal the ymage maker (y the poore man which is disposed, maye haue somthinge to set vp also) seke out and chose a tre, that is not rotten, and carue therout an ymage, y moueth not? Knowe ye not this? Herde ye neuer of it? Hath it not bene preached vnto you sence the begynnynge? Haue ye not bene enformed of this, sence the foundation of y earth was layde: That he sytthe vpon the Circle of the worlde, and that all the inhabitours of the worlde are in coparison of him, but as greshoppers: <sup>k</sup>'That he spredeth out the heaues as a coueringe, that he stretcheth them out, as a tent to dwell in: That he bringeth princes to nothinge, and the iudges of the earth to dust: so that they be not planted nor sowne agayne, nether their stocke rooted agayne in the earth? For as soone as he bloweth vpon them, they wither & fade awaye, like the strawe in a whirle wynde.

To whom now wil ye licken me, & whom shal I be like, saith the holy one? <sup>l</sup>Lift vp youre eyes an hie, and conside. Who hath made those thinges, which come out by so greate heapes? and he can call them all by their names. <sup>m</sup>For there is nothinge hyd vnto the greatnesse of his power, strength, and might. How maye then Iacob thinke, or how maye Israel saye: My wayes are hyd from the LORDE, and my God knoweth not of my iudgmentes. Knowest thou not, or hast thou not herde, that the euerlastinge God, the LORDE which made all the corners of the earth, is nether weery nor faynt, and that his wisdome cannot be comprehended: but that he geueth strength vnto the weery, and power vnto the faynte? Children are weery and faynt, and the strongest men fall: <sup>n</sup>'But vnto them that haue the LORDE before their eyes, shal strength be encreased, Aegles

<sup>a</sup> Matt. 3. a. Mar. 1. a. Luc. 3. c. Esa. 57. e. Ioh. 1. d.

<sup>b</sup> Iob. 1. b.

<sup>c</sup> Psal. 89. a. Eccl. 14. e. Iaco. 1. b.

<sup>d</sup> 1 Pet. 1. d.

<sup>e</sup> Matt. 5. d. Psal. 32. b. Iaco. 1. b.

<sup>f</sup> 1 Pet. 2. b.

<sup>g</sup> Esa. 62. c.

<sup>h</sup> Esa. 34. d.

<sup>i</sup> Sap. 9. b.

<sup>j</sup> Ro. 11. d.

<sup>k</sup> Psal. 61. b.

<sup>l</sup> Esa. 44. e.

<sup>m</sup> Psal. 146. a.

<sup>n</sup> Iere. 17. b.



wynges shal growe vpon them: When they runne, they shal not fall: and when they go, they shal not be weery.

The xli. Chapter.

**A** **B**E still (ye Ilandes) and herken vnto me. Be stronge ye people, Come hither, and shew youre cause, we will go to the lawe together. Who rayseth vp  $\hat{y}$  iuste from the rysinge of the Sonne, and calleth him to go forth? Who casteth downe the people, and subdueth the kinges before him: that he maye throwe them all to the groude with his swearde, and scatere them like stuble with his bowe? He foloweth vpon them, and goeth safely himself, and cometh in no footpath with his fete. Who hath made, created, and called the generacions from the begynnyng? Euen I the LORDE, "which am the first, and with the last.

**B** Beholde ye Iles, that ye maye feare, and ye endes of the earth, that ye maye be abashed, draw nye, and come hither. Euery man hath exorted his neyghoure, and brother, and bydden him be stronge. The Smyth comforted the moulder,  $\tau$  the Ironsmyth the hammerman, sayenge: It shalbe good, that we fasten this cast worke: and then they fastened it with nales, that it shulde not be moued. And thou Israel my seruau: Iacob my electe sede of Abrahā my beloued, whom I led from the endes of the earth by the honde: For I called the from farre,  $\tau$  saide vnto the: Thou shalt be my seruau: <sup>a</sup>I haue chosen the,  $\tau$  will not cast  $\hat{y}$  awaye: be not afraide, for I wil be with  $\hat{y}$ . Loke not behinde  $\hat{y}$ , for I wil be thy God, to strēgth  $\hat{y}$ , helpe  $\hat{y}$ ,  $\tau$  to kepe  $\hat{y}$  with this right hōde of myne. Beholde, all they that resist the, shal come to confucion and shame: and thine aduersaries shalbe destroyed  $\tau$  brought to naught. So that who so seketh after them, shal not fynde them. Thy destroyers shal perish,  $\tau$  so shall they that vndertake to make batell agaynst the. For I thy LORDE  $\tau$  God, wil strength thy right honde. Euen I that saye vnto the: Feare not, I will helpe the. Be not afraide thou litle worme Iacob, and thou despyed Israel: For I will helpe the, saith the LORDE,  $\tau$  the holyone of Israel thine avenger. Beholde, I wil make the a treadinge cart  $\tau$  a new flale,  $\hat{y}$  thou mayest throsshe  $\tau$  grynde the moun-

taines, and bringe the hilles to poulder. Thou shalt fanne them,  $\tau$  the wynde shal carie them awaye,  $\tau$  the whyrlwynde shal scatere thē. But thou shalt reioyse in the LORDE, and shalt delite in praysinge the holyone of Israel.

**C** When the thurstie and poore seke water  $\tau$  fynde none, <sup>c</sup> $\tau$  when their tunge is drie of thirst: <sup>d</sup>"I gene it them, saith the LORDE. I the God of Israel forsake them not. I bringe forth floudes in the hilles,  $\tau$  welles in the playne feldes. I turne  $\hat{y}$  wilderness to ryuers, and the drie londe to condytes of water. I plante in the wayst grounde trees of Cedre, Boxe, Myrre and olyues. And in the drie, I set Fyrre trees, elmes and hawthornes together. All this do I,  $\hat{y}$  they altogether maye se and marcke, perceauē with their hertes,  $\tau$  considre: that the honde of the LORDE maketh these thinges, and that the holyone of Israel bringeth them to passe. Stonde at youre cause (saith the LORDE) and bringe forth youre strōgest grounde, counceleth the kinge of Iacob. Let the goddes come forth them selues, and shewe vs the thinges  $\hat{y}$  are past, what they be: let thē declare thē vnto vs,  $\hat{y}$  we maye take them to herte, and knowe them hereafter. Ether, let thē shewe vs thinges for to come, and tel vs what shalbe done hereafter: so shal we knowe, that they be goddes. Shewe somthinge, ether good or bad, so wil we both knowlege  $\hat{y}$  same,  $\tau$  tel it out.

**D** Beholde, ye goddes are of naught,  $\tau$  youre makinge is of naught, but abomination hath chosen you. Neuertheles I haue waked vp one from the North,  $\tau$  he shal come. And another from the East, which shal call vpō my name,  $\tau$  shal come to the prynces, as the Potter to his claye,  $\tau$  as  $\hat{y}$  Potter treadeth downe the myre. Who tolde  $\hat{y}$  afore? So wil we confesse  $\tau$  saye, that he is righteous. But there is none that sheweth or declareth eny thinge, there is none also that heareth youre wordes. Beholde, I will first grañte thē of Sion  $\tau$  Ierusalem to be Euangelistes. But when I cōsidre: there is not one amonge thē  $\hat{y}$  propheciethe, nether (when I axe him)  $\hat{y}$  answereth one worde. Lo, wicked are they  $\tau$  vayne, with the thinges also that they take in honde: yee wynde are they, and emptynesse, with their ymagēs together.

<sup>a</sup> Esa. 44. a. Esa. 48. b. Apoc. 2. c. <sup>b</sup> Esa. 44. c. Esa. 43. a.

<sup>c</sup> Gene. 21. c. <sup>d</sup> Esa. 35. b. and 43. c. and 44. a.



## The xliij. Chapter.

**B**EHOULDE now therfore, this is my seruauunt whom I will kepe to my self: my electe, In whom my soule shalbe pacified. I will geue him my sprete, that he maye shewe forth iudgment & equyte amonge the Gentiles. He shal not be an outcrysler, ner an hie mynded person. His voyce shal not be herde in  $\hat{y}$  stretes. A brussed rede shal he not breake, & the smokinge flax shal he not quench: but faithfully & truly shal he geue iudgmēt. He shal nether be ouersene ner haistie, that he maye restore rightuousnesse vnto the earth: & the Gētiles also shal kepe his lawes. <sup>a</sup>For thus saith God the LORDE vnto him (Euen he that made the heauens, and spred them abrode, & set forth the earth with hir encrease: which geueth breath vnto the people that is in it, & to them that dwel therin) I the LORDE haue called  $\hat{y}$  in rightuousnesse, & led the by the honde. Therfore wil I also defende the, & geue the for a couenaunt of the people, & to be the light of the Gētiles. <sup>c</sup>That thou mayest open the eyes of the blinde, let out the prysoners, & them that syt in darknesse, out of the dongeon house. I myself, whose name is the LORDE, which geue my power to none other, nether myne honoure to the goddes: shewe you these new tidinges, and tel you them or they come, for olde thinges also are come to passe.

<sup>d</sup>Synge therfore vnto the LORDE, a new songe of thākes geuyng, blow out his prayse vnto the ende of the worlde. They that be vpon the see, & all that is therein, prayse him, the Iles & they that dwel in them. Let the wildernes with hir cities lift vp hir voyce, the townes also that be in Cedar. Let them be glad that syt vpon rockes of stone, and let them crie downe from the hie mountaynes: ascribinge almightynes vnto the LORDE, & magnifyinge him amonge the Gētiles. <sup>e</sup>The LORDE shal come forth as a gyaunte, and take a stomacke to him like a fresh man of warre. He shal roare and crie, and ouercome his enemies.

I haue longe holden my peace (saith the LORDE) shulde I therfore be still, and kepe sylence for euer? I will crie like a trauelinge

woman, and once wil I destroye, and deuoure. I wil make waist both mountayne & hill, & drie vp euery grene thinge, that groweth theron. I wil drie vp the floudes of water, & drinke vp the ryuers. I wil bringe the blinde in to a strete, that they knowe not: and lede them in to a fote path, that they are ignoraunt in. I shal make darknesse light before thē, & the thinge  $\hat{y}$  is coked, to be straight. These thinges will I do, & not forget them. <sup>f</sup>And therfore let them conuerte, and be ashamed earnestly, that hope in Idols, & saye to fashioned ymages: ye are oure godes.

Heare, o ye deaf men, and sharpen youre sightes to se (o ye blinde.) <sup>g</sup>But who is blynder, thē my seruauunt? Or so deaf, as my messaungers, whom I sent vnto them? For who is so blynde as my people, & they  $\hat{y}$  haue the rule of them? They are like, as yf thou vnderstodest moch, and keptest nothinge: or yf one herde well, but were not obedient. The LORDE be merciful vnto them for his rightuousnesse sake, that his worde might be magnified & praysed. But it is a myscheuous & wiked people. Their yonge men belonge all to the snare, & shal be shut in to preson houses. <sup>h</sup>They shal be caried awaye captiue and no man shal lowse them. They shal be trodē vnder fote, <sup>i</sup>& no man shal labour to bringe thē agayne. But who is he amonge you,  $\hat{y}$  pondreth this in his mynde,  $\hat{y}$  considreth it, & taketh it for a warnyng in tyme to come?

<sup>j</sup>Who suffred Iacob to be trodden vnder fote, and Israel to be spoyled? dyd not the LORDE? <sup>k</sup>Now haue we synned agaynst him, and haue had no delite to walke in his wayes, nether bene obedient vnto his lawe. Therfore hath he poured vpon vs his wroothfull displeasure, and strōge batell, which maketh vs haue to do on euery syde, yet will we not vnderstōde: He burneth vs vp, yet syncketh it not in to oure hartes.

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**B**UT now, the LORDE that made the (o Iacob) <sup>l</sup>and he that fashioned the (o Israel) saith thus: Feare not, for I will defende  $\hat{y}$ . I haue called  $\hat{y}$  by thy name, thou art myne owne. When thou wentest in the

<sup>a</sup> Matt. 3. d. Matt. 12. d. Matt. 17. a. <sup>b</sup> Esa. 44. e. Esa. 40. f.

<sup>c</sup> Esa. 49. b. Luc. 2. c. Zac. 9. b.

<sup>d</sup> Psa. 149. a.

<sup>e</sup> Esa. 44. b.

<sup>f</sup> Matt. 15. b.

<sup>g</sup> Deut. 28. <sup>h</sup> Esa. 44. d. <sup>i</sup> Baruc 1. d. Tob. 3. a. Dan. 9. a.

<sup>j</sup> Esa. 41. b. 4 Re. 17. g. Deut. 7. a. Deu. 26. d. Ose. 1. b. Exo. 14. e. Dan. 3. d.

water, I was by the, that the ströge floudes shulde not pluck <sup>†</sup> awaye: When thou walkest in the fyre, it shal not burne <sup>†</sup> y, and the flame shal not kindle vpon the. For I am the LORDE thy God, the holyone of Israel, thy Sauioüre. I gaue Egipte for thy delyueraunce, the Moryäs and the Sabees for the: because thou wast deare in my sight, and because I set by the, and loued the. <sup>†</sup> I pilld all men for the, and delyuered vp all people for thy sake, <sup>†</sup> that thou shuldest not feare, for I was with the. I wil bringe thy sede from the east, and gather the together from the west. I wil saye to the north: let go. And to the south, kepe not backe: But bringe me my sonnes from farre, and my daughters from the endes of the worlde: Namely, all those that be called after my name: For thē haue I created, fashioned, and made for myne honoure.

<sup>†</sup> Bringe forth that people, whether they haue eyes or be blynde, <sup>†</sup> deaf or haue eares. All nacions shal come in one, and be gathered in one people. But which amonge yonder goddes shal declare soch thinges, <sup>†</sup> tell vs what is to come? Let them bringe their witnesss, so shal they be fre: for thē men shal heare it, and saye: it is truth. But I bringe you witnesss (saith the LORDE) euen those that are my seruantes, whom I haue chosen: to the intent that ye might be certified, and geue me faithful credence: yee and to cōsidre, that I am he, before whom there was neuer eny God, and that there shalbe none after me. <sup>†</sup> I am only the LORDE, and without me is there no Sauioüre. I geue warnynge, I make whole, I teach you, that there shulde be no straunge God amonge you. And this recorde must ye beare me youre selues (saith the LORDE) that I am God. And euen he am I from the begynnyng, and there is none, <sup>†</sup> that can take eny thinge out of my honde. And what I do, can no man chaunge.

<sup>†</sup> Thus saith the LORDE the holy one of Israel youre redemer: <sup>†</sup> For youre sake I will sende to Babilon, and bringe all the strongest of them from thence: Namely, the Caldees that boost them of their shippes: Euen I the LORDE youre holy one which haue made Israel, and am holy kinge. Morouer, thus

saith the LORDE (Euen he that maketh a waye in the see, <sup>†</sup> and a footpath in the mightie waters: which bringeth forth the charettes and horses, the hooste and the power, that they maye fall a slepe and neuer ryse, and be extincte, like as tow is quenched.

<sup>†</sup> Ye remembre not thinges of olde, and regarde nothinge that is past. Therfore beholde, I shal make a new thinge, and shortly shal it apere: Ye shall well knowe it, I tolde it you afore, but I will tell it you agaane.

I will make stretes in the deserte, and ryuers of water in the wilderness. The wilde beastes shal worshippe me: the dragon, and the Estrich. <sup>†</sup> For I shall geue water in <sup>†</sup> wilderness, and streames in the deserte: that I maye geue drike to my people, whom I chose. This people haue I made for my self, and they shal shewe forth my prayse. For thou (Iacob) woldest not call vpon me, but thou haddest an vnlust towarde me, o Israel. Thou gauest me not thy yonge beastes for burntofferings, nether didest honoure me with thy sacrifices. Thou boughtest me no deare spice with thi money, nether pourest the fat of thy sacrifices vpon me. <sup>†</sup> Howbeit I haue not bene chargeable vnto the in offriges, nether greuous in Incense.

<sup>†</sup> But thou hast ladē me with thy synnes, and weered me with thy vngodlynnes: Where as I yet am euen he only, that for myne owne selves sake do awaye thine offences, <sup>†</sup> forget thy synnes: so that I wil neuer thinke vpon them. Put me now in remembraunce (for we will reason together) <sup>†</sup> shewe what thou hast for the, to make the quyte. <sup>†</sup> Thy first father offended sore, and thy rulers haue synned agaynst me. Therefore I ether suspended, or slewe the chefest prynces: I dyd curse Iacob, and gaue Israel in to reprove.

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<sup>†</sup> SO heare now, o Iacob my seruaut, and <sup>†</sup> Israel whom I haue chose. For thus saith the LORDE, that made the, fashioned the, and helped the, euen from thy mothers wombe: Be not afrayde (o Iacob my seruante,) thou rightuous, whom I haue chosen. <sup>†</sup> For I shal poure water vpon the drie grounde, and ryuers vpon the thirstie. I shal

<sup>†</sup> Esa. 41. d. Matt. 8. b.

<sup>†</sup> Esa. 29. d. Galat. 3. a.

<sup>†</sup> Luc. 14. c. Ephe. 2. d.

<sup>†</sup> Esa. 44. b. Apoc. 1. b.

<sup>†</sup> Osee 13. b. <sup>†</sup> Iob. 10. f.

<sup>†</sup> Esa. 5. d. <sup>†</sup> Exo. 14. e.

<sup>†</sup> Ios. 3. d. Esa. 10. a. Esa. 37. f.

<sup>†</sup> 1 Cor. 5. d. Apoc. 21. b.

<sup>†</sup> Psal. 106. d. Esa. 35. b. 41. c. 44. a. <sup>†</sup> Esa. 1. b. Iere.

7. c. <sup>†</sup> Psal. 24. b. Iere. 33. b.

<sup>†</sup> Gen. 3. b. Nu. 20. b.

<sup>†</sup> Iere. 30. b. Iere. 46. g. Esa. 43. a. Esa. 41. b. <sup>†</sup> Eze.

36. d. Icel 2. g. Act. 2. g.

pourer my sprete vpon thi sede, and myne encrease vpo thy stocke. They shal growe together, like as the grasse, and as the Willies by the waters side. One will saye: I am the **LORDES**. Another wil call vnder the name of Iacob. The thirde shal subscribe with his hounde vnto **ſ** **LORDE**, and geue him self vnder the name of Israel.

**B** Morouer, thus hath the **LORDE** spokē: "euen the kinge of Israel, and his avenger, **ſ** **LORDE** of hoostes: I am the first, and the last, and without me is there no God. For what is he, that euer was like me, which am from euerlastinge? Let him shewe his name and do wherthorow he maye be likened vnto me. Let him tell you forth planely thiges, that are past and for to come: yee and that without eny feare or stoppe. For haue not I euer tolde you hyther to, & warned you? Ye can beare me recorde youre selues. Is there eny God excepte me? or eny maker, that I shulde not knowe him?

Wherefore all caruers of Idols are but vayne, and their laboure lost. They must beare recorde them selues, that (seinge they can nether se ner vnderstonde) they shalbe confounded.

<sup>a</sup> Who shulde now make a god, or fashiō an Idol, that is profitable for nothinge?

<sup>c</sup> Beholde all the felashippe of thē must be brought to confucion. Let all the workmasters of them come and stonde together from amonge men: they must be abashed and confounded one with another. The smyth taketh yron, and tempred it with hote coles, and fashioneth it with hammers, & maketh it with all the strength of his armes: Yee somtyme he is faynt for very hunger, and so thurstie, that he hath no more power. The carpenter (or ymage caruer) taketh me the tymbre, and spredeth forth his lyne: he marketh it with some coloure: he playneth it, he ruleth it, ād squareth it, and maketh it after the ymage of a man, and accordinge to the bewtie of a man: that it maye stonde in the temple.

Morouer, he goeth out to hewe downe Cedre trees: He bringeth home Elmes and okes, and other tymbre of the wodd. Or els the Fyrre trees which he planted himself, ād soch as the rayne hath swelled, which wodde serueth for mē to burne. Of this he taketh and warmeth himself withall: he maketh a

fyre of it to bake bred. And after warde maketh a god there of, to honoure it: and an Idol, to knele before it. One pece he burneth in the fyre, with another he roseth flesh, that he maye eate roste his bely full: with the thirde he warmeth himself, and saiet: A ha: I am well warmed, I haue bene at the fyre. And of the residue, he maketh him a god, and an Idol for himself. He kneleth before it, he worshippeth it, he prayeth vnto it, and sayeth: delyuer me, for thou art my god.

<sup>d</sup> Yet men nether conside ner vnderstonde, because their eyes are stopped, that they can not se: and their hertes, that they can not perceaue. They pondre not in their myndes (for they haue nether knowlege ner vnderstōdinge) to thinke thus: I haue brēt one pece in the fyre, I haue baked bred with **ſ** coles there of, I haue rosted flesh withall, & eaten it: Shal I now of the residue make an abhominacion, and fall downe before a rotten pece of wodd? The keepinge of dust, and folishnesse of herte hath turned them a syde: so that none of them can haue a fre conscience to thinke: maye not I erre?

Cōsidre this (o Iacob and Israel) for thou art my seruauit. I haue made the, that thou mightest serue me. O Israel, forget me not. As for thyne offences, I dryue them awaye like the cloudes, and thy synnes as the myst. Turne **ſ** agayne vnto me, & I will delyuer **ſ**.

<sup>e</sup> Be glad ye heauens, whom the **LORDE** hath made, let all **ſ** is here beneth vpon the earth, be ioyfull. Reioyse ye mountaynes & woddcs, with all the trees that are in you: for **ſ** **LORDE** shal redeme Iacob, & shewe his glory vpon Israel. For thus saiet the **LORDE** thy redemer, euen he that fashioned the from thy mothers wombe: **ſ** I am the **LORDE**, which do all thinges my self alone. I only haue spred out the heauens, and I only haue layde the foundation of the earth. I destroye the tokens of witches, and make the Sothsayers go wronge. As for the wise, I turne them backward, and make their conninge folishnesse.

But I set vp the purpose of my seruauentes, and fulfil the counsell of my messaungers. I saye to Ierusalē: turne agayne: And to the cities of Iuda, be ye buylded agayne: and I repayre their decayed places. I saye to the

<sup>a</sup> Esa. 41. b. Apo. 1. d. Esa. 48. b. Apo. 22. c. Esa. 43. b.

<sup>b</sup> Esa. 42. b.

<sup>c</sup> P'sal. 113. b. Sap. 13. c.

<sup>d</sup> Esa. 42. c.

<sup>e</sup> Esa. 43. d.

<sup>f</sup> Rom. 11. d. Gen. 1. a.

Esa. 4. c.



grounde: be drie. And I drie vp thy water foudes. I saye to Cirus: thou art myne hyrd man, so that he shal fulfill all thinges after my will. I saye to Ierusalem: be thou buylded, and to the tēple: be thou fast grounded.

The xlv. Chapter.

**A** **T**HUS saith the LORDE vnto Cirus his anoynted,<sup>a</sup> whom he ledeth by *ŷ* right hōde: that the people maye fall downe before him: I wil lowse the gyrdle of kinges, *ŷ* they shal open the gates before thy face, and not to shut their dores. I wil go before the, and make the croked straight. I shal breake the brasen dores, *τ* burst the yron barres. I shall geue thee the hyd treasure, *τ* the thinge which is secretly kepte: that thou mayest knowe, *ŷ* <sup>b</sup>I the God of Israel haue called the by thy name: and that for Iacob my seruauit sake, *τ* for Israel my chosen. For I called the by thy name, and ordered the, or euer thou knewest me: Euen I the LORDE, <sup>c</sup>before whom there is none other, for without me there is no God. I haue prepared the, <sup>d</sup>or euer thou knewest me: that it might be knowne from the rysinge of the Sonne to the goinge downe of the same, that all is nothinge without me. <sup>e</sup>For I am the LORDE, *τ* there is els none. It is I *ŷ* created the light and darcknes, I make peace and trouble: Yee euen I the LORDE do all these thinges. The heauens aboue shal droppe downe, and the cloudes shal rayne rightuousnes. The earth shal open it self, and brynge forth health, and therby shal rightuousnes florish. Euen I the LORDE shal bringe it to passe.

**B** <sup>f</sup>Wo be vnto him that chydeth with his maker, the potsherde with the potter. Saieth *ŷ* claye to the potter: What makest thou? or, thy worke serueth for nothige? Wo be vnto him, *ŷ* saith to his father: why begetteth thou? And to his mother: why bearest thou? Thus saith the LORDE, euen the holy one *τ* maker of Israel: Axe me of thinges for to come, concernynge my sonnes: and put me in remembraunce, as touchinge the workes of my hōdes: I haue made the earth, and created mā vpon it. With my hondes haue I spred forth heauen, and geuen a commandment for all the hooste therof. I shal wake him vp

with rightuousnesse, and ordre all his wayes. He shal buylde my cite, <sup>g</sup>*τ* let out my prisoners: *τ* that nether for gift nor rewardes, saith the LORDE of hoostes.

The LORDE hath sayde morouer: The occupiers of Egipte, the marchautes of the Moryans and Sabees, shal come vnto the with tribute, they shalbe thine, they shal folowe the, and go with cheynes vpon their fete. They shal fall downe before the, and make supplicacion vnto the. For God (with out whō there is none other God) shal be with the. <sup>h</sup>O how profounde art thou o God, thou God *τ* Sauoure of Israel? Confounded be ye, and put to dishonoure: go hence together with shame, all ye that be workmasters of erreure: (that is worshippers of Idols.) But Israel shalbe saued in the LORDE, which is the euerlasting saluaciō: They shal not come to shame ner confucion, worlde without ende.

For thus sayeth the LORDE: <sup>i</sup>euen he that created heauen, the God *ŷ* made the earth, that fashioned it, and set it forth: I haue not made it for naught, but I made it to be enhabited: Euen I the LORDE, without whom there is none other. I haue not spoken secretly,<sup>k</sup> nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Iacob: seke me. I am the LORDE, which whē I speake, declare the thinge that is rightuous and true. Let thē be gathered *τ* come together, let thē drawe nye hyther, *ŷ* are escaped of the people: Haue they eny vnderstandinge,<sup>l</sup> that set vp the stockes of their Idols, and praye vnto a god, that cā not helpe thē? Let men drawe nye, let them come hither, *ād* aske counceel one at another, and shewe forth: What is he, that tolde this before? or, who spake of it, euer sence the begynnynge? Haue not I *ŷ* LORDE done it: without <sup>m</sup>whom there is none other God? the true God and sauoure, <sup>n</sup>and there is els none but I? And therefore turne you vnto me (all ye endes of the earth) so shal ye be saued, for I am God, *τ* there is els none. I sweare by my self: out of my mouth cometh *ŷ* worde of rightuousnesse, and that maye no man turne: but all knees shal bowe vnto me,<sup>o</sup> and all tungen shal sweare by me, sayenge: Verely in the LORDE is my rightuousnes and

<sup>a</sup> 1 Esd. 1. a. <sup>b</sup> Gen. 39. a. <sup>c</sup> Esa. 43. b. <sup>d</sup> Iere. 1. a.  
<sup>e</sup> Gen. 1. Iudic. 9. d. <sup>f</sup> Iere. 18. a. 19. c. Esa. 29. c.  
Ro. 9. d. Eccli. 33. b. <sup>g</sup> 1 Esd. 1. a. <sup>h</sup> Rom. 11. d.

<sup>i</sup> Gen. 1. a. <sup>k</sup> Exo. 20. c. <sup>l</sup> Esa. 44. c. Baruc 6.  
<sup>m</sup> Esa. 48. b. <sup>n</sup> Esa. 44. b. <sup>o</sup> Ro. 14. b. Phil. 2. b.



strength. To him shal mē come: but all they that thinke scorne of him, shalbe coufounded. And the whole seide of Israel shalbe iustified, ⁊ praysed in ſ LORD E.

## The xlii. Chapter.

NEUERTHELES Bel shal fall, ⁊ Nabo shalbe broken: whose ymages are a burthē for the beastes and catell, to ouerlade thē, and to make them weery. They shal syncke downe, and fall together: for they maye not ease them of their burthen, therefore must they go in to captiuyte.

Herken vnto me, o house of Iacob, and all ye that remaine yet of the housholde of Israel: whom I haue borne from youre mothers wombe, and brought you vp from youre byrth, till ye were grown: I I which shall beare you vnto youre last age: I haue made you, I will also norish you, beare you and saue you. Whom will ye make me like, in fashion or ymage, that I maye be like him? Ye fooles (no doute) wil take out syluer and golde out of youre purses, and weye it, and hyre a goldsmith to make a god of it, that men maye knele downe and worshipe it. Yet must he be taken on mens shulders and borne, and set in his place, that he maye stonde and not moue. Alas that men shulde crie vnto him, which geueth no answer: and delyuereth not the man that calleth vpon him, from his trouble.

33 Considre this well, and be ashamed, Go in to youre owne selues (O ye runnagates). Remembre the thinges which are past, sence the begynnyng of the worlde: that I am God, and that there is els no God, yee and ſ there is nothinge like vnto me. In the begynnyng of a thinge, I shewe the ende therof: and I tel before, thinges that are not yet come to passe. With one worde is my deuyce accomplished, ⁊ fulfilleth all my pleasure. I call a byrde out of the east, and all that I take in honde, out of farre countrees. As soone as I commaunde, I bringe it hither: as soone as I thinke to deuyse a thinge, I do it.

Hear me, o ye that are of an hie stomack, but farre from rightuousnesse. I shal bringe forth my rightuousnesse, It is not farre, and my health shal not tarie longe awaye. I wil laye health in Siō, and geue Israel my glory.

## The xliij. Chapter.

BUT as for the (O daughter, thou virgin Babilon) thou shalt syt in the dust. Thou shalt syt vpon the grounde, and not in a throne (o thou mayden of Chaldea). Thou shalt nomore be called tender, and pleasaunt. Thou shalt bringe forth the querne, ⁊ grynede meel, put downe thy stomacher, make bare thy knees, and shalt wade thorow the water ryuers. Thy shame shalbe discouered, and thy preuyties shal be sene. For I wil auenge me of the, and no man shal let me: saith oure redemer, which is called the LORD E of hoostes, the holy one of Israel.

Syt still, holde thy tunge, and get the into some darcke corner (O daughter Caldea) for thou shalt nomore be called lady of kyngdomes. I was so wroth with my people, ſ I punyshed myne enheritaunce, and gaue them in to thy power. Neuertheles, thou shewdest them no mercy, but euen the very aged men of thē, diddest thou oppresse right sore with thy yock, ⁊ thou thoughtest thus: I shalbe lady for euer. And besyde all that, thou hast not regarded these thinges, nether cast, what shulde come after.

33 Hear now therefore, thou wilful, that syttest so carelesse, ⁊ speakest thus in thine herte: I am alone, and without me is there none: I shal neuer be wydow, ner desolate agayne. And yet both these thinges shal come to the vpō one daye in the twincklinge of an eye: Namely, wyddowhead, and desolacion. They shal mightely fall vpon the, for ſ multitude of thy witches, and for the greate heape of thy coniurers. For thou hast confortd thy self in thy disceatfulness, and hast sayde: No mā seith me. Thyne owne wisdome ⁊ conynge haue disceaued the, In that thou hast sayde: I am alone, and without me there is none. Therefore shal trouble come vpō ſ, ⁊ thou shalt not knowe, from whēce it shal arise. Myschefe shal fall vpō ſ, which thou shalt not be able to put of. A sodane misery shal come vpon the, or euer thou be awarre.

Now go to thy coniurers, and to the multitude of thy witches, (whom thou hast bene acquainted withal from thy youth) yf they maye helpe the, or strengthē the. Thou hast hither

⁊ Dani. 14. c. 1 Re. 5. a. Iere. 5. a. ⁊ Esa. 44. f.  
Exo. 32. a. ⁊ Esa. 44. c. Baruc 6. c. ⁊ Exo. 16. c.  
⁊ Psal. 148. a. 32. b. ⁊ Eze. 16. d. Nau. 3. b.

⁊ Pro. 21. b. Iere. 50. b. ⁊ Esa. 10. b. Apo. 18. c.  
⁊ Dani. 5. e. ⁊ Esa. 29. c.

to had many counsels of them, so let the heauengasers & the beholders of starres, come on now and delyuer the: yee and let the shewe, when these new thinges shall come vpon the. Beholde, they shalbe like strawe, which yf it be kindled with fyre, no man maye rydde it for the vehemence of the flame: And yet it geueth no zynders to warme a mā by, ner cleare fyre to syt by. Euen so shal they be vnto the, whom thou hast vsed & occupide from thy youth. Euery one shal shewe y his erroneous waye, yet shall none of them defende the.

The xliiij. Chapter.

**H**EARE this, O thou house of Iacob: ye y are called by the name of Israel, and are come out of one stocke with Iuda: which sweare by the name of the LORDE, and beare witness by the God of Israel (but not with treuth and right) "which are called fre men of the holy citie, as they that loke for conforth in the God of Israel, whose name is the LORDE of hostes.

The thinges that I shewed you euer sence the begynnynge: Haue I not brought the to passe, immediatly as they came out of my mouth, and declared them? And they are come? Howbeit I knewe that thou art obstinate, and that thy neck hath an yron vane, and that thy brow is of brasse. Neuertheles I haue euer sence the begynnynge shewed the of thinges for to come, and declared the vnto the, or euer they came to passe: that thou shuldest not saye: myne Idol hath done it, my carued or cast ymage hath shewed it. Heare & conside all these thinges, whether it was ye that prophecied the: But as for me, I tolde the before at the begynnynge, new & secrete thinges, y thou knewest not of: "And some done now not of olde tyme, wherof thou neuer herdest, before they were brought to passe: that thou canst not saye: I knewe of them. Morouer there be some wherof thou hast nether herde ner knowne, nether haue they bene opened vnto thine eares afore tyme. For I knew that thou woldest maliciousli offende, therefore haue I called the a transgressoure, euen from thy mothers wombe.

Neuertheles for my names sake, I haue withdrawn my wrath, and for myne honours

sake I haue ouersene the, so that I haue not rooted the out. Beholde I haue poured the, and not for moneye. I haue chosen the in the fyre of pouerte, And that only for myne owne sake, "for I geue myne Honoure to none other, that thou shuldest not despise me. Herken vnto me o Iacob, " & Israel whō I haue called. I am euen he that is, I am y first and the last. My honde is the foundation of the earth, & my right honde spanneth ouer the heauens. As soone as I called the they were there. Gather you all together, ad herken: Which of yonder goddes hath declared this, that the LORDE wil do by the kinge of Babilon, (whom he loueth & fauoureth) and by the Caldees his arme? I my self alone haue tolde you this before. Yee I shal call him and bringe him forth, & geue him a prosperous iourneye. Come nye & heare this: haue I spokē eny thiḡe darckly? sence the begynnynge? whē a thiḡe begynneth, I am there.

Wherfore the LORDE God with his sprete hath sent me, And thus saith the LORDE thine avenger, the holyone of Israel: "I am y LORDE thy God, which teach the profitable thinges, and lede y the waye, that thou shuldest go. Yf thou wilt now regarde my cōmaundement, thy welthynes shalbe as the water streame: & thy rightuousnes as the waves flowinge in the see. Thy sede shalbe like as the sonde in the see, & the frute of thy body, like the grauel stones therof: Thy name shal not be roted out, nor destroyed before me. Ye shal go awaye from Babilon, and escape the Caldees with a mery voyce. "This shalbe spoken of, declared abroad, & go forth vnto the ende of the worlde: so that it shalbe sayde: The LORDE hath defended his seruante Iacob, that they suffred no thurst, whē they trauayled in the wilderness. He claue the rockes a sonder, and the water gushed out. As for the vngodly, they haue no peace, saith the LORDE.

MESSIAS.

The xliij. Chapter.

**H**ERKEN vnto me, ye lles, and take hede ye people from farre: The LORDE hath called me fro my byrth, and made mēcion of my name fro my mothers wōbe: 'he hath

<sup>a</sup> Ephe. 2. b. Esa. 51. c. Ierem. 3. f. <sup>b</sup> Esa. 37. f. <sup>c</sup> Exo. 3. b. <sup>d</sup> Esa. 42. b. <sup>e</sup> Esa. 41. b. Apo. 1. b. <sup>f</sup> Esa. 45. d. <sup>g</sup> Ro. 7. b. 1 Tim. 1. b. Tit. 3. b. Deut. 28.

<sup>a</sup> Iere. 51. a. 1 Esd. 1. b. <sup>b</sup> Exo. 17. b. Nu. 20. b. <sup>c</sup> Esa. 57. c. <sup>d</sup> Esa. 51. c. Eph. 6. b.

made my mouth like a sharpe swerde, vnder  
 y shadowe of his honde hath he defended me,  
 and hyd me in his quyuer, as a good arowe,  
 and sayde vnto me: 'Thou art my seruauant  
 Israel, I wilbe honoured in the.' Then an-  
 swerde I: I shal lese my labour, I shal  
 spende my strength in vayne. Neuertheles, I  
 wil commytte my cause and my worke vnto  
 the LORDE my God. And now saieyth the  
 LORDE (euē he that fashioned me fro my  
 mothers wombe to be his seruauēte, that I  
 maye bringe Iacob agayne vnto him: how-  
 beit, Israel will not be gathered vnto hi agayne.  
 In whose sight I am greate, which also is my  
 LORDE, my God and my strēth.) Let it  
 be but a smal thinge, that thou art my ser-  
 uauant, to set vp the kinredde of Iacob, & to  
 restore the destructiō of Israel: 'yf I make  
 the not also the light of the Gentiles, that thou  
 mayest be my health vnto the ende of the  
 worlde.

33

Morouer thus saieyth the LORDE the  
 avēger and holy one of Israel, because of  
 the abhorringe and despisinge amonge the  
 Gentiles, concernynge the seruauant of all  
 them y beare rule: Kynges and prynces shal  
 se, and arise and worships, because of the  
 LORDE that he is faithfull: and because of  
 the holy one of Israel, which hath chosen the.

C

'And thus saieyth the LORDE: In the  
 tyme apoynted wil I be present with the.  
 And in the houre of health wil I helpe the, &  
 delyuer the. I wil make the a pledge for y  
 people, so y thou shalt helpe vp the earth  
 agayne, and challenge agayne the scatred here-  
 tages: 'That thou mayest saye to y presoners:  
 go forth, & to them that are in darknesse:  
 come in to the light, that they maye fede in  
 the hie wayes, & get their luyngne in all places.  
 There shal nether hunger nor thurst, heate  
 nor Sonne hurte them. 'For he that fauoureth  
 them, shal lede them, and geue them drike  
 of the springe welles. I will make wayes  
 vpon all my mountaynes, and my fote pathes  
 shalbe exalted. And beholde, they shal  
 come from farre: lo, some from the north  
 and west, some from the south. 'Reioyse  
 ye heauens, and synge prayes thou earth:  
 'Take of ioye ye hilles, for God wil cōforte  
 his people, & haue mercy vpon his, y be in  
 trouble.

Then shal Sion saye: God hath forsaken D  
 me, and the LORDE hath forgottē me.  
 'Doth a wife forget the childe of hir wombe,  
 ad the sonne whō she hath borne? And  
 though she do forget, yet wil not I forget the.  
 Beholde, I haue written the vp vpon my  
 hondes, thy walles are euer in my sight. They  
 that haue broken the downe, shal make haist  
 to buylde the vp agayne: and they that made  
 the waist, shal dwell in the. Lift vp thine  
 eyes, and loke aboute the: all these shal gather  
 them together,<sup>a</sup> and come to the. As truly as  
 I lyue (saieyth the LORDE) thou shalt put  
 them all vpō the, as an apparell, and gyrd  
 thē to the, as a bryde doth hir lewels. As  
 for thy londe that lieth desolate, waisted &  
 destroyed: it shalbe to narow for thē, that  
 shal dwell in it. And they y wolde deuoure  
 the, shalbe farre awaye. Then the childe whō  
 y barē shall bringe forth vnto y, shal saye in  
 thine eare: this place is to narow, syt nye  
 together, y I maye haue rowme. Then shalt  
 thou thinke by thy self: Who hath begottē me  
 these? seinge I am barē & alōe, a captyue &  
 an outcast? And who hath norished thē vp  
 for me? I am desolate & alone, but frō whēce  
 come these?

And therefore thus saieyth the LORDE God:  
 Beholde, I will stretch out myne honde to the  
 Gentiles, and set vp my token to the people. E  
 They shal bringe the thy sonnes in their  
 lappes, & carie thy daughters vnto y vpon their  
 sholders. For kinges shalbe thy nursinge  
 fathers, and Quenes shalbe thy nursinge  
 mothers. They shal fall before the with  
 their faces flat vpon the earth, and lick vp the  
 dust of thy fete: that thou mayest knowe,  
 how that I am the LORDE. 'And who so  
 putteth his trust in me, shal not be confounded.  
 Who spoyleth the giaunte of his pray? or  
 who taketh the presoner from the mightie?  
 And therefore thus saieyth the LORDE: The  
 prisoners shalbe taken from the giaunte, and  
 the spoyle delyuered from the violēte: for I  
 wil maynteyne thy cause agaynst thine aduer-  
 saries, and saue thy sonnes. And wil fede  
 thine enemies with their owne fleshe, and  
 make thē drinke of their owne bloude, as of  
 swete wyne. And all flesh shal knowe (o  
 Iacob) that I am the LORDE thy Sauoure,  
 and stronge auenger.

<sup>a</sup> Ioh. 17. a. <sup>b</sup> Esa. 42. b. Act. 13. g. Ioh. 8. b.  
<sup>c</sup> 2 Cor. 6. a. Iere. 11. a. Esa. 42. a. <sup>d</sup> Luc. 4. c. Zach. 9. b.

<sup>e</sup> Apo. 7. d. <sup>f</sup> Esa. 52. b. <sup>g</sup> Iere. 14. d. Psal. 111. a.  
<sup>h</sup> Gen. 15. a. Esa. 60. a. <sup>i</sup> Ro. 9. d.



## The i. Chapter.

**A** **T**HUS saith the LORDE: Where is the bill of youre mothers deuorcemēt, that I sent vnto her? <sup>a</sup> or who is the vsurer, to whō I solde you? Beholde, for youre owne offēces are ye solde: <sup>b</sup> because of youre transgression, is youre mother forsakē. For why wolde no mā receaue me, when I came? <sup>c</sup> when I called, no man gaue me answer. Was my hōde clene smytē of, that it might not helpe? or, had I not power to delyuer? <sup>d</sup> lo, at a worde I drike vp the see, & of water floudes I make drie lōde: so <sup>e</sup> for want of water, the fish corruppe and die of thirst. <sup>f</sup> As for heauen, I clooth it with darcknesse, and put a sack vpon it.

**B** The LORDE God hath geuē me a wel lerned tūge, so that I can conforte them which are troubled, <sup>g</sup> yee & <sup>h</sup> in due season. He waked myne eare vp by tymes in <sup>i</sup> mornynge (as <sup>j</sup> scolemasters do) <sup>k</sup> I might herkē. The LORDE God hath opened myne eare, therefore cā I not saye naye, <sup>l</sup> ner with drawe my self, but I offre my backe vnto <sup>m</sup> <sup>n</sup> smyters, and my chekes to the nyppers. I turne not my face frō shame ād spittinge, for the LORDE God helpeth me, therefore shal I not be cōfounded. I haue hardened my face like a flynt stone, for I am sure, that I shal not come to confucion. Myne aduocate speaketh for me, who wil then go with me to lawe? Let vs stōde one agaynst another: yf there be eny that wil reason with me, let him come here forth to me. Beholde, the LORDE God stondeth by me, <sup>o</sup> what is he that can condempne me? lo, they shalbe all like as an olde cloth, <sup>p</sup> which <sup>q</sup> mothes shal eate vp.

**C** Therefore who so feareth the LORDE amōge you, let him heare the voyce of his seruaut. Who so walketh in darcknesse, & no light shyneth vpō him, let him hope in the LORDE, and holde him by his God. But take hede, ye haue all kyndled a fyre, and gyrded youre selues with the flame: Ye walke in the glistrige of youre owne fyre, and in the flame that ye haue kyndled. This cometh vnto you fro my honde, namely, <sup>r</sup> ye shal slepe in sorowe.

## The li. Chapter.

**A** **H**ERKEN vnto me, ye that holde of rightuousnes, ye that seke the LORDE. Take hede vnto the stone, wherout ye are hewen, and to the graue wherout ye are digged. <sup>s</sup> Considre Abraham youre father, & Sara that bare you: how that I called him alone, prospered him wel, & encreased him: how the LORDE comforted Siō, and repayed all hir decaye: makinge hir deserte as a Paradise, and hir wilderness as the garden of the LORDE. Myrth and ioye was there, thankesgeuyng and <sup>t</sup> voyce of prayse. Haue respecte vnto me then (o my people) and laye thine eare to me: for a lawe, and an ordinance shal go forth fro me, <sup>u</sup> to lighten the Gentiles. It is hard by, that my health & my rightuousnes shal go forth, and the people shalbe ordred with myne arme.

The londes (that is <sup>v</sup> Gentiles) shal hope in me, and put their trust in myne arme. Lift vp youre eyes toward heauē, and loke vpon the earth beneth. <sup>w</sup> For the heauens shal vanish awaye like smoke, and the earth shal teare like a clothe, & they that dwel therin, shal perish in like maner. <sup>x</sup> But my health endureth for euer, and my rightuousnes shall not cease. Therefore hercken vnto me, ye <sup>y</sup> haue pleasure in rightuousnes, <sup>z</sup> thou people that bearest my lawe in thine herte. <sup>aa</sup> Feare not the curse of men, be not afraide of their blasphemies & reuylinges: for wormes & mothes shal eat thē vp like clothe & woll. But my rightuousnes shal endure for euer, & my sauynge health from generacion to generacion.

Wake vp, wake vp, & be stronge: O thou arme of the LORDE: wake vp, lyke as in tymes past, euer and sence the worlde beganne. <sup>ab</sup> Art not thou he, that hast wounded that proude lucifer, and hewen the dragon in peces? Art not thou euen he, which hast dried vp the depe of the see, which hast made playne the see grounde, that the delyuered might go thorow? <sup>ac</sup> That the redemed of the LORDE, which turned agayne, might come with ioye vnto Siō, there to endure for euer? That myrth and gladnesse might be with them: that sorowe & wo might fle from thē? <sup>ad</sup> Yee

<sup>a</sup> Iere. 3. a. <sup>b</sup> Esa. 59. a. <sup>c</sup> Exo. 14. c. <sup>d</sup> Iosu. 3. d.

<sup>e</sup> Exo. 10. c. <sup>f</sup> 2 Cor. 1. a. <sup>g</sup> Psal. 39. b. <sup>h</sup> Iob 30. d.

<sup>i</sup> Mat. 26. g. <sup>j</sup> Heb. 13. c. <sup>k</sup> Ro. 8. f. <sup>l</sup> Psal. 101.

<sup>m</sup> Gen. 21. a. <sup>n</sup> Rom. 4. a. <sup>o</sup> Gen. 12. a. <sup>p</sup> Esa. 2. a.

<sup>q</sup> Psal. 101. d. <sup>r</sup> Matt. 24. c. <sup>s</sup> 2 Pet. 3. b. <sup>t</sup> Psalm 36.

<sup>u</sup> Iere. 31. f. <sup>v</sup> Matt. 10. d. <sup>w</sup> Luc. 12. a. <sup>x</sup> Psal. 101. d.

<sup>y</sup> Esa. 14. d. <sup>z</sup> Exo. 14. c. <sup>aa</sup> 1 Esd. 1. b. <sup>ab</sup> 2 Cor. 1. a.

<sup>ac</sup> 2 Cor. 1. a. <sup>ad</sup> 2 Cor. 1. a.



I, I am euē he, that in all thiȝes geueth you consolacion. What art thou then, that fearest a mortall mā, ⁊ childe of man, which goeth awaye as doeth the floure? And forgettest the LORDE that made the,<sup>a</sup> that spred out the heauens, and layde the foundation of the earth. But thou art euer afrayde for the sight of thyne oppressoure, which is ready to do harme: Where is the wrath of the oppressoure? It cometh on fast, it maketh haist to appeare: It shal not perish, ⁊ it shulde not be able to destroye, nether shal it fayle for faute of norishinge. I am the LORDE thy God, that make the see to be still,<sup>b</sup> and to rage: whose name is the LORDE of hoostes. I shal put my worde also in thy mouth, and defende the with the turnynge of my honde: that thou mayest plante the heauens, and laye the foundations of the earth, and saye vnto Sion: thou art my people.

**D** Awake, Awake, and stonde vpo Ierusalem, 'thou that from the honde of the LORDE, hast drunkē out the cuppe of his wrath; thou that hast supped of, and sucked out the slombrynge cuppe to the botome. For amonge all the sonnes whom thou hast begotten, there is not one that maye holde the vp: and not one to lede the by the honde, of all the sonnes that thou hast norished. Both these thinges are happened vnto the, but who is sory for it? Yee, destruction, waistinge, hunger ⁊ swerde: but who hath comforted the? Thy sonnes lie comfortles at ⁊ heade of euery strete like a takē venyson, ⁊ are ful of ⁊ terrible wrath of ⁊ LORDE, ⁊ punyshmēt of thy God. And therefore thou miserable ⁊ drunkē (howbeit not with wyne) Heare this: Thus saith thy LORDE: thy LORDE ⁊ God, ⁊ defender of his people: Beholde, I wil take ⁊ slōbrige cuppe out of thy hōde, euē ⁊ cuppe with the dregges of my wrath: ⁊ frō hence forth thou shalt neuer drinke it more, ⁊ wil put it ī their hōde that trouble the: which haue spoken to thy soule: stoupe downe, that we maye go ouer the: make thy body eauē with the grounde, and as the strete to go vpon.

### The liij. Chapter.

**A** VP Sion vp, take thy strength vnto the: put on thine honest rayment o Ierusalē,

thou cite of the holy one. For from this tyme forth, there shal no vncircumcised ner vncleane person come in the. Shake the frō the dust, arise ⁊ stonde vp, o Ierusalē. Pluck out thy neck from the bōde, o thou captyue daughter Sion. For thus saith the LORDE: "Ye are solde for naught, therefore shal ye be redeemed also without eny money.

For thus hath the LORDE sayde: 'My people wēte downe afore tyme in to Egipte, there to be straungers. Afterwarde dyd the kinge of the Assirians oppresse thē, for naught. And now what profit is it to me (saith ⁊ LORDE) ⁊ my people is frely caried awaye, ⁊ brought in to heuynes by their rulers, and my name euer still blasphemed? saith the LORDE. 'But ⁊ my people maye knowe **B** my name, I my self wil speake in that daye. Beholde, here am I. O how bewtiful are the fete of the Embassitoure, ⁊ bringeth the message frō the mountayne, ⁊ proclame the peace: ⁊ brigheth the good tydings, ⁊ preacheth health, ⁊ saith vnto Sion: Thy God is the kinge. Thy watchmē shal lift vp their voyce, with loude voyce shal they preach of him: for they shal se him present, whē the LORDE shal come agayne to Sion.

Be glad, 'o thou desolate Ierusalē, ⁊ reioyce together: for the LORDE wil cōforte his people, he wil delyuer Ierusalē. The LORDE wil make bare his holy arme,<sup>c</sup> ⁊ shewe it forth in the sight of all the Gētiles, ⁊ all the endes of the earth shal se the sauynge health of oure God. 'Awaye, Awaye, get you out frō thence, ⁊ touch no vncleane thinge. Go out from amonge soch, And be cleane, ye that beare the vessell of the LORDE. But ye shal not go out with sediciō, ner make haist as they that fle awaye: for the LORDE shal go before you, **C** "ad the God of Israel shal kepe the watch.

Beholde, my seruauant shal deale wysely, therefore shal he be magnified, exalted ⁊ greatly honoured. Like as ⁊ multitude shal wōdre vpon him, because his face shalbe so deformed ⁊ not as a mans face, ⁊ his bewtie like no man: Euen so shal the multitude of the Gētiles loke vnto him, ⁊ ⁊ kinges shal shut their mouthes before him. For they ⁊ haue not bene tolde of him, shal se him: "and they ⁊ herde nothings of him, shal beholde him.

<sup>a</sup> Esa. 40. a. 1 Pet. 1. d.

<sup>b</sup> Esa. 49. a. Matt. 8. c.

<sup>c</sup> Psal. 74. b. Iere. 25. c.

<sup>d</sup> Ro. 7. b.

<sup>e</sup> Gen. 46. a.

Exo. 1. a. 4 Re. 18.

<sup>f</sup> Ro. 2. d. Eze. 36. d.

<sup>g</sup> Naum 2. d.

<sup>h</sup> Ro. 10. c.

<sup>i</sup> Esa. 49. d.

<sup>k</sup> Psal. 97. a.

<sup>l</sup> 2 Cor. 6. d.

<sup>m</sup> Exo. 13. d.

<sup>n</sup> Rom. 15. c.

Esa. 65. a.

## The liij. Chapter.

**A** BUT who geueth credence vnto oure preaching? "Or to whō is the arme of the LORDE knowne? He shal growe before the LORDE like as a braūch, & as a rote in a drie grounde. He shal haue nether bewty ner fauoure. When we loke vpon him, there shalbe no fayrnesse: we shal haue no lust vnto him. <sup>a</sup>He shalbe the most symple & despised of all, which yet hath good experience of sorowes & infirmities. We shal reken him so symple & so vyle, that we shal hyde oure faces frō him. 'Howbeit (of a treuth) he only taketh awaye oure infirmite, & beareth oure payne: "Yet we shal iudge him, as though he were plaged and cast downe of God: where as he (not withstōdinge) shal be wōded for oure offences, & smyten for oure wickednes. For the payne of oure punyshment shalbe layde vpō him, & with his stripes shal we be healed.

**B** As for vs, we go all astraye (like shepe), euery one turneth his owne waye. But thorow him, the LORDE pardoneth all oure synnes. He shal be payned & troubled, & shal not opē his mouth. <sup>a</sup>He shalbe led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, & not open his mouth. He shal be had awaye, his cause not herde, & without eny iudgment: Whose generation yet no man maye nombre, when he shalbe cut of frō the grounde of the lyvinge: Which punyshment shal go vpon him, for the transgression of my people. 'His graue shalbe geuē him with the cōdemned, & his crucifenge with the theues, <sup>a</sup>Where as he dyd neuer violence ner vnright, nether hath there bene eny disceatfulness in his mouth.

**C** Yet hath it pleased <sup>g</sup>LORDE to smyte him with infirmite, <sup>a</sup>that when he had made his soule an offeringe for synne, he might se a lōge lastinge sede. And this device of the LORDE shal prospere in his honde. With trauayle and labour of his soule, shal he optayne greate riches. My righteous seruauit shall with his wisdom iustifie & deluyer the multitude, for he shal beare awaye their synnes. 'Therefore wil I geue him the multitude for his parte, & he shal deuyde the strōge spoyle

<sup>a</sup> Ro. 10. c. <sup>b</sup> Iob. 12. e. <sup>c</sup> Hebr. 3. a. <sup>d</sup> Math. 8. b. <sup>e</sup> 1 Pet. 2. d. <sup>f</sup> 2 Cor. 11. c. <sup>g</sup> Iere. 11. d. <sup>h</sup> Actu. 8. f. <sup>i</sup> Mat. 27. e. <sup>j</sup> 2 Cor. 5. c. <sup>k</sup> 1 Pet. 2. d. <sup>l</sup> Iobā. 12. c. <sup>m</sup> Rom. 8. d. <sup>n</sup> Rom. 3. c.

because he shal geue ouer his soule to death, <sup>a</sup>& shalbe rekened amonge the transgressours, which neuertheles shal take awaye <sup>g</sup>synnes of the multitude, and make intercession for the myszdoers.

## The liij. Chapter.

**T**HEREFORE be glad now, thou barē that bearest not. Reioyce, syng & be mery, thou <sup>g</sup>art not with childe: For the desolate hath moo children, 'then the married wife, saith the LORDE. Make thy tente wyder, & sprede out the hanginges of thine habitaciō: spare not, laye forth thy coardes, and make fast thy stakes: for thou shalt breake out on the right syde and on the left, & thy sede shal haue <sup>g</sup>Gētiles in possession, & dwel in the desolate cities. Feare not, for thou shalt not be confōded: Be not ashamed, for thou shalt not come to confucion. Yee thou shalt forget the shame off thy youth, and shalt not remembre the dishonoure of thy wedowheade. For he that made the, shalbe thy LORDE & husbōde (whose name is the LORDE of hoostes) <sup>m</sup>& thine avenger shalbe euen the holy one off Israel, the LORDE of the whole worlde. For the LORDE shal call the, beinge as a desolate sorowfull woman, and as a yonge wife that hath broken hir wedlocke: saith thy God.

A litle while haue I forsaken the, <sup>n</sup>but with greate mercifulnes shal I take the vp vnto me. Whē I was angrie, I hid my face from the for a litle season, but thorow euerlastinge goodnesse shal I pardon the, saith the LORDE thine avenger. And this must be vnto me, as the water of Noe: For like as I haue sworne <sup>g</sup>I wil not bringe the water off Noe eny more vpō the worlde: <sup>o</sup>So haue I sworne, <sup>p</sup>& I wil neuer be angrie with the, ner reprove the: The mountaynes shall remoue, & the hilles shal fall downe: but my lounyng kyndnesse shal not moue, and the bonde off my peace shal not fall downe frō <sup>g</sup>me, saith <sup>g</sup>LORDE thy mercifull louer.

**C** Beholde, thou poore, vexed & despised: I wil make thy walles of precious stones, & thy foundaciō of Saphires, thy wyndowes off Cristall, thi gates of fyne cleare stone, & thy borders of pleasaunt stones. Thy childrē shal

<sup>a</sup> Marc. 15. d. <sup>b</sup> Luc. 22. b. <sup>c</sup> Gala. 4. d. <sup>d</sup> Esa. 62. a. <sup>e</sup> Eze. 16. b. <sup>f</sup> Esa. 48. a. <sup>g</sup> Esa. 26. d. <sup>h</sup> Psal. 29. a. <sup>i</sup> Gen. 9. b. <sup>j</sup> 2 Re. 7. c. <sup>k</sup> Esa. 6. b.

all be taught of God,<sup>a</sup> ¶ I wil geue the plentifulnes of peace. In rightousnes shalt thou be grounded, ¶ be farre fro oppression: for the which thou nedest not be afraied, nether for hynderaunce, for it shal not come nye the. Beholde, ¶ aleaunt ¶ was farre fro the, shal dwell with the: ¶ he ¶ was somtyme a straunger vnto the, shalbe ioyned with the: Beholde, I make the smyth ¶ bloweth the coles in the fyre, ¶ he maketh a weapon after his honyd worke. I make also the waister to destroye: but all the weapens ¶ are made agaynst the, shal not prosper. And as for all tungen, ¶ shal resiste the in iudgmēt, ¶ thou shalt ouercome the, ¶ cōdemne them. This is the heretage of the LORDES sernautes, ¶ the rightousnes that they shal haue of me, saith the LORDE.

## The lb. Chapter.

3 **C**OME to the waters all ye,<sup>c</sup> ¶ be thirstie, ¶ ye that haue no moneye. Come, bye, that ye maye haue to eate. Come, bye wyne ¶ mylke, without eny money, or moneye worth. Wherefore do ye laye out youre moneye, for the thinge ¶ fedeth not, and spende youre labour aboute the thinge that satisfieth you not? But herke rather vnto me, and ye shal eate of the best, ¶ youre soule shal haue hir pleasure in plēteousnes. Encline youre eares, ¶ come vnto me, take hede ¶ youre soule shal lyue. ¶ For I will make an euerlastinge couenaunt with you, euē the sure mercies of Dauid.

3 Beholde, I shal geue him for a wnesse amōge ¶ folke, for a pryncē ¶ captayne vnto the people. Lo, thou shalt call an vnknowne people: ¶ a people that had no knowlege of the, shall runne vnto the: because off the LORDE thy God, ¶ holy one of Israel, which glorifieth the. Seke the LORDE while he maye be founde, call vpō him while he is nye. ¶ Let the vngodly man forsake his wayes, and the vnrighteous his ymaginaciōs, ¶ turne agayne vnto the LORDE, so shal he be mercifull vnto him: and to oure God, for he is redy to forgeue.

¶ For thus saith the LORDE: My thoughtes are not youre thoughtes, ¶ youre wayes are not my wayes: But as farre as the heauens are hyer then the earth, so farre do my waies

exceede yours, ¶ my thoughtes yours. And like as the rayne ¶ snowe cometh downe from heauē, ¶ returneth not thither agayne, but watereth the earth, maketh it frutefull ¶ grene, that it maye geue corne ¶ breade vnto the sower: So the worde also that commeth out of my mouth, shal not turne agayne voyde vnto me, but shal accomplish my wil ¶ prospere in the thinge, wherto I sende it. And so shal ye go forth with ioye, ¶ be led with peace. The mountaynes and hilles shal synge with you for ioye, and all the trees of the felde shal clappe their hondes. For thornes, there shal growe Fyrre trees, ¶ ¶ Myrte tre in the steade of breres. And this shal be done to the prayse of the LORDE, ¶ for an euerlasting tokē, that shal not be taken awaye.

## The lbi. Chapter.

**T**HUS saith ¶ LORDE: Kepe equite, ¶ and do right, for my sauynge health shal come shortly, ¶ my rightousnes shalbe opened. Blessed is the man ¶ doth this, ¶ the mans childe which kepeth the same. He that taketh hede, ¶ he vnhalowe not the Sabbath (that is) he that kepeth himself that he do no euē. Then shal not the straunger, which cleaueth the LORDE, saye: 'Alas the LORDE hath shut me cleane out from his people. Nether shal the gelded man saye: lo, I am a drie tre. For thus saith the LORDE, first vnto the gelded ¶ kepeth my Sabbath: Namely: that holdeth greatly of the thinge that pleaseth me, and kepeth my couenaunt: Vnto them wil I geue in my housholde and with in my walles, a better heretage ¶ name: ¶ the yf they had bene called sonnes ¶ daughters. I wil geue them an euerlastinge name, that shall not perishe. Agayne, he saith vnto the straūgers that are disposed to sticke to the LORDE, to serue him, ¶ to loue his name: That they shalbe no bōde mē. And all they, which kepe the selues, that they vnhalowe not the Sabbath, namely: that they fulfill my couenaunt: Them wil I bringe to my holy moūtayne, ¶ make the ioyfull in my house of prayer. Their burnt offrings and sacrifices shalbe accepted vpō myne auter, ¶ for my house shalbe an house of prayer for all people.

Thus saith the LORDE God which ga- ¶

<sup>a</sup> 1 Ioh. 2. d. Ioh. 6. c.<sup>b</sup> Luc. 21. b. Actu. 4. a.<sup>c</sup> Eccl. 51. d. Ioh. 7. d. Apo. 22. d.<sup>d</sup> Act. 13. d.

2 Re. 7. c.

<sup>e</sup> Eze. 18. e.<sup>f</sup> Eze. 33. c. Psal. 102.<sup>g</sup> Deu. 32. a.<sup>h</sup> Esa. 58. c.<sup>i</sup> Deu. 23. a.<sup>j</sup> Ioh. 1. a.<sup>k</sup> 1 Mac. 7. e.<sup>l</sup> Math. 21. b. 3 Reg. 8. f.

thereth together the scatred of Israel: "I will bringe yet another cōgregation to him. All the beastes of the felde, & all the beastes of ſ wūd, ſhal come to deuoure hī. For his watchmen are all blinde, they haue alltogether no vnderſtōdinge, they are all domme dogges, <sup>a</sup> not beinge able to barcke, they are ſlepery: ſloſh are they, & lie ſnortinge: they are ſhamelleſſe dogges, ſ ſe neuer ſatizfied. The ſheperdes alſo in like maner haue no vnderſtōdinge, but euery man turneth his owne waye, <sup>c</sup> euery one after his owne couetousnes, with all his power. Come (ſaye they) I will fetch wyne, ſo ſhal we fyll oure ſelues, that we maye be dronken. And do tomorow, like as to daye, yee and moch more.

## The lviij. Chapter.

**B**UT in the meane ſeaſon ſ righteous periſheth, & no mā regardeth it in his hert. Good godly people are taken awaye, & no mā cōſidreth it. <sup>a</sup> Namely: that the righteous is conuayed awaye thorow ſ wicked: that he himſelf might be in reſt, lie quietly vpon his bed, & lyue after his owne pleaſure. Come hither therefore ye charmers children, <sup>c</sup> ye ſonnes of the aduouter & the whore: Wherin take ye youre pleaſure? Vpō whom gape ye with youre mouth, & bleare out youre tongue? Are ye not childrē of aduoutry, & a ſede of diſſimulacion? <sup>d</sup> Ye take youre pleaſure vnder the okes, & vnder all grene trees, the childe beyng ſlayne in the valleys, & dennes of ſtone. Thy parte ſhalbe with the ſtony rockes by the ryuer: Yee euen theſe ſhal be thy parte. For there thou haſt poured meat and drynkoffinges vnto thē. Shulde I ouerſee that? Thou haſt made thy bed vpon hie mountaynes, thou wenteſt vp thither, and there haſt thou ſlayne ſacrifices. Behynde the dores & poſtes, haſt thou ſet vp thy remembraunce?

**B** When thou haddeſt diſcouered thyſelf to another then me, when thou wēteſt downe, & made thy bed wyder (that is) when thou diideſt carue the certayne of yonder Idols, & loueſteſt their couches, where thou ſaweſt thē: Thou wenteſt ſtraight to kinges with oyle & dyuerſe oymntentes (that is) <sup>e</sup> thou haſt ſent thy meſſaugers farre of, and yet art thou fallen in to

the pyt therby. Thou haſt had trouble for ſ multitude of thyne owne wayes, yet ſaydeſt thou neuer: I wil leaue of. <sup>a</sup> Thou thinkeſt to haue life (or health) of thy ſelf, and therefore thou beleueſt not that thou art ſick. For when wilt thou be abazſhed or feare, ſeing thou haſt broken thy promyſe, & remembreſt not me, nether haſt me in thine hert? Think-eſt thou, that I alſo will holde my peace (as afore tyme) ſ thou feareſt me not? Yee verely I wil declare thy goodnes & thy workes, but they ſhal not profit ſ, <sup>c</sup> whē thou criest, let thy choſen heape deluyuer the. But the wynde ſhal take them all awaye, & cary thē in to ſ ayre. Neuertheles, they ſ put their truſt in me, ſhal inheret the londē, and haue my holy hill in poſſeſſion.

And therefore thus he ſaieth: Make redy, **C** make redy, and clenſe ſ ſtrete, take vp what ye can out of the waye, that ledeth to my people. For thus ſaieth the hie and excellēt, euen he that dwelleth in<sup>d</sup> euerlaſtingneſſe, whose name is the holyone: <sup>e</sup> I dwell hie aboue and in the ſanctuary, & with him alſo, ſ is of a cōtrite and hūble ſprete: ſ I maye heale a troubled mynde, and a cōtrite herte. <sup>f</sup> For I chide not euer, & am not wroth with out ende. But ſ blaſtinge goeth from me, though I make the breath. I am wroth with hī for his couetousnes & luſt, I ſmyte him, I hyde me, and am angrie, whē he turneth him ſelf, and foloweth ſ bywaye of his owne hert. But yf I maye ſe his right waye agayne, I make him whole, I lede him, and reſtore him vnto them whom he maketh ioyful, & that were ſory for him. I make the frutes of thākeſgeuinge. I geue peace vnto them that are farre of,<sup>g</sup> and to them that are nye, ſaye I the LORDE, that make him whole. But the wicked are like the raging ſee, that cā not reſt, whose water fometh with the myre & grauel. <sup>h</sup> Euē ſo ſ wicked haue no peace, ſaieth my God.

## The lviij. Chapter.

**A**ND therefore crie now, <sup>a</sup> as loude as thou canſt. Leane not of, lift vp thy voyce like a trōpet, and ſhewe my people their offences, and ſ house of Iacob their ſynnes. For they ſeke me dalye, and wil knowe my wayes, euen as it were a people that dyd

<sup>a</sup> Mar. 11. b. Luc. 19. d. <sup>b</sup> Iere. 12. b. <sup>c</sup> Iere. 6. b. Esa. 22. b. <sup>d</sup> 1 Cor. 15. c. Sapi. 2. b. Eccli. 33. b. <sup>e</sup> Matt. 12. d. <sup>f</sup> Eze. 16. b. Esa. 65. a. Iere. 7. a. Deut. 18. b. Eze. 20. d. Leui. 20. a. Deut. 32. c.

<sup>g</sup> Ose. 12. a. Eze. 16. b. <sup>h</sup> Math. 9. b. <sup>i</sup> Iere. 2. d. Deut. 32. d. <sup>k</sup> Peal. 50. b. Esa. 61. a. <sup>l</sup> Peal. 101. a. <sup>m</sup> Ephe. 2. d. <sup>n</sup> Esa. 48. d. <sup>o</sup> Eze. 3. c. Iere. 19. a. Iona. 3. a. Mat. 10. a. and 28. c.



right, and had not forsaken the statutes of their God. They argue with me concernynge right iudgment, and wil pleate at the lawe with their God. Wherefore fast we (saye they) and thou seist it not? we put oure liues to straitnesse, and thou regardest it not?

**B** Beholde, when ye fast, youre lust remaineth still: "for ye do no lesse violence to youre detters: lo, ye fast to strife and debate, and to smyte him with youre fist, that speaketh vnto you. Ye fast not (as somtyme) that youre voyce might be herde aboue. "Thynke ye this fast pleaseth me, that a mā shulde chasten himself for a daye, and to wryth his heade aboute like an hoke in an hairy cloth, & to lye vpon the earth? Shulde that be called fastinge, or a daye ſ̄ pleaseth ſ̄ LORDE? But this fastinge pleaseth not me, 'till ſ̄ tyme be thou lowse him out of bondage, that is in thy daunger: that thou breake the oath of wicked bargaynes, that thou let the oppressed go fre, and take from them all maner of burthens. "It pleaseth not me, till thou deale thy bred to the hongrie, & brynge the poore fatherlesse home in to thy house, when thou seist the naked that thou couer him, and hyde  
**C** not thy face frō thine owne flesh. Then shal thy light breake forth as ſ̄ mornynge, and thy health florish right shortly: "thy rightuousnesse shal go before the, and ſ̄ glory of the LORDE shal embrace the.

Then yf thou callest, the LORDE shal answer the: "yf thou criest, he shal saye: here I am. Yee yf thou layest awaye thy burthens, and holdest thy fyngers, and ceasest from blasphemous talkinge, yf thou hast compassion vpon the hongrie, and refreszhest ſ̄ troubled soule: "Then shal thy light springe out in the darknesse, and thy darknesse shalbe as the noone daye. The LORDE shal euer be thy gyde, and satisfie the desyre of, thine hert, and fyl thy bones with marry. Thou shalt be like a freshwatred garden, and like the founteyne of water, that neuer leaueth runnyng. Then the places that haue euer bene waist, shalbe buylded of the: there shalt thou laye a foundation for many kynreds. Thou shalt be called the maker vp of hedges, and ſ̄ buylder agayne of ſ̄ waye of the Sabbath.

<sup>a</sup> Esa. 1. b. <sup>b</sup> Zach. 7. <sup>c</sup> Deu. 15. a. <sup>d</sup> Eze. 18. b.  
Mat. 23. b. <sup>e</sup> Luc. 11. d. <sup>f</sup> Pro. 21. b. <sup>g</sup> Zach. 7. a.  
Mat. 5. b. <sup>h</sup> Esa. 56. a. Esa. 66. d. <sup>i</sup> Esa. 50. a.

<sup>a</sup> Yee yf thou turne thy fete from the Sabbath, so that thou do not the thinge which pleaseth thyself in my holy daye: then shalt thou be called vnto the pleasaunt, holy & glorious Sabbath of the LORDE, where thou shalt be in honour: so ſ̄ thou do not after thine owne ymaginacion, nether seke thine owne wil, ner speake thine owne wordes. The shalt thou haue thy pleasure in ſ̄ LORDE, which shal carie ſ̄ lie aboue ſ̄ earth, & fede the with the heretage of Iacob thy father: for the LORDES owne mouth hath so promised.

### The lix. Chapter.

**B**EHOLDE, the LORDES honde is not so shortened ſ̄ it can not helpe, 'nether is his eare so stopped ſ̄ it maye not heare. But youre myszedes haue separated you from youre God, & youre synnes hyde his face from you, ſ̄ he heareth you not. For youre hondes are defyled with bloude, "and youre fyngers with vnrighteousnesse: Your lippes speake lesynges, & youre tonge setteth out wickednes. No man regardeth righteousnes, & no mā iudgeth truly. Every man hopeth in vayne thinges, and ymagineth disceate, cōceaueth weerynesse, & bringeth forth euell. "They brede cockatrice egges, & weewe ſ̄ spyders webb. Who so eateth of their egges, dieth. But yf one treade vpon thē, there cōmeth vp a serpent. Their webbe maketh no clothe, & they maye not couer thē with their labours. Their dedes are ſ̄ dedes of wickednes, & ſ̄ worke of robbery is in their hōdes. Their fete runne to euell, & they make haist to shed innocēt bloude. "Their cōuēls are wicked cōuēls, harme & destrucciō are in their wayes. But ſ̄ waye of peace they knowe not. In their goinges is no equitye, their wayes are so croked, ſ̄ who so euer goeth therin, knoweth nothiuge of peace.

And this is ſ̄ cause ſ̄ equite is so farre frō vs, & ſ̄ rightuousnes cōmeth not nye vs. "We loke for light, lo, it is darknesse: for ſ̄ mornynge shyne, se, we walke in ſ̄ darke. We grope like ſ̄ blynde vpon ſ̄ wall, we grope euen as one ſ̄ hath none eyes. We stamble at ſ̄ noone daye, as though it were toward night: in ſ̄ fallinge places, like men ſ̄ are

Num. 11. c. <sup>a</sup> Iere. 5. c. Esa. 1. d. <sup>i</sup> Iob 15. d.  
Psa. 7. c. <sup>m</sup> Prou. 1. b. Psal. 9. c. Psal. 13. a. Rom.  
3. b. <sup>n</sup> Sapi. 5. a. Iob 30. c. Deut. 28. c. Iob. 12. e.

half deed. We roare all like Beeres, & mourne stil like doues. We loke for equite, but there is none: for health, but it is farre frō vs. For oure offences are many before <sup>g</sup>, & oure synnes testifie agaynst vs. Yee we must cōfesse <sup>h</sup> we offende, & knowlege, <sup>i</sup> we do amysse: Namely, transgresse <sup>j</sup> dyssemble agaynst <sup>k</sup> LORDE, & fall awaye frō oure God: vsinge presūptuous & traytorous ymaginacions, & castinge false matters in oure hertes. And therefore is equyte gone asyde, & righteousnes stōdeth farre of: <sup>l</sup>treuth is fallen downe in the strete, and the thinge that is playne and open, maye not be shewed. Yee <sup>m</sup> treuth is lade in prison, and he that refrayneth himself frō euel, must be spoyled.

<sup>n</sup> When the LORDE sawe this, it displeased him sore, <sup>o</sup> there was no where eny equite. He sawe also, that there was no man, which had pitie therof, or was greued at it. And he helde him by his owne power, and clenēd to his owne rightuousnes. <sup>p</sup> He put rightuousnes vpō him for a breast plate, & set the helmet of health vpō his heade. He put on wrath in steade of clothiḡe, & toke gelously aboute him for a cloke: (like as when a man goeth forth wrothfully to recōpence his enemies, & to be avenged of his aduersaries.) Namely, that he might recompence and rewarde the Ilōdes, wherthorow the name of the LORDE might be feared, from the risynge of the Sōne: and his magesty, vnto the goinge downe of the same.

For he shal come as a violent waterstreame, which the wynde of the LORDE hath moued. <sup>q</sup> But vnto Sion there shal come a redemer, and vnto them in Iacob that turne from wickednesse, saith the LORDE. I will make this couenaunt with them (sayeth <sup>r</sup> LORDE): My sprete that is come vpon the, & the wordes which I haue put in thy mouth, shal neuer go out of thy mouth, nor out of <sup>s</sup> mouth of thy childrē, no ner out of <sup>t</sup> mouth of thy childers childrē, from this tyme forth for euer more.

#### The lx. Chapter.

<sup>u</sup> AND therefore get the vp by tymes, <sup>v</sup> for thy light cometh, & the glory of <sup>w</sup> LORDE shal ryse vp vpō <sup>x</sup>. For lo, while <sup>y</sup> darknesse <sup>z</sup> cloude couereth the earth & the

people, the LORDE shal shewe the light, <sup>a</sup> & his glory shal be sene in the. The Gentiles shal come to thy light, <sup>b</sup> & kynges to the brightnes <sup>c</sup> springeth forth vpō <sup>d</sup>. Lift vp thine eyes, & loke rounde aboute the: All these gather thē selues, & come to the. Sonnes shal come vnto <sup>e</sup> from farre, & daughters shal gather thē selues to the on euery side. When thou seist this, thou shalt maruel exceedingly, and thine hert shalbe opened: when the power of the see shalbe cōuerted vnto the (that is) whē the strength of the Gentiles shal come vnto the. The multitude of Camels shal couer <sup>f</sup>, the Dromedaries of Madiā and Ephā. All they of Saba shal come, <sup>g</sup> bringinge golde & incense, & shewinge the prayse of the LORDE. All the catel of Cedar shalbe gathered vnto <sup>h</sup>, the rāmes of Nabaioth shal serue the, <sup>i</sup> to be offred vpō myne alter, which I haue chosen, & in the house of my glory which I haue garnished. But what are these that fle here like the cloudes; and as the doues fliege to their wyndowes?

The Iles also shal gather thē vnto me, and specially the shippes of <sup>j</sup> see: that they maye bringe the sonnes from farre, and their syluer and their golde with them, vnto the name of the LORDE thy God, vnto the holy one of Israel, that hath glorified the. <sup>k</sup> Strangers shal buylde vp thy walles, and their kiges shal do the seruyce. For when I am angrie, I smyte the: and when it pleaseth me, I pardon the. Thy gates shal stonde open still both daye and night, <sup>l</sup> and neuer be shut: that the hooste of the Gentiles maye come, and that their kinges maye be brought vnto the. For euery people & kingdome that serueth not the, shal perish, and be destroyed with the swerde. The glory of libanus shal come vnto the: The Fyrre trees, Boxes & Cedres together, to garnish the place of my Sanctuary, for I wil glorifie the place of my fete.

Morouer those shal come knelinge vnto the, <sup>m</sup> haue vexed the: & all they that despised <sup>n</sup>, shal fall downe at thy fote. Thou shalt be called the cite of the LORDE, the holy Sion of Israel. Because thou hast bene forsakē and hated, so that noman went thorow the: I wil make the glorious for euer and euer, & ioyful thorow out all posterities. <sup>o</sup> Thou shalt

<sup>a</sup> Ose. 4. a. <sup>b</sup> Dani. 8. c. <sup>c</sup> Amos 5. a. <sup>d</sup> Ephe. 6. b.  
<sup>e</sup> 1 Thes. 5. <sup>f</sup> Psal. 13. a. <sup>g</sup> Ro. 11. d. <sup>h</sup> Act. 26. c.  
<sup>i</sup> Eph. 5. b. <sup>j</sup> Esa. 19. e. <sup>k</sup> Esa. 49. c. <sup>l</sup> Gen. 15. a.

Mar. 8. a. <sup>m</sup> Matt. 2. b. <sup>n</sup> Psal. 71. <sup>o</sup> Heb. 13. b.  
<sup>p</sup> Esa. 54. b. <sup>q</sup> Apo. 21. g. <sup>r</sup> Esa. 49. e.

sucke the mylek of the Gentiles, and kinges brestes shal fede the. And thou shalt knowe that I the LORDE am thy Sauoure and defender, the mighty one of Iacob. For brasse wil I geue the golde, and for yron syluer, for wod brasse, and for stones yron. I wil make peace thy ruler, and rightuousnes thyne officer. Violence and robbery shal neuer be herde of in thy londe, nether harme and destruction with in thy borders. Thy walles shalbe called health, and thy gates be prayse of God. <sup>a</sup>The Sonne shal neuer be thy daye light, and the light of the Moone shal neuer shyne vnto the: <sup>b</sup>but y LORDE himself shalbe thy euerlastinge light, and thy God shalbe thy glory.

Thy Sonne shal neuer go downe, and thy Moone shal not be taken awaye, for the LORDE himself shalbe thy euerlastinge light, and thy sorowful dayes shalbe rewarded y. Thy people shalbe all godly, and possesse the londe for euer: the floure of my plantinge, the worke of my hondes, wherof I wil reioyce. The yongest and leest shal growe in to a thousande, and the symplest in to a stronge people. I the LORDE shal shortly bringe this thinge to passe in his tyme.

#### The lxi. Chapter.

**T**HE sprete of the LORDE God is with me,<sup>a</sup> for y LORDE hath anyoynted me, and sent me, to preach good tydiges vnto the poore, y I might bynde vp y wounded hertes, y I might preach delyueraunce to y captyue, and open the preson to the that are bounde: y I might declare y acceptable yere of y LORDE, and the daye of y avēgeaunce of oure God: that I might comforte all them that are in heynesne,<sup>c</sup> that I might geue vnto them y mourne in Sion, bewty in the steade of asshes, ioyful oymtmet for sighinge, pleasaunt raymet for an heuy mide: That they might be called excellent in rightuousnesse, a platinge of the LORDE<sup>d</sup> for him to reioyce in.

They shal buyde the lōge rough wildernes, and set vp y lōde deserte. They shal repayre the waite places, and soch as haue bene voyde thorow out many generaciōs. Straūgers shal stōde and fede youre catel, and the Aleauntes shalbe youre plowmē and reapers. But ye shalbe named the prestes of the LORDE,<sup>e</sup> and mē

shall call you the seruantes of oure God. Ye shall enioye the goodes of y Gētiles and tryūphe in their substaūce. For youre greate reprofe and shame, shall they haue ioye, y ye maye haue parte with the. For they shal haue dubble possession in their lōde, and euerlastinge ioye shalbe with them.<sup>f</sup> For I the LORDE, which loue right ad hate robbery (though it were offered me) shal make their workes ful of faithfulness, and make an euerlastinge couenaunt with them.

Their sede also and their generacion shall be knowne amonge the Gentiles, and amonge the people. All they that se them, shall knowe, that they are the hie blessed sede of y LORDE. And therefore I am ioyful in the LORDE, and my soule reioyseth in my God. For <sup>h</sup>he shall put vpon me the garmēt of health, and couer me with the mātle of rightuousnes. He shal decke me like a brydegrome, and as a bryde that hath hir apparell vpon her. For like as y grounde bringeth forth frute, and as the gardē shuteth forth sede: So shal the LORDE God cause rightuousnes, and the feare of God to florish forth before all the Heithen.

#### The lxij. Chapter.

**F**OR Sions sake therefore wil I not holde my tūge, and for Ierusalēs sake I will not cease: vntill their rightuousnes breake forth as y shyninge light, and their health as a burnyng lampe. Then shal the Gētiles se thy rightuousnesse and all kinges thy glory. Thou shalt be named with a newe name, which the mouth of y LORDE shal shewe. Thou shalt be a crowne in the honde of the LORDE, and a glorious garlāde in the hōde of thy God. From this tyme forth thou shalt neuer be called the forsakē, and thy lōde shal nomore be called the wilderness. But thou shalt be called Hephziba (that is, my beloued) and thy lōde Beula (that is) a mariē womā: <sup>i</sup>for y LORDE loueth y, and thy lōde shalbe inhabited. And like as a yonge mā taketh a daughter to mariage, so shal God mary himself vnto thy sonnes. And as a brydegrome is glad of his bryde, so shal God reioyse ouer the.

I wil set watchmē vpon thy walles (o Ierusalem) which shall nether cease daye nor night, to preach y LORDE. And ye also

<sup>a</sup> Apo. 21. g. <sup>b</sup> Apo. 22. b. <sup>c</sup> Luc. 7. c. Luc. 4. c. Esa. 11. a. Esa. 66. a. Esa. 57. c. <sup>d</sup> Matt. 5. a. Matt. 11. d.

<sup>e</sup> Esa. 60. d. <sup>f</sup> Esa. 66. d. Iere. 33. d. <sup>g</sup> Luc. 2. d. <sup>h</sup> Psal. 131. b. <sup>i</sup> Eze. 16. b. Osee 2. d. Esa. 54. a.



shall not kepe him close, nor leaue to speake of hi, vntill Ierusalē be set vp, & made the prayse of the worlde. The LORDE hath sworne by his right honde & by his stronge arme, that frō hence forth he wil not geue thy corne to be meate for thine enemies, ner thy wyne (wherī thou hast laboured) to be drynke for ſtraungers. But they that haue gathered in the corne, shal eate it, & geue thanks to the LORDE: & they that haue borne in the wyne, shall drynke it in the court of my Sanctuary.

Stōde back, & departe a sunder, ye ſtōde vnder ſ gate, make rowme ye people, repayre the strete, & take awaye ſ stones, & set out a tokē for the people. <sup>a</sup> Beholde, ſ LORDE proclame th in the endes of the worlde: tel ſ daughter Siō: se, thy Saluaciō cometh, be-holde, he bringeth his treasure with him, & his workes go before him. For they whō ſ LORDE delyuereth, shalbe called the holy people: & as for the, thou shalt be named the greatly occupied, and not the forsaken.

The lxiij. Chapter.

**W**HAT is he this, that cometh from Edom, with stayned reade clothes of Bosra: (which is so costly cloth) & cometh in so neebly with all his strēth? I am he ſ teacheth rightuousnes, & am of power to helpe. Wherefore thē is thy clothing reade, & thy raymēt like his ſ treadeth in ſ wyne presse? I haue troddē the presse my self alone, & of all people, there was not one with me. Thus haue I troddē downe myne enemies in my wrath,<sup>a</sup> and set my fete vpō them in my indignacion: And their bloude sprange vpō my clothes, & so haue I stayned all my rayment. For the daye of vengeance that I haue takē in honde, & the yere of my delyuraunce is come. I loked aboute me, and there was no mā to shewe me eny helpe. I fel downe, and no man helde me vp. Thē I helde me by myne owne arme, & my feruētnesse susteyned me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure: In so much that I haue shed their bloude vpon the earth.

**I** will declare the goodnesse of the LORDE, & yee and the prayse of the LORDE for all that he hath gyuen vs, for the greate good ſ he hath done for Israel: which he hath gyuen

them of his owne fauoure, & accordinge to the multitude of his lounge kindnesnes. For he sayde: These no doute wilbe my people, and no shrēkinge children, and so he was their Sauoure. <sup>a</sup> In their troubles he forsoke thē not, but the angel that went forth from his presence, delyuered them: Of very loue & kindnesse that he had vnto them, redeemed he them. He hath borne them, and caried them vp euer, sence the worlde begāne. But after they prouoked him to wrath and vexed his holy minde, he was their enemie, and fought agaynst them him self. Yet remēbred he the olde tyme, of Moses & his people: <sup>a</sup> How he brought them from the water of the see, as a shepherde doth with his shepe: how he had geuen his holly sprete amonge them: how he had led Moses by the right honde with his glorious arme: how he had deuyded the water before them (wherby he gat him self an euerlastinge name) how he led them in the depe, as an horse is led in the playne, that they shulde not stomble. The sprete of the LORDE led them, as a tame beast goeth in the felde.

Thus (o God) hast thou led thy people, to make thy self a glorious name with all. Loke downe then from heauē,<sup>c</sup> and beholde the dwellinge place of thy sanctuary & thy glory. How is it, ſ thy gelousy, thy strength, the multitude of thy mercies and thy lounge kyndnesse, wyl not be entreated of vs? <sup>a</sup> Yet art thou oure father: For Abraham knoweth vs not, nether is Israel acquainted with vs. But thou LORDE art oure father and redemer, and thy name is euer lastinge.<sup>a</sup> O LORDE wherfore hast thou led vs out of thy waye? wherfore hast thou hardened oure hertes, that we feare the not? Be at one with vs agayne, for thy seruantes sake ſ are of the generaciō of thy heretage. Thy people hath had but litle of thy Sanctuary in possessiō, for oure enemies haue takē it in: And we are become, euen as we were from the beginnyng: but thou art not their LORDE, for they haue not called vpon thy name.

The lxiij. Chapter.

**O**THAT thou woldest cleue the heauen in sonder, & come downe: that the mountaynes might melt awaye at thy presence, like as at an hote fyre: and that the malicious

<sup>a</sup> Esā. 40. b. Zaccha. 9. b. Matt. 21. a. Esa. 26. c. <sup>b</sup> Esa. 34. b. <sup>c</sup> Exo. 15. a. Esa. 12. a. <sup>d</sup> Exo. 13. d. 14. d.

23. c. <sup>e</sup> Exo. 14. c. Psal. 76. b. <sup>f</sup> Deu. 26. d. Baruc 2. d. <sup>g</sup> Matt 6 b. Luc. 11. a. Matt. 23. a. <sup>h</sup> Psal. 118. b.



might boyle, as the water doth vpon the fyre: Wherby thy name might be knowne amōge thine enemies, & y<sup>e</sup> the Gētiles might trēble before y<sup>e</sup>. That thou mightest come downe with thy wonderous straunge workes, then shulde the hilles melt at thy presence. For sence the begynnynge of the worlde there was none (excepte thou o God) that herde or perceaued, "neither hath eny eye sene what thou dost for thē, that put their trust in the.

Thou helpest him that doth right with cherefulness, and them that thynke vpon thy wayes. But lo, thou art angrie, for we offende, and haue bene euer in synne, and there is not one whole. <sup>a</sup>We are all as an vnclene thinge, & all oure rightuousnesses are as the clothes **B** stayned with the floures of a woman: we fall euerychone as the leaf, for oure synnes carie vs awaye like the wynde. There is no man that calleth vpon thy name, that stondest vp to take holde by the. Therefore hydest thou thy face from vs, and consumest vs, because of oure synnes.

But now o LORDE, <sup>c</sup>thou father of ours: we are the claye, and thou art oure potter, and we all are the worke of thy hondes. Be not to sore displeased (o LORDE) and kepe not oure offences to lōge in thy remembraunce, but conside that we all are thy people. The cities of thy Sanctuary lye waist, <sup>d</sup>Sion is a wilderness, and Ierusalem a deserte. Oure holy house which is oure bewty, where oure fathers praysed the, is brent vp, yee all oure cōmodities and pleasures are waysted awaye. Wilt thou not be intreated (LORDE) for all this? Wilt thou holde thy peace, and scourge vs so sore?

### The lxx. Chapter.

**T**HEY shal seke me, that hitherto haue not axed for me: <sup>a</sup>they shal fynde me, that hitherto haue not sought me. Then shal I saye immediatly, to the people that neuer called vpon my name: I am here, I am here. For thus longe haue I euer holden out my hondes to an vnfaithful people, that go not the right waye, but after their owne ymaginacions: To a people, that is euer de-fyenge me to my face. <sup>b</sup>They make their oblacions in gardens, and their smoke vpon

alters of bricke, they lurke amonge the graues, and lie in the dennes all night. <sup>c</sup>They eate swyne flesh, and vnclene broth is in their vessels. Yf thou comest nye them, they saie: touch me not, for I am holier then thou.

All these men when I am angrie, shalbe turned to smoke and fyre, that shal burne for euer. <sup>d</sup>Beholde, it is written before my face, & shal not be forgotten, but recōpensed. I shal rewarde it them in to their bosome: <sup>e</sup>I meane youre mysdedes, and the mysdedes of youre fathers together (saith the LORDE) which haue made their smokes vpon the mountaynes, and blasphemed me vpon the hilles: therefore will I measure their olde dedes in to their bosome agayne.

Morouer thus saith the LORDE: <sup>f</sup>like as **B** when one wolde gather holy grapes, men saye vnto him: breake it not of, for it is holy: Euen so will I do also for my seruantes sakes, that I will not destroye them all. <sup>g</sup>But I will take a sede out of Iacob, and out of Iuda one, to take possession of my hill. My chosen shal possesse these thinges, & my seruantes shal dwell there. Saron shalbe a shepefolde, and the valley of Achor <sup>h</sup>shal geue stallinge for the cattell of my people, that feare me. But as for you, ye are they, y<sup>e</sup> haue forsaken the LORDE, and forgotten my holy hill. Ye haue set vp an alter vnto fortune, & geuē rich drinckoffer-inges vnto treasure. Therefore wil I nombre you with the swerde, that ye shal be destroyed all together. <sup>i</sup>For when I called, no man gaue me answer: when I spake, ye herkened not vnto me, but dyd wickednes before myne eyes, and chosed the thinge that pleased me not.

Therefore thus saith the LORDE God: **C** Beholde, my seruantes shal eate, but ye shal haue hunger. Beholde, my seruantes shal drynke, but ye shal suffre thurst. Beholde, my seruantes shal be mery, but ye shal be cōfounded. Beholde, my seruantes shal reioyse for very quietnesse of herte. <sup>j</sup>But ye shal crie for sorrow of hert, and cōplayne for vexacion of mynde. Your name shal not be sworne by amonge my chosen, for God the LORDE shal slaye you, and call his seruantes by another name. <sup>k</sup>Who so reioyseth vpō earth, shall reioyse in the true God: And Who so sweareth vpō earth, shal sweare in the

<sup>a</sup> 1 Cor. 2. b. <sup>b</sup> Ro. 3. b. <sup>c</sup> Psal. 13. a. <sup>d</sup> Matt. 6. b. <sup>e</sup> Iere. 18. b. <sup>f</sup> Ro. 9. c. <sup>g</sup> Eccl. 33. b. <sup>h</sup> Iere. 10. d. <sup>i</sup> Psal. 78. a. <sup>j</sup> Iere. 26. d. <sup>k</sup> Mich. 3. c. <sup>l</sup> Esa. 52. a. <sup>m</sup> Ro. 10. d. <sup>n</sup> Deut. 12. a. <sup>o</sup> Deut. 14. b. <sup>p</sup> Leuit. 11. a. <sup>q</sup> Deut. 14. a.

<sup>r</sup> Matt. 25. d. <sup>s</sup> Iere. 7. a. <sup>t</sup> Esa. 57. a. <sup>u</sup> Eze. 20. d. <sup>v</sup> Ro. 11. b. <sup>w</sup> 3 Re. 19. c. <sup>x</sup> Ro. 9. c. <sup>y</sup> Iosu. 7. d. <sup>z</sup> Pro. 1. c. <sup>aa</sup> Iere. 7. c. <sup>ab</sup> Iacob. 4. b. <sup>ac</sup> Iere. 9. d. <sup>ad</sup> 1 Cor. 1. d. <sup>ae</sup> 2 Cor. 11. a.

true God. For the olde enemite shalbe forgotten, and taken awaye out of my sight. For lo, I shal make a new heauē, "a new earth. And as for the olde, they shall neuer be thought vpō, ner kepte in mynde: but mē shalbe glad and euermore reioyse, for the things, that I shall do.

For why: Beholde, I shal make a ioyfull Ierusalem, yee I my self will reioyse with Ierusalem, "a be glad with my people: "And the voyce of wepinge and waylinge shall not be herde in her from thēce forth. There shall neuer be childe ner olde man, that haue not their full dayes. But whē the childe cometh to an hūderth yeare olde, it shall dye. And yf he that is an hūderth yeare of age do wronge, he shalbe cursed. "They shal buylde houses, and dwel in them: they shal plante vynyardes, and eate the frute of them. They shall not buylde, "a another possesse: they shall not plante, and another eate: "But the life of my people shalbe like a tre, and so shal the worke of their hondes.

My chosen shal lyue longe, they shall not labour in wayne, ner beget with trouble: for they are the hie blessed seade of the LORDE, "a their frutes with them. And it shalbe, that or euer they call, I shal answere them. "Whyle they are yet but thinkinge how to speake, I shal heare them. The wolff and the lambe shal fede together, and the lyon shal eate haye like the bullocke. But earth shalbe the serpētes meate. "There shal no man hurte ner slaye another, in all my holy hill, saieth the LORDE.

### The lxi. Chapter.

Thus saieth the LORDE: Heuē is my seate, "and the earth is my fote stole. Where shal now the house stonde, "y ye will buylde vnto me? And where shal be the place, "y I wil dwel in? As for these thinges, my hōde hath made them all, and they are all created, saieth the LORDE. Which of them shal I then regarde? Euē him that is of a lowly troubled sprete, and stōdeth in awe of my wordes. For who so slayeth an oxe for me, doth me so greate dishonoure, as he "y killeth a mā. He that killeth a shepe for me, choketh a dogge. He that bringeth me

meat offringes, offreth swynes bloude: Who so maketh me a memoriall of Incense, prayseth the thinge "y is vnright. Yet take they soch wayes in honde, and their soule deliteth in these abominacions.

"Therefore wil I also haue pleasure in laughing them to scorne, and the thinge that they feare, wil I bringe vpon thē. For when I called, no man gaue answer: when I spake, they wolde not heare: But dyd wickednesse before myne eyes, "a chose the thinges that displease me. Heare the worde of God all ye, that feare the thinge which he speaketh. Youre brethren that hate you, and cast you out for my names sake, saye: Let the LORDE magnifie himself, that we maye se youre gladnesse: "a yet they shalbe cōfounded.

"For as touchinge the cite and the temple, I heare the voyce of the LORDE, that will rewarde, and recompēce his enemies: like as when a wife bringeth forth a man childe, or euer she suffre the payne of the byrth and angnysh of "y traunayle. Who euer herde or sawe soch thinges? doth the grounde beare in one daye? or are the people borne all at once, as Sion beareth his sonnes? For thus sayeth the LORDE: Am I he that maketh other to beare, and beare not my self? Am not I he that beareth, "a and maketh baren? saieth thy God. Reioyse with Ierusalem, "a be glad with her, all ye that loue her. Be ioyful with her, all ye that mourned for her. For ye shal sucke cōforte out of hir brestes, and be satisfied. Ye shal taist, and haue delite in the plenteousnesse of hir power. For thus sayeth the LORDE: beholde, I wil let peace i to her, like a water floude, "a "y might of the Heithē like a flowinge streame. Then shal ye sucke, ye shal be borne vpon hir sydes, and be ioyful vpō hir knees. For like as a childe is comforted of his mother, so shal I conforte you, and ye shalbe comforted in Ierusalem. "And when ye se this, youre herte shal reioyse, and youre bones shal florish like an herbe.

Thus shal the honde of the LORDE be knowne amonge his seruantes, and his indignacion amonge his enemies. For beholde, the LORDE shal come with fyre, and his charret shal be like a whyrlwynde, that he

<sup>a</sup> 2 Pet. 3. b. Apo. 21. a. <sup>b</sup> Apo. 21. a. <sup>c</sup> Deut. 28. c.

<sup>d</sup> Geoe. 2. b. Iere. 17. b. Psal. 1. a. <sup>e</sup> Esa. 11. b.

<sup>f</sup> Gene. 3. b. <sup>g</sup> Act. 7. f. Act. 17. d. <sup>h</sup> 3 Re. 8. d.

<sup>i</sup> 2 Par. 6. d. Esa. 57. c. Esa. 61. a. Psal. 50. b. <sup>j</sup> Iob 6. b.

Pro. 1. b. Esa. 65. b. <sup>i</sup> Iere. 18. a. Zac. 14. a.

<sup>k</sup> Gen. 16. a. 29. f. 30. a. Math. 5. b. <sup>l</sup> Pro. 17. d.

Eze. 37. a.

maye recompence his vengeaunce in his wrath, and his indignacion with the flame of fyre. For  $\text{f}$  LORDE shal iudge all flesh with the fyre and with his swerde, and there shalbe a greate nombre slayne of the LORDE. Soch as haue made them selues holy and cleane in the gardens, and those that haue eaten swyne flesh, myce, and other abhominaciōs, shal be taken awaye together, saieth the LORDE. For I wil come to gather all people and tonges, with their workes and ymaginacions: these shal come, and se my glory. Vnto them shal I geue a tokē, and sende certayne of thē (that be delyuered) amonge the Gentiles: in to Celicia, Africa and Lidia (where men can handle bowes) in to Italie also and Greke londe.

<sup>a</sup>The Iles farre of, that haue not herde speake of me,  $\text{t}$  haue not sene my glory: shal preach my prayse amonge the Gentiles, and shal bringe all youre brethrē for an offringe

<sup>a</sup> Esa. 61. a. 52. a. 60. a. 65. a.

vnto the LORDE, out of al people, vpō horses, charettes and horse lytters, vpō Mooles and cartes to Ierusalem my holy hill (saieth the LORDE) like as the children of Israel bringe the offringe in cleane vessels, to the house of the LORDE.

<sup>b</sup>And I shal take out certayne of them for to be preastes and leuites, saieth  $\text{f}$  LORDE. For like as the new heauē and the new earth which I wil make, shalbe fast stablished by me: (saieth the LORDE) So shal youre sede and youre name contynue, and there shalbe a new Moone for the other, and a new Sabbath for the other,  $\text{t}$  all flesh shal come to worshipe before me, (saieth  $\text{f}$  LORDE.) And they shal go forth, and loke vpō the caryons of them, that haue transgressed agaynst me. For their wormes shal not dye, <sup>c</sup>nether shal their fyre be quenched,  $\text{t}$  all flesh shal abhorre them.

<sup>b</sup> Esa. 61. a. 1 Pet. 2. Rom. 12. a.    <sup>c</sup> Mat. 9. g. Mar. 9. e.

The ende of the prophet Esay.

# The Prophet Jeremy.

## What Jeremy conteyneth.

### Chap. I.

He declareth first his callinge, and in a vision he seith the destruction of Ierusalem.

### Chap. II.

The faithfulness and louynge mercy of God : Agayne, the vnthanckfulness of the people.

### Chap. III.

He crieth vpon the people to amende, and sheweth them the wrath of God.

### Chap. IIII.

He layeth the wrathfull displeasure of God before them, and exorteth thē to amendment.

### Chap. V. VI. VII. VIII.

The wrath of God, and the cause therof. Plages and misery for to come.

### Chap. IX.

The prophet mourneth and cōplayneth vpon the synnes of the people.

### Chap. X.

He geueth thē warnynge, that they folowe not the vses and customes of the Heithē, and sheweth them how vayne a thinge it is to worships ymages, and to forget the true lyuyng God.

### Chap. XI.

He putteth them in remembraunce of the couenaunt, sheweth their misery, & complayneth of his owne persecucion.

### Chap. XII.

The prosperite of the wicked, & trouble of thē that are godly. The forsakyng of the lewes, and callynge of the Heithē.

### Chap. XIII.

Sore plagis vpon the people, shewed vnto the prophet by the lynninge breche.

### Chap. XIII.

The derth of frutes. So wroth is God at the people, that he forbiddeth the prophet to praye for them.

### Chap. XV.

God wil not be intreated, where his lawe is troden vnder fote. He answereth the prophet to his complaynte.

### Chap. XVI.

The LORDE forbiddeth the prophet to kepe company with the people, or to take a wife in that place, for he is mynded to punish them.

### Chap. XVII.

Punishment of them that forsake the LORDE, and put their trust in men. A cōmaundement concernynge the Sabbath.

### Chap. XVIII.

By the potters worke the prophet is taught, so that he warneth the people, and telleth them of the punishment.

### Chap. XIX.

The plage vpon Ierusalem and Tophet.

### Chap. XX.

Pashur the chefe prest smyteth Jeremy the prophet, and putteth him in prison : which sheweth him his plage for to come.

### Chap. XXI.

The prophet sheweth the kynge, what shal become of the cite.

### Chap. XXII.

He exorteth the kynge and all the people vnto godlynesse, and telleth what shal become of Sellū (other wyse called Ioas) the sonne of Iosias : and what shal happē to Iechonias the sonne of Ioachim.

### Chap. XXIII.

He reproueth the wicked rulers and false prophetes.



## The prophet Jeremy.

### Chap. XXIII.

The vision of the fyge maüdes.

### Chap. XXV.

He reproueth the kynge and all the people, and sheweth the punyshment for to come vpon the heithen.

### Chap. XXVI.

Because the prophet rebuketh the people, the prestes and the prophetes put him to trouble: but at the last Ahicam delyuereth him.

### Chap. XXVII.

God commaundeth the prophet for to make bondes and cheynes, to signifie the captiuyte of the Heithen kynges.

### Chap. XXVIII.

Hananias the false prophet withstondeth Ieremy.

### Chap. XXIX.

A lettre of Ieremy sent vnto the presoners at Babilon.

### Chap. XXX.

Ieremy (at the cōmaundement of God) wryteth his sermons in a boke. Swete and cōfortable promises vnto the godly: Agayne, the wrath of God agaynst the wicked.

### Chap. XXXI.

He putteth the people in mynde of the lounge mercy and benefites of God, and cōforteth them with his promises.

### Chap. XXXII.

The prophet beyng in preson sheweth the delyueraunce of the people out of captiuyte.

### Chap. XXXIII.

A playne and manifest prophecy of the kyngdome of Christ.

### Chap. XXXIII.

He sheweth the kynge Sedechias and the people their punyshmet for breakynge the couenaunt.

### Chap. XXXV.

He reproueth the disobediēce of the people, thorow the good example of the Rechabites.

### Chap. XXXVI.

The kynge burneth the prophetes boke, but a greater is wryttē agayne for it, and the kynge punyshed.

### Chap. XXXVII.

Pharao commeth out of Egipte to helpe the kynge, but in vayne. Ieremy is put in preson.

### Chap. XXXVIII.

The prynces laboure to haue the prophet deed, they put him i a sorer preson: but Abdemelech getteth him out, and the kynge cōmoneth with him.

### Chap. XXXIX.

The cite of Ierusalem is wonne, the kynge taken, his sonnes and prynces slayne before his face, his owne eyes put out, and he led vnto Babilon. But Ieremy and Abdemelech escape.

### Chap. XL.

How the chefe captayne intreateth Ieremy. Godolias is made gouernoure of the londe, the people resorte vnto him.

### Chap. XLI.

Ismael slayeth Godolias, and taketh the people presoners, but Iohanna defendeth them.

### Chap. XLII.

The captaynes axe counsell at Ieremy, but folowe him not.

### Chap. XLIII. XLIIII.

They wil nedes go in to Egipte agaynst the cōmaundement of God. The prophet exorteth thē to the cōtrary, and to leaue their ydolatry: Neuertheles, they regarde it not, but wil do as their fathers dyd before them.

### Chap. XLV.

Ieremy comforteth Baruch, cōcernynge his weaknesse of mynde.

### Chap. XLVI.

The summe of Ieremies preachinge vnto the Heithen, specially vnto Egipte.

### Chap. XLVII.

Agaynst the Philistynes.

### Chap. XLVIII.

Agaynst Moab.

### Chap. XLIX.

Agaynst the Ammonites, Edomites, Damascus, Cedar and Elam.

### Chap. L. LI.

Agaynst Babilon.

### Chap. LII.

A recitynge how Ierusalē was beseged, wonne, and taken.

**T**HESE are the Sermons of Ieremy the sonne of Helchia the prest, one of them that dwelt at Anathot in the londe of Ben Iamin:<sup>a</sup> when the LORDE had first spoken with him, in the tyme of Iosias the sonne of Amon kinge of Iuda, in the xij yeare of his kingdome: and so duringe vnto the tyme of Ioachim the sonne of Iosias kinge of Iuda, and vnto the xj yeares of Sedechias the sonne of Iosias<sup>b</sup> kinge of Iuda were ended: when Ierusalem was taken, euen in the fyfth Moneth.

The first Chapter.

**T**HE worde of the LORDE spake thus vnto me: 'Before I fashioned the in thy mothers wöbe, I dyd knowe the: And or euer thou wast borne, I sanctified the, & ordered the, to be a prophet vnto the people. Thē sayde I:<sup>d</sup> Oh LORDE God, I am vnmete, for I am yet but yonge. And the LORDE answered me thus: Saye not so, I am to yonge: 'For thou shalt go to all that I shall sende the vnto, and what so euer I cōmaunde the, that shalt thou speake. Be not afraied of their faces, for I wilbe with the, to deliyuer the, saith the LORDE.

'And with that, the LORDE stretched out his honde, and touched my mouth, and sayde morouer vnto me: Beholde I put my wordes in thy mouth, and this daye do I set the ouer the people and kingdomes: that thou mayest rote out, breake of, destroye, and make waist; and that thou mayest buylde vp, and plâte. After this, the LORDE spake vnto me sayenge: Ieremy, what seist thou? And I sayde: I se a wakyuge rodde.<sup>e</sup> Then sayde ŷ LORDE: thou hast sene right, for I will watch diligently vpon my worde, to perfurme it.

It happened afterwarde, that the LORDE spake to me agayne, & sayde: What seist thou? And I sayde: I do se a seethinge pot, lokinge from out of the north hitherwarde.

Then sayde the LORDE vnto me: Out of the north<sup>f</sup> shall come a plage vpon all the dwellers of the londe. For lo, I will call all the officers of the kyngdomes of the north, (saith the LORDE.) And they shall come, and euery one shall set his seate in the gates of Ierusalem, and in all their walles rounde

aboute, and thorow all the cities of Iuda. And thorow them shall I declare my iudgment, vpon all the wickednesse of those men that haue forsaken me: that haue offred vnto straunge goddes, & worshipped the workes of their owne hondes.

And therefore gyrde vp thy loynes,<sup>g</sup> arise, and tell them all, that I geue the in cōmaundement. Feare them not, I will not haue the to be afraied of thē. For beholde,<sup>h</sup> this daye do I make the a ströge fensed towne, an yron pyler, and a wall of <sup>\*</sup>stele agaynst ŷ whole londe, agaynst the kinges and mightie men of Iuda, agaynst the prestes and people of the londe. They shall fight agaynst the, but they shall not be able to ouercome the: <sup>o</sup>for I am with the, to deliyuer the, saith the LORDE.

The ij. Chapter.

**M**OROUER, the worde of the LORDE cōmaunded me thus: "Go thy waye, crie in the eares of Ierusalem, & saye: Thus saith the LORDE: I remembre the for the kyndnesse of thy youth, and because of thy stedfast loue: in that thou folowdest me thorow the wilderness, in an vttilled londe. Thou Israel wast halowed vnto the LORDE, and so was his first frutes. <sup>o</sup>All they that deuoured Israel, offended: misfortune fell vpon them, saith the LORDE. Heare therefore the worde of the LORDE, O thou house of Iacob, and all the generacion of the house of Israel. Thus saith ŷ LORDE vnto you:

What vnfaithfulnesse founde youre fathers in me, that they wente so farre awaye fro me, fallinge to lightnesse, and beinge so vayne? They thought not in their hertes: Where haue we left the LORDE, ŷ brought vs out of the löde of Egipte: <sup>y</sup> led vs thorow the wilderness, thorow a deserte and rough londe, thorow a drie and a deedly londe, yee a londe that no man had gone thorow, and wherein no man had dwelt. <sup>q</sup>And when I had brought you in to a pleasaunt welbuylded londe, that ye might enioye the frutes and all the cōmodities of the same: <sup>r</sup>ye went forth and defyled my londe, & brought myne heretage to abhominacion.

The prestes thē selues saide not once: <sup>33</sup>

<sup>a</sup> Iere. 11. d. <sup>b</sup> Iere. 39. a. <sup>c</sup> Re. 25. a. <sup>d</sup> Esa. 44. a. <sup>e</sup> 6. a. Psal. 70. a. <sup>f</sup> Iere. 14. b. Exo. 4. c. <sup>g</sup> Act. 9. b. <sup>h</sup> Matt. 10. c. <sup>i</sup> 1 Cor. 3. a. <sup>j</sup> Iere. 18. a. <sup>k</sup> Esa. 6. a. <sup>l</sup> Iere. 24. b. <sup>m</sup> Iob 41. b. <sup>n</sup> Iere. 4. b. <sup>o</sup> Abac. 1. b.

<sup>p</sup> Iere. 25. b. <sup>q</sup> Eze. 3. a. <sup>r</sup> Iere. 15. d. <sup>s</sup> Or brasse. <sup>t</sup> Iere. 25. d. <sup>u</sup> Iere. 3. d. <sup>v</sup> Iere. 10. d. and 30. c. <sup>w</sup> Zac. 2. b. <sup>x</sup> Exo. 14. c. <sup>y</sup> Esa. 32. f. <sup>z</sup> Deut. 6. b. <sup>aa</sup> Iere. 32. c.

where is  $\hat{y}$  LORDE? "They  $\hat{y}$  haue the lawe in their hondes, knowe me not: The shepherdes offende agaynst me. The prophetes do seruyce vnto Baal, & folowe such thinges as shall bringe them no profit.

Wherefore I am constrainyd (sayeth the LORDE) to make my complaynte vpon you, and vpon youre children. Go in to the Iles of Cethim, and loke wel: sende vnto Cedar, take diligent hede: and se, whether such thinges be done there, whether the Gentiles themselues deale so falsly & vntruly with their goddes (which yet are no goddes in dede.<sup>a</sup>) But my people hath geuen ouer their hie honoure, for a thinge that maye not helpe them.

Be astonished (o ye heauens) be afraide, & abashed at such a thinge, saith the LORDE. For my people hath done two euels. "They haue forsakē me the well of the water of life, and digged them pittes, yee vile and broken pittes, that holde no water. Is Israel a bonde seruaunt, or one of the housholde?<sup>d</sup> Why is he then so spoyled? Why do they roare and erie then vpon him, as a lyon? They haue made his londe wayst, "his cities are so brent vp, that there is no man dwellinge in them. Yee the children of Noph and Taphanes haue defyled thy necke.

¶ Cometh not this vnto the, because thou hast forsaken the LORDE thy God,<sup>e</sup> euer sence he led the by the waye? And what hast thou now to do in  $\hat{y}$  strete of Egipte? to drinke foule water? Ether, what makest thou in the waye to Assiria? To drinke water of the floude? "Thine owne wickednesse shal reproue the, and thy turnynge awaye shal condemne the: that thou mayest knowe and vnderstonde, howe euell and hurtful a thinge it is,  $\hat{y}$  thou hast forsaken the LORDE thy God, and not feared him, saith the LORDE God of hoostes.

"I haue euer broken thy yock of olde, & bursten thy bondes: yet saiest thou, I wil nomore serue, but (like an harlot) thou runnest aboute vpon all hie hilles, & amonge all grene trees: where as I planted the out of noble grapes and good rotes. "How art thou turned then in to a bytter, vnfrutefull, and straunge grape? Yee and that so sore: that though thou washest the with Nitrus  $\hat{g}$  makest

thithself to sauoure with that swete smellinge herbe of Borith: yet in my sight thou art stayned with thy wickednesse, saith the LORDE thy God.

Saye not now: I am not vnclene, and I haue not folowed the goddes. "Loke vpō thyne owne waies in the woddes, valleis & dennes: so shalt thou knowe, what thou hast done. Thou art like a swift Dromedary, that goeth easely his waye: and thy wantonnes is like a wilde Asse, that vseth the wilderness, and that snoffeth and bloweth at his wil. Who can tame the? All they that seke the, shal not fayle, but fynde the in thyne owne vnclennes. Thou kepest thy fote from nakednes, and thy throte from thurst, and thinkest thus in thy self: tush, I wil take no sorowe, I wil loue the straunge goddes, & hange vpon them.

Like as a thefe that is taken with the dede, cometh to shame, euē so is the house of Israel come to confucion: the comon people, their kinges and rulers, their prestes and prophetes. "For they saye to a stock, thou art my father, and to a stone: thou hast begotten me, yee they haue turned their back vpon me, & not their face. But in the tyme of their trouble, when they saye: stonde vp, and helpe vs, I shal answer the: "Where are now thy goddes, that thou hast made the? byd them stonde vp, and helpe the in the tyme of nede? For loke how many cities thou hast (o Iuda) so many goddes hast thou also.

Wherefore thē wil ye go to lawe with me, seinge ye all are synners agaynst me, saith the LORDE? It is but lost labour, that I smyte youre children, for they receaue not my correction. "Your owne swerde destroyeth youre prophetes, like a deuouringe lyon. Yf ye be the people of the LORDE, then herke vnto his worde: Am I thē become a wilderness vnto the people of Israel? or a londe that hath no light? Wherefore saith my people then: we are fallē of, and we wil come no more vnto the? Doth a mayden forget hir raymēt, or a bryde hir stomacher? And doth my people forget me so lōge? Why boostest thou thy wayes so hylie, (to optayne fauoure there thorow) when thou hast yet stained them with blasphemies?

<sup>a</sup> Marc. 12. e. Ioh. 5. d. <sup>b</sup> Psal. 95. a. <sup>c</sup> Baruc 3. b. Iere. 17. c. Ioh. 4. b. <sup>d</sup> Exo. 4. d. <sup>e</sup> Esa. 1. b. <sup>f</sup> Iere. 32. c. <sup>g</sup> Iob 22. b. <sup>h</sup> Esa. 65. a. Eze. 20. d. Iere. 3. b. <sup>i</sup> Esa. 3. a. <sup>j</sup> Iere. 5. b. <sup>k</sup> Re. 17. b.

Iere. 5. b. Esa. 57. a. Eze. 16. b. <sup>l</sup> Rom. 1. c. Iere. 32. d. Zac. 7. b. <sup>m</sup> Esa. 57. b. Deut. 32. e. Iere. 11. c. <sup>n</sup> 2 Par. 24. d.

"Vpon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes only, but opely in all these places. Yet darrest thou saye: I am gyltlesse: Tush, his wrath can not come vpō me. Beholde, I wil reason with y, because thou darrest saye: I haue not offended. O how euel wil it be for the, to abyde it: <sup>d</sup>when it shall be knowne, how oft thou hast gone backward? For thou shalt be confounded, as wel of Egipte, as of the Assirians: Yee thou shalt go thy waye from thē, & smyte thine handes together vpon thy heade. Because the LORDE shal bringe that confidence and hope of thine to naught, and thou shalt not prosper with all.

## The iij. Chapter.

**C**OMONLY, when a man putteth awaye his wife, <sup>a</sup>and she goeth from him, and marieth with another, then the question is: shulde he resorte vnto her eny more after that? Is not this felde then defyled and vnclene? <sup>d</sup>But as for the, thou hast played the harlot with many louers, yet turne agayne to me, saith the LORDE. Lift vp thine eyes on euery syde, and loke, yf thou be not defyled. Thou hast waited for them in the stretes, and as a murderher in the wilderness. Thorow thy whordome and shamefull blasphemies, is the londe defyled.

<sup>e</sup>This is the cause, that the rayne and euenynge dew hath ceased. Thou hast gotten the an whores foreheade, and canst not be ashamed. Els woldest thou saye vnto me: O my father, thou art he that hast brought me vp, and led me fro my youth: Wilt thou then put me awaye, and cast me of for euer? Or wilt thou withdrawe thy self clene fro me? Neuertheles, thou speakest soch wordes, but thou art euer doinge worse, and worse.

**33** The LORDE sayde also vnto me, in the tyme of Iosias the kinge: Hast thou sene what that shrekinge Israel hath done? how she hath runne vp vpon all hie hilles, <sup>f</sup>and amonge all thick trees, and there played the harlot? hast thou sene also, (when she had done all this) how I sayde vnto her: that she shulde turne agayne vnto me, and yet she is not returned? <sup>g</sup>Iuda that vnfaithfull sister of

hirs also sawe this: Namely, that after I had well sene the adououry of the shrenkinge harlot Israel, I put her awaye, and gaue her a byll of deuorcement.

For all this, hir vnfaithfull sister Iuda was not ashamed, but wente backe and played the whore also. Yee and the noyse of hir whordome hath defyled the whole lōde. For she hath committed hir adououry with stones and stockes.

Neuerthesse, hir vnfaithfull sister Iuda is not <sup>h</sup>turned vnto me agayne with hir whole herte, but faynedly, saith the LORDE. And the LORDE sayde vnto me: The backsyder Israel is more rightuous, <sup>i</sup>thē the vnfaithfull Iuda: and therefore go preach these wordes toward the north, & saye: Thou shrenkinge Israel, turne agayne (saith the LORDE,) and I wil not turne my face from you, for I am merciful, saith the LORDE, & I wil not allwaye beare displeasure agaynst the: but on this condicion, that thou knowe thy greate blasphemy: Namely, that thou hast vnfaithfully forsaken the LORDE thy God, <sup>k</sup>& hast made thy self partaker of straunge goddes vnder all grene trees, but hast had no wil to heare my voyce, saith the LORDE.

<sup>l</sup>O ye shrenkinge children, turne agayne, saith the LORDE, and I wil be married with you. For I will take one out of the citie and two out of one generacion from amonge you, and bringe you out of Sion: and will geue you hyrdmē after myne owne mynde, which shal fede you with lernynge and wysdome. Morouer, when ye be increased and multiplied in the londe, then (saith the LORDE) there shall nomore boost be made of the arke of the LORDES Testament: No man shall thinke vpon it, nether shall eny man make mencion of it: for from thence forth it shall nether be visited, ner honoured with giftes.

Then shall Ierusalem be called the LORDES seate, and all Heithen shalbe gathered vnto it, for the name of the LORDE sake, which shalbe set vp at Ierusalem. And from that tyme forth, they shall folowe nomore the ymaginacion of their owne frauwarde herte.

Thē those y be of the house of Iuda, shal go vnto the house of Israel: And they shal come together out of the north, <sup>m</sup>in to the

<sup>a</sup> Deut. 18. b. Iere. 7. a. Eze. 20. d. Psal. 105. c. <sup>b</sup> 4 Re. 18. d. Eze. 29. a. Esa. 30. a. Iere. 17. b. <sup>c</sup> Deu. 24. a. <sup>d</sup> Osee 2. a. Eze. 16. b. Osee 8. b. <sup>e</sup> 3 Re. 17. a.

<sup>f</sup> Iere. 2. d. <sup>g</sup> 4 Re. 17. b. <sup>h</sup> Eze. 23. b. <sup>i</sup> Osee 5. a. <sup>j</sup> Eze. 16. e. <sup>k</sup> Iere. 5. b. Esa. 57. a. <sup>l</sup> Eze. 2. e. Osee 14. a. Eze. 14. a. Osee 2. d. <sup>m</sup> Matt. 8. b.



same londe that I haue geuen youre fathers. I haue shewed also, how I toke the vp beinge but a childe, and gaue the a pleasaunt londe for thine heretage, yee and a goodly hooste of the Heithen: and how I commaunded the, "that thou shuldest call me father only, and not to shrencke fro me.

But like as a woman fayleth hir loue, so are ye vnfaithfull vnto me (o ye house of Israel) saith the LORDE. And therefore the voyce of the children of Israel was herde on euery side, wepinge and waylinge: <sup>b</sup>for they haue defyled their waye, and forgotten God their LORDE.

O ye shrenkinge children, turne agayne, (saynge: lo, we are thine, for thou art the LORDE oure God:) And so shal I heale youre bacturnynges. The hilles fall, and all the hie pryde of the mountaynes, but the health of Israel stondesth only vpon God oure LORDE.

<sup>c</sup>Confucion hath deuoured oure fathers labour from oure youth vp: yee their shepe and bullockes, their sonnes and daughters. So do we also slepe in oure confucion, and shame couereth vs: for we and oure fathers from oure youth vp vnto this daye haue synned agaynst the LORDE oure God, and haue <sup>d</sup>not obeyed the voyce of the LORDE oure God.

### The iij. Chapter.

**O** ISRAEL, yf thou wilt turne the, then turne vnto me, saith the LORDE. And yf thou wilt put awaye thy abhominaciōs out of my sight, thou shalt not be moued: <sup>e</sup>And shalt swaie: The LORDE lyueth: in treuth, in equite and rightuousnesse: and all people shall be fortunable and ioyfull in him. For thus saith the LORDE, to all Iuda and Ierusalem: plowe youre londe, and sowe not amonge the thornes.

<sup>f</sup>Be circumcised in the LORDE, and cut awaye the foreskynne of youre hertes, all ye of Iuda, <sup>g</sup>and all the indwellers of Ierusalem: that my indignacion breake not out like fyre, <sup>h</sup>and kyndle, so that no man maye quench it, because of the wickednes of youre ymaginacions.

Preach in Iuda and Ierusalem, crie out and speake: <sup>i</sup>blowe the trompettes in the londe,

crie that euery man maye heare, and saye: Gather you together, and we will go in to stronge cities. Set vp the token in Sion, spede you, and make no tarienge: for I will bringe a greate plague, and a greate destruction from the north. <sup>j</sup>For the spoyler of the Gentiles is broken vp from his place, as a lyon out of his dēne, that he maye make the londe waist, and destroye the cities, so, that no man maye dwell thērin. Wherefore gyrd your selues aboute with sack cloth, mourne, and wepe, for the fearfull wrath of the LORDE shal not be withdrawn from you.

At the same tyme (saith the LORDE) the hert of the kinge and of the prynces shal be gone, the prestes shalbe astonished, and the prophetes shalbe sore afayed. Then sayde I: O LORDE God, hast thou then disceaue this people and Ierusalem, sayenge: ye shall haue peace, <sup>k</sup>and now the swearde goeth thorow their lyues? Then shal it be saide to the people <sup>l</sup>to Ierusalem: <sup>m</sup>there commeth a warme wynde from the north thorow the waye of my people, but nether to fanne, ner to clēse.

After that shall there come vnto me a stronge wynde, and then wil I also geue sentence vpon them. For lo, he commeth downe like as a cloude, and his charrettes are like a stormy wynde: <sup>n</sup>his horsmen are swifter then the Aegle. Wo vnto vs, for we are destroyed. O Ierusalem, wash thine hert from wickednesse, <sup>o</sup>that thou mayest be helped. How longe shal thy noysome thoughtes remayne with the?

For a voyce from Dan and from <sup>p</sup>hill of Ephraim speaketh out, and telleth of a destruction. Beholde, the Heithen geue Ierusalem warnyng, and preach vnto her, that hir destroyers are cōmyng from fere countrees. They tell the cities of Iuda the same also, they shall geue them warnyng in euery place, like as the watch men in the felde. For they haue prouoked me to wrath, <sup>q</sup>saith the LORDE.

<sup>r</sup>Thy wayes and thy thoughtes, haue brought the vnto this, this is thine owne wickednesse and disobediēce, that hath possessed thine hert: Ah my bely, ah my bely, (shalt thou crie) how is my hert so sore? my hert paunt-

<sup>a</sup> Matt. 23. c. <sup>b</sup> Iere. 31. c. <sup>c</sup> Tren. 5. a. Dan. 3. b. 6. a. Baruc 1. b. Iere. 14. a. Psal. 105. a. Esa. 64. a. Hest. 14. a. Iudit. 7. c. <sup>d</sup> 1 Esd. 9. a. and 10. b. <sup>e</sup> Iere. 5. a. and 12. a. <sup>f</sup> Iere. 6. b. and 9. a. <sup>g</sup> Iere. 21. c.

<sup>h</sup> Esa. 58. a. <sup>i</sup> Iere. 1. c. <sup>j</sup> Deut. 28. a. <sup>k</sup> Iere. 1. b. <sup>l</sup> Tren. 4. d. Dan. 7. a. <sup>m</sup> Esa. 1. c. <sup>n</sup> Zac. 8. c. <sup>o</sup> 3 Re. 18. b. Iere. 2. c. and 44. d.

eth within me, I can not be still, for I haue herde the crienge of the trompettes, and peales of warre.

They crie murthur vpon murthur, the whole londe shal perish. Immediately my tentes were destroyed, and my hanginges, in the twinklinge of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trompettes?

**D** Neuertheles this shall come vpon them, because my people is become foolish, <sup>a</sup> and hath vterly no vnderstandinge. They are the children of foolishnes, <sup>b</sup> and without eny discreciõ. To do euell, they haue witt ynough: but to do well, they haue no wisdome. I haue loked vpon the earth, and se, it is wast and voyde. I loked towarde heauen, and it had no shyne.

I behelde the mountaynes, and they trembled, and all the hilles were in a feare. I loked aboute me, and there was no body, and all the byrdes of the ayre were awaye. I marked well, and the plowed felde was become waist: yee all their cities were broken downe at the presence of the LORDE, and indignacion of his wrath.

**E** For thus hath the LORDE sayde: The whole londe shalbe desolate, yet will I not then haue done. And therefore let the earth mourne, and let the heauen be sory aboue: for the thinge that I haue purposed and taken vpon me to do, shal not repente me, and I will not go from it. The whole londe shal fle, for the noyse of the horsmen and bowmen: they shall runne in to dennes in to woddes, and clymme vp the stony rockes. All the cities shalbe voyde, and no man dwellinge therin.

What wilt thou now do, thou beinge destroyed? <sup>c</sup> For though thou clothest thy self with scarlet, <sup>d</sup> & deckest <sup>e</sup>  $\hat{y}$  with gold: though thou payntest thy face with colours, <sup>f</sup> yet shalt thou trymme thy self in wayne.

For those that hither to haue bene thy greate fauourers, shal abhorre the, and go aboute to slaye <sup>g</sup>  $\hat{y}$ . For (me thinke) I heare a noyse, like as it were of a woman trauelinge, or one laboringe of hir first childe: Euen the voyce of the daughter Sion, that casteth out hir armes, and sowneth, sayenge: Ah wo is me, how sore vexed and faynte is my herte, for them that are slayne?

### The 6. Chapter.

**L** OKE thorow Ierusalem, beholde and se: **A** Seke thorow hir stretes also within, yf ye can fynde one man, that doth equall and right, or that laboureth to be faithfull: and I shall spare him (saith the LORDE). <sup>a</sup> For though they can saye: the LORDE lyueth, yet do they sweare to disceau: Where as thou (o LORDE) lokest only vpon faith and treuth.

Thou hast scourged them, but they toke no repentance: thou hast correcte them for amendemēt, but they refused thy correction. They made their faces harder then a stone, and wolde not amende.

Therefore I thought in my self: peraduenture they are so symple and folish, that they vnderstonde nothinge of the LORDES waye, <sup>b</sup> and iudgmētes of oure God. Therefore will I go vnto their heades and rulers, and talke with them: yf they knowe the waye of the LORDE, and the iudgmētes of oure God. But these (in like maner) haue broken the yock, and bursten the bondes in sonder.

Wherefore a lyon out of the wod shal hurte them, <sup>c</sup> and a wolfe in the euenynge shal destroye them. The cat of the mountayne shal lie lurking by their cities, to teare in peces all them, that come therout. For their offences are many, and their departinge awaye is greate.

<sup>d</sup> Shulde I then for all this haue mercy vpon the? Thy children haue forsaken me, and sworne by them that are no goddes. And albeit they were bounde to me in mariage, yet they fell to aduoutrie, and haunted harlottes houses.

In the desyre of vnclenly lust they are become like the stoned horse, euery man neyeth at his neighbours wife. <sup>e</sup> Shulde I not correcte this, saith the LORDE?

<sup>f</sup> Shulde I not be avenged of euery people, that is like vnto this? Clymme vp vpon their walles, beate them downe, but destroye them not vtterly: cut of their braunches, because they are not the LORDES.

For vnfaithfully hath the house of Israel and Iuda forsaken me, saith the LORDE. <sup>g</sup> They haue denied the LORDE, and sayde: it is not he.

Tush, there shall no misfortune come vpon vs, we shall se nether swearde ner hunger.

<sup>a</sup> Esa. 5. d. Baruc 3. d. <sup>b</sup> Deut. 32. b. <sup>c</sup> Iere. 2. c.

<sup>d</sup> 4 Re. 9. f. <sup>e</sup> Iere. 4. a. 12. c. <sup>f</sup> Deut. 17. d.

<sup>g</sup> Deut. 32. d. <sup>h</sup> Sopho. 1. a. <sup>i</sup> Eze. 22. b. <sup>k</sup> Iere. 9. a.

<sup>l</sup> 2 Pet. 2. a. Iere. 14. b. Deu. 29. c. Soph. 1. c. Iere. 23. c.

¶ As for the warnynge of the prophetes, they take it but for wynde, "ye there is none of these, which will tell them, that soch thinges shal happen vnto them.

Wherefore thus saith the LORDE God of hoostes: because ye speake soch wordes, beholde: "The wordes that are in thy mouth will I turne to fyre, and make the people to be wod, that it maye consume them.

"Lo, I will bringe a people vpō you from farre, o house of Israel (saith the LORDE) a mightie people, an olde people, a people whose speech thou knowest not, nether vnderstōdest what they saye.

Their arrowes are sodane death, yee they them selues be very giauntes. This people shal eate vp thy frute & thy meate, yee they shal deuoure thy sonnes and thy daughters, thy shepe and thy bullockes.

They shall eate vp thy grapes & fyges. As for thy stronge and well fensed cities, wherin thou didest trust, they shal destroye them with the swearde.

¶ Neuertheles I will not then haue done with you, saith the LORDE. But yf they saye: wherefore doth the LORDE oure God all this vnto vs?

Then answereth they: because, that like as ye haue forsakē me, and "serued straunge goddes in youre owne londe, euen so shall ye serue other goddes also in a straunge londe.

Preach this vnto the house of Iacob, & crie it out in Iuda, and saye thus: Heare this (thou folish and vndiscrete people.) "Ye haue eyes, but ye se not: eares haue ye, but ye heare not.

Feare ye not me, saith the LORDE? Are ye not ashamed, to loke me in the face? "which bynde the see with the sonde, so that it can not passe his boundes: For though it rage, yet can it do nothinge: and though the wawes therof do swell, yet maye they not go ouer.

But this people hath a false and an obstinate herte, they are departed and gone awaye from me. They thinke not in their hartes: O let vs feare the LORDE oure God, that geueth vs rayne early and late, when nede is: which kepeth euer still the harvest for vs yearly.

¶ Neuertheles youre miszdedes haue turned these from you, " & youre synnes haue robbed

you herof. For amonge my people are founde wicked personnes, that priuely laye snares and waite for men, to take them, and destroye them.

And like as a net is full of byrdes, so are their houses full of that, which they haue gotten with falsede and disceate. Herof cōmeth their greате substance and riches, herof are they fat and welthy, and are runne awaye from me with shameful blasphemies. They miuiste not the lawe, "they make no ende of the fatherlesse cause, they iudge not the poore accordinge to equite.

"Shulde I not punysh these thinges, saith the LORDE? Shulde I not be avenged of all soch people, as these be? Horrible and greuous thinges are done in the londe.

The prophetes teach falsely, and the prestes folowe them, and my people hath pleasure therin. What will come therof at the last?

### The vi. Chapter.

COME out of Ierusalem, ye stronge childrē of Ben Iamin: "blowe vp the trompettes ye Tecuites, set vp a token vnto Bethacarem, for a plage and a greate misery pepeth out from the North.

I will lickē the doughter Sion to a fayre and tendre woman, and to her shall come the shepherdes with their flockes. Their tentes shal they pitch rounde aboute her, and euery one shal fede with his honde. Make batell agaynst her (shal they saye:) Arise, let vs go vp, while it is yet daye.

Alas, the daye goeth awaye, & the night shadowes fall downe: Arise, let vs go vp by night, and destroye hir stronge holdes, for thus hath the LORDE of hoostes commaunded.

Hew downe hir trees, and set vp bulworkes agaynst Ierusalē. This is the cite that must be punished, for in her is all maliciousnes. Like as a cōdyte aboundeth in water, euē so this cite aboundeth in wickednes. Robbery and vnrightuousnesse is herde in her, sorow & woundes are euer there in my sight. Amēde the (o Ierusalem) lest I with drawe my herte from the, and make the desolate: & thy londe also, "no man dwel in it. For thus saith the LORDE of hoostes: The residue of Israel shalbe gathered, as the remnaunt of grapes.

And therefore turne thine honde agayne in to the baszkēt, like the grape gatherer. But

<sup>a</sup> Iere. 6. b. <sup>b</sup> Esa. 33. b. <sup>c</sup> Deut. 28. f. Baru. 4. c.

<sup>d</sup> Iere. 16. b. Deu. 28. g. <sup>e</sup> Esa. 6. b. Ioh. 9. d.

<sup>f</sup> Iob 26. b. 28. a. <sup>g</sup> Esa. 59. a. <sup>h</sup> Esa. 1. c. <sup>i</sup> Iere. 9. a.

Iere. 5. b. <sup>k</sup> & Re. 14. a.

vnto whom shal I speake? whom shal I warne, that he maye take hede? <sup>a</sup>Their eares are so vncircumcised, that they maye not heare.

Beholde, <sup>a</sup>they take the wordes of God but for a scorne, and haue no lust therto. And therefore I am so full of thy indignacion (o LORDE) that I maye suffre no longer. Shed out thy wrath vpon the children that are without, and vpon all yonge men. Yee the man must be taken presoner with the wife, and the aged with the crepel. Their houses with their londes and wifes shal be turned vnto straungers, whē I stretch out myne hōde vpon the inhabitours of this londe, saith the LORDE. <sup>a</sup>For from the leest vnto the most, they hange all vpon covetousnes: and from the prophet vnto the prest, they go all aboute with falsede and lyes.

<sup>a</sup>And besyde that, they heale the hurte of my people with swete wordes, sayenge: peace, peace, when there is no peace at all. <sup>c</sup>Therefore they must be ashamed, for they haue cōmitted abhominacion. But how shulde they be ashamed, when they knowe nothinge, nether of shame ner good nurture? <sup>f</sup>And therefore they shal fall amonge the slayne, and in the houre when I shall viset them, they shal be brought downe, saith the LORDE.

Thus saith the LORDE: go in to the stretes, conside and make inquisition for the olde waye: and yf it be the good and right waye, then go therin, that ye maye fynde rest for youre soules. (But they saye: we will not walke therin) and I will set watchmen ouer you, and therefore take hede vnto the voyce of the trompet. But they saye: we will not take hede. Heare therefore ye Gentiles, and thou congregacion shalt knowe, what I haue deuysed for them. Heare thou earth also: beholde, <sup>e</sup>I will cause a plage come vpon this people, euen the frute of their owne ymaginacions.

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. <sup>a</sup>Wherefore bringe ye me incense from Saba, <sup>g</sup>swete smellinge Calamus from farre countreies? Your burnt offeringes displease me, and I reioyse not in youre sacrifices.

And therefore thus saith the LORDE: beholde, I will make this people fall, and there shal fall from amonge them the father with

the children, one neghboure shal perish with another.

Morouer thus saith <sup>h</sup>the LORDE: Beholde, <sup>d</sup>there shal come a people from the North, <sup>g</sup>a greate people shal arise from <sup>h</sup>the endes of <sup>i</sup>the earth, with bowes <sup>g</sup>and with dartes shal they be weapened: It is a rough <sup>g</sup>and feerce people, an vnnmerciful people: their voyce roareth like the see, they ride vpon horses wel appointed to <sup>h</sup>batell agaynst the, o daughter Sion. Then shal this crie be herde: Oure armes are feble, heuynes and sorow is come vpon vs, as vpon a woman trauelinge with childe. Noman go forth in to the felde, no man come vpon the hie strete: for the swearde and feare of the enemie shalbe on euery side.

Wherefore, gyrd a sack cloth aboute the (o thou daughter of my people) sprynkle thy self with aszshes, <sup>i</sup>mourne and wepe bitterly, as vpon thy only beloued sonne: For the destroyer shal sodenly fall vpon vs. The haue I set for a prouer of my harde people, to seke out and to trye their wayes. For they are all vnfaithful and fallen awaye, they hange vpon shameful lucre, they are clene brasse and yron, for they hurte and destroye euery man. The bellous are brent in the fyre, the leade is consumed, the melter melteth in vayne, for the euel is not taken awaye from them. Therefore shal they be called naughty syluer, because the LORDE hath cast them out.

#### The vij. Chapter.

<sup>a</sup>THESE are the wordes, that God spake vnto Ieremy: <sup>i</sup>Stonde vnder the gates of the LORDES house, and crie out these wordes there, with a loude voyce, and saye: Heare the wordes of the LORDE, all ye of Iuda, that go in at this dore, to honour the LORDE. Thus saith the LORDE of hoostes the God of Israel. <sup>m</sup>Amende youre wayes and youre counceles, and I wil let you dwell in this place. Trust not in false lyenge wordes, sayenge: here is the temple of the LORDE, here is the temple of the LORDE, here is the temple of the LORDE.

<sup>n</sup>For yf ye will amende youre waies and counceles, yf ye wil iudge right betwixte a man and his neghboure: yf ye wil not oppresse the straunger, the fatherles <sup>g</sup>and the wyddowe: yf ye

<sup>a</sup> Iere. 4. a. 9. d. <sup>b</sup> Iere. 5. c. Iere. 20. b. <sup>c</sup> Iere. 8. b. Esa. 56. c. <sup>d</sup> Esa. 56. c. Iere. 8. b. <sup>e</sup> Eze. 13. b. <sup>f</sup> Iere. 10. e. <sup>g</sup> Iere. 19. a. <sup>h</sup> Esa. 1. b. Iere. 7. c.

<sup>i</sup> Iere. 1. b. 5. c. Abac. 1. b. <sup>k</sup> Amos 8. b. <sup>l</sup> Iere. 17. d. and 26. a. <sup>m</sup> Esa. 1. c. Iere. 26. c. <sup>n</sup> Exo. 22. c. Zach. 8. c. Levit. 19. g. Iob 24. a.



will not shed innocent bloude in this place: yf ye wil not cleue to straüge goddes to youre owne destruction: then wil I let you dwell in this place, yee in the londe that I gaue afore tyme vnto youre fathers for euer. But take hede, yee trust in counceils, that begyle you and do you no good. For when ye haue stollē, murthured, committed adnourtie, and periury: Whē ye haue offred vnto Baal, folowinge straunge & vnkowne goddes: <sup>a</sup> Then come ye, and stonde before me in this house (which hath my name geuen vnto it) and saye: Tush, we are absolved quyte, though we haue done all these abhominacions.

What? <sup>a</sup> thinke you this house that beareth my name, is a denne of theues? And these thinges are not done priuely, but before myne eyes, saith the LORDE. Go to my place in Silo, where vnto I gaue my name afore tyme, and loke well what I dyd to the same place, for the wickednes of my people of <sup>b</sup> Israel. And now, though ye haue done all these dedes (saith the LORDE) and I my self rose vp euer by tymes to warne you and to comon with you: yet wolde ye not heare me: I called, ye wolde not answer. <sup>c</sup> And therefore euen as I haue done vnto Silo, so wil I do to this house, that my name is geuen vnto, (and that ye put youre trust in) yee vnto the place that I haue geuen to you and youre fathers. <sup>d</sup> And I shal thrust you out of my sight, as I haue cast out all youre brethren the whole sede of Ephraim.

<sup>e</sup> Therefore thou shalt not praye for this people, thou shalt nether geue thākes, nor byd prayer for them: thou shalt make no intercession to me for them, for in no wise will I heare the. Seist thou not what they do in the cities of Iuda, and without Ierusalem? <sup>f</sup> The children gather stickes, the fathers kyndle the fyre, the mothers kneade the dowe, to bake cakes for the quene of heauen.

They poure out drinkoffringes vnto straüge goddes, to prouoke me vnto wrath: How be it they hurte not me (saith the LORDE) but rather confounde, and shame them selues.

And therefore thus saith the LORDE God: beholde, my wrath and my indignacion shalbe poured out vpon this place, vpon men and catell, vpo the trees in the felde and all

frute of the londe, & it shal burne so, that no man maye quench it.

Thus saith the LORDE of hoostes, the God of Israel: <sup>g</sup> Ye heape vp youre burnt-offringes with youre sacrifices, & eate y flesh. <sup>h</sup> But when I brought youre fathers out of Egipte, I spake no worde vnto them of burnt-offringes and sacrifices: but this I commaunded them, sayenge: herken and obeye my voyce, <sup>i</sup> and I shalbe youre God and ye shal be my people: so that ye walke in all the wayes, which I haue cōmaunded you, that ye maye prosper.

<sup>j</sup> But they were not obedient, they inclyned not their eares there vnto, but went after their owne ymagynacions and after the mocions of their owne wicked herte, and so turned them selues awaye, and conuerted not vnto me. And this haue they done, from the tyme that youre fathers came out of Egipte, vnto this daye.

<sup>k</sup> Neuertheles, I sent vnto them my seruantes all the prophetes: I rose vp early and sent them worde, yet wolde they not herke, ner offre me their eares, but were obstinate, and worse then their fathers.

And thou shalt now speake all these wordes vnto them, but they shal not heare the: thou shalt crie vpon them, but they shal not answer the. Therefore shalt thou saye vnto them: <sup>l</sup> this is the people, that nether heareth the voyce of the LORDE their God, ner receaueth his correction. <sup>m</sup> Faithfulnes & treuth is cleue rooted out of their mouth.

<sup>n</sup> Wherefore cut of thine hayre, and cast it awaye, take vp a complaynte in the whole londe: for the LORDE shal cast awaye, and scatere the people, y he is displeased withall.

<sup>o</sup> For the children of Iuda haue done euell in my sight, saith the LORDE. They haue set vp their abhominacions, in the house y hath my name, and haue defyled it. <sup>p</sup> They haue also buylded an aluter at Tophet, which is in the valley of y childrē of Ennō: y they might burne their sonnes and daughters, which I neuer cōmaunded them, nether came it euer in my thought. And therefore beholde, the dayes shal come (saith the LORDE) that it shal no more be called, Tophet, or the valley of the children of Ennon, but the valley of

<sup>a</sup> 3 Re. 8. a. <sup>b</sup> Esa. 56. b. Ioh. 2. b. Matt. 21. b. Iere. 32. d. Iosu. 18. a. Iere. 26. a. 1 Re. 3. 4. 5. 6. <sup>c</sup> Esa. 65. b. Pro. 1. c. Luc. 21. a. <sup>d</sup> 4 Re. 17. a. <sup>e</sup> Iere. 14. b. 1 Ioh. 5. a. Eze. 14. c. <sup>f</sup> Iere. 44. e.

<sup>g</sup> Esa. 1. a. <sup>h</sup> Deut. 10. a. Esa. 43. d. Exo. 6. b. <sup>i</sup> Exo. 20. a. <sup>j</sup> Zach. 7. b. <sup>k</sup> Iere. 25. a. <sup>l</sup> Iere. 5. a. <sup>m</sup> Eze. 5. a. <sup>n</sup> Iere. 32. d. <sup>o</sup> 4 Re. 23. e. Deut. 32. c. Psal. 105. e. Iere. 44. a. <sup>p</sup> Iere. 19. e.

the slayne: for in Tophet they shal be buried, because they shal els haue no rowne. <sup>a</sup> Yee ſ̄ deed bodies of this people shal be eaten vp of the foules of the ayre & wilde beastes of the earth, & no man shal fraye them awaie. <sup>b</sup> And as for the voyce of myrth & gladnesse of the cities of Iuda, & Ierusalem, the voyce of the brydegrome and of the bryde: <sup>c</sup> I will make them cease, for the londe shal be desolate.

## The iiii. Chapter.

**A**T the same tyme, saith the LORDE, the bones of the kinges of Iuda, the bones of his princes, the bones of the prestes and prophetes, yee and the bones of the citisens of Ierusalē, shalbe brought out of their graues<sup>d</sup> and layed agaynst the Sonne, the Moone and all the heauenly hooste: whom they loued, whom they serued, whom they ranne after, whom they sought & worshipped. They shal nether be gathered together ner buried, but shal lye vpō the earth, to their shame and despisinge.

<sup>e</sup> And all they that remayne of this wicked generacion, shal desyre rather to dye thē to lye: where so euer they remayne, & where as I scatre them, saith the LORDE of hoostes. This shalt thou saye vnto them also: Thus saith the LORDE: Do men fall so, that they arise not vp agayne: And turne they so farre awaye, ſ̄ they neuer conuerte? Wherefore then is this people and Ierusalem gone so farre backe, that they turne not againe? They are euer the longer the more obstinate, and will not be conuerted.

**33** For I haue looked, and considered: <sup>f</sup> but there is no mā, that speaketh a good worde: there is no man, that taketh repētaunce for his synne, that will so moch as saye: wherfore haue I done this? But euery man (as soone as he is turned backe) runneth forth still, like a wilde horse in a battayl. The Storke knoweth his apoynted tyme, the Turtledoue, ſ̄ Swallow and the Crane, cōsidre the tyme of their trauaile: <sup>g</sup> but my people will not knowe the tyme of the punyishment of the LORDE. How darre ye saye then: we are wise, we haue the lawe of the LORDE amonge vs?

Beholde, the disceatfull penne of the scribes, setteth forth lies: therfore shal the

wise be confounded, they shalbe afrayed and taken: for lo, <sup>h</sup> they haue cast out the worde of the LORDE: what wysdome can then be amonge them? Wherefore, I will geue their wyues vnto aleauntes, and their felde to destroyers.

For from the lowest vnto the hiest, they folowe all shameful lucre: and from the prophet vnto the prest, they deale all with lies. <sup>i</sup> Neuertheles, they heale the hurte of my people with swete wordes, sayenge: peace, peace, where there is no peace at all.

Fye for shame, how abhominable thinges do they? And yet they be not ashamed, yee they knowe of no shame.

<sup>k</sup> Wherefore in the tyme of their visitacion, they shal fall amonge the deed bodies, saith the LORDE.

Morouer I will gather them in (saith the LORDE) so that there shal not be one grape vpon the vyne, nether one fyge vpon the fyge tre, and the leaues shalbe plucte of. **C**

Then will I cause them to departe, and saye: why prolonge we the tyme? Let vs gather oure selues together, and go in to the stronge cite, there shall we be in rest: For the LORDE oure God hath put vs to sylence, and geuen vs water myxte with gall, to drynke, because we haue synned agaynst him.

We looked for peace, and we fayre not the better, we wayted for the tyme of health, and lo, here is nothinge but trouble.

Then shall the noyse of his horses be herde from Dan, the whole londe shall be afrayed at the neyēge of his stronge horses: for they shal go in, and deuoure the londe, with all that is in it: the cities, and those that dwell therein. <sup>m</sup> Morouer, I will sende Cockatrices & serpētes amonge you (which will not be charmed) and they shal byte you, sayeth the LORDE.

Sorowe is come vpon me, and heuynes vexeth my herte: for lo, the voyce of the criēge of my people is herde from a farre countre: Is not the LORDE in Sion? Is not he kinge in her? Wherefore then haue they greued me (shall the LORDE saye) with their ymages and foolish straunge fashions? The harvest is gone, the Sōmer hath an ende, and we are not helped. I am sore vexed,

<sup>a</sup> Iere. 8. b. 9. c. <sup>b</sup> Eze. 26. b. <sup>c</sup> Iere. 16. b. 25. b.

<sup>d</sup> Deut. 4. e. Sap. 21. a. <sup>e</sup> Luc. 23. c. <sup>f</sup> Eze. 20. f.

<sup>g</sup> Esa. 1. a. <sup>h</sup> Deut. 4. a. Psal. 18. a. <sup>i</sup> Iere. 6. b.

Esa. 56. c. Eze. 13. b.

<sup>k</sup> Iere. 7. d.

<sup>l</sup> Iere. 14. d.

<sup>m</sup> Leui. 26. d.

because of the hurte of my people: I am heuy and abashed, for there is no more Triacle at Galaad, and there is no Phisician, that cā heale the hurte of my people.

The ix. Chapter.

**O** WHO will geue my heade water ynough, ⁊ a well of teares for myne eyes: that I maye wepe night ad daye, for the slaughter of my people? Wolde God that I had a cottage some where farre from folke, that I might leaue my people, and go from thē: for they be all aduoutrers and a shrenkinge sorte. They bēde their tūges like bowes, to shute out lies: As for the treuth, they maye nothinge awaye with all in the worlde. For they go from one wickednes to another, and holde nothinge of me, saith the LORDE.

Yee one must kepe himself from another, "no man maye safely trust his owne brother: for one brother vndermyneth another, ⁊ one neyghboure begyleth another. Yee one dissembleth with another, and they deale with no treuth. <sup>a</sup>They haue practised their tūges to lye, and taken greate paynes to do myschefe. They haue set their stole in the myddest of disceate, and (for very dissemblinge falsede) they wil not knowe me, saith the LORDE.

Therefore thus saith the LORDE of hoostes, beholde, I wil melte them and trie thē, for what shulde I els do to my people? Their tūges are like sharpe arowes, <sup>b</sup>to speake disceate. With their mouth they speake peaceably to their neyghboure, but preuely they laye waite for him. Shulde I not punysh them for these thinges, saith the LORDE? <sup>c</sup>Or, shulde I not be auenged of eny soch people, as this? Vpon the mountaynes will I take vp a lamentacion and soroufull crie, and a mournynge vpon the fayre playnes of the wildernes: Namely, how they are so brente vp, that no man goeth there eny more: Yee a man shal not heare one beast crie there.

<sup>d</sup>Byrdes and catell are all gone from thēce. I wil make Ierusalem also an heape of stones, and a denne of venomous wormes. And I wil make the cities of Iuda so waist, that no man shal dwell therin. What man is so wise, as to vnderstonde this? Or to whom hath the LORDE spoken by mouth, that he maye

shewe this, and saye: 'O thou londe, why perishest thou so? Wherfore art thou so brent vp, and like a wilderness, that no mā goeth thorow? Yee the LORDE himself tolde the same vnto them, that forsoke his lawe, and kepte not the thyng that he gaue them in commaundement, nether lyued thereafter: <sup>e</sup>but folowed the wickednes of their owne hertes, and serued straunge goddes, as their fathers taught them.

Therefore, thus saith the LORDE of hoostes, the God of Israel: Beholde, I will fede this people with wormwod, and geue thē gall to drynke. <sup>f</sup>I will scatere them also amonge the Heithen, whom nether they ner their fathers haue knowne: and I will sende a swearde amonge them, <sup>g</sup>to persecute them, vntill I bringe them to naught. Morouer, thus saith the LORDE of hoostes: loke that ye call for mournynge wyues, and sende for wise women: that they come shortly, and singe a mournynge songe of you: that the teares maye fall out of oure eyes, and that oure eye lyddes maye guszhe out of water.

For there is a lamentable noyse herde of Sion: O how are we so sore destroyed? O how are we so piteously confounded? We must forsake oure owne naturall countre, and we are shot out of oure owne lodgiges. Yet heare the worde of the LORDE (o ye women) and let your eares regarde the wordes of his mouth: that ye maye lerne youre daughters, to mourne, and that euery one maye teach hir neyghboursse, to make lamentacion. Namely thus: Deeth is clynnē vp in at oure wyndowes, he is come in to oure houses, to destroye the childe before the dore, ⁊ <sup>h</sup>þ yonge man in the strete.

But tell thou planely, thus saith <sup>i</sup>the LORDE: The deed bodies of men shal lye vpon <sup>j</sup>þ grounde, as the donge vpon the felde, <sup>k</sup>and as the hay after the mower, and there shal be no man to take them vp. Morouer, thus saith the LORDE: Let not the wise man reioyse in his wisdom, ner the stronge man in his strength, <sup>l</sup>nether the rich man in his riches: But who so wil reioyse, let him reioyse in this, that he vnderstōdeth, and knoweth me: for I am the LORDE, which do mercie, equite and rightousnes vpon earth. <sup>m</sup>Therefore haue I

<sup>a</sup> Iere. 12. b. Matt. 10. c. Miche 7. a. <sup>b</sup> Psal. 27. a.  
<sup>c</sup> Pro. 18. a. Psal. 17. a. <sup>d</sup> Iere. 5. b. e. <sup>e</sup> Psal. 78. a.  
Micb. 3. c. <sup>f</sup> Osee 14. d. <sup>g</sup> Deu. 29. b. Iosu. 24. c.

<sup>h</sup> Deu. 32. c. Ierē. 23. c. <sup>i</sup> Deu. 28. c. <sup>j</sup> Iere. 7. d.  
8. b. <sup>k</sup> Esa. 65. c. <sup>l</sup> 1 Cor. 1. g. <sup>m</sup> 2 Co. 10. d. <sup>n</sup> Matt.  
9. b. 12. a. Ose. 6. b.

pleasure in soch thinges, saieſt **ȝ** LORDE. Beholde, the tyme cōmeth (saieſt the LORDE) that I wil vyset all them, whose foreskyne is vncircumcised: The Egipcians, the Iewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites, that dwel in the wilderness. <sup>a</sup> For all **ȝ** Gentiles are vncircumcised in the flesh, but all the house of Israel, are vncircumcised in the herte.

The x. Chapter.

**A** HEARE the worde of the LORDE, **ȝ** he speaketh vnto the, o thou house of Israel: Thus saieſt the LORDE: Ye shal not lerne after the maner of the Heithē, and ye shal not be afayed for the tokens of heauen: for the Heithen are afayed of soch: Yee all the customes and lawes of the Gētiles are nothinge, but vanite. <sup>a</sup> They hewe downe a tre in the wod with the hondes of the workeman, and fashion it with the axe: they couer it ouer with golde or syluer, they fasten it with nales and hammers, that it moue not. It stōdeth as stiff as the palme tre, it can nether speake ner go, but must be borne. <sup>b</sup> Be not ye afayed of soch, for they cā do nether good ner euel. But there is none like vnto **ȝ** (o LORDE) thou art greate, and greate is the name of thy power. Who wolde not feare the? or what kige of the Gentiles wolde not obeye the?

**33** For amonge all the wysemen of the Gentiles, and in all their kingdomes, there is none, that maye be lickened vnto the. They are all together vnlerne and vnwise, All their connyng is but vanite: namely, wod, syluer, which is brought out of Tharsis, and beatē to plates: <sup>c</sup> and golde from Ophir, a worke **ȝ** is made with the honde of the craftesman and the caster, clothed with yalow sylck and scarlet: euen so is the worke of their wyse men all together. But the LORDE is a true God, a lyuinge God, and an euerlastinge kinge. <sup>d</sup> Yf he be wroth, the earth shaketh: all the Gētiles maye not abyde his indignacion.

As for their goddes, it maye well be sayde of thē: they are goddes, that made nether heauē ner earth: therefore shal they perish frō the earth, and from all thinges vnder heauen.

<sup>e</sup> But (as for oure God) he made the earth with his power, and with his wisdome hath he fynished the whole compasse of the worlde, with his discrecion hath he spred out the heauens, At his voyce the waters gather together in the ayre, he draweth vp **ȝ** cloudes from the vttemost partes of **ȝ** earth: <sup>f</sup> he turneth lighteninge to rayne, and brighet forth the wyndes out of their treasuries: <sup>g</sup> His wisdome maketh all men fooles. And confunded be all casters of ymagēs, <sup>h</sup> for that they cast, is but a vayne thinge, and hath no life. <sup>i</sup> The vayne craftes men with their workes, that they in their vanite haue made, shall perish one with another in the tyme of visitacion. Neuertheles, Iacobs porciō is not soch: but it is he, that hath made all thinges, and Israel is the rodd of his inheritaunce: The LORDE of hoostes is his name. Put awaye thy vnclennesse out of the londe, thou that art in the stronge cities. For thus saieſt the LORDE: Beholde, I wil now thrust out the inhabitours of this londe a greate waye off, and trouble them of soch a fashiō, that they shal no more be founde.

**34** Alas, how am I hurte? Alas, how panefull are my scourges vnto me? For I cōside this sorow by my self, and I must suffre it, My tabernacle is destroyed, and all my coardes are broken. My children are gone fro me, and can no where be founde. Now haue I none to sprede out my tente, or to set vp my hanginges. For the hyrdmen haue done folishly, that they haue not sought the LORDE. Therefore haue they dealt vnwisely with their catell, and all are scatred abroad. Beholde, the noyse is harde at honde, and greate sediciō out of the north: to make the cities of Iuda a wyldernes, and a dwellinge place for Dragons. <sup>j</sup> Now I knowe (o LORDE) that it is not in mā's power to ordre his owne waies, or to rule his owne steppes and goinges. Therefore chastē thou vs (o LORDE) but with fauoure, and not in thy wrath, bringe vs not vtterly to naught. Poure out thy indignacion rather vpon the Gētiles, that knowe **ȝ** not, and vpon the people that call not on thy name: And that because they haue consumed, deuoured and destroyed Iacob, and haue roted out his glory.

<sup>a</sup> Iere. 25. c. <sup>b</sup> Iere. 4. a. 6. b. Rom. 2. c. <sup>c</sup> Hsa. 47. e. <sup>d</sup> Esa. 44. b. <sup>e</sup> Baruc 6. <sup>f</sup> Re. 17. g. <sup>g</sup> Apo. 15. a. <sup>h</sup> 3 Reg. 9. <sup>i</sup> Naum 1. a. <sup>j</sup> Gen. 1. a.

Iere. 51. c. <sup>k</sup> Psal. 134. b. <sup>l</sup> Psal. 143. <sup>m</sup> Esa. 44. b. <sup>n</sup> Esa. 1. d. Iere. 6. c. <sup>o</sup> Pro. 20. d. <sup>p</sup> Esa. 64. b. Psal. 78. a. Eccls. 36. a. Iere. 30. c. 50. b.



## The xi. Chapter.

**A** THIS is another Sermon, which the LORDE commaunded Jeremy for to preach, sayenge :

Heare the wordes of the couenaunt, and speake vnto all Iuda, and to all them that dwell at Ierusalem, And saye thou vnto the: Thus saith the LORDE God of Israel: Cursed be every one, that is not obedient vnto y<sup>e</sup> wordes of this couenaunt: which I commaunded vnto youre fathers, what tyme as I brought them out of Egipte, from the yron fornice, sayenge: "Be obedient vnto my voyce, and do accordinge to all that I commaunde you: "so shal ye be my people, and I will be youre God, and will kepe my promyse, y<sup>e</sup> I haue sworne vnto youre fathers: Namely, that I wolde geue them "a londe which floweth with mylke and hony, as ye se, it is come to passe vnto this daye.

Then answered I, and sayde: Amen. It is euen so LORDE, as thou sayest. Then the LORDE sayde vnto me agayne: Preach this in y<sup>e</sup> cities off Iuda and rounde aboute Ierusalem, and saye: Heare the wordes off this cōuenaunt, that ye maye kepe them. For I haue diligently exhorted youre fathers, euer sence the tyme that I brought them out off the Londe off Egipte, vnto this daye. I gaue them warnynge by tymes, sayenge: **33** herken vnto my voyce: "Neuertheles, they wolde not obeye me, nor enclyne their eares vnto me, "but folowed the wicked ymaginaciōs of their owne hertes. And therfore haue I accused them as transgressours of all the wordes off this couenaunt, that I gaue them to kepe, which they (notwithstōdinge) haue not kepte.

And the LORDE sayde vnto me: It is fōude out, that whole Israel and all the citisens off Ierusalem are gone backe. They haue turned them selues to the blasphemies off their fore fathers, which had no lust to heare my worde. Euen likewise haue these also folowed straunge goddes, and worshipped them. The house off Israel and Iuda haue broken my couenaunt, which I made with their fathers.

Therefore thus saith the LORDE: Be-

holde, I will sende a plage amonge you, which ye shal not be able to escape: and though ye crie vnto me, I will not heare you. The shal the townes off Iuda and the citisens off Ierusalem go, and call vpon their goddes, vnto whom they made their oblaciōs: "but they are not able to helpe them in tyme off their trouble. "For as many cities as thou hast (o Iuda) so many goddes hast thou also: "And loke how many stretes there be in the (o Ierusalem) so many shameful altuers haue ye set vp, to offere vpon them vnto Baal. "But praye **C** ner prayer for them: for though they crie vnto me in their trouble, yet will I not heare them.

O thou beloued, why doest thou so shameful greate blasphemies in my house? "euen as though that holy flesh might absolue the, specially when thou hast made thy boost off thy wickednes. The LORDE called the a grene olyue tre," a fayre one, a frutefull one, a goodly one: but now that there is a contrary reporte off the abroad, he will burne the vp, ād destroye thy braunches. "For the LORDE off hoostes that plāted the, hath deuysed a plage for the (o thou house of Israel & Iuda) for y<sup>e</sup> euell that ye haue done, to prouoke him to wrath, in that ye dyd seruyce vnto Baal.

This (o LORDE) haue I lerned of the, **34** and vnderstonde it, for thou hast shewed me their ymaginacions. "But I (as a meke lambe) was caried awaye to be slayne: not knowinge, that they had deuysed such a counceyl agaynst me, sayenge: "We will destroye his meate with wod, and dryue him out of the londe of the lyuynge, that his name shal neuer be thought vpon. Therefore I will beseke the now (o LORDE of hoostes) "thou righteous iudge, thou that tryest the reynes and the hertes: let me se the auenged of them, for vnto the haue I committed my cause. The LORDE therfore spake thus of the citisens of Anothot, that sought to slaye me, sayēge: "Preach not vnto vs in the name of the LORDE, or els thou shalt dye of oure hondes. Thus (I saye) spake the LORDE of hoostes: Beholde, I will viset you. Your yonge mē shal perish with the swearde, youre sonnes and youre daughters shal vtterly dye of hunger,

<sup>a</sup> Exo. 19. a. <sup>b</sup> Exo. 6. b. <sup>c</sup> Gen. 15. c. 26. a. 28. c. <sup>d</sup> Iere. 13. b. <sup>e</sup> Iere. 9. b. <sup>f</sup> Deu. 24. c. <sup>g</sup> Zach. 7. b. <sup>h</sup> Deu. 32. c. <sup>i</sup> Iere. 2. d. <sup>j</sup> Iere. 7. c. <sup>k</sup> Iere. 15. a.

<sup>l</sup> Agg. 2. b. <sup>m</sup> Iere. 17. b. <sup>n</sup> Matt. 7. b. <sup>o</sup> Ro. 11. c. <sup>p</sup> Esa. 12. d. <sup>q</sup> Esa. 53. b. <sup>r</sup> Iere. 18. b. <sup>s</sup> Iere. 20. c. 17. b. <sup>t</sup> Esa. 30. b. <sup>u</sup> Amo. 7. b.

so that none shal remayne. For vpon the citiesyns off Anathoth wil I bringe a plage, and the yeaere of their visitacion.

The xiiij. Chapter.

**O** LORDE, thou art more rightuous, then that I shulde dispute with the: Neuertheles, let me talke with the in thinges reasonable. "How happeneth it, that the waye off the vngodly is so prosperous? and that it goeth so wel with them, which (with out eny shame) offēde and lyue in wickednesse? Thou plantest them, they take rote, they growe, and bringe forth frute. They boost moch off the, yet doest thou not punysh them. But thou LORDE (to whom I am well knowne) thou that hast sene, & proued my herte, take them awaye, like as a flock is caried to the slaughter house,<sup>a</sup> and apoynte them for the daye off slaughtinge.

How longe shall the londe mourne, and all the herbes off the felde perish, for the wickednes off them that dwell therin?

"The catell and the byrdes are gone, yet saye they: tush, God will not destroye vs vtterly.

Seinge thou art weery in runnyng with the fote men, how wilt thou then runne with horses? In a peaceable sere londe thou mayest be safe, but how wilt thou do in the furious pryde of Iordane? For thy brethren ad thy kynred haue altogether despised the, and cried out vpon the in thine absence.

**B** "Beleue them not, though they speake fayre wordes to the. As for me (saye I) I haue forsaken myne owne dwellinge place, and left myne heretage. My life also that I loue so wel, haue I geuen in to the hōdes of myne enemies. Myne heretage is become vnto me, as a Lyon in the wod. It cried out vpon me, therefore haue I forsaken it. "Myne heretage is vnto me, as a speckled byrde, a byrde of dyuerse coloures is vpon it. Go hence, and gather all the beastes of the felde together, that they maye eate it vp.

"Dyuerse hyrdmē haue broken downe my vynyarde, and troden vpon my porcion. Of my pleasaut porcion, they haue made a wilderness & deserte. They haue layed it waist: and now that it is waist, it sigheth vnto me. Yee the whole londe lieth waist, and no man

regardeth it. The destroyers come ouer the heeth euery waye, for "the swearde off the LORDE shal consume from the one ende of y lōde to the other, and no flesh shal haue rest. They shal sowe wheat, and reepe thornes. They shal take heretage in possession, but it shal do them no good. And ye shalbe confounded of youre owne wynnynge, because of the greate wrath of the LORDE.

Thus saith the LORDE vpon all myne euel neighbours, that laye honde on myne heretage, which I haue geuen my people of Israel: Beholde, I wil plucke them (namely Israel) out of their londe, and put out the house of Iuda from amonge them. "And whē I haue rooted thē out, I wilbe at one with thē agayne, and wil haue mercy vpon them: and brynge them agayne, euery man to his owne heretage, and in to his lōde. And yf they (namely that trouble my people) wil lerne y wayes of the, to sweare by my name: The LORDE lyueth (like as they lerned my people to sweare by Baal) thē shal they be rekened amōge my people. "But yf they wil not obeye, thē will I rote out the same folke, and destroye them, saith the LORDE.

The xiiij. Chapter.

**M**OROUER, thus saied the LORDE **A** vnto me: go thy waye & get the a lynnyn breche, and gyrd it aboute thy loynes, and let it not be wet. Then I got me a brech, acordinge to the commaundemēt of the LORDE, and put it aboute my loynes. After this, the LORDE spake vnto me agayne: Take the breche that thou hast prepared & put aboute the, and get the vp, and go vnto Euphrates, and hyde it in a hole off the rock. So wēt I, and hydde it, as the LORDE commaunded me. And it happened longe after this, that the LORDE spake vnto me: Vp, and get the to Euphrates, and fet the breche from thence, which I commaunded the to hyde there. Then went I to Euphrates, and digged vp, and toke the brech from the place where I had hyd it: and beholde, the brech was corrupte, so that it was profitable for nothinge.

Then sayde the LORDE vnto me: Thus **B** saith the LORDE: Euen so will I corruppe the pryde off Iuda, and the hie mynde off

<sup>a</sup> Iob 21. a. Abs. 1. c.

<sup>b</sup> 2 Pet. 2. c.

<sup>c</sup> Iere. 14. b.

Deu. 29. c. Soph. 1. c. Iere. 5. b. 23. c.

<sup>d</sup> Iere. 9. a.

<sup>e</sup> Esa. 19. c.

<sup>f</sup> Esa. 56. c. Esa. 5. a.

<sup>g</sup> Pro. 22. d.

<sup>h</sup> Deu. 4. c. 30. a. Esa. 54. b. 1 Esd. 1. a.

<sup>i</sup> Mat. 22. b.

Ierusalē. "This people is a wicked people, they wil not heare my worde, they folowe *ſ* wicked ynaginacions off their owne hert, *¶* hange vpon straūge goddes, thē haue they serued *¶* worshipped: and therefore they shalbe as this brech, that serueth for nothinge. For as strately as a brech lieth vpon a mā's loynes, so strately dyd I bynde *ſ* whole house of Israel, and the whole house of Iuda vnto me, saieth the **LORDE**:<sup>a</sup> that they might be my people: that they might haue a glorious name: *ſ* they might be in honoure: but they wolde not obeye me. Therefore laye this ryddle before them, and saye: Thus saieth the **LORDE** God of Israel: euery pot shal be fylled with wyne. And they shal saye: thinkest thou we knowe not, *ſ* euery pot shalbe fylled with wyne? Then shalt thou saye vnto them: **C** Thus saieth the **LORDE**: Beholde, I shal fyll all the inhabitours of this lōde with dronckēnes, the kynges that syt vpon Dauid's stole, the prestes and prophetes, with all *ſ* dwell at Ierusalem. And I will shute them one agaynst another, yee *ſ* fathers agaynst the sonnes, saieth the **LORDE**.

I wil not pardon them, I wil not spare them, ner haue pitie vpon them: but destroye them. Be obedient, geue eare, take no diszdayne at it, for it is the **LORDE** himself that speaketh. Honoure *ſ* **LORDE** youre God herein, or he take his light from you, and or euer youre fete stombe in darknesse at *ſ* hill: lest whē ye loke for the light, he turne it in to *ſ* shadowe and darknesse of death. But yf ye wil not heare me, that geue you secrete warnynge, I will mourne fro my whole herte for youre stubburnesse. "Piteously will I wepe, and the teares shall guszhe out of myne eyes. For the **LORDES** flocke shal be caried awaye captiue. **D** Tell the kinge *¶* the rulers: Humble youre selues, set you downe lowe, for *ſ* crowne of youre glory shal fall from youre heade. The cities towarde the south shalbe shut vp, *¶* no man shal open thē. All Iuda shal be caried awaye captyue, so that none shall remayne.

Lift vp youre eyes, and beholde thē, that come from the North: Like a fat flocke shal they fall vpon the. To whom wilt thou make thy mone, when they come vpon the? for thou hast taught thē thy self, and made thē masters

ouer the. "Shal not sorowe come vpon the, as on a woman trauelinge with childe? And yf thou woldest saye thē in thine hert: Wherefore come these thinges vpon me? Euē for the multitude of thy blasphemies, "shall thy hynder partes *¶* thy fete be discouered. For like as the man of Inde maye change his skynne, *¶* the cat of the mountayne hir spottes: so maye ye that be exercised in euell, do good. Therefore will I scatre you, lyke as *ſ* stobble that is takē awaye with *ſ* south wynde. This shal be youre porcion, and the porcion of youre measure, wher with ye shal be rewarded of me, saieth the **LORDE**: because ye haue forgotten me, and put youre trust in disceatful thinges. "Therefore shall I turne thy clothes ouer thy heade, and discouer thy thees, that thy preuyties maye be sene: thy aduoutrie, thy deadly malice, thy beastlynnes and thy shamefull whordome. For vpon the felde and hilles I haue sene thy abhominacions. Wo be vnto the (o Ierusalē) whē wilt thou euer be censed enymore?

### The xiiij. Chapter.

The worde of the **LORDE** shewed vnto Jeremy, cōcernynge the derth off the frutes.

**I**UDA shal mourne, men shall not go moch more thorow his gates: the londe shal be nomore had in reputacion, *¶* the crie of Ierusalē shal breake out. The lordes shall sende their seruauntes to fetch water, *¶* when they come to the welles, they shal fynde no water, but shal carie their vessels home emptie. They shal be ashamed *¶* ad confounded, *¶* shal couer their heades. "For the grouēde shalbe dried vp, because there cōmeth no rayne vpon it. The plowmen also shalbe ashamed, *¶* ad shal couer their heades. The Hynde shal forsake the yonge fawne, that she brigheth forth in *ſ* felde, because there shalbe no grasse. The wilde Asses shall stonde in the Mosse, and drawe in their wynde like the Dragōs, their eyes shal fayle for wāt of grasse.

Doutles oure owne wickednesse rewarde vs: But **LORDE** do thou acordinge to thy name, though oure transgressions and synnes be many. "For thou art the conforte *¶* helpe of Israel in the tyme of trouble. Why wilt thou be as a straunger in the Londe, and as

<sup>a</sup> Iere. 7. c. 11. b. 18. a. 19. c.

<sup>b</sup> Deu. 4. c. 28. d.

<sup>c</sup> Iere. 31. c. Thren. 1. a.

<sup>d</sup> Iere. 30. a. Esa. 13. b.

Esa. 21. a.

<sup>e</sup> Iere. 15. b.

<sup>f</sup> Osee 2. b.

<sup>g</sup> Iere. 23. b.

<sup>h</sup> Esa. 49. b. Iere. 16. c. 17. c.

one that goeth ouer the felde, *ad* cometh in only to remayne for a night? Why wilt thou make thy self a coward, and as it were a giaite that yet maye not helpe? For thou art ours (o LORDE) and we beare thy name, therefore forsake vs not.

33 Then spake the LORDE, concernynge this people *y* haue pleasure to go so nembly with their fete, and leaue not of, and therefore displease the LORDE: in so moch, that he will now bringe agayne to remembrance all their mysdedes, *ad* punysh all their synnes. Yee euen thus sayde the LORDE vnto me: Thou shalt not praye to do this people good. *a* For though they fast, I will not heare their prayers. And though they offre burnt offrises *q* sacrifices, yet wil not I accepte them. For I will destroye them with the swearde, hunger and pestilence. Then answerde I: O LORDE God, the prophetes saye vnto them: *a* Tush, ye shal se no swearde, and no hunger shall come vpon you, but the LORDE shal geue you continuall rest in this place.

And the LORDE sayde vnto me: The prophetes preach lies vnto them in my name. *a* I haue not spoken with them, nether gaue I them eny charge, nether dyd I sende the: yet they preach vnto you false visions, charmyng, vanite, and disceatfulness of their owne herte. Therefore thus saith the LORDE: As for those prophetes that preach in my name (whom I neuertheles haue not sent) and *y* saye: Tush, there shal nether batel ner hunger be in this londe: With swearde *ad* with hunger shal those prophetes perish, *a* and the people to whom they haue preached, shal be cast out of Ierusalem, dye of hunger, *ad* be slayne with the swearde, (and there shal be no man to burie them) *a* both they *ad* their wyues, their sonnes and their daughters. For thus wil I poure their wickednes vpon the. This shalt thou saye also vnto them: Myne eyes shal wepe without ceassing daye *q* night. *f* For my people shalbe destroyed with greate harme, and shall perish with a greate plage. For yf I go in to the felde, lo, it lieth all full off slayne men: Yff I come in to the cite, lo, they be all famished of hunger.

Yee their prophetes also and prestes shal be led in to an vnkowne londe.

Hast thou then vtterly forsaken Iuda? *D* (sayde I) Dost thou so abhorre Siō? Or hast thou so plaged vs, that we can be healed no more? *a* We looked for peace, and there cometh no good: for the tyme of health, *q* lo, here is nothinge but trouble. We knowlege (o LORDE) all oure mysdedes, and the synnes of oure fathers, that we haue offended *y*. Be not displeased (o LORDE) for thy names sake, forget not thy louynge kyndnes: *a* Remembre *y* trone of thyne honoure, breake not the couenaūt, that thou hast made with vs. *a* Are there eny amonge the goddes of the Gentiles, that sende rayne, or geue the showers of heauen? Dost not thou it o LORDE oure God, in whō we trust? Yee LORDE, thou dost all these thinges.

### The xlv. Chapter.

**T**HEN spake the LORDE vnto me, *ad* *a* sayde: *a* Though Moses and Samuel stode before me, yet haue I no herte to this people. Dryue them awaye, that they maye go out of my sight. And yf they saye vnto the: *a* Whyther shal we go? The tell the: The LORDE geueth you this answer: Some vnto death, some to the swearde, some to hunger, some in to captiuyte. For I will bringe foure plagis vpon them, saith the LORDE. *m* The swearde shal stragle them, the dogges shal deuoure them, the foules of the ayre *ad* beestes of the earth shal eate them vp, and destroye them. I will scatre them aboute also in all kingdomes and londes to be plaged, because of Manasses *n* the sonne of Ezechias kinge of Iuda, for the thinges that he dyd in Ierusalem.

Who shal then haue pite vpon the, o Ierusalem? Who shal be sory for the? Or who shal make intercession, to opteyne peace for the? seinge thou goest fro me, *ad* turnest bacwarde, saith the LORDE? Therefore I will stretch out myne honde agaynst the, to destroye the, and I will not be intreated. I will scatre the abroad with the fanne on euery side of the londe: *a* I will waist my people and destroye them, for they haue had no lust to turne from their owne wayes. I will make their wyddowes mo in nombre, then the sondes of the see. Vpon *y* mothers of their children, I shal bringe a destroyer in the noone daye.

*a* Iere. 7. b. Esa. 1. b. *b* Iere. 5. b. Soph. 1. c. Iere. 14. b. 23. c. *c* Iere. 23. d. *d* Zach. 13. a. *e* Iere. 16. a. *f* Thren. 2. f. Tren. 1. d. *e* Iere. 8. c. *h* Esa. 49. e.

*i* Iere. 5. d. *k* Iere. 7. b. 11. c. 14. b. Eze. 14. c. *l* Zach. 11. b. Eze. 5. c. *m* Iere. 16. a. *n* 4 Re. 21. a. *o* Iere. 6. c.



° Sodenly and vnawarres, shal I sende a feare vpon their cities. She that hath borne vij. children, shal haue none, hir herte shal be full of sorowe.

The Sonne shall fayle her in the cleare daye, when she shalbe confounded and faynte for very heuynesse. ° As for those ŷ remayne, I wil delyuer them vnto the swearde off their enemies, saieth the LORDE. ° O mother, alas that euer thou dydest beare me, an enemye and hated of the whole londe: Though I neuer lente ner receaued vpon vsury, yet euery man speake euell vpon me. And ŷ LORDE answered me: Lede not I the then vnto good? Come not I to the, when thou art in trouble: and helpe ŷ, when thine enemye oppresseth the? Doth one yron hurte another, or one metall that cometh from the north, another? As for youre riches and treasure, I wil geue them out in to a pray, ° not for eny money, but because of all youre synnes, that ye haue done ī all youre coastes. And I wil brige you with youre enemies in to a londe, ° ŷ ye knowe not: for the fyre that is kyndled in my indignacion, shal burne you vp.

O LORDE (sayde I then) thou knowest all thinges, therefore remembre me, ād viset me, delyuer me fro my persecuters: Receaue not my cause in thy lōge wrath, yet thou knowest, that for thy sake I suffre rebuke. / When I had founde thy wordes, I at them vp greedely: they haue made my hert ioyfull & glad. For I call vpon thy name, o LORDE God off hoostes. I dwell not amonge the scornors, nether is my delyte therin: but I dwell only in the feare of thy honde, for thou hast fylled me with bytternes. Shall my heuynes endure for euer? Are my plaghes then so greate, ŷ they maye neuer be healed? Wilt thou be as a water, that falleth, and can not contynue? Vpon these wordes, thus sayde the LORDE vnto me: Yf thou wilt turne agayne, I shal set the in my seruyce: and yf thou wilt take out the thinge that is precious from the vyle, thou shalt be euen as myne owne mouth. ° They shal conuerte vnto the, but turne not thou vnto thē: and so shal I make the a strōge wall of stele agaynst this people. ° They shal fight agaynst the, but they shal not preuayle. For I my self will be

with the, to helpe the, and delyuer the, saieth the LORDE. ° And I will ryd the out of the hondes of the wicked, and delyuer the out of the honde of Tirauntes.

The xvi. Chapter.

MOROUER, thus sayde the LORDE ¶ vnto me: Thou shalt take ŷ no wife, ner beget children in this place. For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this londe, thus saieth the LORDE: They shal dye an horrible deeth, .no mā shal mourne for them, ner burie them, but they shal lye as dōge vpon the earth. They shal perish thorow the swearde and hunger, and their bodies shal be meate for the foules of the ayre, and beestes of the earth. Agayne, thus saieth the LORDE: Go not vnto them, that come together, for to mourne and wepe: for I haue taken my peace frō this people (saieth the LORDE) yee my fauoure and my mercy. And in this londe shal they dye, olde and yonge, and shall not be buried; no man shall bewepe them, no man shall clippe or shaue himself for them.

There shal not one viset another, to mourne with them for their deed, or to comforte them. One shall not offre another the cuppe off consolacion, to forget their heuynes for father and mother. ° Thou shalt not go in to their feast house, to syt downe, moch lesse to eate or drynke with them. For thus saieth the LORDE off hoostes the God off Israel: ° Beholde, I shall take awaye out of this place, the voyce off myrth ād gladnesse, the voyce off the brydegrome and off the bryde: yee and that in youre dayes, that ye maye se it.

° Now when thou shewest this people all these wordes, and they saye vnto the: Wherefore hath the LORDE deuyed all this greate plage for vs? Or what is the offence and synne, that we haue done agaynst the LORDE oure God? Then make thou them this answer: Because youre fathers haue forsaken me (saieth the LORDE) ° and haue cleued vnto straunge goddes, whom they haue honoured and worshipped: but me haue they forsakē, and haue not kepte my lawe. ° And ye with youre shamefull blasphemies, haue

° 1 Tess. 5. a. ° Amo. 8. b. ° Iere. 20. d. ° Iere. 17. a. 26. b. ° Deu. 32. c. ° Eze. 3. a. Psal. 118. n. ° Iere. 21. a. ° Iere. 1. c. ° Leui. 10. b. Iere. 14. c.

° Psal. 78. a. Iere. 15. a. ° 1 Cor. 5. b. ° Iere. 7. d. 25. b. ° Iere. 7. b. Iere. 5. d. ° Deu. 4. d. ° Iere. 7. d.

exceeded the wickednes off youre fathers. For euery one off you foloweth the frawerde euel ymaginacion off his owne hert, and is not obedient vnto me.

Therefore wil I cast you out off this londe, in to a londe that ye and youre fathers knowe not: and there shall ye serue straunge goddes daye and night, there will I shewe you no fauoure. Beholde therefore (saith the LORDE) the daies are come, that it shall nomore be said: <sup>a</sup>The LORDE lyueth, which brought the children of Israel out of the lode of Egipte: but (it shall be sayde) the LORDE lyueth, that brought the children of Israel from the North, & from all londes where I had scatred them. For I wil bringe the agayne in to the lode, that I gaue vnto their fathers.

Beholde, (saith the LORDE) I will sende out many fiszhers<sup>c</sup> to take them, and after <sup>d</sup> I wil I sende out many hunters to hunte the out, from all mountaynes and hilles ad out of the caues of stones. For myne eyes beholde all their wayes, and they can not be hyd fro my face, nether can their wicked dedes be kepte close out of my sight. But first will I sufficiently rewarde their shamefull blasphemies and synnes, wherwith they haue defyled my londe: Namely, with their stinckinge Idols and abhominacions, wherwith they haue fylled myne heretage. <sup>e</sup>O LORDE, my strength, my power, and refuge in tyme off trouble. The Gentiles shall come vnto the from the endes off the worlde, and saye: Verely oure fathers haue cleued vnto lies, their Idols are but vayne and vnprofitable. How can a man make those his goddes, which are not able to be goddes? And therefore, I will once teach them (saith <sup>f</sup> I LORDE) I wil shewe them my honde and my power, that they maye knowe, <sup>g</sup> my name is <sup>h</sup> I LORDE.

The xviij. Chapter.

**Y**OURE synne (o ye off the trybe of Iuda) is writtē in the table of youre hertes, & graue so vpon the edges of youre altuers with a penne of yron & with an Adamāt clawe: <sup>i</sup> your children also maye thynke vpon youre altuers, woddes, thicke trees, hie hilles, mountaynes & feldes. <sup>k</sup> Wherefore, I will make all youre substance & treasure be spoyled, for

the greate synne that ye haue done vpon youre hie places, thorow out all <sup>l</sup> your coostes off youre lode. Ye shal be cast out also from the heretage, that I gaue you. And I wil subdue you vnder the heuy bōdage of youre enemies, in a londe that ye knowe not. For ye haue ministred fyre to my indignacion, which shal burne euermore. Thus saith the LORDE: <sup>m</sup> Cursed be the man that putteth his trust in man, ad that taketh flesh for his arme: and he, whose herte departeth from <sup>n</sup> I LORDE. He shall be like the heeth, that groweth in the wildernes. As for the good thinge that is for to come, he shall not se it: but dwell in a drie place off the wildernes, in a salt and vnoccupied londe. O Blissed is the man, <sup>o</sup> that putteth his trust in the LORDE, and whose hope the LORDE is himself. For he shalbe as a tre, that is planted by the water syde: which spredeth out the rote vnto moystnesse, whom the heate can not harne, when it commeth, but his leaues are grene. And though there growe but litle frute because off drouth, yet is he not carefull, but he neuer leaueth off to bringe forth frute. Amonge all thinges lyuyng, man hath the most disceatfull and vnsercheable hert.

Who shall then knowe it? <sup>p</sup> Euen I the LORDE ripe out the grounde off the hert, ad search the reynes and rewarde euery mā accordinge to his wayes, and accordinge to the frute off his counsels.

The disceatfull maketh a nest, but bringeth forth no yonge: He commeth by riches, but not rightuously. In the myddest off his life must he leaue them behinde him, and at the last be founde a very foole. But thou (o LORDE) whose trone is most glorious, excellent and off most antiquite, which dwellest in the place of oure holy rest: Thou art the comforte off Israel. All they that forsake the, shalbe confounded: <sup>q</sup> all they that departe from the, shalbe written in earth, for they haue forsaken the LORDE, the very condite off the waters of life.

Heale me (o LORDE) and I shall be whole: saue thou me, and I shalbe saued, for thou art my prayse. Beholde, these men saye vnto me: Where is the worde of the LORDE? Let it come. Where as I neuertheles ledinge

<sup>a</sup> Deu. 28. c. Iere. 23. b. <sup>b</sup> Iere. 23. b. <sup>c</sup> Matt. 4. c.

<sup>d</sup> Iere. 14. a. 17. c. <sup>e</sup> Iere. 15. c. 20. b. <sup>f</sup> Psal. 48. a.

Iere. 46. e. 48. a. Pro. 11. c. Eze. 29. a. <sup>g</sup> Psal. 2. b.

Pro. 22. c. Psal. 1. a. 117. a. 124. a. <sup>h</sup> Apo. 2. d.

Iere. 11. d. Rom. 2. a. Pro. 23. a. Psal. 51. b. Luc. 12. b.

<sup>i</sup> Iere. 2. b. Ioh. 4. b. Eze. 36. d.

the flock in thy wayes, haue compelled none by violence. For I neuer desyred eny mā's deeth, this knowest thou well. My wordes also were right before the. "Be not now terrible vnto me (o LORDE) for thou art he, in whom I hope, when I am in perell. Let my persecuters be confounded, but not me: let them be afraied, and not me. Thou shalt bringe vpon the tyme off their plage, and shalt destroye them right sore.

Agayne, thus hath the LORDE sayde vnto me: "Go and stonde vnder the gate, where thorow the people and the kinges of Iuda go out and in, yee vnder all the gates of Ierusalem, and saye vnto them: Heare the worde of the LORDE, ye kinges of Iuda, and all thou people of Iuda, and all ye citesyns of Ierusalem, that go thorow this gate: Thus the LORDE commaundeth: "Take hede for youre lyues, that ye carie no burthen vpon you in the Sabbath, to bringe it thorow the gates of Ierusalem: ye shall beare no burthen also out of youre houses in the Sabbath: Ye shall do no laboure there in, but halowe the Sabbath, as I commaunded youre fathers. "How be it they obeyed me not, nether herkened they vnto me: but were obstinate & stubburne, ād nether obeyed me, ner receaued my correccion.

Neuertheles, yf ye will heare me (saith the LORDE) and beare no burthen in to ſ cite thorow this gate vpon the Sabbath: Yf ye will halowe the Sabbath, "so that ye do no worke there in: then shal there go thorow the gates of this cite, kinges and prynces, that shall syt vpon the stole of Dauid: They shall be caried vpon charettes, and ryde vpon horses, both they and their princes: Yee whole Iuda and all the citesyns of Ierusalem shall go here thorow, and this cite shall euer be the more and more inhabited. There shall come men also from the cities of Iuda, from aboute Ierusalem, ād from ſ londe of Ben Iamin, from the playne felde, from the mountaynes and from the wilderness: which shall bringe burntofferings, sacrifices, oblations, and incense, and offre vp thankesgeuyng in the house of the LORDE. But yf ye will not be obedient vnto me, to halowe the Sabbath, so that ye will beare youre burthens

thorow the gates off Ierusalem vpon the Sabbath: Then shall I set fyre vpon the gates off Ierusalem, and no man shal be able to quench it.

### The xviij. Chapter.

This is another comunicacion, that God had with Jeremy, sayenge:

**A**RISE, and go downe in to the Potters house, and there shall I tell the more off my mynde. Now when I came to the Potters house, I founde him makinge his worke vpon a whele. The vessel that the Potter made off claye, brake amonge his hōdes: So he beganne a new, and made another vessell, accordinge to his mynde. Then sayde the LORDE thus vnto me: "Maye not I do with you, as this Potter doth, O ye house off Israel? saith the LORDE? Beholde, ye house off Israel: ye are in my honde, euen as the claye in the Potters honde.

"When I take in honde to rote out, to destroye, or to waist awaye eny people or kigdome: yff that people (agaynst whom I haue thus deuysed) couerte from their wickednes: Immediately, I repente off the plage, that I denyed to bringe vpon the. "Agayne: Whē I take in honde, to buylde, or to plante a people or a kingdome: yff the same people do euell before me, and heare not my voyce: Immediately, I repente of the good, that I denyed to do for them.

Speake now therefore vnto whole Iuda, and to them that dwell at Ierusalem: Thus saith the LORDE: Beholde, I am deuyssinge a plage for you, and am takinge a thinge in honde agaynst you.

"Therefore, let euery man turne from his euell waye, "take vpon you the thinge that is good, and do right. But they saye: "No more of this, we will folowe oure owne ymaginacions, and do euery mā accordinge to the wilfulnessse of his owne mynde.

Therefore thus saith the LORDE: Axe amonge the Heithen, yf eny man hath herde soch horrible thinges, as the daughter of Sion hath done. Shal not ſ snowe (ſ melteth vpon the stony rockes of Libanus) moysture the felde? Or maye the springes off waters be

<sup>a</sup> Iere. 14. a. 16. c. <sup>b</sup> Iere. 7. a. 26. a. <sup>c</sup> Deu. 4. b. Deu. 5. b. Exo. 20. b. <sup>d</sup> Eze. 20. b. <sup>e</sup> Exo. 20. b. <sup>f</sup> Esa. 43. b. Ro. 9. c. Iere. 19. c. <sup>g</sup> Eze. 18. c. 33. c.

Luc. 15. a. <sup>h</sup> Ione. 3. 1 Re. 15. <sup>i</sup> Ione. 3. Iere. 25. a. <sup>j</sup> Iere. 35. c. <sup>k</sup> Iere. 13. b.

so grauen awaye, that they runne no more, geue moystnesse, ner make frutefull? But my people hath so forgotten me, <sup>1</sup>ŷ they haue made sacrifice vnto vayne goddes. And while they folowed their owne wayes they are come out of the hie strete, and gone in to a fote waye not vsed to be troden. Where thorow they haue brought their londe in to an euerlastinge wildernesse and scorne: <sup>2</sup>“So <sup>3</sup>ŷ who so euer trauayleth ther by, shalbe abashed, and wagge their heades. With an East wynde will I scatre thē, before their enemies. And when their destruction cōmeth, I will turne my backe vpō them, but not my face.

<sup>4</sup>Then sayde they: come, let vs ymagin somthinge agaynst this Ieremy. Yee this dyd euen the prestes, to whom <sup>5</sup>ŷ lawe was commytted: the Senatours, <sup>6</sup>ŷ were the wysest: and the prophetes, which wanted not <sup>7</sup>ŷ word off God. Come (sayde they) let vs cut out his tūge, and let vs not regarde his wordes. Considre me (o LORDE) and heare the voyce of myne enemies. Do they not recompence euell for good, <sup>8</sup>when they dygg a pyt for my soule? <sup>9</sup>“Remembre, how that I stode before the, to speake for thē, ād to turne awaye thy wrath from them.

<sup>10</sup>“Therefore let their childrē dye of hunger, and let them be oppressed with the swearde. Let their wyues be robbed of their childrē, and become wyddowes: <sup>11</sup>let their huszbdōes be slayne, let their yonge men be kylled with the swearde in the felde. Let the noyse be herde out of their houses, when the murderer cōmeth sodenly vpon them: For they haue digged a pit to take me, and layed snares for my fete. <sup>12</sup>“Yet LORDE, thou knowest all their coicell, that they haue deuysed, to slaye me. And therefore forgeue them not their wickednes, and let not their synne be put out of thy sight: but let them be iudged before the as the giltye: This shalt thou do vnto thē in <sup>13</sup>ŷ tyme of thy indignaciō.

### The xix. Chapter.

<sup>14</sup>**M**OROUER, thus saide the LORDE vnto Ieremy: Go thy waye, and bye the an erthen pytcher, and bringe forth the Senatours and chefe prestes in to the valley of the children off Ennon, which lieth before

the porte that is made of brick, <sup>15</sup>τ shewe them there the wordes, that I shall tell the, and saye thus vnto them: Heare the worde of the LORDE, ye kinges of Iuda, ād ye citesvns of Ierusalem: Thus saieth the LORDE of hoostes the God of Israel: Beholde, I will bringe soch a plage vpon this place, that <sup>16</sup>ŷ eares of all that heare it, shal glowe. <sup>17</sup>“And that because they haue forsakē me, and vnhalowed this place, and haue offred in it vnto straunge goddes: whō nether they, their fathers, ner the kinges off Iuda haue knowne. They haue filled this place also with the bloude of innocentes,<sup>18</sup> for they haue set vp an aluter vnto Baal, to burne their children for a burnt-offeringe vnto Baal, which I nether commaunded, ner charged them, nether thought once there vpon.

Beholde therefore, <sup>19</sup>ŷ tyme cōmeth<sup>20</sup> (saieth the LORDE) <sup>21</sup>ŷ this place shal nomore be called Tophet, ner <sup>22</sup>ŷ valley of <sup>23</sup>ŷ childrē of Ennō, but <sup>24</sup>ŷ valley of slaughter. For in this place wil I slaye the Senatours of Iuda <sup>25</sup>τ Ierusalē, <sup>26</sup>τ kill thē downe with the swearde in <sup>27</sup>ŷ sight of their enemies, ād of them that seke their lyues. And their deed carcases wil I geue to be meate for the foules of the ayre, and beestes of the felde. And I wil make this cite so desolate, ād despyed: that <sup>28</sup>who so goeth there by, shal be abaszhed <sup>29</sup>τ geast vpon her, because of all hir plages.

I will fede them also with the flesh<sup>30</sup> of their sonnes <sup>31</sup>τ their daughters. Yee<sup>32</sup> euery one shal eate vp another in the beseginge <sup>33</sup>τ straytnesse, wher with their enemies (<sup>34</sup>ŷ seke their lyues) shal kepe thē in. And the pitcher shalt thou breake in the sight of the mē, <sup>35</sup>ŷ shalbe with the, and saye vnto thē: Thus saieth the LORDE off hoostes: <sup>36</sup>“Euē so wil I destroye this people <sup>37</sup>τ cite: as a Potter breaketh a vessel, that can not be made whole agayne.

In Tophet shal they be buried,<sup>38</sup> for they shal haue none other place. Thus wil I do vnto this place also, saieth the LORDE, and to thē <sup>39</sup>ŷ dwell there in: yee I wil do to this cite, as vnto Tophet (For the houses of Ierusalē <sup>40</sup>τ the houses of the kinges of Iuda are defyled, like as Tophet,) because off all the houses, in whose parlors they dyd sacrifice vnto all the hooste of heauē, and poured out

<sup>1</sup> Iere. 19. b. 49. c. <sup>2</sup> Iere. 11. d. <sup>3</sup> Psal. 108. a. <sup>4</sup> Psal. 34. b. <sup>5</sup> Iere. 10. d. <sup>6</sup> Tren. 3. f. <sup>7</sup> Psal. 108. a. <sup>8</sup> Iere. 11. d. <sup>9</sup> 4 Re. 21. c. <sup>10</sup> Iere. 6. c. <sup>11</sup> Deu. 12. d.

28. b. Eze. 20. d. Psal. 105. e. Eze. 16. b. <sup>12</sup> Iere. 7. d. <sup>13</sup> 3 Re. 9. b. Iere. 18. b. 49. c. 50. b. <sup>14</sup> Tre. 4. b. <sup>15</sup> Deu. 28. b. <sup>16</sup> Iere. 18. a. <sup>17</sup> Iere. 7. b.



drynke offeringes vnto straunge goddes. And so Jeremy came from Tophet, where the **LORDE** had sent him to prophecie, and stode in the courte off the house off the **LORDE**, and spake to all the people: Thus saith the **LORDE** off hoostes the God of Israel: Beholde, I will bringe vpon this cite and vpon euery towne aboute it, all the places that I haue deuyed agaynst them: for they haue bene obstinate,<sup>a</sup> ad wolde not obeye my warnynges.

The rr. Chapter.

**W**HEN Pashur the preast, the sonne off Emmer, chefe in the house of **ȝ** **LORDE**, herde Ieremy preach so stedfastly: <sup>b</sup>he smote Ieremy, and put him in the stockes, that are by the hie gate of Ben Iamin, in the house of **ȝ** **LORDE**. The nexte daye folowing, Pashur brought Ieremy out of the stockes agayne. Then sayde Ieremy vnto him: The **LORDE** shall call the nomore Pashur (that is excellent and increasinge) but Magor (that is fearfull ad afrayed) euery where. For thus saith the **LORDE**: beholde, I will make the afrayed, the thy self, and all that fauoure **ȝ**: which shal perish with the swearde off their enemies, euen before thy face.

**B** And I wil geue whole Iuda vnder the power of the kinge of Babilon, which shall carie some vnto Babilon presoners, and slaye some with the swearde. Morouer, <sup>c</sup>all **ȝ** substaunce of this londe, all their precious and gorgeous workes, all costlynesse, and all the treasure of the kinges of Iuda: wil I geue in to the hōdes of their enemies, which shal spoyle them, and carie them vnto Babilon. But as for the (o Pashur) thou shalt be caried vnto Babilon with all thine housholde, <sup>d</sup>to Babilō shalt thou come, where thou shalt die, and be buried: thou and all thy fauourers, to whom thou hast preached lies. O **LORDE**, thou makest me weake, but thou refrezhest me, <sup>e</sup>and makest me stronge agayne. <sup>f</sup>All the daye longe am I despyed, and laughed to scorne of euery man: because I haue now preached longe agaynst malicious Tyranny, and shewed them off destruccion. <sup>g</sup>For **ȝ** which cause they cast the worde off the **LORDE** in my teth, and take me euer to the worst.

**C** Wherefore, I thought from hence forth, not

to speake of him, ner to preach eny more in his name. But the worde off the **LORDE** was a very burnynge fyre in my hert and in my bones, which when I wolde haue stopped, I might not. For why, I herde so many derisios and blasphemies, <sup>h</sup>yee euen of myne owne companyons, and off soch as were conuersaunte with me: which wente aboute, to make me afrayed sayenge: vpon him, let vs go vpon him, to feare him, and make him holde his tonge: <sup>i</sup>ȝ we maye ouercome him, and be avenged off him.

But the **LORDE** stode by me, like a mightie giaunte: therfore my persecuters fell, and coude do nothinge. They shal be sore confounded, for they haue done vnwisely, they shal haue an euerlastinge shame. And now, o **LORDE** off hoostes, <sup>j</sup>thou rightuous sercher (which knowest the reynes and the very hertes:) let me se them punyshed, for vnto the I committe my cause.

**D** Syngye vnto the **LORDE**, and prayse him, for he hath delyuered the soule off the oppressed, from the honde off the violent. Cursed be the daye, wherein I was borne: <sup>k</sup>vnhappie be **ȝ** daye, where in my mother brought me forth. Cursed be the man, that brought my father the tidinges, to make him glad, sayenge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities<sup>l</sup> which **ȝ** **LORDE** turned vpside downe (when he had longe herde the wicked rumoure of them) because he slewe me not, as soone as I came out off my mothers wombe, and because my mother was not my graue herself, that the byrth might not haue come out, but remayned still in her. <sup>m</sup>Wherefore came I forth off my mothers wombe? To haue experience of laboure and sorowe? and to lede my life with shame?

The rri. Chapter.

**T**HESE are the wordes that the **LORDE** **A** spake vnto Ieremy, what tyme as kinge Sedechias sent vnto him Pashur the sonne off Melchia, and Sophonias the sonne of Maasia, prest, sayenge: Axe counsell at the **LORDE** (we praye the) of oure behalfe, for Nabuchodonosor the kinge off Babilon besegeth vs, yff the **LORDE** (peradventure) wil deale with vs, accordinge to his maruelous power, and take him from vs.

<sup>a</sup> Iere. 7. c. 13. b. <sup>b</sup> Act. 23. a. <sup>c</sup> Ioh. 18. c. <sup>d</sup> 4 Re. 20. c. <sup>e</sup> Iere. 15. c. 17. a. <sup>f</sup> Tre. 3. b. <sup>g</sup> Iere. 6. b.

<sup>h</sup> Psal. 30. b. <sup>i</sup> Iere. 11. d. <sup>j</sup> Iob 3. a. <sup>k</sup> Iere. 15. b. <sup>l</sup> Gen. 19. c. <sup>m</sup> Iob 10. c.

Then spake Jeremý: Geue Sedechias this answer, <sup>a</sup> Thus saith the LORDE God off Israel: beholde, I will turne backe the weapons, that ye haue in youre hondes, wherwith ye fight agaynst the kinge of Babilō & the Caldees, which besege you rounde aboute <sup>ŷ</sup> walles: & I wil brige thē together in to the myddest of this cite, and I my self will fight agaynst you, with an outstretched honde, <sup>ād</sup> with a mightie arme, in greate displeasure and terrible wrath: and will smyte them, that dwell in this cite: yee both mē <sup>ād</sup> catell shal dye of the pestilence.

And after this (saith the LORDE) I shall deliuer Sedechias the kinge of Iuda, & his seruantes, his people (and such as are escaped in the cite, from the pestilence, swearde, and hunger) <sup>ā</sup> in to the power of Nabuchodonosor kinge of Babilon: yee in to the hōdes of their enemies, in to the hōdes of those <sup>ŷ</sup> folowe vpon their lyues, which shall smyte them with <sup>ŷ</sup> swerde: they shal not pite thē, they shal not spare them, they shall haue no mercy vpon them.

And vnto this people thou shalt saye: <sup>c</sup> Thus saith the LORDE: beholde, I laye before you the waye of life and deeth. Who so abyedeth in this cite, shal perish: ether with the swearde, with hunger, or with pestilēce. But who so goeth out to holde on <sup>ŷ</sup> Caldees parte, <sup>ŷ</sup> besege it, he shal saue his life, and shall wynde his soule for a pray. For I haue set my face agaynst this cite <sup>d</sup> (saith the LORDE) to plage it, and to do it no good. It must be geuē in to the honde of the kinge of Babilon, & be brent with fyre.

And vnto the house of the kinge off Iuda, saye thus: Heare the worde of <sup>ŷ</sup> LORDE (o thou house off Dauid) for thus saith the LORDE: <sup>e</sup> Ministre rightuousnes, and that soone, deliuer the oppressed frō violent power: or euer my terrible wrath break out like a fyre, and burne so, that no man maye quēch it, because of the wickednes of youre ymaginacions. Beholde (saith the LORDE) <sup>f</sup> I wil come vpō you, that dwel in the valles, <sup>g</sup> rockes and feldes and saye: Tush, who will make vs afraied? or who will come in to oure houses? For I will vyset you (saith the LORDE) because off the wickednes off youre inuencions, and will kyndle such a fyre in youre wod, as shall cōsume all, that is aboute you.

The xxiij. Chapter.

THUS sayde the LORDE also: Go <sup>a</sup> downe in to the house of the kinge off Iuda, and speake there these wordes, & saye: Heare the worde off the LORDE, thou kinge off Iuda that syttest in the kyngly seate off Dauid: thou and thy seruantes and thy people, that go in & out at this gate. <sup>ā</sup> Thus the LORDE commaundeth: kepe equite and rightuousnesse, deliuer the oppressed frō the power off the violent: do not greue ner oppresse the straunger, the fatherlesse ner the wyddowe, <sup>ād</sup> shed no innocēt bloude in this place.

And yf ye kepe these thinges faithfully, then shall there come in at the dore off this house kynges, to syt vpō Dauids seate: they shal be caried in Charettes and ryde vpon horses, both they & their seruantes, <sup>ād</sup> their people. <sup>ā</sup> But yf ye wil not be obedient vnto these commaundementes, I sweare by myne owne self (saith <sup>ŷ</sup> LORDE) this house shal be waist. For thus hath the LORDE spoken vpon the kinges house of Iuda: Thou art the heade, as Galaad is in Libanus: What wilt thou laye of it, yf I make the not so waist (& thy cities also) that no man shal dwell there in? I will prepare a destroyer with his weapons for the, to hew downe thy special Cedre trees, and to cast them in the fyre.

And all the people that go by this cite, shall speake one to another: Wherefore hath the LORDE done thus vnto this noble cite? Then shall it be answered: because they haue broken the couenant off the LORDE their God, <sup>ā</sup> and haue worshipped and serued straūge goddes. Mourne not ouer the deed, and be not wo for them, but be sory for him that departeth awaye: for he commeth not agayne, <sup>ād</sup> seeth his natyue cōtre no more. For thus saith the LORDE, <sup>ā</sup> as touchinge Sellum the sonne of Iosias kinge of Iuda, which reigned after his father, and is caried out off this place:

He shal neuer come hither agayne, for he shal dye in the place, where vnto he is led captiue, and shall se this lond nomore. <sup>m</sup> Wo worth him, that buyldeth his house with vn-rightuousnes, <sup>ād</sup> his perlers with the good,

<sup>a</sup> Iere. 37. a. <sup>4</sup> Re. 22. b. <sup>2</sup> Par. 18. a. <sup>1</sup> Iere. 42. a. <sup>b</sup> Iere. 29. a. <sup>c</sup> Deu. 30. e. <sup>1</sup> Iere. 38. a. <sup>1</sup> Iere. 27. a. <sup>d</sup> Iere. 32. a. <sup>e</sup> Zach. 7. b. <sup>1</sup> Iere. 22. a. <sup>1</sup> Esa. 1. e. <sup>1</sup> Iere. 4. a. <sup>1</sup> Zach. 8. c. <sup>f</sup> Iere. 48. a. <sup>g</sup> Iere. 12. a. <sup>1</sup> Deu. 29. c.

<sup>1</sup> Iere. 5. b. <sup>1</sup> 14. b. <sup>1</sup> 23. c. <sup>1</sup> Soph. 1. c. <sup>ā</sup> Esa. 1. e. <sup>1</sup> Iere. 21. d. <sup>1</sup> Zach. 7. b. <sup>1</sup> 8. c. <sup>1</sup> Iere. 51. c. <sup>1</sup> Esa. 45. c. <sup>1</sup> Heb. 6. b. <sup>ā</sup> Deu. 29. b. <sup>3</sup> Re. 9. b. <sup>4</sup> Re. 23. b. <sup>1</sup> 2 Par. 3. b. <sup>m</sup> Esa. 5. c. <sup>1</sup> Agg. 1. a.

that he hath gotten by violence: which neuer recompenseth his neyghburs labour, ner payeth him his hyre. He thinketh in himself: I wil buylde me a wyde house, ad gorgeous perlers: He causeth wyndowes to be hewen there in, and the sylinges and geastes maketh he off Cedre, and paynteth them with Zenober. Thinkest thou to reigne, now that thou prouokest me to wrath with thy Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as lōge as he dealt with equite ad rightuousnesse? Yee when he helped f oppressed and poore to their right, then prospered he well.

From whence came this, but only because he had me before his eyes? saith the LORDE. Neuertheles, as for thine eyes and thine herte, they loke vpon covetousnesse, to shed innocent bloude, to do wronge and violence. And therefore, thus saith the LORDE agaynst Ioachim, f sonne of Iosias kynge of Iuda: "They shall not mourne for him (as they vse to do) alas brother, alas syster: Nether shall they saye vnto him: Alas syr, alas for that noble pryncce. But as an Asse shall he be buried, corrupte and be cast without the gates of Ierusalem.

D Clymme vp the hill off Libanus (o thou doughter Sion) lift vp thy voyce vpon Basan, crie from all partes: for all thy louers are destroyed. I gaue the warninge, whyle thou wast yet i prosperite, But thou saydest: I wil not heare. And this maner hast thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy hyrdmen shalbe dryuen with the wynde, and thy derlinges shalbe caried awaye in to captiuyte: Then shalt thou be brought to shame and confucion, because of all thy wickednes: b thou that dwellest vpon Libanus, ad makest thy nest in the Cedre trees. O how greate shal thy mournynge be, when thy sorowes come vpon the, as a woman trauelinge with childe?

As truly as I lyue (saith the LORDE.) c Though Iechonias the sonne off Ioachim kinge off Iuda were the signet off my right honde, yet wil I plucke him of: And I wil geue the in to f power off thē that seke to slaye the, and in to the power off them that thou fearest: in to the power off Nabuchodonosor the kinge off Babilon, and in to the

power of the Caldees. Morouer, I wil sende the, and thy mother that bare the, in to a straunge londe, where ye were not borne, ad there shall ye dye. But as for the londe that ye will desyre to returne vnto, ye shall neuer come at it agayne. This mā Iechonias shal be like an ymage robbed and torne in peces, which pleaseth no man, for all his apparell. Wherefore both he and his sede shalbe sent awaye, and cast out in to a lōde, that they knowe not.

O thou earth, earth, earth: heare the worde off the LORDE: Wryte this man amonge the outlawes, for no prosperite shall this man haue all his life longe. Nether shall eny of his sede be so happie, as to syt vpon the seate off Dauid, and to beare rule in Iuda.

### The xxiij. Chapter.

WO be vnto the shepherdes, "that destroye, and scatre my flocke, saith the LORDE. Wherefore, this is the cōmaundemēt of the LORDE God of Israel, vnto the shepherdes that fede my people: Ye scatre ad thrust out my flocke, and loke not vpon them. Therefore, now will I vyset the wickednes of youre ymaginacions, saith f LORDE: And will gather together the remnant of my flocke, from all londes that I had dryuen them vnto, and wil bringe them agayne to their pastures, that they maye growe and increace. I will set shepherdes also ouer them, which shall fede them. They shall no more feare and drede, for there shall none off them be lost, saith the LORDE. "Beholde, the tyme commeth (saith the LORDE) that I wil rayse vp the rightuous braunch off Dauid, which shall beare rule, and discusse matters with wysdome, and shall set vp equyte and rightuousnes agayne in the earth.

B In his tyme shall Iuda be saued, and Israel shal dwell without feare. And this is the name that they shall call him: euen the LORDE oure rightuous maker. And therefore beholde, the tyme commeth (saith the LORDE) that it shall no more be sayde: the LORDE lyueth, which brought the children off Israel out of the londe of Egipte: But the LORDE lyueth, which brought forth, ad led the sede of the house off Israel, out off

a 4 Re. 23. 24. a. Iere. 36. d. b Esa. 13. b. 21. a. Iere. 13. d. 30. a. c 4 Reg. 24. b. d Ezec. 34. a.

e Iere. 33. c. f Esa. 11. a. g Deu. 33. a. h 1 Cor. 1. d. Iere. 16. c.



the north londe, and from all countrees where I had scatred them, and they shal dwell in their owne londe agayne.

My herte breaketh in my body because of the false prophetes, all my bones shake: I am become like a droncken man (that by the reason of wyne can take no rest) for very feare of the LORDE, and of his holy wordes: Because the londe is full of aduoterers, where thorow it is destroyed and mourneth, and y<sup>e</sup> pleasaunt pastures of the deserte are dried vp. Yee the waye that men take, is wicked, and their gouernance is nothinge like the holy worde of the LORDE. For the prophetes and the prestes them selues are polluted Ypocrytes, and their wickednes haue I founde in my house, saith the LORDE. Wherefore, their waye shall be slippery in the darknesse, wherein they maye stacker and fall. For I will bringe a plage vpon them, euen the yeaere of their visitacion, saith the LORDE. I haue sene folly amonge the prophetes of Samaria, y<sup>e</sup> they preched for Baal, and disceaue my people off Israel. I haue sene also amonge the Prophetes off Ierusalem foule aduoutery, and presumptuous lies. They take the most shamefull men by the hode, flatteringe them, so that they can not returne from their wickednes. All these with their citesyns are vnto me, as Sodom, and as the inhabitours off Gomorre.

Therefore thus saith the LORDE of hoostes concernynge the prophetes: Beholde, I wil fede them with wormwod, and make them dryncke the water of gall. For fro the prophetes of Ierusalem is the sicknes of Ypocrisie come in to all the londe.

And therefore the LORDE of hoostes geueth you this warnynge: Heare not the wordes of the prophetes, that preach vnto you, and disceaue you: for they speake the meanyng of their owne herte, and not out of the mouth of the LORDE. They saye vnto them, that despyse me: The LORDE hath spoken it: Tush, ye shal prospere right well. And vnto all them, that walke after the lust of their owne herte, they saye: Tush, there shall no mysfortune happen you. For who hath sytten in the counsell of the LORDE, that he hath herde and vnderstonde, what he is aboute to

do? Who hath marked his deuyce, and herde it? Beholde, the stormy wether of the LORDE (that is, his indignacion) shal go forth, and shal fall downe vpon the heade of the vngodly. And the wrath of the LORDE shal not turne agayne, vntill he perfourme, and fulfill the thoughte of his herte. And in the latter dayes ye shall knowe his meanyng.

I haue not sent these prophetes, (saith the LORDE) and yet they ranne. I haue not spoken to them, and yet they preached. But yf they had continued in my counsell and herde my wordes: they had turned my people from their euell wayes and wicked ymaginations. Am I the God that seeth but the thinge, which is nye at honde, and not that is farre off? saith the LORDE. Maye any man hyde him self so, that I shal not se him? saith the LORDE. Do not I fulfill heauen and earth? saith the LORDE. I haue herde well ynough, what the prophetes saye, that preach lyes in my name, saye: I haue dreamed, I haue dreamed. How longe wil this cōtinue in the prophetes hertes, to tel lyes, and to preach the craftie sotylte of their owne herte? Whose purpose is, (with the dreames that euery one tell) to make my people forget my name, as their fore fathers dyd, when Baal came vp. The prophet that hath a dreame, let him tell it: and he that vnderstandeth my worde, let him shewe it faithfully.

For what hath chaffe and wheat to do together? saith the LORDE. Is not my worde like a fyre, (saith the LORDE) and like an hammer, that breaketh the harde stone? Therefore thus saith the LORDE: beholde, I wil vpo the prophetes, that steale my worde pruely from euery man. Beholde, here am I (saith the LORDE) agaynst the prophetes, that take vpon their tungenes to speake: The LORDE hath sayde it. Beholde, here am I (saith y<sup>e</sup> LORDE) agaynst those prophetes, that darre prophecy lyes, and disceaue my people with their vanities and miracles, whom I neuer sent, ner commaunded them. They shal do this people greate harme, saith the LORDE.

Yf this people, ether any prophete or prest axe the, and saye: what is the burthen of the

<sup>a</sup> Iere. 14. a. <sup>b</sup> Iere. 9. b. <sup>c</sup> Iere. 27. b. and 28. b.

<sup>d</sup> Iere. 12. a. <sup>e</sup> Soph. 1. c. <sup>f</sup> Iere. 5. b. and 14. b. <sup>g</sup> Deut. 29. c.

<sup>h</sup> Iere. 30. d. <sup>i</sup> Iere. 30. d. <sup>j</sup> Iere. 14. b. <sup>k</sup> Psal. 138. a.

Ezech. 8. b.

<sup>l</sup> Psal. 138. a. <sup>m</sup> Amos 9. a. <sup>n</sup> Esa. 66. a.

Act. 7. f. and 17. d.

<sup>o</sup> 1 Pet. 4. b. <sup>p</sup> 1 Cor. 4. a.



LORDE? Thou shalt saye vnto them: What? burthen? Therefore will I cast you fro me (saith the LORDE) because ye youre selues are a burthen. And the prophet, prest or people that vseth this terme (the burthen of the LORDE) him will I viset, and his house also.

But thus shall ye saye, euery one to another: What answer hath the LORDE geuen? or, what is the LORDES commaundement? And as for the burthen of the LORDE, ye shal speake nomore of it: for euery mans owne worde is his burthen, because ye haue altered the wordes of the lyuynge God the LORDE of hoostes oure God.

Thus shall euery man saye to the prophetes: what answer hath the LORDE geuen the? Or, what saith the LORDE? And not once to name the burthen of the LORDE. Therefore thus saith the LORDE: For so moch as ye haue vsed this terme (the burthen of the LORDE) where as I notwithstandinge sent vnto you, and forbade you to speake of the LORDES burthen:

Beholde therefore, I will repute you as a burthen, and will cast you out of my presence: yee and the cite also, that I gaue you and youre fathers: and will bringe you to an euerlastinge confucion, and in to soch a shame, as shal neuer be forgotten.

#### The xxiij. Chapter.

**T**HE LORDE shewed me a visiō: Beholde, there stode two maundes of figes before y<sup>e</sup> Tēple of the LORDE, “after y<sup>e</sup> Nabuchodonosor kyng of Babilō had led awaye captiue Iechonias the sonne of Ioachim kinge of Iuda, the mightie men also of Iuda, with the workemasters and cōynge men of Ierusalem, vnto Babilon. In the one maunde were very good figes, euen like as those that be first ripe. In the other maunde were very naughtie figes,<sup>a</sup> which might not be eaten, they were so euell.

**33** Then sayde the LORDE vnto me: what seist thou Ieremy? I sayde: figes, where of some be very good, and some so euell, that no man maye eate them.

Then came the worde of the LORDE vnto me, after this maner: Thus saith y<sup>e</sup> LORDE the God of Israel: like as thou knowest the

good figes, so shal I knowe the men led awaye, whomin I haue sent out of this place in to the londe of the Caldees, for their profite: and I will set myne eyes vpon them for the best, for I will bringe them agayne in to this londe: I will buylde them vp, and not breake them downe: I will plante them, and not rote them out. And I will geue them an herte, to knowe, how that I am the LORDE. They shalbe my people, and I wilbe their God, for they shal returne vnto me with their whole herte.

“And like as thou knowest the naughtie figes, which maye not be eatē, they are so euell: Euen so wil I (saith the LORDE) let Sedechias the kinge of Iuda, (ye and all his prynces, & the residue of Ierusalem that remaine ouer in this londe, & them also that dwell in Egip̄te) to be vexed & plaged in all kingdomes & londes. And will make them to be a reprove, “a comon byworde, a laughinge stocke & shame, in all the places, where I shal scatre them. I will sende the swearde, hunger & pestilence amonge them, vntill I haue clene consumed them out of the londe, that I gaue vnto them & their fathers.

#### The xrb. Chapter.

**A**SERMON that was geuen vnto Ieremy, vpon all the people of Iuda: In the fourth yeare of Ioachim the sonne of Iosias kinge of Iuda, that was, in the first yeare of Nabuchodonosor kinge of Babilon. Which sermone, Ieremy the prophet made vnto all the people of Iuda, & to all y<sup>e</sup> Inhabitours of Ierusalē, on this maner:

From the xiiij yeare of Iosias the sonne of Amon kinge of Iuda, vnto this present daye, (that is euen xxiiij yeare) the worde of the LORDE hath bene committed vnto me. And so I haue spokē to you, I haue rysen vp early, I haue geuē you warnynge in season, but ye wolde not heare me. Though the LORDE hath sent his seruantes, “all the prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not encline youre eares to heare.

He sayde: turne agayne euery man from his euell waye, “& from youre wicked ymaginacions, & so shal ye dwell for euer in the londe, that the LORDE promised you & youre

<sup>a</sup> 4 Reg. 24. d. <sup>b</sup> Ose. 9. b. <sup>c</sup> Deu. 29. a. Iere. 31. f. 30. d. 32. e. <sup>d</sup> Iere. 29. c. <sup>e</sup> Psal. 78. a. Baru. 3. a.

/ Iere. 29. c. 44. a. 35. c. # 2 Par. 36. c. <sup>a</sup> 4 Re. 17. c.

fore fathers: And go not after straunge goddes, serue them not, worshiþe them not, ⁊ angrē me not with the workes of youre hōdes: then will not I punysh you. Neuertheles, ye wolde not heare me (saith the LORDE) but haue defied me with the workes of youre hōdes, to your owne greate harme.

33 Wherefore, thus saith the LORDE of hoostes: Because ye haue not herkened vnto my worde, lo, I will sende out, ⁊ call for all the people, ⁊ dwell in the north<sup>a</sup> (saith the LORDE) ⁊ wil prepayre Nabuchodonosor the kinge of Babilon my seruauant, ⁊ wil bringe them vpon this londe, and vpon all ⁊ dwell therein, ⁊ vpon all the people that are aboute them, and will vterly rote them out. I will make of them a wilderness, a mockage, and a continuall deserte.

Morouer, I will take from them the voyce of gladnesse and solace, the voyce of the brydegrome ⁊ the bryde, the voyce of the anoynted, with the creszshettes: ⁊ this whole londe shal become a wildernes, ⁊ they shall serue the sayde people and the kinge of Babilon, thre score yeares and ten.<sup>d</sup> When the lxx yeares are expyred, I wil viset also the wickednesse of the kinge of Babylon ⁊ his people, saith the LORDE: yee ⁊ the londe of the Caldees, ⁊ wil make it a perpetuall wildernes, ⁊ wil fulfil all my wordes vpon that londe, which I haue deuynd agaynst it: yee all that is written in this boke, which Ieremy hath prophecied of all people: so that they also shal be subdued vnto dyuerse nacions ⁊ greate kynges, for I wil recompense them, <sup>e</sup>acordinge to their dedes ⁊ workes of their owne hondes.

34 For thus hath the LORDE God of Israel spoken vnto me: Take this wyne cuppe of indignacion fro my honde, that thou mayest cause all the people (to whom I sende the) for to drinke of it: that when they haue drunkē thereof, they maye be madd, ⁊ out of their wyttes, when the swearde commeth, that I wil sende amōge them. Then toke I the cuppe from the LORDES honde, ⁊ made all the people drynke there of, vnto whom the LORDE had sent me.

But first the cite of Ierusalem, ⁊ all the cities of Iuda, their kinges ⁊ prynces: to make

the desolate, waist, <sup>f</sup>despyed ⁊ cursed, acordinge as it is come to passe this daye. Yee ⁊ Pharaō <sup>g</sup>kinge of Egipte, his seruauantes, his prynces ⁊ his people altogether one with another and all kinges of the londe of Hus, all kinges of the Philistynes londe, Ascalon, Gaza, Accaron ⁊ the remnaunt of Aszdod, the Edomites, the Moabites ⁊ the Ammonites: all the kinges of Tirus ⁊ Sidon: the kinges of the Iles, that are beyonde the see: Dedan, Thema, Buz ⁊ the shauen Ismaelites: <sup>h</sup>all the kinges of Araby, ⁊ (generally) all the kinges that dwell in the deserte: all the kinges of Simri, all the kinges of Elam, all <sup>i</sup>kinges of the Meedes, all kinges towarde the north (whether they be farre or nye) euery one with his neighbours: Yee and all the kingdomes that are vpon the whole earth. The kinge of Sesach (sayde he) shal drinke with them also.

And saye thou vnto them: this is the commaundement of the LORDE of hoostes the God of Israel: drinke and be droncken, spewe, and fall, that ye neuer ryse: and that thorow the swearde, which I wil sende amonge you. But yf they will not receaue the cuppe of thy honde, and drinke it, then tell them: Thus doth the LORDE of hoostes threaten you: <sup>j</sup>drynke it ye shal, and that shortly. For I begynne to plague the cite, that my name is geuen vnto: thynke ye then, that I will leaue you vnpunyshe? Ye shall not go quyte. For why, I call for a swearde vpō all the inhabitours of the earth, saith the LORDE of hoostes.

Therefore tell them all these wordes, and saye vnto them: The LORDE shal crie from aboue, and let his voyce be herde from his holy habitation. With a greate noyse shall he crie from his courte regall. He shal geue a greate voyce (like the grape gatherers) and the sounde thereof shalbe herde vnto the endes of the worlde. For the LORDE hath a iudgment to geue vpon all people, and will holde his courte of iustice with all flesh and punyshe the vngodly, saith the LORDE.

<sup>k</sup>For thus sayeth <sup>l</sup>the LORDE of hoostes: Beholde, a miserable plague shall go from one people to another, and a greate stormy water shal arise from all the endes of the earth. And the same daye shall the LORDE him-

<sup>a</sup> Iere. 1. b. <sup>b</sup> Esa. 10. a. <sup>c</sup> Iere. 17. a. <sup>d</sup> Iere. 7. d. and 16. b. <sup>e</sup> Iere. 29. b. <sup>f</sup> 1 Es. 1. a. <sup>g</sup> Iere. 5. e. <sup>h</sup> 2 Par. 36. d. Dan. 9. a. <sup>i</sup> Zach. 1. b. <sup>j</sup> Iob 34. b. <sup>k</sup> Esa. 51. d.

Psal. 74. b. <sup>l</sup> Iere. 9. d. <sup>m</sup> Iere. 49. b. <sup>n</sup> Eze. 9. b. <sup>o</sup> 1 Pet. 4. c. <sup>p</sup> Ioe. 3. c. <sup>q</sup> Amos 1. a. <sup>r</sup> Iere. 30. d.

self slaye them, from one ende of the earth to another. There shall no mone be made for eny of them, none gathered vp, none buried: but shall lie as dunge vpon the ground.

Mourne (o ye shepherdes) & crie: sprinkle youre selues with aszshes, o ye rammes of the flocke: for the tyme of youre slaughter is fulfilled, and ye shal fall like vessels connyngly made for pleasure.

“The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not escape. Then shal the shepherdes crie horribly, and the rammes of the flocke shal mourne: for the LORDE shal consume their pasture, and their best felde shal lie deed because of the horrible wrath of the LORDE. They shal forsake their foldes like as a lyon: For their londes shalbe waist, because of the wrath of the destroyer, and because of his fearfull indignacion.

The xviij. Chapter.

**I**N the begynnynge of the reigne of Ioachim the sonne of Iosias kynge of Iuda, came this worde from the LORDE, sayenge: Thus saith the LORDE: “Stonde in the courte of the LORDES house, and speake vnto all them which (out of the cities of Iuda) come to do worshippe in the LORDES house, all the wordes y I commaunde the to saye. Loke that thou kepe not one worde backe, yf (perauenture) they will herke, and turne euery man from his wicked waye: that I maye also repente of the plage, which I haue determed to brynge vpon them, because of their wicked inuencions.

And after this maner shalt thou speake vnto them: Thus saith the LORDE: yf ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruauantes the prophetes, whom I sent vnto you, rysynge vp tynely, and still sendinge: Yf ye will not folowe the (I saye) then will I do to this house, as I dyd vnto Silo, and will make this cite to be abhorred of all the people of the earth. “And the prestes, the prophetes and all the people herde Jeremy preach these wordes, in the house of the LORDE.

**N**ow when he had spoken out all the wordes, that the LORDE commaunded him to preach

vnto all the people, then the prestes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the name of the LORDE: it shal happen to this house as it dyd vnto Silo? and this cite shalbe so waist, that no man shal dwell there in?

And when all the people were gathered aboute Jeremy in the house of the LORDE, the prynces of Iuda herde of this rumoure, & they came soone out of the kinges Palace in to the house of the LORDE, and sat them downe before the new dore of the LORDE. “Then spake the prestes and the prophetes vnto the rulers & to all the people, these wordes: / This man is worthy to dye, for he hath preached agaynst this cite, as ye youre selues haue herde with youre eares.

Then sayde Jeremy vnto the rulers and to all the people: The LORDE hath sente me to preach agaynst this house & agaynst this cite all the wordes that ye haue herde. “Therefore amende youre wayes, and youre advysementes, and be obedient vnto the voyce of the LORDE youre God: so shal the LORDE repēt of the plage, y he had deuyed agaynst you. Now as for me: I am in youre hondes, do with me, as ye thinke expediēt and good. But this shall ye knowe: yf ye put me to death, ye shal make youre selues, this cite & all the inhabitours there of, <sup>a</sup>giltie of innocent bloude. For this is of a treuth: that the LORDE hath sente me vnto you, to speake all these wordes in youre eares.

Then sayde the rulers and the people vnto the prestes and prophetes: This man maye not be condemned to death, for he hath preached vnto vs in the name of the LORDE oure God. The Elders also of the londe stode vp, & sayde thus vnto all the people: “Micheas the Morascite, which was a prophet vnder Ezechias kinge of Iuda, spake to all the people of Iuda: Thus saith the LORDE of hostes: <sup>a</sup>Sion shalbe plowed like a felde, Ierusalē shalbe an heape of stones, & the hill of the LORDES house shalbe turned to an hie wod. Dyd Ezechias y kinge of Iuda & the people of Iuda put him to deeth for this? No verely, but rather feared y LORDE, & made their praier vnto him. For the which cause also y LORDE repented of the plage,

<sup>a</sup> Psal. 141. a. <sup>b</sup> Iere. 7. a. 17. d. <sup>c</sup> Deut. 4. a. 12. b. <sup>d</sup> Iere. 7. a. <sup>e</sup> 4 Re. 15. g. <sup>f</sup> Iere. 36. b. <sup>g</sup> Ioh. 19. a.

<sup>a</sup> Iere. 7. a. <sup>b</sup> Mat. 23. e <sup>c</sup> Mich. 1. a. <sup>d</sup> Mich. 3. c.



**I**n he had deuyed agaynst them. Shulde we then do soch a shamefull dede agaynst oure soules? There was a prophet also, that preached stiffly in the name of the LORDE, called Vrias the sonne of Semeia of Cariathiarim: this mā preached also agaynst this cite & agaynst this lōde, accordinge to all as Ieremy saith. <sup>a</sup> Now when Ioachim the kinge with all the estates & prynces had herde his wordes, the kinge went aboute to slaye him. <sup>b</sup> When Vrias perceaued that, he was afraied, & fled, & departed in to Egipte.

Then Ioachim the kinge sent seruauentes in to the lōde of Egipte, Namely: Elnathā the sonne of Achbor, & certayne men with him in to Egipte, which fetched Vrias out of Egipte, & brought him vnto kinge Ioachim that slewed him with the swearde, & cast his deed body in to ſ comō peoples graue. But Ahicam the sonne of Saphan helped Ieremy, that he came not in to the hondes of the people to be slauue.

### The xxvij. Chapter.

**I**N the begynnyng of the reigne of Ioachim the sonne of Iosias kynge of Iuda, came this worde vnto Ieremy from the LORDE, which spake thus vnto me: Make the bondes & chaynes, and put them aboute thy neck, & sende thē to the kinge of Edom, the kinge of Moab, the kinge of Amōn, the kinge of Tirus, & to the kinge of Sidon: & that by the messaungers, which shal come to Ierusalem vnto Sedechias the kinge of Iuda, and byd them saye vnto their masters: Thus saith the LORDE of hostes the God of Israel, speake thus vnto youre masters: 'I am he that made the earth, the men & ſ catell that are vpon the grounde, with my greate power & outstretched arme, & haue geuen it vnto whom it pleased me. <sup>a</sup> And now will I deluyr all these londes in to the power of Nabuchodonosor the kinge of Babilon my seruauent. The beestes also of the felde shal I geue him to do him seruyce. And all people shal serue him, & his sonne, and his childes children, vntil the tyme of the same lōde be come also: Yee many people & greate kinges shal serue him.

Morouer, that people & kingdom which wil not serue Nabuchodonosor, and that wil not put their neckes vnder ſ yock of the kinge of

Babilon: the same people will I viset with swearde, with honger, with pestilence, vntill I haue consumed them in his hondes, saith the LORDE. <sup>c</sup> And therefore, folowe not youre prophetes, soythsayers, expounders of dreames, charmers & witches, which saye vnto you: ye shal not serue the kinge of Babilon. For they preach you lies, to bringe you farre from youre londe, & that I might cast you out, & destroye you. But the people that put their neckes vnder the yock of the kinge of Babilon, & serue him, those I wil let remayne still in their owne lōde (saith the LORDE) & they shal occupie it, & dwell there in.

<sup>d</sup> All these thinges tolde I Sedechias the kinge of Iuda, and sayde: Put youre neckes vnder the yock of the kinge of Babilon, and serue him & his people, that ye maye lyue. Why wilt thou and thy people perish with the swearde, with honger, with pestilence: like as the LORDE hath deuyed for all people, that wil not serue the kinge of Babilon? <sup>e</sup> Therefore geue no eare vnto those prophetes (that tell you: Ye shall not serue the kinge of Babilon) for they preach you lies, <sup>f</sup> nether haue I sent them, saith the LORDE: how be it they are bolde, falsely for to prophecie in my name: that I might ſ sooner dryue you out, & that ye might perish with youre preachers.

I spake to the prestes also and to all the people: Thus saith the LORDE: <sup>g</sup> Heare not the wordes of those prophetes, that preach vnto you, & saye: Beholde, the vessels of the LORDES house shall shortly be brought hither agayne from Babilon: For they prophecie lies vnto you. Heare them not, but serue the kinge of Babilon, ſ ye maye lyue. Wherefore will ye make this cite to be destroyed? But yf they be true prophetes in very dede, and yf the worde of the LORDE be commytted vnto them, then let them praye the LORDE of hostes, that the remnaunt of the ornamentes (which are in the house of the LORDE, and remayne yet in the house of the kinge of Iuda and at Ierusalem) be not caried to Babilon also. For thus hath the LORDE of hostes spoken concernynge the pylers, the lauer, the seate and the residue of the ornamentes that yet remayne in this cite, which Nabuchodonosor the kinge of Babilon toke not, when he caried awaye Iechonias

<sup>a</sup> 3 Re. 22. d. <sup>b</sup> 2 Re. 19. a. Matt. 2. c. <sup>c</sup> Deut. 10. c.

<sup>d</sup> Ecci. 10. a. Iudic. 11. d. Iere. 32. a. Dan. 4. c. Iere.

25. b. Iere. 22. b. 38. a. 42. c.

<sup>e</sup> Iere. 23. c. 39. b.

<sup>f</sup> Iere. 38. c.

<sup>g</sup> Iere. 23. c. Iere. 29. b.

<sup>h</sup> Iere. 28. a.



<sup>a</sup> the sonne of Ioachim kinge of Iuda, with all the power of Iuda and Ierusalem, from Ierusalem vnto Babilon, captyue.

Yee thus hath the LORDE of hoostes the God of Israel spoken, as touchinge the residue of the ornamentes of the LORDES house, of the kinge of Iudaes house, and of Ierusalem: <sup>b</sup> They shalbe caried vnto Babilon, and there they shall remaine, vntil I vyset them, saith the LORDE. Then wil I bringe them hither agayne. <sup>c</sup> And this was done in the same yere: eue in the begynnyng of the reigne of Sedechias kinge of Iuda.

The xxviij. Chapter.

**B**UT in the fourth yere of the reigne of Sedechias kinge of Iuda, in the fifth Moneth, It happened, that Hananias <sup>d</sup> sonne of Assur the prophet of Gabaon, spake to me in the house of the LORDE, in the presence of the prestes <sup>e</sup> and of all the people, and sayde: Thus saith the LORDE of hoostes the God of Israel: I haue broke the yock of the kinge of Babilon, and after two yere will <sup>f</sup> I bringe agayne in to this place, all the ornamentes of the LORDES house, <sup>g</sup> y Nabuchodonosor kinge of Babilon caried away from this place vnto Babilon. Yee I will bringe agayne Iechonias the sonne of Ioachim the kinge of Iuda himself, with all the presoners of Iuda, (<sup>h</sup> y are caried vnto Babilon,) eue in to this place, saith <sup>i</sup> y LORDE, for I wil breake <sup>j</sup> y yock of the kinge of Babilō.

**B** Then the prophet Jeremy gaue answer vnto that prophet Hananias, before the prestes and before all the people that were present in the house of the LORDE. And the prophet Jeremy sayde: Amen, the LORDE do that, and graunte the thinge, which thou hast prophesied: that he maye bringe agayne all the ornamentes of the LORDES house, and restore all the presoners from Babilon in to this place. Neuertheles, herken thou also, what I will saye, that thou and all the people maye heare: The prophetes that were before vs in tymes past, which prophesied of warre, or trouble, or pestilence, ether of peace, vpon many nations and greate kingdomes, were proued by this (yf God had sende them in very dede) when the thinge came to passe, which that prophet tolde before.

<sup>k</sup> And Hananias the prophet toke the chayne from the prophet Ieremias neck, and brake it: and with that sayde Hananias, that all the people might heare: Thus hath the LORDE spoken: Euen so will I breake the yock of Nabuchodonosor kinge of Babilō, from the neck of all nacions, yee and that within this two yere. And so the prophet Jeremy wente his waye. **C** After now that Hananias the prophet had taken the chayne from the prophet Ieremias neck, and broken it: The worde of the LORDE came vnto the prophet Jeremy sayenge: Go, and tell Hananias these wordes: Thus saith the LORDE: Thou hast broken the chayne of wodd, but in steade of wodd, thou shalt make chaynes of yron. For thus saith the LORDE of hoostes the God of Israel: I wil put a yock of yron vpon the neck of all this people, that they maye serue Nabuchodonosor the kinge of Babilon, yee and so shal they do. And I wil geue him <sup>l</sup> y beestes in the felde. <sup>m</sup> Then sayde the prophet Jeremy vnto <sup>n</sup> y prophet Hananias: Heare me (I praye the) Hananias: The LORDE hath not sent the, but thou bringest this people in to a false beleue. And therefore thus saith <sup>o</sup> y LORDE: beholde, I wil sende the out of the lode, and within a yere thou shalt die, because thou hast falsly spokē agaynst the LORDE. So Hananias the prophet died the same yere in the seuenth Moneth.

The xxix. Chapter.

**T**HIS is the Copie of the lettre, <sup>p</sup> y Jeremy the prophet sent from Ierusalem vnto the presoners: the Senatours, prestes, prophetes, and all the people, whom Nabuchodonosor had led vnto Babilō: after <sup>q</sup> y tyme <sup>r</sup> y kinge Iechonias and his Quene, his chambrelaynes, the prynces of Iuda and Ierusalē and the workmasters of Ierusalē were departed thither. Which lettre, Elasa <sup>s</sup> y sonne of Saphā and Gamaria <sup>t</sup> y sonne of Helchia dyd beare, whō Sedechias the kinge of Iuda sent vnto Babilō to Nabuchodonosor <sup>u</sup> y kinge of Babilō: these were <sup>v</sup> y wordes of Ieremias lettre: Thus hath <sup>w</sup> y LORDE of hoostes <sup>x</sup> y God of Israel spokē, vnto all the presoners, <sup>y</sup> y were led frō Ierusalē vnto Babilō: <sup>z</sup> Buylde you houses to dwell therein: plāte you gardēs, <sup>aa</sup> y ye maye enioye the frutes thereof: take you wyues, to beare

<sup>a</sup> 4 Re. 24. c.

<sup>b</sup> 4 Re. 25. b.

<sup>c</sup> 1 Esd. 1. b.

<sup>d</sup> Iere. 27. c.

<sup>e</sup> Mich. 3. c.

<sup>f</sup> Deu. 18. d. Nu. 16. a.

<sup>g</sup> Iere. 29. c.

<sup>h</sup> Iere. 35. a.

<sup>i</sup> Gen. 1. d. 9. a.

you sonnes and daughters: proude wyues for youre sonnes, & huszbondes for youre daughters: that they maye get sonnes & daughters, and that ye maye multiplie there. Laboure not to be fewe, but seke after peace & prosperite of the cite, where in ye be presoners, & praye vnto God for it. <sup>a</sup>For in the peace there of, shal your peace be.

<sup>b</sup>For thus saith the LORDE of hostes the God of Israel: Let not those prophetes and soythsaiers <sup>c</sup>be amonge you, disceaue you: & beleue not youre owne dreames. <sup>d</sup>For why, they preach you lies in my name, & I haue not sent them, saith the LORDE. But thus saith the LORDE: When ye haue fulfilled lxx yeares at Babilon,<sup>e</sup> I wil bringe you home, and of myne owne goodnes I will carie you hither agayne vnto this place. For I knowe, what I haue deuyed for you, saith the LORDE. My thoughtes are to geue you peace, & not trouble (which I geue you all redie) & that ye might haue hope agayne. <sup>f</sup>Ye shall crie vnto me, ye shal go & call vpō me, & I shal heare you. <sup>g</sup>Ye shal seke me, & fynde me: Yee, yf so be that ye seke me with youre whole herte, I will be founde of you (saith the LORDE) and will deliuer you out of preson, & gather you together agayne out of all places, where in I haue scatred you, saith the LORDE: and wil bringe you agayne to the same place, from whence I caused you to be caried awaye captiue.

But where as ye saye, that God hath rayed you vp prophetes at Babilon: Thus hath the LORDE spoken (concernynge the kinge that sytteth in the stole of David, and all <sup>h</sup>people that dwell in this cite, <sup>i</sup>your brethren that are not gone with you in to captiuite.) Thus (I saye) speaketh the LORDE of hostes: Beholde, I wil sende a swerde, hunger & pestilence vpon them,<sup>j</sup> and wil make them like vntymely fyges, that maye not be eatē for bytermes. And I wil persecute them with the swerde, with hunger & death.

I will deliuer them vp to be vexed of all kindgomes, to be cursed, abhorred, laughed to scorne, & put to confucion of all the people, amonge whom I haue scatred them: & that because they haue not bene obedient vnto my commaundementes, (saith the LORDE)

which I sent vnto them by my seruantes the prophetes. <sup>k</sup>I stode vp early, and sent vnto them, but they wolde not heare, saith the LORDE. Heare therfore the worde of the LORDE, all ye presoners, whom I sent from Ierusalē vnto Babilon: Thus hath the LORDE of hostes the God of Israel spoken, of Achab <sup>l</sup>fy sonne of Colaia, & of Sedechias the sonne of Maasia, which prophecie lies vnto you in my name: Beholde, I wil deliuer them in to the honde of Nabuchodonosor the kinge of Babilon, that he maye slaye them before youre eyes. And all <sup>m</sup>fy presoners of Iuda that are in Babilon, shal take vpō them this terme of cursinge, and saye: Now God do vnto the, as he dyd vnto Sedechias & Achab, whom the kinge of Babilon rosted in the fyre, because they synned shamefully in Israel.

For they haue not onely defiled their neighbours wyues, but also preached lyenge wordes in my name, which I haue not commaunded them. This I testifie, & assure, saith the LORDE. But as for Semeia the Nehe-<sup>n</sup>lamite, thou shalt speake vnto him: Thus saith the LORDE of hostes the God of Israel: Because thou hast sealed lettres vnder thy name, vnto all the people that is at Ierusalem, & to Sophonias the sonne of Maasia the prest, yee and sent them to all the prestes: where in thou wrytest thus vnto him: The LORDE hath ordered the to be prest in steade of Ioiada the prest, that thou <sup>o</sup>shuldest be the chefe in the house of the LORDE aboue all prophetes, & preachers, & that thou mightest put them in preson, or in <sup>p</sup>fy stockes. How happeneth it then, that thou hast not reprobued Jeremy of Anathot, which neuer leaueth of his prophecience. And beside all this, he hath sent vs worde vnto Babilon, and tolde vs planely, that oure captiuite shal longe endure: that we shulde buylde vs houses to dwell therein, & to plante vs gardens, that we might enioye the frutes therof. Which lettre Sophonias the prest dyd rede, and let Jeremy the prophet heare it.

Then came the worde of the LORDE vnto Jeremy, sayenge: Sende worde to all them that be in captiuite, on this maner: <sup>q</sup>Thus hath the LORDE spoken concernynge

<sup>a</sup> Baru. 1. c.

1 Tim. 2. a.

<sup>b</sup> Iere. 23. c. 27. b.<sup>c</sup> Iere. 14. e.<sup>d</sup> 2 Ps. 36. d. Iere. 25. b. 1 Esd. 1. a.<sup>e</sup> Deu. 4. e. 30. a.<sup>f</sup> Ioan. 7. d.<sup>g</sup> 4 Reg. 24. d.<sup>h</sup> Iere. 24. b.<sup>i</sup> Iere. 25. a. 44. a.<sup>j</sup> 4 Re. 11. a.

2 Psr. 23. a.

<sup>k</sup> Iere. 28. c.

Semeia & Nehelamite: Because that Semeia hath prophecied vnto you without my commission, & brought you in to a false hope, therefore thus the **LORDE** doth certifie you: Beholde, I wil vsyet Semeia the Nehelamite, & his sede: so that none of his shall remaine amonge this people, & none of them shall see the good, & I will do for this people, saith the **LORDE**. For he hath preached falsely of the **LORDE**.

The xxx. Chapter.

**T**HESE are the wordes, that the **LORDE** shewed vnto Ieremy, saienge: Thus saith the **LORDE** God of Israel: Wryte vp diligently all the wordes, that I haue spoken vnto the, in a booke. For lo, the tyme cometh (saith the **LORDE**) that I will bringe agayne the prisoners of my people of Israel and Iuda, saith the **LORDE**: For I will restore them vnto the londe, that I gaue to their fathers, and they shall haue it in possession.

Agayne, these wordes spake the **LORDE**, cōcernynge Israel and Iuda: Thus saith the **LORDE**: We heare a terrible crie, feare and disquietnesse. For what els doth this signifie, that I se? Namely, that all stronge men smyte, euery man his honde vpon his loynes, as a woman in the payne of hir trauayle. Who euer sawe a man trauayle with childe? Enquire therafter, & se. Yee all their faces are maruelous pale.

**33** Alas for this daye, which is so dredefull, that none maye be lickened vnto it: and alas for the tyme of Iacobs trouble, from the which he shall yet be deliuered. For in that daye, saith the **LORDE**, I will take his yock from of thy neck, & breake thy bondes. They shall nomore serue straunge goddes vnder him, but they shall do seruyce vnto God their **LORDE**, and to Dauid their kinge, whom I will rayse vp vnto them. And as for the, o my seruaunt Iacob, feare not (saith & **LORDE**) and be not afayed, o Israel. For lo, I will helpe the also from farre, & thy sede from the londe of their captiuyte.

And Iacob shall turne agayne, he shalbe in rest, and haue a prosperous life, and no man shall make him afayed. For I am with the, to helpe the, saith the **LORDE**. And

though I shal destroye all the people, amonge whom I haue scatred the, yet will I not destroye the, but correcke the, and that with discrecion. For I knowe, that thou art in no wise without faute. Therefore thus saith & **LORDE**: I am sory for thy hurte and woundes. There is no man to medle with thy cause, or to bynde vp thy woundes: there maye no man helpe the.

All thy louers haue forgotten the, and care nothinge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy myszdedes, for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? I my self haue pite of thy sorowe, but for the multitude of thy myszdedes and synnes, I haue done this vnto the.

And therefore all they that deuoure the, shalbe deuoured, and all thine enemies shal be led in to captiuyte. All they that make the waist, shalbe waisted them selues: and all those that robbe the, will I make also to be robbed. For I will geue the thy health agayne, and make thy woundes whole, saith the **LORDE**: because they reuyled the, as one cast awaye and despised, o Sion.

For thus saith the **LORDE**: Beholde, I will set vp Iacobs tentes agayne, and defende his dwellinge place. The cite shalbe buylded in hir olde estate, and the houses shal haue their right foundation. And out of them shall go thankesgeuyng, and the voyce of ioye.

I will multiplie them, and they shall not mynische: I shall endue them with honoure, and no man shall subdue them. Their children shalbe as afore tyme, and their congregation shal cōtinue in my sight. And all those that vex the, will I viset.

A captayne also shall come of them, and a prynce shall springe out from the myddest of them: him will I chalenge to myself, and he shall come vnto me. For what is he, that geueth ouer his herte, to come vnto me? saith the **LORDE**. Ye shalbe my people also, and I wilbe youre God. Beholde, on the other syde shall the wrath of the **LORDE** breake out as a stormy water, as a mightie whyrle wynde: and shal fall vpon the heades of the vngodly.

The terrible displeasure of the **LORDE**

<sup>a</sup> Iere. 36. a. <sup>b</sup> Iere. 13. d. <sup>c</sup> Eze. 34. d. <sup>d</sup> Iere. 46. e.  
<sup>e</sup> Amos 9. b. <sup>f</sup> Iere. 10. d. <sup>g</sup> Exo. 34. a. <sup>h</sup> Nahū. 1. a.

<sup>i</sup> Iere. 13. d. <sup>j</sup> Iere. 2. a. 20. d. <sup>k</sup> Nu. 24. a. <sup>l</sup> Mich. 5. a.  
<sup>m</sup> Ioan. 6. e. <sup>n</sup> Iere. 13. b. 24. b. 3. f. <sup>o</sup> Iere. 23. c. 25. d.



shall not leaue of, vntill he haue done, & per-  
fourned the intent of his herte," which in the  
latter dayes ye shal vnderstonde. At the same  
tyme (saith the LORDE) shal I be the God  
of all the generacions of Israel, & they shalbe  
my people.

The xxi. Chapter.

**T**HUS saith the LORDE: The people  
of Israel which escaped in  $\hat{y}$  wilderness  
from the swearde, <sup>a</sup>founde grace to come in to  
their rest. Euen so shal the LORDE now  
also apeare vnto me from farre, and saye: I  
loue the with an euerlasting loue, therefore  
do I sprede my mercy before the. <sup>c</sup>I will  
repayre the agayne (o thou daughter of Israel)  
that thou mayest be fast and sure. Thou  
shalt take thy tabrettes agayne, & go forth  
with them, that lede the daunce.

Thou shalt plante vynes agayne vpon  $\hat{y}$   
hilles of Samaria, and the grape gatherers  
shall plante, and synge.

And when it is tyme, the watchmen vpon  
the mount of Ephraim shall crie: <sup>d</sup>Arise, let  
vs go vp vnto Sion to oure LORDE God,  
for thus saith the LORDE: Reioyce with  
gladnes because of Iacob, crie vnto the heade  
of the Gentiles: speake out, synge, and saye:  
The LORDE shall deluyner his people, the  
remnaunt of Israel, & make them whole. **B**  
Beholde, I will bringe them agayne from out of  
the north lode, and gather them from the  
endes of the worlde, with the blynde and lame  
that are amonge them, with the women that  
be greate with childe, and soch as be also  
delyuered: and the company of them that  
come agayne, shal be greate.

They departed from hence in heynes, but  
with ioye will I bringe them hither agayne.  
I will lede them by the ryuers of water in a  
straight waye, where they shall not stamble:  
For I will be Israels father, and Ephraim shalbe  
my firstborne.<sup>e</sup>

Hearre the worde of the LORDE (o ye  
Gentiles) preach in the lles, that lie farre of,  
and saye: he that hath scatred Israel, shall  
gather him together agayne, and shall kepe  
him as a shepherde doth his flocke. For the  
LORDE shall redeme Iacob, and ryd him  
from the honde of the violent. And they  
shal come, & reioyce vpon the hill of Sion, &

shall haue plenteousnes of goodes, which the  
LORDE shall geue them: Namely, wheate,  
wyne, oyle, yonge shepe and calues. And  
their conscience shalbe as a well watred garden,  
for they shall nomore be hongrie.

Then shal the mayde reioyce in the daunce, **C**  
yee both yonge and olde folkes. For I will  
turne their sorow in to gladnesse, and will  
comforte them, and make them ioyfull, euen  
from their hertes. I will poure plenteousnes  
vpon the hertes of the prestes, and my people  
shalbe satisfied with good thinges, saith the  
LORDE.

Thus saith the LORDE: <sup>f</sup>The voyce of  
heynes, wepyng and lamentacion came vp  
in to heauen: euen of Rachel mournynge for  
hir children, and wolde not be comforted,  
because they were awaye.

But now saith the LORDE: leaue of  
from wepyng and crienge, witholde thyne  
eyes from teares, for thy labour shalbe re-  
warded, saith the LORDE. And they shall  
come agayne out of the londe of their enemies:  
Yee euen thy posterite shall haue consolacion  
in this (saith the LORDE) that thy children  
shall come agayne in to their owne londe.

Morouer I herde Ephraim, (that was led  
awaye captiue) complayne on this maner: O  
LORDE, thou hast correcte me,<sup>g</sup> and thy  
chastenyng haue I receaued, as an vntamed  
calfe. <sup>h</sup>Conuerte thou me, and I shalbe con-  
uerted, for thou art my LORDE God. Yee  
as soone as thou turnest me, I shall refourme  
my self: and when I vnderstonde, I shall  
smyte vpon my thee. For verely I haue  
comitted shamefull thinges: O let my youth  
beare this reprove and confucion.

Vpon this complaynte, I thought thus by **D**  
my self: <sup>i</sup>is not Ephraim my deare sonne?  
Is he not the childe, with whom I haue had  
all myrth and pastyme? For sence the tyme  
that I first comoned with him, I haue him  
euer in remembraunce: therefore my very  
herte dryueth me vnto him: gladly and  
louyngly will I haue mercy vpon him, saith  
the LORDE. Get the watchmen, prouyde  
teachers for the: set thine herte vpon the  
right waie, that thou shuldest walke, and turne  
agayne: (o thou daughter of Israel,) turne  
agayne to these cities of thyne. How longe  
wilt thou go astraie, o thou shrekinge daughter?

<sup>a</sup> Iere. 23. c. <sup>b</sup> Nu. 14. c. <sup>c</sup> Eze. 16. b. <sup>d</sup> Esa. 2. a.  
<sup>e</sup> Deut. 32. a. Gen. 48. d. <sup>f</sup> Iere. 3. e. Matt. 2. c.

<sup>g</sup> Eze. 20. f. <sup>h</sup> Zach. 1. a. Tren. 5. c. <sup>i</sup> Gen. 48. d.



For the LORDE will worke a new thyng vpon earth: A woman shall compass a man.

For thus saith the LORDE of hoostes the God of Israel: It will come therto, that when I haue brought Iuda out of captiuyte, these wordes shalbe herde in  $\hat{y}$  londe and in his cities: "The LORDE, which is the fayre brydegrome of rightuousnesse, make the frutefull, o thou holy hill: And there shall dwell Iuda and all hir cities, the shepherdes and huszbonde men: For I shall fede the hongrie soule,<sup>a</sup> and refresh all faynte hertes. When I herde this, I came agayne to my self, and mused, like as I had bene waked out of a swete slepe.

Beholde (saith the LORDE) the dayes come, that I will sowe the house of Israel and the house of Iuda, with men and with catell. Yee it shall come therto,<sup>c</sup> that like as I haue gone aboute in tymes past to rote them out, to scatre them, to breake them downe, to destroye them and chastē them: Euen so will I also go diligently aboute, to buylde them vp agayne, and to plante them, saith the LORDE.

<sup>d</sup>Then shall it no more be sayde:  $\hat{y}$  fathers haue eaten a sower grape, and the childrens teth are set on edge: for euery one shal dye for his owne myszdede, so that who so eateth a sower grape, his teth shalbe set on edge.

Beholde, the dayes come (saith the LORDE)  $\hat{y}$  I will make a new couenaunt with  $\hat{y}$  house of Israel  $\tau$  with  $\hat{y}$  house of Iuda: not after the couenaunt that I made with their fathers, when I toke them by the honde,  $\tau$  led them out of the londe of Egipte: which couenaunt they brake, wherefore I punyshed them sore, saith the LORDE: But this shal be the couenaunt that I will make with the house of Israel after those dayes,<sup>e</sup> saith the LORDE: I will plante my lawe in the inwarde partes of them, and write it in their hertes, and wilbe their God, and they shalbe my people.

And from thēce forth shall no man teach his neighbour or his brother, and saye: knowe the LORDE: But they shall all knowe me, from the lowest vnto the hiest, saith the LORDE. For I will forgeue their myszdedes, and wil neuer remembre their synnes

eny more. "Thus saith the LORDE which gaue the sonne to be a light for the daye, and the Moone and starres to shyne in the night: which moueth the see, so that the floudes therof waxe fearse: his name is the LORDE of hoostes. Like as this ordinaunce shal neuer be taken out of my sight, saith the LORDE: So shal the sede of Israel neuer cease, but all waye be a people before me.

Morouer, thus saith the LORDE: like as the heauen aboue can not be measured, and as the foundations of the earth beneth maye not be sought out: "So will I also not cast out the whole sede of Israel, for that they haue commytted, saith the LORDE. Beholde, the daies come saith the LORDE,  $\hat{y}$  the cite of  $\hat{y}$  LORDE shalbe enlarged from the towre of Hananeel, vnto  $\hat{y}$  gate of the corner wall. "From thence shal the right measure be taken before her vnto the hill toppe of Gareb, and shal come aboute Gaatha, and the whole valley of the deed carcases, and of the ashes,  $\tau$  all Seremoth, vnto the broke of Cedron: and from thence vnto the corner of the horsgate towarde  $\hat{y}$  east, where as the Sanctuary of the LORDE also shal be set. And when it is now buylde,  $\tau$  set vp of this fashion it shall neuer be broken, ner cast downe eny more.

#### The xxxij. Chapter.

THESE wordes spake the LORDE vnto Ieremy, in the tenth yere of Sedechias kinge of Iuda, which was  $\hat{y}$  xviij yere of Nabuchodonosor, what tyme as the kinge of Babilons hooste layed sege vnto Ierusalem. But Ieremy the prophet laye bounde in  $\hat{y}$  court of the preson, which was in the kinge of Iudaes house: where Sedechias the kinge of Iuda caused him to be layed, because he had prophecied of this maner: "Thus saith the LORDE: Beholde, I will deluyr this cite in to the hondes of the kinge of Babilon, which shal take it. As for Sedechias the kinge of Iuda, he shal not be able to escape the Caldees, but surely he shall come in to the hondes of the kinge of Babilon: which shall speake with him mouth to mouth, and one of them shall loke another in the face. And Sedechias shalbe caried vnto Babilon,

<sup>a</sup> Esa. 62. a. <sup>b</sup> Matt. 5. a. 11. e. <sup>c</sup> Deu. 28. g. Zach. 8. c. Iere. 32. c. <sup>d</sup> Eze. 18. a. <sup>e</sup> Heb. 8. b. f Hebre. 10. d. Esa. 51. b. Iere. 24. b. 30. d. <sup>g</sup> Gene. 1. b.

<sup>a</sup> Ro. 11. a. <sup>b</sup> 2 Esd. 3. a. Zach. 14. b. <sup>c</sup> Iere. 19. b. <sup>d</sup> Iere. 21. c. Iere. 34. a. 27. a. 38. a. 39. a.

and there shall he be, vntill the tyme that I vyset him, saith the LORDE. But yf thou takest in hōde to fight agaynst the Caldees, thou shalt not prosper.

33 And Jeremy sayde: Thus hath the LORDE spoken vnto me: Beholde, Hananeel the sonne of Sellum thine Vncles sonne shall come vnto the, and requyre the to redeme <sup>¶</sup> londe, that lieth in Anathot vnto thy self: <sup>¶</sup> for by reason of kynred it is thy parte to redeme it, and to bye it out.

And so Hananeel myne Vncles sonne came to me in the courte of the preson, (acordinge to the worde of the LORDE,) and sayde vnto me: Bye my londe (I praye the) that lieth in Anothot in the countre of Ben Iamyn: for by heretage thou hast right to lowse it out for thy self, therfore redeme it. Then I preceaued, that this was the commaundement of the LORDE, and so I lowsed the londe from Hananeel of Anathot, myne Vncles sonne, and weyed him there the moneye: euen seuen syles, and ten syluer pens.

I caused him also to make me a writinge, and to seale it, and called recorde there by, and weyed him there the money vpon the waigtes. So I toke the eydence with the copie (when it was orderly sealed and red ouer) and I gaue the eydence vnto Baruch the sonne of Nerias the sonne of Maasia in the sight of Hananeel my cosen, and in the presence of the witnesses, that be named in the eydence, and before all the Iewes that were therby in the courte of the preson.

I charged Baruch also before them, sayenge: The LORDE of hoostes the God of Israel commaundeth the, to take this sealed eydence with the copie, and to laye it in an erthen vessell, that it maye longe continue.

For the LORDE of hoostes the God of Israel hath determed, that houses, feldes and vynyardes shalbe possessed agayne in this londe.

4C Now when I had deliyuered the eydence vnto Baruch <sup>¶</sup> sonne of Nerias, I besought the LORDE, sayenge: <sup>¶</sup> O LORDE God, It is thou that hast made heauen and earth with thy greate power and hie arme, and there is nothinge to harde for <sup>¶</sup>. Thou shewest mercy vpon thousands, <sup>¶</sup> thou recompēcest the wickednes of the fathers, in to the bosome of the children that come after them.

Thou art the greate and mightie God, whose name is the LORDE of hoostes: greate in counsell, and infinite in thought: Thine eyes loke vpon all the wayes of mens children, <sup>¶</sup> to rewarde euery one after his waye, and accordinge to the frutes of his inuencions: Thou hast done greate tokens and wonders in the londe of Egipte (as we se this daye) vpon the people of Israel and vpon those men: to make thy name greate, as it is come to passe this daye: <sup>¶</sup> Thou hast brought thy people of Israel out of the londe of Egipte, with tokens, with wondres, with a mightie honde, with a stretched out arme and with greate terriblenes: and hast geuen them this londe, like as thou haddest promysed vnto their fathers: Namely, that thou woldest geue them a lōde, that floweth with mylke and honye.

¶ Now when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou commaundedest them to do, that haue they not done, and therfore come all these plages vpon them.

Beholde, there are bulworckes made now agaynst the cite, to take it: and it shalbe wonne of the Caldees that besege it, with swearde, with hunger and death, and loke what thou hast spoken, that same shal come vpon them.

For lo, all thinges are present vnto the: Yet sayest thou vnto me (o LORDE God) and commaundest me, that I shall loose a peece of londe vnto my self, and take witnesses thereto: and yet in the meane season the cite is deliyuered in to the power of the Caldees.

Then came the worde of the LORDE vnto 3D me, sayenge: Beholde, I am the LORDE God of all flesh, Is there eny thinge then to harde for me? Therfore thus sayde the LORDE: beholde, I shal deliyuer this cite in to the power of the Caldees, and in to the power of Nabuchodonosor <sup>¶</sup> the kinge of Babylon, they shall take it in: For the Caldees shall come, and wyne this cite, and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlors they haue made sacrifice vnto Baal, and poured drynke offeringes vnto straunge goddes, to prouoke me vnto wrath.

For seinge the children of Israel and the

<sup>a</sup> Leui. 25. d. Nu. 27. a. 36. a. Ruth 4. a. <sup>b</sup> Gene. 1. a.  
lere. 10. b. <sup>c</sup> Exo. 34. a. <sup>d</sup> Ro. 2. a.

<sup>e</sup> Exo. 7. vnto the 15. chapter. <sup>f</sup> Iudi. 2. 3. 4. 6. 8.  
<sup>g</sup> Iere. 25. b. 39. b.

children of Iuda haue wrought wickednes before me euer from their youth vp, what haue they els done, but prouoked me with the workes of their owne hondes? saith the LORDE.

Or, what hath this cite bene els, but a prouokinge of my wrath, euer sence the daye that I buylded it, vnto this houre? Wherin I cast it out of my sight, because of the greates blasphemies of the childrē of Israel and Iuda, which they haue done to prouoke me: yee they, their kinges, their prynces, their prestes, their prophetes, whole Iuda, and all the cite-syns of Ierusalem.

“When I stode vp early, and taught them and instructe them, they turned their backes to me, and not their faces. They wolde not heare, to be reformed and correcte. They haue set their goddes in <sup>¶</sup> house,<sup>b</sup> that is halowed vnto my name, to defyle it. They haue buylded hie places for Baal in the valley of the children of Ennon, to vowe their sonnes and daughters vnto Moloch: which I neuer commaunded them, nether came it euer in my thought, to make Iuda synne with soch abhominacion.

<sup>¶</sup> Morouer thus hath the LORDE God of Israel spoken, concernynge this cite, which (as ye youre selues confesse) shalbe deluyered in to the honde of the kinge of Babilon, when it is wonne with the swerde, with honger and with pestilence. Beholde, I will gather them together from all londes wherin I haue scatred them in my wrath, in my fearfull and greates displeasure: and will bringe them agayne vnto this place, where they shal dwell safely. And they shalbe my people, and I wilbe their God.

“And I will geue them one herte and one waye, that they maye feare me all the daies of their life, that they and their children after them maye prospere. “And I will set vp an euerlastinge couenaut with them, Namely: that I will neuer cease to do them good, and that I will put my feare in their hertes, so that they shall not runne awaye from me.

“Yee I will haue a lust and pleasure to do them good, and faithfully to plante them in this londe, with my whole herte, and with all my soule.

For thus saith the LORDE: like as I haue brought all this greates place vpon this

people: so will I also bringe vpon them all the good, that I haue promysed them. And men shall haue their possessions in this londe, wherof ye saye now, that it shal nether be inhabited of people ner of catell, but be deliuered in to the hōdes of the Caldees: Yee londe shalbe bought for money, <sup>¶</sup> euydēces made ther vpon <sup>¶</sup> sealed before witnesses in the countre of Ben Iamin, <sup>¶</sup> rounde aboute Ierusalem: in the cities of Iuda, in the cities that are vpō the mountaynes, <sup>¶</sup> in them that lie beneth, yee <sup>¶</sup> in the cities that are in the deserte. For I will bringe their presoners hither agayne, saith the LORDE.

### The xxxij. Chapter.

**M**OROUER the worde of the LORDE <sup>¶</sup> came vnto Jeremy on this maner, whē he was yet bounde in the courte of the preson: Thus saith the LORDE, which fulfilleth the thinge that he speaketh, the LORDE which performeth the thinge that he taketh in honde: euen he, whose name is the LORDE: Thou hast cried vnto me, and I haue herde the: I haue shewed greates and hie thinges, which were vnknowne vnto you.

Thus (I saye) spake the LORDE God of Israel, concernynge the houses of this cite, and the houses of the kinges of Iuda: that they shalbe broken thorow the ordinaunce and weapens, when the Caldees come to besege them: and they shalbe fylled with the deed carcases of men, whom I will slaye in my wrath and displeasure: whē I turne my face from this cite, because of all hir wickednes. Beholde, (saith the LORDE) I will heale their woundes, and make them whole: I will open them the treasure of peace and treuth.

“And I will returne the captiuyte of Iuda and Israel: and will set them vp agayne, as they were afore. From all mysdedes (wherin they haue offended agaynst me) I will clēse them: And all their blasphemies which they haue done agaynst me, when they regarded me not, I will forgeue them.

And this shal get me a name, a prayse and honoure, amonge all people of the earth, which shall heare all the good, that I will shewe vnto them: Yee they shall be afayed and astonied at all the good dedes and benefites, that I will do for them. Morouer, thus saith the

<sup>a</sup> Iere. 2. d.

<sup>b</sup> Iere. 7. a. d.

<sup>c</sup> Deu. 30. a.

<sup>d</sup> Psal. 118. c.

<sup>e</sup> Eze. 36. e.

<sup>f</sup> Deu. 39. b. Iere. 31. e.

<sup>g</sup> Iere. 20. a. 32. a.

<sup>h</sup> Esa. 43. d.



LORDE: " In this place, wherof ye saye that it shalbe a wilderness, wherin nether people ner catell shal dwell: In like maner in the cities of Iuda and without Ierusalem (which also shalbe so voyde, that nether people ner catell shall dwell there) Shal the voyce of gladnesse be herde agayne, the voyce of the brydegrome and of the bryde, the voyce of them that shall synge: (" Praise the LORDE of hoostes, for he is louynge, and his mercy endureth for euer) and the voyce of them that shall offre vp giftes in the house of the LORDE. For I will restore the captiuyte of this londe, as it was afore, saith the LORDE.

**C** Thus saith the LORDE of hoostes. It shall come yet therto, that in this londe, which is voyde from men and catell, and in all the cities of the londe, there shal be set vp shepherdes cotages: in the cities vpon the mountaynes, and in the cities that lie vpon the playne, and in the deserte.

In the londe of Ben Iamin, in the felde of Ierusalem, and in the cities of Iuda shal the shepe be nombred agayne, vnder the honde of him, that telleth them, saith the LORDE. Beholde, " the tyme commeth (saith the LORDE) that I wil perfourme that good thinge, which I haue promised vnto the house of Israel and to the house of Iuda. In those daies and at the same tyme, I will bringe forth vnto Dauid, the braunch of rightuousnes, and he shall do equite and rightuousnesse in the londe. " In those daies shall Iuda be helped, and Ierusalem shall dwell safe, and he that shall call her is euen God oure rightuous maker. For thus the LORDE promyseth: " Dauid shal neuer want one, to syt vpon the stole of the house of Israel: " nether shall the prestes and Levites want one to offere all waye before me, burntofferings, to kyndle the meatofferings, & to prepare the sacrifices.

**D** And the worde of the LORDE came vnto Jeremy after this maner: Thus saith the LORDE: " Maye the couenaunt which I haue made with daye and night, be broken, that there shulde not be daye and night in due season? Then maye my couenaunt also be broken, which I made with Dauid my seruauant, and so he not to haue a sonne to reigne in his Trone. " So shall also the prestes and Levites neuer fayle, but serue me. " For like

as the starres of heauen maye not be nombred, nether the sonde of the see measured: so will I multiplie the sede of Dauid my seruauant, and of the Levites my ministers.

Morouer, the worde of the LORDE came to Jeremy, sainge: Cosidrest thou not what this people speaketh? Two kynredes (saye they) had the LORDE chosen, & those same two hath he cast awaye. For so farre is my people come, y they haue no hope to come together eny more, and to be one people agayne. Therfore thus saith the LORDE: Yf I haue made no couenaunt with daye & night, and geue no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruauant: so that I wil take no prynce out of his sede, to rule the posterite of Abrahā, Isaac and Iacob. But yet I will turne agayne their captiuyte, and be mercifull vnto them.

### The xxxiiij. Chapter.

**T**HESE are the wordes which the LORDE **a** spake vnto Jeremy, " what tyme as Nabuchodonosor the kinge of Babilon, & all his hoostes (out of all the kingdomes y were vnder his power) and all his people, fought agaynst Ierusalem and all the cities therof. Thus saith the LORDE God of Israel: Go, & speake to Sedechias the kinge of Iuda, & tell him: " The LORDE sendeth the this worde: Beholde, I will delyuer this cite in to the hōde of the kinge of Babilon, he shal burne it, and thou shalt not escape his hondes, but shalt be led awaye presoner, and delyuered into his power. Thou shalt loke the kinge of Babilon in the face, and he shal speake with the mouth to mouth, and then shalt thou go to Babilon. Yet heare the worde of the LORDE, o Sedechias thou kinge of Iuda: Thus saith the LORDE vnto the: Thou shalt not be slayne with the swerde, but shalt die in peace. Like as thy fore fathers, " the kinges, thy progenitours were brente: so shalt thou be brente also, & in the mournynge they shal saye: oh lorde. For thus haue I determed, saith the LORDE.

Then spake Jeremy the prophet all these **b** wordes vnto Sedechias kinge of Iuda in Ierusalem: what tyme as the kinge of Babilons hooste beseged Ierusalem, and the remnaunt of the cities: Namely, Lachis & Azecha, " which

<sup>a</sup> Iere. 7. d. <sup>b</sup> 1 Ma. 4. c. Psal. 117. a. <sup>c</sup> Iere. 23. a. <sup>d</sup> Esa. 32. a. <sup>e</sup> 2 Re. 7. e. <sup>f</sup> 1 Re. 2. g. <sup>g</sup> Gene. 8. d.

<sup>h</sup> 1 Pet. 2. a. <sup>i</sup> Gen. 15. a. 22. c. <sup>k</sup> Iere. 39. a. <sup>l</sup> 4 Re. 25. a. Iere. 32. a. 39. a. <sup>m</sup> 1 Re. 31. c. <sup>n</sup> 2 Par. 11. a.



yet remayned of the stronge defended cities of Iuda.

These are the wordes that the LORDE spake vnto Jeremy the prophet, when Sedechias was agreed with all the people at Ierusalem, that there shulde be proclaimed a liberte: <sup>a</sup> so that euery man shulde let fre go his seruaut and handmaynde, Hebrue & Hebruesse, & no lewe to holde his brother as a bonde man. Now as they had consented, euen so they were obedient, & let them go fre. But afterwarde they repented, & toke agayne the seruantes and handmaydens, whom they had letten go fre, and so made them bonde agayne.

**C** For the which cause the worde of the LORDE came vnto Jeremy from the LORDE himself, sayenge: Thus saith the LORDE God of Israel: I made a couenaunt with youre fathers, when I brought them out of Egipte, (that they shulde no more be bondmen,) sayenge: <sup>b</sup> When seuen yeares are out, euery man shal let go fre his bought seruante an Hebrue, yf he haue serued him sixe yeares. But youre fathers obeyed me not & herkened not vnto me. As for you, ye were now turned, & dyd right before me, in <sup>y</sup> ye proclaimed, euery mā to let his neghbour go fre, & in <sup>y</sup> ye made a couenaunt before me, in the temple that beareth my name: But yet ye haue turned youre selues agayne, and blasphemed my name: In this, <sup>y</sup> euery man hath requyred his seruaut and hand mayden agayne, whom ye had letten go quyte and fre, and compelled them to serue you agayne, and to be youre bonde men. And therefore thus saith the LORDE: Ye haue not obeyed me, euery man to proclame fredome vnto his brother and neghbour: wherefore, I will call you vnto a fredome, saith the LORDE: euen vnto the sward, to the pestilence, and to honger, and will make you to be plaged in all the kyngdomes of the earth. Yee those men that haue brokē my couenaunt, and not kepte the wordes of the apoyntmēt, which they made before me: <sup>c</sup> when they hewed the calfe in two, & when there wente thorow the two halfes therof: The prynces of Iuda, the prynces of Ierusalem, the gelded men, the prestes and all the people of the londe (which wēte thorow the two sydes of the calfe.) Those men wil I geue in to the power of their enemies, and in

to the hondes of them that folowe vpon their lyues.

<sup>d</sup> And their deed bodies shall be meate for the foules of the ayre, and beestes of the felde. As for Sedechias the kinge of Iuda & his prynces, I will deluyer them in to the power of their enemies, and of them that desyre to slaye them, and in to the honde of the kyng of Babilons hooste, <sup>e</sup> which now is departed from you: But thorow my commaundement (saith the LORDE) they shal come agayne before this cite, they shall fight agaynst it, wyne it, and burne it. Morouer I will laye the cities of Iuda so waist, that no man shall dwell therein.

### The xxxv. Chapter.

**T**HE wordes which the LORDE spake vnto Jeremy, (in the reigne of Iochim the sonne of Iosias kinge of Iuda) are these: Go vnto <sup>y</sup> house of the Rechabites, & call them out, & bringe thē to <sup>y</sup> house of the LORDE in to some commodious place, and geue them wyne to drynke. Then toke I Iasania the sonne of Jeremy, the sonne of Habazania, and his brethrē and all his sonnes, and the whole housholde off the Rechabites: and brought them to the house off the LORDE, in to the closet of the children off Hanan the sonne off Igdalia the man off God: which was by the closet off the prynces, that is aboute the closet of Maasia the sonne of Sellum, which is the chiefe off the treasury. And before the sonnes of the kynred of the Rechabites, I set pottes full of wyne, and cuppes, and sayde vnto them: drynke wyne. But they sayde: we drynke no wyne, For Ionadab the sonne of Rechab oure father commaunded vs, sayenge: Ye and youre sonnes shall neuer drynke wyne, <sup>f</sup> buylde no houses, sowe no sede, plante no vynes, yee ye shall haue no vynyards: but for all youre tyme ye shall dwell in tētes, <sup>y</sup> ye maye lyue lōge in the lōde, wherin ye be straūgers.

**B** Thus haue we obeyed the cōmaundemēt of Ionadab <sup>y</sup> sonne of Rechab oure father, in all <sup>y</sup> he hath charged vs, and so we drynke no wyne all oure lyue longe: we, oure wyues, oure sonnes & oure doughters. Nether buylde we eny house to dwell therein, we haue also amonge vs nether vynyards, ner corne lōde

<sup>a</sup> Exo. 21. a. Leuit. 25. f. Deut. 15. b. <sup>b</sup> Deut. 15. b.

Exo. 21. a. <sup>c</sup> Gene. 15. b.

<sup>d</sup> Psal. 78. a. Iere. 7. d. <sup>e</sup> Iere. 37. a. <sup>f</sup> 4 Re. 10. c.

<sup>f</sup> Iere. 29. b.

to sowe : but we dwell in tentes, we obeye, & do acordinge vnto all, that Ionadab oure father commaunded vs.

But now <sup>ŷ</sup> Nabuchodonosor the kinge of Babilō came vp in to the lōde, we sayde : come, let vs go to Ierusalē, <sup>ŷ</sup> we maye escape the hooste of the Caldees ad the Assiriās : & so we dwell now at Ierusalē. Then came <sup>ŷ</sup> worde of the LORDE vnto Ieremy, sayenge : Thus saith the LORDE of hostes the God of Israel : Go & tell whole Iuda & all the inhabitours of Ierusalē : Wyll ye not be re-fourned, to obeye my wordes ? saith the LORDE. The wordes which Ionadab the sonne off Rechab cōmaunded his sonnes, <sup>ŷ</sup> they shulde drynke no wyne, are fast & surely kepte : for vnto this daye they drynke no wyne : but obeye their fathers cōmaundement. C But as for me, <sup>a</sup> I haue stōde vp early, I haue spokē vnto you, & geuen you earnest warn-ynge : & yet haue ye not bene obediēt vnto me. Yee I haue sent my seruauētes, all the prophetes vnto you, I rose vp early, & sent you worde, sayenge : O turne you, euery man from his wicked waye : amēde youre lyues, & go not after straūge goddesses, to worshippe the : <sup>ŷ</sup> ye maye cōtinue in the lōde, which I haue geuen vnto you and youre fathers, but ye wolde nether heare me, ner folowe me.

The childrē of Ionadab Rachabs sonne haue stedfastly kepte their fathers cōmaūdemēt, <sup>ŷ</sup> he gaue them, but this people is not obedient vnto me. And therefore thus saith the LORDE of hostes <sup>ŷ</sup> God of Israel : Beholde, I wil bringe vpō Iuda & vpō euery one <sup>ŷ</sup> dwelleth in Ierusalē, all the trouble <sup>ŷ</sup> I haue deuyed agaynst thē. <sup>b</sup> For I haue spokē vnto thē, but they wolde not folowe : I haue called vnto them, neuertheles they wolde geue me no answer. Ieremy also spake vnto the housholde off the Rechabites : Thus saith the LORDE of hostes the God of Israel : For so moch as ye haue obeyed <sup>ŷ</sup> cōmaundemēt of Ionadab youre father, & kepte all his preceptes, & done acordinge vnto all <sup>ŷ</sup> he hath bydden you : Therefore thus saith the LORDE of hostes the God of Israel : ‘Ionadab the sonne of Rechab shal not fayle, but haue one out of his stocke, to stōde allway before me.

## The xxxvi. Chapter.

A IN the fourth yere of Ioachim the sonne of Iosias kyng of Iuda, came <sup>ŷ</sup> worde of the LORDE vnto Ieremy, sayēge : Take a boke, & <sup>a</sup> write therein all <sup>ŷ</sup> wordes, <sup>ŷ</sup> I haue spokē to the, to Israel, to Iuda & to all the people, frō the tyme <sup>ŷ</sup> I begāne for to speake vnto the (in <sup>ŷ</sup> reigne of Iosias) vnto this daye. That when the house of Iuda heareth of the plage, which I haue deuyed for thē, they maye peradūcture turne, ‘euery man frō his wicked waye, that I maye forgeue their offences and synnes.

Then dyd Ieremy call Baruch the sonne of Nérias, & Baruch wrote in the boke at <sup>ŷ</sup> mouth of Ieremy, all the wordes of the LORDE, which he had spoken vnto him. And Ieremy commaunded Baruch sayenge : I am in prison, so that I maye not come in to the house of <sup>ŷ</sup> LORDE : therefore go thou thither, & rede the boke, that thou hast writtē at my mouth : Namely, the wordes off the LORDE, & rede thē in the LORDES house vpon the fastinge daye : that the people, whole Iuda, & B all they that come out of the cities, maye heare. Peraduenture they will praye mekely before the face of the LORDE, and turne, euery one from his wicked waye. For greate is the wrath and displeasure, that the LORDE hath taken agaynst this people.

So Baruch the sonne of Nérias dyd, acordinge vnto all that Ieremy the prophet cōmaūded him, readinge the wordes off the LORDE out off the boke in the LORDES house. And this was done in the fyfth yere off Ioachim <sup>ŷ</sup> sonne of Iosias kinge of Iuda, in the ix. moneth <sup>c</sup> when it was commaunded, that all the people of Ierusalem shulde fast before the LORDE, and they also that were come from the cities of Iuda vnto Ierusalem.

Then red Baruch the wordes of Ieremy out of the boke within the house of the LORDE, out of <sup>ŷ</sup> treasury of <sup>a</sup> Gamarias the sonne off Saphan the scribe, which is besyde the hyer loftte off the new dore of the LORDES house : that all <sup>ŷ</sup> people might heare. Now whē Micheas the sonne of Gamarias the sonne of Saphan had herde all the wordes of the LORDE out of <sup>ŷ</sup> boke, he wēt downe to the kynges palace in to <sup>ŷ</sup> scribes chābre, for

<sup>a</sup> Iero. 18. a. 25. a.    <sup>b</sup> Pro. 1. c. Esa. 65. b.    Iero. 7. b.  
<sup>c</sup> Iero. 33. e.    <sup>d</sup> Iero. 30. a.    <sup>e</sup> Iero. 18. a.

<sup>f</sup> Iero. 45. a.    <sup>g</sup> Ioue 3. a.    <sup>h</sup> Iero. 26. d.

there all þy prynces were set: Elisama the scribe, Dalias the sonne of Semei, Elnathā the sonne off Achbor, Gamaria the sonne of Saphan, Sedechias the sonne of Hananias, with all the princes. And Micheas tolde them all the wordes, þe herde Baruch rede out of the boke before the people.

Then all the prynces sent Iehudi þy sonne of Nathanias the sonne of Salamia the sonne of Chusi, vnto Baruch, sayenge: Take in thine honde the boke, wherout thou hast red before all the people, and come. So Baruch the sonne of Nerias toke þy boke in his honde, and came vnto them. And they sayde vnto him: Syt downe, and rede the boke, þy we maye heare also. So Baruch red, þy they might heare. Now when they had herde all the wordes, they were abaszhed one vpon another, and sayde vnto Baruch: We wil certifie the kinge of all these wordes. And they examined Baruch, sayenge: Tell vs, how didest thou wryte all these wordes out off his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouth, and I alone was with him, and wrote them in the boke.

Then sayde the prynces vnto Baruch: Go thy waye, and hyde the with Ieremy, so that no man knowe where ye be. And they went in to the kinge to the courte. But they keppe the boke in the chambere off Elisama the scribe, and tolde the kynge all the wordes, that he might heare. So the kynge sent Iehudi to fetch him þy boke, which he brought out of Elisama þy scribes chambere. And Iehudi red it, that the kynge and all the prynces, which were aboute him, might heare. Now the kynge sat in the wynter house, for it was in the ix. Moneth, and there was a good fyre before him. And whē Iehudi had red thre or foure leaues therof,\* he cut the boke in peces with a penne knyfe, and cast it in to the fyre vpon the herth, vntil the boke was all brente in the fyre vpon the herth.

Yet no man was abashed therof, or rente his clothes: nether the kynge himselfe, ner his seruantes, though they herde all these wordes. Neuertheles Elnathan, Dalias and Gamarias, besoughte the kinge, that he wolde not burne the boke: notwithstandinge þy kynge wolde not heare them, but commaunded Ieremyhel the sonne off Amalech, Sarias the

sonne of Esriel and Selamia þy sonne of Abdiel, to laye hondes vpon Baruch the scribe, and vpon Ieremy the prophet: but the LORDE keppe them out of sight. After now that the kynge had brente the boke, and þy sermons which Baruch wrote at þy mouth off Ieremy: The worde of the LORDE came vnto Ieremy sayenge: Take another boke, and write in it all the forsayde sermons, that were written in the first boke, which Iochim the kynge off Iuda hath brente.

And tell Iochim the kynge off Iuda, Thus saith the LORDE: thou hast brente þy boke, and thoughtest within thy self: Why hast thou written therin, that the kynge off Babilon shal come, and make this lōde waist? so that he shal make both people and catel to be out of it? Therefore thus the LORDE saith, of Iochim the kynge of Iuda: There shal none of his generacion syt vpon the trone of Dauid. His deed corse shalbe cast out, that the heat off the daye, and the frost of the night maye come vpon him: And I will vyset the wickednes of him, of his sede, and of his seruantes. Morouer all the euell that I haue promised thē (though they herde me not) wil I bringe vpon them, vpon þy inhabitours of Ierusalem, and vpon all Iuda. Then toke Ieremy another boke, and gaue it Baruch the scribe the sonne of Nerias, which wrote therin out of the mouth off Ieremy: all the sermons that were in the first boke, which Iochim the kynge off Iuda dyd burne. And there were added vnto them many mo sermons, then before.

#### The xxxvij. Chapter.

**S**EDECHIAS þy sonne of Iosias (which was made kynge thorow Nabuchodonosor kynge of Babilon) reigned in the londe of Iuda, in the steade off Iechonias the sonne of Iochim. But nether he, ner his seruantes, ner the people in the lōde wolde obeye the wordes of þy LORDE, which he spake by the prophet Ieremy. Neuertheles Sedechias the kynge sent Iuchal the sonne of Selamia and Sophonias the sonne of Maasia the prest to the prophet Ieremy, sayenge: O praye thou vnto the LORDE oure God for vs. Now Ieremy walked fre amonge the people at that tyme, and was not put in preson as yet. Pharaos hooste also was come out of Egypt: which

\* Acto. 19. b.

b 4 Re. 24. b.

c Iere. 22. c.

d 4 Re. 24. d.

e Iere. 21. a. 24. a.

f Eze. 17. b.



when the Caldees that beseged Ierusalem, perceaued, they departed from thence.

Then came the worde of the LORDE vnto Ieremy the prophet, sayēge: Thus saieih **ſ** LORDE God of Israel, This answere shal ye geue to the kynge of Iuda, that sent you vnto me for counsell: "Beholde, Pharaos hooste which is come forth to helpe you, shall returne to Egipte in to his owne londe: But the Caldees shall come agayne, & fight agaynst this cite, wyne it, and set fyre vpon it. For thus saieih the LORDE: disceauē not youre owne myndes, thinkynge on this maner: Tush, the Caldees go now their waye from vs: No, they shall not go their waye. For though ye had slayne the whole hooste off the Caldees that besege you, and euery one of the slayne laye in his tent, yet shulde they stonde vp, and set fyre vpon this cite. Now whē the hooste of the Caldees was brokē vp from Ierusalē for feare of the Egipcians armye, Ieremy went out of Ierusalē towardē the lōde of Ben Iamin, to do certayne busynesse there amōge **ſ** people. And whē he came vnder Ben Iamyns Porte, there was a porter called Ierias the sonne of Selamiah<sup>a</sup> **ſ** zōne of Hananias, which fell vpō him & toke him, sayēge: thy mynde is to runne to the Caldees. Then sayde Ieremy: It is not so, I go not to the Caldees. Neuertheles Ierias wolde not beleue him, but brought Ieremy bōūde before the princes. Wherefore the princes were angrie with Ieremy, causinge him to be beaten, & to be layed in preson in the house of Ionathas the scribe. For he was the ruler of the preson. Thus was Ieremy put in to the dongeon & preson, and so laye there a longe tyme. "Then Sedechias the kynge sent for him, & called him, & axed him quietly in his owne house, sayenge: thinkest thou this busynesse (that now is in honde) cōmeth of the LORDE? Ieremy answerde: yee **ſ** it doth: & thou (sayde he) shalt be delyuered in to the kynge of Babylons power.

**3** Morouer, Ieremy sayde vnto kynge Sedechias: What haue I offended agaynst **ſ**, agaynst thy scruautes, or agaynst this people, that ye haue caused me to be put in preson? "Where are youre prophetes, which haue prophced vnto you and sayde, that **ſ** kynge of Babylō shulde not come agaynst you & this lōde? And therefore heare now, o my lorde

the kynge: let my prayer be accepte before the, & sende me nomore in to **ſ** house of Ionathas the scribe, that I dye not there. Then Sedechias the kynge commaunded to put Ieremy in the fore entre off the preson, and dayly to be geuen him a cake of bred, and els no dighte meate, vntill all the bred in the cite was eaten vp. Thus Ieremy remayned in **ſ** fore entre off the preson.

### The xxxiiij. Chapter.

**S**APHATIAS the sonne off Mathā, Ge-  
dolia the sonne of Pashur, Iuchal the sonne of Selamiah, & Pashur the sonne of Malchias perceaued the wordes, **ſ** Ieremy had spokē vnto all the people, namely on this maner: Thus saieih the LORDE: Who so remayneth in this cite, shall perish, ether with the swearde, 'with hunger or with pestilence: But who so falleth vnto the Caldees, shal escape, wynnyngē his soule for a pray, & shal lyue. For thus saieih the LORDE: This cite (no doute) must be delyuered in to **ſ** power of the kīge of Babylō, & he also shal wyne it. Thē sayde the prynces vnto **ſ** kynge: Syr, we besech you let this man be put to death, For thus he discourageth the hōdes of the soudyers **ſ** be in this cite, & the hōdes of all the people, whē he speaketh soch wordes vnto thē. This mā verely laboureth not for peace of **ſ** people, but mischefe. Sedechias the kīngē answered and sayde: lo, he is in youre hōdes, for **ſ** kīge maye denye you nothinge. Then toke they Ieremy, and cast him in to the dongeon off Malchias the sonne off Amalech, that dwelt in the fore entre off the preson. And they let downe Ieremy with coardes in to a dongeon, where there was no water, but myre. So Ieremy stack fast in the myre. Now when Abdemelech the Morian beyngē a chamberlayne in the kynges courte, vnderstode, that they had cast Ieremy in to the dongeon: he went out off the kynges house, and spake to the kynge (which thē sat vnder the porte off Ben Iamin) these wordes: My lorde the kynge, where as these men medle with Ieremy the prophet, they do him wronge: Namely, in that they haue put him in preson, there to dye of hunger, for there is no more bred in the cite. Thē the kynge commaūded Abdemelech the Morian, and sayde: Take from hēce xxx. men whom thou wilt, & drawe

<sup>a</sup> Iere. 46. a.    <sup>b</sup> Iere. 28. a.    <sup>c</sup> Iere. 38. c.

<sup>a</sup> Iere. 28. 29.    <sup>c</sup> Iere. 21. b. 27. a.    <sup>f</sup> Iere. 32. a.



vp Jeremy the prophet out of the dongeon, before he dyc. So Abdemelech toke the men with him, ⁊ went to ſ house of Amalech, ⁊ there vnder an almery he gat olde ragges ⁊ worne cloutes, ⁊ let thē downe by a coarde, in to the dongeon to Jeremy.

And Abdemelech the Morian sayde vnto the prophet Jeremy: O put these ragges and cloutes vnder thine arme holes, betwixte thē and the coardes: ad Jeremy dyd so. So they drewe vp Jeremy with coardes and toke him out of the dongeon, and he remayned in the fore entrie of the preson. Thē Sedechias the kynge sent and caused Jeremy the prophet be called vnto him, in to the thirde entrie, that was by the house off the LORDE.<sup>a</sup> And the kynge sayde vnto Jeremy: I wil axe the somwhat, but hyde nothinge fro me. Thē Jeremy answerde Sedechias: Yf I be playne vnto the, thou wilt cause me suffre death: yf I geue the coucell, thou wilt not folowe me. So the kynge swore an ooth secretly vnto Jeremy, sayenge: As truly as the LORDE lyueth, that made vs these soules, I will not slaye the, ner geue the in to the hōdes of them, that seke after thy life.

Then sayde Jeremy vnto Sedechias: Thus saieth ſ LORDE off hoostes the God of Israel: Yf case be, that thou wilt go forth vnto the kynge off Babilons prynces, thou shalt saue thy life, ⁊ this cite shall not be brēt, yee both thou and thy housholde shall escape with youre lyues. But yff thou wilt not go forth to the kynge off Babilons prynces, then shalt this cite be delyuered in to the hondes of the Caldees which shal set fyre vpon it, and thou shalt not be able to escape them. And Sedechias sayde vnto Jeremy: I am afrayde for the Iewes, that are fled vnto the Caldees, lest I come in their hōdes, and so they to haue me in derision.

But Jeremy answerde: No, they shal not betraye the: O herken vnto the voyce off the LORDE (I beseke ſ) which I speake vnto the, so shalt thou be well, and saue thy life. But yf thou wilt not go forth, the LORDE hath tolde me this plainely: Beholde, all the women that are left in the kynge of Iudaes house, shal go out to the kynge of Babilons prynces. For they thynke, ſ thou art disceaused: and that ſ men in whom thou didest put thy trust, haue gotten the vnder, and set

thy fete fast in the myre, and gone their waye from the. Therefore all thy wyues with their children shall fle vnto the Caldees, and thou shalt not escape their hondes, but shalt be ſ kynge of Babilons presoner, ⁊ this cite shall be brent. Then sayde Sedechias vnto Jeremy: loke ſ no body knowe off these wordes, and thou shalt not dye. But yf the prynces perceauē, that I haue talked with the, and come vnto the, sayenge: O speake, what sayde the kynge to the? hyde it not from vs, and we wil not put the to death. Tell vs (we praye the) what sayde ſ kynge to the? Se thou geue them this answerē: I haue humbly besought the kynge, that he will let me lye no more in Ionathas house, that I dye not there? Then came all the princes vnto Jeremy, and axed him, And he tolde them, after the maner as the kynge bad him.<sup>c</sup> Then they helde their peace, for they perceaued nothinge. So Jeremy abode still in the fore entrie off the preson, vntill the daye that Ierusalem was wonne.

#### The xxxix. Chapter.

NOW when the cite off Ierusalē was taken<sup>d</sup> (for in the ix. yere of Sedechias kynge of Iuda in the tenth Moneth, came Nabuchodonosor the kynge off Babilon and all his hooste, and beseged Ierusalem. And in the xi. yere of Sedechias in the fourth Moneth ſ ix. daye of ſ Moneth, he brake in to the cite). Then all the kynge of Babilons prynces came in, ⁊ sat thē downe vnder the porte: Nergall, Sarezzer, Samgarnebo, Sarsechim, Rabsaris, Nergal, Sarezzer, Rabmag, with all the other prynces of the kynge of Babilon. And when Sedechias the kynge of Iuda with his soudyers sawe them, they fled, and departed out of ſ cite by night thorow the kynges gardē, and thorow the porte that is betwene the two walles, and so they wente towardes the wilderness.

But the Caldees hooste folowed fast after them, and toke Sedechias in the felde of Iericho, and brought him presoner to Nabuchodonosor the kynge off Babilō vnto Reblatha, that lieth in the londe off Hemath where he gaue iudgment vpon him. So the kynge of Babilon caused the children of Sedechias and all the nobles off Iuda be slayne, before his face at Reblatha. And made Sedechias

<sup>a</sup> Iere. 37. c.<sup>b</sup> Iere. 27. b.<sup>c</sup> Iere. 39. c.<sup>d</sup> Iere. 32. a. 4 Re. 25. a. Iere. 52. a.<sup>e</sup> Iere. 34. a.

eyes be put out, and boude him with chaynes, and sent him to Babilon.

Morouer, the Caldees brēt vp the kynges palace, with <sup>ŷ</sup> other houses of the people, and brake downe the walles off Ierusalem. As for the remnaunt of the people that were in the cite, and such as were come to helpe them (what so euer was left of the comē sorte) Nabuzaradan the chefe captayne caried them to Babilon. But Nabuzaradā the chefe captayne let the rascall people (and those that had nothinge) dwell still in the lōde off Iuda, and gaue them vynyardes and corne feldes at the same tyme. Nabuchodonosor also the kyng of Babilon gaue Nabuzaradā the chefe captayne a charge, cōcernynge Ieremy, sayenge: take and cherish him, and make moch off him: se thou do him no harme, but intreate him after his owne desyre.

<sup>c</sup> So Nabuzaradā <sup>ŷ</sup> chefe captayne, Nabuzaszbā the chefe chamberlayne, Nergalsarezer the treasurer and all the kyng of Babilons lordes, <sup>b</sup> sent for Ieremy, and caused him be fet out off the fore entrie off the preson, and committed him vnto Godolias the sonne off Ahicam the sonne of Saphan: that he shulde carie him home, and so he dwelt amonge the people. <sup>c</sup> Now whyle Ieremy laye yet bounde in the fore entrie of the preson, <sup>ŷ</sup> worde off the LORDE came vnto him sayenge: Go, and tell Abdemelech the Morian: Thus saith the LORDE off hoostes <sup>ŷ</sup> God off Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this cite, will I brynge vpon them, that thou shalt se it: but I wil delyuer the (sayeth the LORDE) and thou shalt not come in the hondes off those men, whom thou fearest. For doutles I will saue the, so that thou shalt not perish with the swearde: but thy life shalbe saued, and that because thou hast put thy trust in me, saith the LORDE.

### The xl. Chapter.

<sup>a</sup> **T**HIS is the maner, how the LORDE intreated Ieremy, when Nebuzaradan the chefe captayne had let him go fre from Rama, whither as he had led him bounde, amonge all the presoners, that were caried from Ierusalem and Iuda vnto Babilon. The chefe captayne called for Ieremy, and sayde vnto him: The

LORDE thy God spake mightely before off the mysery vpon this place: Now the LORDE hath sent it, and performed it, as he had promised: For ye haue synned agaynst the LORDE, and haue not bene obedient vnto his voyce, therefore commeth this plage vpon you. Beholde, I lowse the boudes from thy hōdes this daye: yf thou wilt now go with me vnto Babilon, vp thē: For I will se to the, and prouyde for the: But yf thou wilt not go with me to Babilon, then remayne here. Beholde, all the londe is at thy will: <sup>ŷ</sup> loke where thou thinkest conueniēt <sup>g</sup> good for the to Abyde, there dwell. Yf thou canst not be content to dwell alone, then remayne with Godolias the sonne off Ahicā the sonne of Saphā, <sup>f</sup> whom the kyng of Babilō hath made gouernoure ouer <sup>ŷ</sup> cities of Iuda, and dwell with him amonge the people, or remayne, where so euer it pleaseth <sup>ŷ</sup>. So the chefe captayne gaue him his expēs with a rewarde, and let him go. <sup>e</sup> Then wēte Ieremy vnto Godolias <sup>ŷ</sup> sonne of Ahicā to Masphat, and dwelt there with him amonge the people that were left in the londe.

Now when <sup>ŷ</sup> captaynes of the hooste of Iuda (which with their felowes were scatred abrode on euery syde in <sup>ŷ</sup> lōde) vnderstode, <sup>ŷ</sup> the kyng of Babilō had made Godolias <sup>ŷ</sup> sonne of Ahicā gouernoure in the lōde, and <sup>ŷ</sup> man, wife <sup>g</sup> childe, yee and the poore men in the londē (<sup>ŷ</sup> were not led captiue to Babilon) shulde be vnder his Iurisdiction: They came to Godolias vnto Masphat: Namely, Ismael the sonne of Nathanias, Iohāna and Ionathas the sonnes of Carea, Sareas the sonne of Tanhomet, the sonnes of Opheus <sup>ŷ</sup> Netophetite, Iesania <sup>ŷ</sup> sonne of Machati, with their cōpanyons. And Godolias the sonne of Ahicam the sonne off Saphā, swore vnto thē and their felowes on this maner: <sup>a</sup> Be not afraied to serue the Caldees, dwell in the lōde, and do the kyng of Babilon seruyce, so shal ye prospere. Beholde, I dwell at Masphat to be an officer in the Caldees behalfe, and to satisfie such as come to vs. Therefore gather you wyne, corne and oyle, and kepe them in youre ware houses, and dwell in youre cities, that ye haue in keepinge.

Yee all the Iewes also <sup>ŷ</sup> dwelt in Moab vnder <sup>ŷ</sup> Ammonites, in Idumea and in all <sup>ŷ</sup>

<sup>a</sup> 4 Re. 25. b. Iere. 32. d. <sup>b</sup> Iere. 38. d. <sup>c</sup> Iere. 40. b.  
<sup>d</sup> Iere. 43. a. Iosue 18. d.

<sup>e</sup> Gen. 13. b. Tob. 1. b. <sup>f</sup> 4 Re. 25. c. <sup>g</sup> Iere. 39. c.  
<sup>h</sup> 4 Re. 25. c.

coutrées, whē they herde, <sup>†</sup> the kinge of Babilō had made Godolias the sonne of Ahicā the sonne of Saphā, gouernoure vpō thē <sup>†</sup> were left in Iuda: All the Iewes (I saye) returned out off all places where they were fled vnto: <sup>†</sup> came in to the lōde of Iuda to Godolias vnto Masphat, <sup>†</sup> gathered wyne and other frutes, and that very moche.

**D** Morouer Iohanna the sonne of Carea <sup>†</sup> all <sup>†</sup> captaynes of <sup>†</sup> hooste, <sup>†</sup> were scatred on euery syde in the londe, came to Godolias in Masphat, <sup>†</sup> sayde vnto him: knowest thou not <sup>†</sup> Baalis kinge of <sup>†</sup> Ammonites hath sent Ismael <sup>†</sup> sonne of Nathánias, to slaye the? But Godolias <sup>†</sup> sonne of Ahicā beleued thē not. Thē sayde Iohāna the sonne of Carea vnto Godolias in Masphat these wordes secretly: Let me go (I praye the) <sup>†</sup> I will slaye Ismael the sonne of Nathánias, so <sup>†</sup> no body shal knowe it. Wherefore will he kyll the, <sup>†</sup> all the Iewes which resorte vnto the, might be scatred, <sup>†</sup> the remnaunt in Iuda perishe? Thē sayde Godolias the sonne of Ahicam to Iohanna the sonne of Carea: Thou shalt not do it, for they are but lies, that men saye of Ismael.

The xli. Chapter.

**B**UT in the seuenth Moneth it happened, <sup>†</sup> Ismael the sonne of Nathánias <sup>†</sup> sonne of Elisama (one of <sup>†</sup> kynges bloude) came with thē that were greatest aboute the kyng, <sup>†</sup> ten men that were sworne with him: vnto Godolias the sonne off Ahicam to Masphat, and eate there together. And Ismael <sup>†</sup> sonne of Nathánias with those ten men that were sworne to him, starte vp, and smote Godolias the sonne of Ahicam the sonne of Saphan with the sward, <sup>†</sup> slewe hym, whom the kyng off Babilō had made gouernoure off the londe. Ismael also slewe all the Iewes that were with Godolias at Masphat, and all the Caldees that he founde there waitynge vpon him.

**B** The nexte daye after that he had slayne Godolias (the matter was yet vnknowne) there came certayne men from Sichem, frō Silo and Samaria, to the nombre off lxxx. which had shauen their beerdes, rent their clothes, <sup>†</sup> were all heuye, bringinge meat offringes and incense in their handes, to offere it in the house off the LORDE. And Ismael the

sonne of Nathánias went forth of Masphat wepinge, to mete them. Now whē he met them, he sayde: Go youre waye to Godolias the sonne of Ahicam. And when they came in the myddest off the cite, Ismael the sonne off Nathánias (with them that were sworne vnto him) slewe them, euē at the myddest off the pyt. Amonge these lxxx. mē there were ten, <sup>†</sup> sayde vnto Ismael: Oh slaye vs not, for we haue yet a greate treasure in the felde, off wheate, barley, oyle and hony. So he spared thē, and slewe them not with their brethren. Now the pyt wherin Ismael dyd cast the deed bodies off the mē (whom he slewe because off Godolias) had kynged Asa caused to be made, <sup>†</sup> for feare off Baasa the kyng off Israel, and the same pit dyd Ismael fyll with slayne men. As for the rēnaunt off the people, the kynges daughters and all the people that were yet left at Masphat, <sup>†</sup> vpon whom Nabusaradan the chefe Captayne had made Godolias the sonne of Ahicam gouernoure: Ismael the sonne off Nathánias caried them awaye presoners towarde the Ammonites. But when Iohāna the sonne off Carea and all they which had bene captaynes ouer the kynges hooste with him, <sup>†</sup> herde off all the wickednes that Ismael the sonne off Nathánias had done: they toke their companions, and wente out for to fight with Ismael the sōne of Nathánias, and founde him by the waters of Rabim in Gabaon. Now when all the people, whom Ismael led captyue, sawe Iohāna <sup>†</sup> sonne off Carea and all the other captaynes off the hooste, they were glad. So all the people that Ismael had caried awaye frō Masphat, were brought agayne.

And whē they returned, they came to Iohanna the sonne off Carea. But Ismael the sonne off Nathánias fled from Iohāna with eight of his sworne companions, <sup>†</sup> wente to the Ammonites. Then Iohanna the sonne of Carea and all the captaynes of the hooste that were with him, toke the remnaunt of the people, whom Ismael the sonne of Nathánias had led awaye (When he had slayne Godolias the sonne of Ahicā) whom they also had rescued from him: fightinge men, women <sup>†</sup> children, and gelded men, whom they brought agayne from Gabaon: and wente from thence, and sat them downe at Geruth Chimham, which lieth besyde Bethleē, that they might go in to

<sup>a</sup> 4 Re. 25. d.

<sup>b</sup> 3 Re. 15.

<sup>c</sup> 4 Re. 25. c.

<sup>d</sup> Gen. 14. c. 1 Re. 30. b.



Egipte for feare of the Caldees: of whom they were afrayed, because that Ismael the sonne off Nathanias had slayne Godolias Ahicams sonne, whom the kynge off Babilon had<sup>a</sup> made gouernoure in the londe.

The xliij. Chapter.

**S**O all the rulers, and Iohāna the sonne off Carea, Iesaias the sonne off Osias came with all the people frō the leest vnto the most, & sayde vnto Ieremy the prophet: 'O heare oure peticiō, that thou mayest praye for vs vnto the LORDE thy God, and for the remnaunt, wherof there be very few left off many, as thou seist vs: that the LORDE thy God maye shewe vs a waye to go in, & tell vs, what we shulde do. Then Ieremy the prophete sayde vnto them: I haue herde you. Beholde, I will praye vnto God youre LORDE, as ye haue requyred me: and loke what answeres the LORDE geueth you, I shall certifie you theroff, and kepe nothinge back frō you. And they sayde vnto Ieremy: The LORDE off treuth & faithfulness be oure recorde, that we wil do all, that the LORDE thy God commandeth vs, whether it be good or euell. We will herken vnto the voyce off oure LORDE God, to whom we sende the: that we maye prospere, when we haue folowed the voyce off the LORDE oure God.

**A**nd after ten dayes came the worde off the LORDE vnto Ieremy. Then called he Iohanna the sonne of Carea, and all the captaynes of the people that were with him: Yee & all the people from the leest to the most, & sayde vnto them: Thus saith the LORDE God of Israel vnto whom ye sent me, to laye forth youre prayers before him: Yf ye wil dwell in this londe, I shall buylde you vp, & not breake you downe: I shall plante you, & not rote you out: for I am pacified, as cōcernynge the trouble that I haue done to you. Feare not the kynge off Babilon, off whom ye stonde in awe: O be not afrayed off him, saith the LORDE: for I will be with you, to helpe you, and deluyer you from his honde. I will pardon you, I wil haue mercy vpon you, and brynge you agayne in to youre owne londe.

Neuertheles, yf ye purpose not to dwell in this londe, ner to folowe the voyce off the LORDE youre God: but will saye thus: we

will not dwell here, but go in to Egipte: where we shall nether se warre, heare the noyse off batell, ner suffre hunger, there will we dwell. Wherefore heare now the worde of the LORDE, o ye remnaunt of Iuda. Thus saith the LORDE of hostes the God of Israel: 'Yf ye be whole purposed to go in to Egipte, ād to be there as straigers: 'the swearde that ye feare, shall ouer take you in Egipte: and the hunger wheroff ye be here afrayed, shall hange vpon you in to Egipte, and there ye shall dye. For all they, that off set purpose vndertake to go in to Egipte, there to ease them selues off their mysery, shall perish with the swearde, with hunger and pestilence: not one off them shall remayne, there shal none escape the plage, that I wil bringe vpon them.

For thus saith the LORDE off hostes the God off Israel: like as my wrath and indignacion is come vpon the inhabitours of Ierusalē, so shall my displeasure go forth vpon you also, yf ye go in to Egipte: For there ye shalbe reuyled, abhorred, brought to shame and confucion: and as for this place, ye shall neuer se it more. The LORDE forbyddeth you (o ye remnaunt of Iuda) that ye shall not go in to Egipte. And forget not that I haue warned you earnestly this daye els shal ye begyle youre selues. For ye sent me vnto the LORDE youre God, and sayde: O praye thou the LORDE oure God for vs: and loke what answeres the LORDE oure God geueth the, that bringe vs agayne, ād we shall do thereafter. Now haue I shewed, and declared vnto you the voyce off the LORDE youre God, for the which cause he hath sent me to you. Yf ye will not folowe it, be sure, yf ye shall perishe with the swearde, with hunger & pestilence: euen in the same place, where youre lust was to go, and dwell.

The xliij. Chapter.

**N**OW when Ieremy had ended all y<sup>e</sup> wordes of y<sup>e</sup> LORDE God vnto y<sup>e</sup> people, (for their sakes to whom God had sent him) Asarias the sonne of Osias, & Iohāna y<sup>e</sup> sonne of Carea, with all the proude personnes, sayde vnto Ieremy: Thou lyst, the LORDE oure God<sup>a</sup> hath not sent y<sup>e</sup> to speake vnto vs, that we shulde not go in to Egipte, and dwell

<sup>a</sup> Iere. 40. a. <sup>b</sup> Iere. 21. a. <sup>c</sup> Iere. 37. a. <sup>d</sup> Iosue 1. c. <sup>e</sup> Iere. 41. c.  
1 Mac. 2. d. Iere. 43. a. <sup>f</sup> Iere. 27. a.

<sup>f</sup> Iere. 42. a. <sup>g</sup> Deu. 28. c. <sup>h</sup> Iere. 42. a.



there: But Baruch the sonne of Nerias pro-  
uoketh the agaynst vs, that he might bringe  
vs in to the captyuyte off the Caldees: that  
they might slaye vs, and carie vs awaye pre-  
soners vnto Babilon

So Iohanna the sonne of Carea, and all the  
captaynes of the hooste, and all the people  
folowed not the commaundement of the  
LORDE: Namely, to dwell in the londe off  
Iuda: But Iohanna the sonne of Carea ⁊ all  
the captaynes of the hooste, caried awaye all  
the remnaunt in Iuda, that were come together  
agayne from the Heithen (amōge whom they  
had bene scatred)\* to dwell in the londe of  
Iuda: Men, women, childrē, the kynges dought-  
ers: all those that Nabusaradan the chefe  
captayne had left with Godolias the sonne of  
Ahicam. They caried awaye also the prophet  
Jeremy, Baruch the sonne of Nerias, and so  
came in to Egipte: for they were not obedient  
vnto the commaundement of God. Thus  
came they to Taphnis.

**B** And in Taphnis the worde off the LORDE  
happened vnto Jeremy, sayenge: Take greate  
stones in thine hōde, and hyde them in the  
brick wall, vnder the dore off Pharaos house  
in Taphnis, that all the men of Iuda maye se,  
and saye vnto them: Thus saith the LORDE  
of hoostes the God of Israel: Beholde, I will  
sende and call for Nabuchodonosor the kyng  
of Babilon my seruauant, and will set his seate  
vpon these stones that I haue hyd, and he shall  
sprede his tente ouer them.

And when he commeth, he shal smyte the  
lōde of Egipte with slaughter, with preson-  
ment and with the swearde. He shall set fyre  
vpon the temples of the Egipcians goddes, and  
burne them vp, ⁊ take them selues presoners.  
Morouer he shall araye himself with the lōde  
of Egipte, like as a shepherde putteth on his  
cote, and shall departe awaye from thence  
in peace. The pilers also of the temple of  
the Sonne that is in Egipte, shal he breake in  
peces, and burne the tempels of the Egipcians  
goddes.

The xliiij. Chapter.

**A** **T**HIS is the worde ⁊ was shewed to Jeremy  
cōcerninge all ⁊ Iewes, which dwelt in  
Egipte: at Magdal, at Taphnis, at Memphis,  
⁊ in the londe of Patures. Thus saith the  
LORDE of hoostes the God of Israel: Ye

haue sene all ⁊ mysery, ⁊ I haue brought vpon  
Ierusalem, and vpon all the cities of Iuda: so  
that this daye they are desolate, and no man  
dwellinge therein: ⁊ ⁊ because of the greate  
blasphemies, which they committed, to pro-  
uoke me vnto anger: In that they wente  
backe to do sacrifice ad worshipe vnto straunge  
goddes: whom nether they, ner ye, ner youre  
fathers haue knowne. How be it, I sent vnto  
them my seruauētes all the prophetes: 'I rose  
vp early, I sent vnto them, and gaue them  
warninge: O do no soch abhominable thinges,  
⁊ thinges that I hate. But they wolde not  
folowe ner herke, to turne from their wicked-  
nes, and to do no more sacrifice vnto straunge  
goddes.

Wherefore my indignacion ⁊ wrath was kyn-  
dled, and it brente vp the cities of Iuda, the  
feldes with the stretes off Ierusalem: so that  
they were made waist and desolate, as it is  
come to passe this daye. Now therfore thus  
saith the LORDE of hoostes the God of  
Israel: How happeneth it, that ye do so  
greate euell vnto youre owne soules, thus to  
destroie the men and women, childrē and  
babes of Iuda? so that none of you is left,  
because ye prouoke me vnto wrath with the  
workes of youre owne hondes: whē ye offre  
vnto straunge goddes in the londe off Egipte,  
where as ye be gone to dwell: That ye might  
vterly perishe, and that ye might be reuyled  
and shamfully intreated of all nacions. Or,  
haue ye now forgotten the wickednes off youre  
forefathers, the wickednes off ⁊ kynges of Iuda  
and their wyues, ⁊ wickednes that ye youre  
selues ad youre wyues haue done in the londe  
of Iuda, in the cite and in the londe off  
Ierusalem?

Yet are ye not sory this daye, ye feare not,  
nether walke ye in my lawe and in my com-  
maundementes, that I haue geuē vnto you  
and youre forefathers.

Therfore thus saith the LORDE of hoostes  
the God off Israel: 'I am stedfastly advyced  
and determed, to punysh you, and to rote out  
all Iuda. 'As for the remnaunt off Iuda that  
purposly wente in to Egipte, there to ease  
them off their mysery: I will take them, and  
they shall all be destroyed. In ⁊ londe of  
Egipte shall they perishe, beyng consumed  
with the swearde and with hunger. For from  
⁊ leest vnto ⁊ most, they shal perishe with the

\* Iere. 41. c.

δ Iere. 46. c.

ε Iere. 25. a. 29. c.

δ Amo. 9. b.

ε Iere. 42. c. 43. a.

swearde and with hunger. Morouer they shalbe reuyled, abhorred, shamed, and confounded. For I will viset them that dwell in Egipte,<sup>a</sup> as I haue visited Ierusalem: with the swearde, with hunger and with pestilence: So that none off the remnaunt off Iuda, which are gone to dwell in Egipte, shall be left to come agayne in to y<sup>e</sup> londe off Iuda: all though they thynte to come thither agayne, and to dwell there. For none shal come agayne, but such as are fled awaye.

Then all the men which knewe that their wyues had offred vnto straunge goddes, & a greate sorte off wyues that stode there, yee and all the people that dwelt there in Egipte in the cite of Patures, answerde Jeremy, & sayde: As for the wordes that thou hast spoken vnto vs in the name of the LORDE, we will in no wyse heare them: but what so euer goeth out of oure owne mouth, that wil we do: We will do sacrifice, and offre oblations vnto the Quene off heauen: <sup>b</sup>like as we and oure forefathers, oure kynges and oure heades haue done in the cities off Iuda, and in the stretes and feldes of Ierusalem. For then had we plenteousnesse off vytales, then were we in prosperite, and no mysfortune came vpon vs.

But sens we left of, to offre, and to do sacrifice vnto the Quene of heauen, we haue had scarcenes of all thinges, and perish with the swearde and hunger. Last of all, when we womē did sacrifice and offred vnto the Quene of heauē, did we make her cakes and poure vnto her drinkofferings, to do her seruyce, without oure husbondes wylls?

Then sayde Ieremy vnto all the people, to the men, to the women and to all the folke, which had geuen him that answer: Dyd not the LORDE remembre the sacrifices that ye, youre forefathers,<sup>c</sup> youre kiges & rulers (with all the people) haue offred in the cities of Iuda, in the stretes and londe off Ierusalem? and hath he not considered this in his tynnde? In so moch, that the LORDE might no longer suffre the wickednes off youre inuencions, and the abhominable thynges which ye dyd? <sup>d</sup>Is not youre londe desolate & voyde, yee and abhorred, so that no mā dwelleth therein any more, as it is come to passe this daye?

Dyd not all this happen vnto you, because

ye made soch sacrifice, and synned agaynst the LORDE? Ye haue not folowed his voyce, to walke in his lawe, in his ordinaunces and statutes.<sup>e</sup>

Yee this is the cause, that all mysfortune happened vnto you, as it is come to passe this daye.

Morouer, Ieremy spake vnto all the people and to all the women: Heare the worde off the LORDE all Iuda, ye that be in the londe off Egipte: Thus saieth the LORDE off hoostes the God of Israel: Ye and youre wyues haue spoken with youre owne mouth, the thinge that ye haue fulfilled in dede.

Yee thus haue ye sayde: <sup>f</sup>We will not fayle, but do the thyng that pleaseth vs: we wil do sacrifice and poure out drynkofferings to the Quene of heauen. Purposly haue ye set vp youre owne good meanynges, & hastily haue ye fulfilled youre owne intente. And therefore, heare the worde of the LORDE all Iuda, ye that dwell in the londe off Egipte.

Beholde, I haue sworne by my greate name (saieth the LORDE) that my name shal not be rehearsed thorow eny mans mouth of Iuda, in all the londe of Egipte: to saye: The LORDE God lyueth, for I wil watch, to plage them, and not for their wealth. And all the men of Iuda that be in the lode of Egipte, <sup>g</sup>shal perish with the swearde and with hōger, vntill they be vtterly destroyed.

Neuertheles, those that fled awaye for y<sup>e</sup> swearde, shal come agayne in to the lode of Iuda (but there shal be very fewe of them) And all the remnaunt off Iuda, that are gone in to Egipte, there to dwell, shall knowe, whose wordes shalbe founde true: theirs or myne. Take this for a token, that I wil viset you in this place (saieth the LORDE) and that ye maye knowe, how that I (without doute) wil perforce my purpose vpon you, to punysh you. Beholde (saieth the LORDE) I wil deluyuer Pharaō Ophram kyng of Egipte in to the hondes of his enemies, y<sup>e</sup> seke after his life: euen as I gaue Sedechias the kyng of Iuda <sup>h</sup>in to the hondes of Nabuchodonosor kige of Babilō, which sought after his life.

#### The xlv. Chapter.

THESE are the wordes y<sup>e</sup> Ieremy the prophet spake vnto Baruch the sonne

<sup>a</sup> Iere. 39. <sup>b</sup> Iere. 7. b. <sup>c</sup> 1 Mach. 1. b. <sup>d</sup> Iere. 39. <sup>e</sup> Esa. 1. a. <sup>f</sup> 3 Re. 18. b. Iere. 2. c. 3. e. 5. e.

<sup>g</sup> Baruc 3. a. <sup>h</sup> Iere. 44. c. <sup>i</sup> Gen. 22. a. <sup>j</sup> Iere. 42. c. <sup>k</sup> 4 Re. 25. a. Iere. 39. b.

of Nerias, "after that he had written these Sermōs in to a boke at the mouth of Jeremy, In the fourth yere of Ioachim the sonne of Iosias kynge of Iuda.

Thus saith the LORDE God of Israel vnto the, O Baruch: In so moch as thou thoughtest thus (when thou wast writinge) Wo is me, the LORDE hath geuen me payne for my trauaile: I haue weered my self with sighinge, and shall I fynde no rest? Therefore tell him (O Jeremy) y the LORDE saith thus: Beholde, The thige that I haue buylded, wil I breake downe agayne, and rote out the thinge, that I haue planted, yee this whole londe. And sekest thou yet promociō? Loke not for it, and desyre it not. For I will bringe a miserable plage vpō all flesh, saith the LORDE. <sup>a</sup>But thy life will I geue the for a pray, where so euer thou goest.

The xlii. Chapter.

**H**ERE folowe the wordes off the LORDE vnto the prophet Jeremy, which he spake vnto the Gentiles. "These wordes folowinge preached he to the Egipcias concernyng the hoost off Pharo Necho kynge off Egipte, when he was in Charcanis besyde the water off Euphrates: what tyme as Nabuchodonosor the kynge of Babilon slewe him, In the fourth yere off Ioachim the sonne off Iosias kynge off Iuda.

"Ye make redy buckler and shyldes, ye go forth to fight: Yee harnessse youre horses, & set youre selues vpon them: Ye set youre saletes fast on, ye bringe forth speares, ye scourre youre swerdes, & put on youre brest plates.

But alas, how happeneth it, that I se you so afraied? why shrēcke ye backe? wherefore are youre worthies slayne? Yee thei runne so fast awaye, that none off them loketh behynde him. Fearfulnesse is fallen vpon euerychone off them, saith the LORDE. The lightest off fote shall not fle awaye, and the worthies shall not escape.

**T**oward the north by the water of Euphrates they shall stombe and fall. But what is he this, that swelleth vp, as it were a floude, roaringe & raginge like the streames off water? It is Egipte that ryseth vp like the floude, and casteth out the waters with so greate noyse.

For they saye: We will go vp, and will couer the earth: we wil destroye y cities, with them that dwell therein. Get you to horse backe, roll forth y Charettes, come forth ye worthies: ye Morians, ye Libeans with youre buclers, ye Lideans with youre bowes: So shall this daye be vnto the LORDE God of hoostes, a daye of vēgeaunce, that he maye avēge him of his enemies. The swerde shal deuoure, it shal be satisfied and bated in their bloude: For the LORDE God off hoostes shall haue a slayneoffringe toward the North, by the water of Euphrates. Go vp (o Galaad) & bringe triacle vnto the doughter off Egipte:

But in vayne shalt thou go to surgery, for thy wounde shall not be stopped. The Heithen shall heare off thy shame, and the londe shalbe full of thy confucion: for one stronge man shall stombe vpon another, how then shulde they not fall both together?

These are the wordes that the LORDE spake to the prophet Jeremy, "concernyng y hoost of Nabuchodonosor the kynge of Babilon, which was to destroye the londe off Egipte: Preach out thorow the londe of Egipte, and cause it be proclaimed at Migdal, Memphis and Taphnis, and saye: Stonde still, make the redie, for the swerde shal consume the rounde aboute.

How happeneth it that thy mightie worthies are fallen? why stode they not fast? Euen because the LORDE thrust them downe. The slaughter was greate, for one fell euer still vpon another. One cried vpon another: Vp, let vs go agayne to oure owne people, and to oure owne naturall cowntre, from the swerde of oure enimie.

Crie euen there: O Pharoa kynge of Egipte, the tyme will bringe sedicion. "As truly as I lyue (saith the kynge, whose name is the LORDE of hoostes) it shall come as y mount of Thabor, and as Libanus yf it stode in the see. O thou doughter of Egipte, make redy thy geer to flyt. For Memphis shalbe voyde and desolate, so that nomā shal dwell therein. The londe of Egipte is like a goodly fayre calfe, but one shall come out of the north to dryne her forward. Hir wagied souldyers that be with her, are like fat calves.

They also shall fle awaye together, and not abyde: for the daye off their slaughter and

<sup>a</sup> Iere. 36. a. <sup>b</sup> Iere. 21. b. <sup>c</sup> Esa. 19. a. 30. a. Eze. 29. a. 30. 31. 4 Re. 24. b.

<sup>d</sup> Iere. 36. a. <sup>e</sup> Iere. 45. b. <sup>f</sup> Isa. 48. a. 11. e.

the tyme of their visitacion shall come vpon them.

The crie off their enemies shall make a noyse, as the blast of a trompet. For they shall entre in with their hooste, and come with axes, as it were hewers downe of wod. And they shall cut downe hir wod (saith the LORDE) with out eny discrecion. For they shall be mo in nõbre then the greshoppers, so that no man shalbe able to tell the. The daughter of Egipte shalbe confounded, whē she shalbe deluyered in to the hondes off the people off the north.

Moreover thus saith the LORDE of hoostes the God of Israel: Beholde I will vyset that restlesse people off Alexandria, Pharao and Egipte, yee both their goddes and their kynges: euen Pharao, and all them y<sup>e</sup> litten vnto him. "Yee I will deluyer them in to the hondes off those, that seke after their lyues: Namely, in to the power off Nabuchodonosor the kyng off Babilon, and in to the power off his seruaites. "And after all these thinges, it shalbe inhabited as afore tyme, saith the LORDE.

"But be not thou afayed (o my seruauant Iacob) feare not thou, o Israel. For lo, I will helpe the from farre, and thy sede from the londe of thy captiuyte. Iacob also shall come agayne, and be in rest: he shall be rich, and no man shall do him harme. "Feare thou not (o Iacob my seruauant) saith the LORDE, for I am with the: and will destroye all nacions, amonge whom I haue scatred the. Neuertheles I will not consume the, but chasten the and correke the: yee and that with discrecion: nether wil I spare the, as one that were faultlesse.

#### The xliij. Chapter.

THESE are the wordes, that the LORDE spake vnto Jeremy the prophet agaynst the Phylistines, before that Pharao smote the cite off Gaza. Thus saith the LORDE: Beholde, there shall waters arise out off the north: and shall growe to a greate floude, runnyng ouer and coueryng the londe, the cities and them that dwell therein.

And the men shall crie, and all they that dwell in the londe, shall mourne at the noyse and stampyng off their stronge barded horses,

at the shakynge off their charettes, and at the romblinge off the wheles. The fathers shall not loke to their children, so feable and weery shall their hondes be: at the same tyme, when he shal be there, to destroye the whole londe off the Phylistynes. He shall make waist both Tirus, Sidon and all other that are sworne vnto them.

For the LORDE will destroye all Palestina, and the other Iles, that be deuyded fro the cowntre. Baldnesse is come vpon Gaza, Ascalon with hir other valleys shall kepe hir peace.

How longe wilt thou slaye, O thou swearde off the LORDE? Turne agayne in to thy sheeth, reste, and leaue off. But how can it ceasse, when the LORDE himself hath geuen it a charge agaynst Ascalon, and raysted it vp agaynst the cities off the see coast?

#### The xliij. Chapter.

THUS saith y<sup>e</sup> LORDE off hoostes y<sup>e</sup> God of Israel agaynst Moab: "Wo be to y<sup>e</sup> cite of Nebo, for it shal be layed waist, brought to confucion and taken. Yee thy stroge cite of Cariatharim shalbe brought to shame, and afayed: Moab shall nomore be had in honour: Wicked counsell shalbe taken vpon Hesebon. Come (shall they saye) let vs rote them out, that they maye be nomore amonge the nombre of the Gentiles, yee that they maye nomore be thought vpon: Thus the swearde shall persecute y<sup>e</sup>. A voyce shall crie from Horonaim: With greate waistinge and destruction, is Moab made desolate.

And this crie shalbe herde in all hir cities. At the goinge vp vnto Luhith there shall arise a lamētacion: and downe towards Horonaim, there shall be herde a cruell and a deedly crie: Get you awaye, saue youre lyues and be like vnto the heeth in y<sup>e</sup> wildernes. "For, because thou hast trusted in thy stronge holdes and treasure, thou shalt be taken. Chamos with his prestes and prynces shall go awaye in to captiuyte.

The destroyer shal come vpon all cities, none shall escape. The valleys shalbe destroyed, and the feldes shall be layed waist: like as the LORDE hath determed.

Make a token vnto Moab, that she get hir awaye spedely: for hir cities shalbe made so desolate, that no man shall dwell therein.

<sup>a</sup> Iere. 14. b. <sup>b</sup> Eze. 29. b. <sup>c</sup> Esa. 44. a. Iere. 30. b.

<sup>d</sup> Agg. 2. a. <sup>e</sup> Esa. 14. c. Eze. 25. c. Soph. 2. a.

<sup>f</sup> Esa. 15. a. 16. a. 25. b. Eze. 25. b. Soph. 2. b. Iosue 13. c. <sup>g</sup> Iere. 17. b. Eze. 29. a. Esa. 2. b.



Cursed be he that doth the worke of the LORDE negligently, and cursed be he that kepeth backe his swearde from sheddynge off bloude.<sup>a</sup>

Moab hath euer bene rich and carlesse from hir youth vp, she hath sytten and takē hir ease with hir treasure. She was neuer yet put out off one vessell in to another (ȝ is) she neuer wente awaye in to captyuyte, therefore hir taist remayneth, and hir sauoure is not yet chaunged.

But lo, the tyme commeth (saieith the LORDE) that I shall sende hir trussers to trusse her vp, to prepare and season hir vessels: yee hir tankerdess rattell, and shake to ȝ fro. And Moab shalbe ashamed off Chamos, like as Israel was ashamed off Bethel, wherin she put hir trust.

Wherefore do ye thinke thus: we are mightie, and stronge men off warre?<sup>b</sup> Moab shal be destroyed, and hir cities brente vp: hir chosen yonge men shall be slayne, saieith the kinge, whose name is the LORDE off hoostes. The destruction off Moab commeth on a pace, and hir fall is at honde.

All hir neighbours shall mourne for her, and all they that knowe hir name, shal saye: O how happeneth it, that the stronge staff and the goodly rod is thus broken? And thou doughter Dibō, come downe from thy glory, and syt in pouerte. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to ȝ strete, ȝ loke aboute the: axe them that are fled and escaped, and saye: what thyng is happened? O, Moab is confounded and ouercome.

Mourne and crie, tell it out at Arnon, that Moab is destroyed. And mysery shall come vpon the playne londe: Namely, vpō holon, and Iaza: vpon Mephat and Dibō, vpon Nebo and the house of Diplathaim, vpon Cariatharim and Bethgamul, vpon Bethmaon and Carioth, vpon Bosra and all the cities in the lōde off Moab, whether they lye farre or neare.

The horne of Moab shal be smyttē downe, ȝ hir arme broken, saieith the LORDE. Make hir dronken (for she magnified hir self aboute the LORDE:) that men maye clappe their hondes at hir vomyte, and that she also maye

be laughed to scorne. O Israel, shalt thou not laugh him to scorne, when he is taken amōge theues? Yee because off thy wordes that thou hast spoken agaynst him, thou shalt be dryuen awaye. Ye Moabites shal leaue the cities, and dwell in rockes off stone, and become like doudes, that make their nestes in holes.

As for Moabs pryde, we haue herde off it, she is very hie mynded. I knowe hir stoutnesse, hir boostinge, hir arōgācy and the pryde off hir stomack, saieith the LORDE. For hir furiousnes maye nether vpholde hir with strength, ner dede. Therefore shal there mournynge be made for Moab, and euery mā shal crie for Moabs sake: a lamentacion shalbe made, to the men that stonde vpon the wall. So will I mourne for the also (o Iazer) and for the, O thou vynyarde off Sybma.

Thy wyne brāūches shal come ouer ȝ see, and the braunches off Iazer but vnto the see: the destroyer shall breake in to thy haruest and grape gatheringe. Myrth and cheare shalbe taken awaye from the tymbre felde, and from the whole londe off Moab.

There shall be no swete wyne in the presse, the treader shall haue no stomacke to crie, yee there shall be none to crie vnto him: which afore tyme were herde from hesebon to Eleale and Ioaz, which lifted vp their voyce from Zoar vnto Horonaim, that bullock off thre yeare olde. The waters also off Neirrim shalbe dried vp.

Morouer I will make Moab cease (saieith the LORDE) from the offringes and censinge that she hath made vnto hir goddes in hie places. Wherefore my herte mourneth for Moab, like a crowde playenge an heuy songe: and for the mens sake off the bricke wall my herte mourneth also,<sup>c</sup> euen as a pype, that pipeth a dolefull songe: for they shalbe very fewe, and destroyed.

All heades shall be shauen, and all beerdes clipped off: all hondes bounde, and all loynes gyrded aboute with sack cloth. Vpō all the house toppes and stretes off Moab, there shalbe mournynge: For I will breake Moab like an vnprofitable vessell saieith the LORDE. O how fearfull is she? O how mourneth she? O how doth Moab hange downe hir heade, and is ashamed? Thus shall Moab be a laughinge stocke, and had in derision off all them, that be rounde aboute her.

<sup>a</sup> Iere. 47. b. <sup>b</sup> 3 Res. 13. e. <sup>c</sup> 3 Res. 11. g.

<sup>d</sup> Nu. 27. a. <sup>e</sup> Esa. 16. b. Iere. 49. c. <sup>f</sup> Esa. 15. a.

For thus saith the LORDE: "Beholde, the enemy shall come flyenge as an Aegle, and sprede his wynges vpon Moab. They shall clymme ouer the walles, and wynde the stronge holdes. Then the mighty mens hertes in Moab, shalbe like the herte off a woman trauelinge with childe.

And Moab shalbe made so desolate, that she shal nomore be a people, because she hath set vp her selfe agaynst the LORDE. Feare, pyt, and snare shall come vpon the (o Moab) saith the LORDE. Who so escapeth the feare, shall fall in the pyt: and who so getteth out off the pyt, shall be taken in the snare."

For I will bringe a yere off visitacion vpon Moab, saith the LORDE. They that are able to fle, shall stonde vnder the shadowe off Hesebon. For there shall go a fyre out off Hesebon, and a flame from Sion, & shall burne vp that proude people off Moab, both before and behynde.

Wo be vnto the (o Moab) for thou people off Chamos shalt perish: Yee thy sonnes and daughters shall be led awaye captiue. Yet at the last will I bringe Moab out off captiue agayne, saith the LORDE. Thus farre off the plage off Moab.

### The xlii. Chapter.

**A**S concerninge the Ammonites, thus the LORDE saith: Hath Israel no children, or is he without an heyre? Why hath youre kynge then taken Gad in? wherfore doth his people dwell in his cities? Beholde therefore, the tyme commeth (saith the LORDE) that I will brynge a noyse off warre in to Rabath off the Ammonites. Lahel shalbe desolate, and hir cities brent vp: and the Israelites shall be lordes ouer those, that had the in possession afore, saith the LORDE. Hesebon shall mourne, for it shal be roted out off the grounde, saith the LORDE. The cities off Rabath shall crie out, and gyrdle them selues with sack cloth: they shal mourne, and runne aboute the walles: for their kynge shall be led awaye prisoner: yee his preestes and prynces with him.

Wherfore trustest thou in the water streames, that flowe to and fro, o thou fearede doughter: and thynekst thou art so safe (by reason off thy treasure) that no man shal come to the?

Beholde, I will brynge a feare vpon the, saith the LORDE God off hostes, from all those that be aboute the: so that ye shall be scatred euery man from another, and no mā shall gather them together agayne, that be fled. But after that, I will bringe the Ammonites also out off captiue agayne.

Vpon the Edomites hath the LORDE off hostes spoken on this maner: "Is there no more wysdome in Theman? Is there no more good counsell amonge his people? Is their wysdome then turned cleue to naught? Get you hence, turne youre backs, cripe downe in to the depe, O ye citesyns off Dedan.

For I will bringe destructio vpon Esau, yee and the daye off his visitacion. Yf the grape gatherers came vpon the, shulde they not leaue some grapes? Yf the night robbers came vpon the, shulde they not take so moch, as they thought were ynough?

But I will make Esau bare, and discover his secretes, so that he shall not be able to hyde them. His sede shalbe waisted awaye, yee his brethren and his neighbours, ad he himself shall not be left behinde.

Thou shalt leaue thy fatherlesse children behinde the, and I will kepe them and thy wydowes shall take their comforth in me. For thus hath the LORDE spoken: Beholde, they that men thought were vnmete to drinke of the cuppe, haue dronken with the first: and thynekst thou then to be fre?

No, no: thou shalt nether be quyte nor fre, but thou must drynke also: For why, I haue sworne by my self (saith the LORDE) that Bosra shall become a wyldernes, an open shame, a laughinge stocke and cursynge: and hir cities shalbe a continuall deserte.

For I am perfectly informed of the LORDE, that he hath sent a message all ready vnto the Heithen. Gather you together, and go forth agaynst them: make you ready to the battayle, for lo: I will make the but small amonge the Heithen, and litle regarded amonge men.

Thy hie stomack & the pryde of thy herte haue disceued the, because thou wilt dwell in the holes of stony rockes, and haue the hie mountaynes in possession. Neuertheles though thy nest were as hie as the Aegles, yet wilt I cast the downe, saith the LORDE. Morouer

<sup>a</sup> Deu. 28. c. Iere. 49. d. <sup>b</sup> Iere. 49. d. <sup>c</sup> Esa. 24. e. <sup>d</sup> Eze. 21. d. 25. a. Amos 1. a. <sup>e</sup> Esa. 21. b. Eze. 25. b.

32. f. 35. a. <sup>f</sup> Iere. 25. b. Eze. 9. b. 1 Pe. 4. c. <sup>g</sup> Abdie 1. a. Esa. 47. b. Iere. 48. d.

Idumea shall be a wilderness: "who so goeth by it, shalbe abashed, and wondre at all hir miserable plages. Like as Sodom, Gomor and the cities that laye there aboute, were turned vpsyde downe (saith  $\text{\textcircled{f}}$  LORDE) so shal no body dwell in Idumea, and no man shal haue his habitacion there. Beholde, like as the Lyon cōmeth vp from the pleasaunt medowes of Iordane vnto  $\text{\textcircled{f}}$  grene pastures of Ethā, so wil I dryue him,  $\text{\textcircled{f}}$  inake him runne agaynst her. But who is the yonge man that I will ordene therto? Who is like, vnto me? What is he that wil stryue with me? What shepherde maye stonde in my hondes?

**D** Therefore heare the counsell of the LORDE,  $\text{\textcircled{f}}$  that he hath taken vpon Idumea:  $\text{\textcircled{f}}$  his purpose, that he hath deuynd vpon the citesyns of Theman: The leest of the flocke shal teare them in peeces,  $\text{\textcircled{f}}$  loke what fayre thyng they haue, they shal make it waist,  $\text{\textcircled{f}}$  themselves also. At the noyse of their fall  $\text{\textcircled{f}}$  earth shal quake, the crie of their voyce shalbe herde vnto the reed see. Beholde,  $\text{\textcircled{f}}$  enemye shal come and fle vp hither, like as it were an Aegle,  $\text{\textcircled{f}}$  sprede his wynges vpon Bosra. Then shal the hertes of the worthies in Edom be  $\text{\textcircled{f}}$  as the herte of a woman trauelinge of childe. Vpon Damascus, Hemath and Arphad shal come confucion, for they shal heare euell tydings: they shal be tossed to and fro like the see that can not stonde still. Damascus shalbe sore afrayde,  $\text{\textcircled{f}}$  shal fle, tremblinge shal come vpon her. Sorowe and payne shal ouer take her as a woman trauelinge of childe. But how shulde so worshipfull and glorious a cite be forsaken? Heare therefore: hir yonge men shal fall in the stretes, and all hir men of warre shal be takē awaye in that tyme, saith the LORDE of hoostes. I wil kyndle a fyre in the walles of Damascus, which shal cōsume the palace of Benadad.

**E** As for Cedar and the kyngdome of Hasor,  $\text{\textcircled{f}}$  whom Nabuchodonosor the kynge of Babilon smote downe, the LORDE hath spoken thus vpon them: Arise, and get you vp vnto Cedar, and destroye the people towardes the easte. Their tentes and their flockes shal they take awaye, yee their hanginges and their vessel. Their Camels also shall they carie awaye with them. They shall come aboute them on euery syde with a fearfull crie.

Fle, get you soone awaye, crepe in to caues, that ye maye dwell there: O ye inhabitours of Hasor, saith the LORDE: for Nabuchodonosor  $\text{\textcircled{f}}$  kinge of Babilon hath holden a counsell concernynge you,  $\text{\textcircled{f}}$  concluded his deuyce agaynst you. Arise,  $\text{\textcircled{f}}$  get you vp agaynst yonder rich  $\text{\textcircled{f}}$  carelesse people (saith the LORDE) which haue nether gates ner dore barres,  $\text{\textcircled{f}}$  that dwell not together. Their Camels shalbe stollen,  $\text{\textcircled{f}}$  the droues of their catell dryuen awaye.

Morouer, these that be shauen wil I scatre towardes all the wyndes,  $\text{\textcircled{f}}$  bringe them to destruction: Yee  $\text{\textcircled{f}}$  that thorow their owne familiers, saith the LORDE. Hasor also shall be a dwellinge for Dragons, and an euerlasting wilderness: so that no body shal dwell there, and no man shal haue there his habitacion.

These are the wordes, that the LORDE  $\text{\textcircled{f}}$  spake to the prophet Ieremy concernynge Elam, in the begynnynge of the reigne of Sedechias kinge of Iuda. Thus saith the LORDE of hoostes: Beholde, I wil breake the bowe of Elam, and take awaye their strength: and vpon Elam I wil bringe the foure wyndes from  $\text{\textcircled{f}}$  foure quarters of heauen,  $\text{\textcircled{f}}$  wil scatre them agaynst the same foure wyndes. And there shal be no people, but some of Elam shal fle vnto them.

For I wil cause Elam be afrayed of their enemies,  $\text{\textcircled{f}}$  of them that seke their lyues:  $\text{\textcircled{f}}$  wil bringe vpō them the indignacion of my wrath, saith the LORDE. And I wil persecute them with the swerde so longe til I haue brought them to naught. I wil set my stole in Elam, I wil destroye both the kinge  $\text{\textcircled{f}}$   $\text{\textcircled{f}}$  prynces from thence, saith the LORDE. But in processe of tyme, I wil bringe Elam out of captiuyte agayne, saith the LORDE.

### The I. Chapter.

**T**HE wordes  $\text{\textcircled{f}}$  the LORDE spake vnto the prophet Ieremy, concernynge Babilon,  $\text{\textcircled{f}}$  the londe of the Caldees:  $\text{\textcircled{f}}$  Preach amonge the Gentiles, let youre voyce be herde, make a tokē: crie out, kepe no sylence, but saye: Babilon shal be wonne, Bel shalbe cōfounded, and Merodach shalbe ouercome.

Yee their goddes shal be brought to shame, and their ymages shal stonde in feare. For

$\text{\textcircled{f}}$  Iere. 18. b. 19. b. 50. b. Gene. 19. c.  
 $\text{\textcircled{f}}$  Iere. 48. f. Esa. 17. e. Amos 1. a.

$\text{\textcircled{f}}$  Psal. 136. b.  
 $\text{\textcircled{f}}$  Esa. 21. c.

$\text{\textcircled{f}}$  Eze. 32. d. Dan. 8. a.  $\text{\textcircled{f}}$  Esa. 13. a. 47. a. Iere. 25. b.  
31. a. Esa. 46. a. Dan. 5. a.

out of the north there shal come a people agaynst her, which shal make hir londe so waist, that no body shal dwell therein: nether man ner beast, for they shall fle and departe from thence. In those dayes ⁊ at that tyme (saieth the LORDE) "the childrē of Israel shall come, they ⁊ the children of Iuda, wepinge ⁊ makinge haist, ⁊ shal seke the LORDE their God. They shall axe the waye to Sion, thither shall they turne their faces, ⁊ come, and hange vpon thee, in a couenaunt that neuer shal be broken.

ⁱ My people hath bene a lost flocke, my shepherdes haue disceued them, ⁊ haue made them go astraye vpon the hilles. They haue gone from the mountayne to the litle hill, ⁊ forgotten their folde. All they ⁊ came vpon them, haue deuoured thē: ⁊ their enemies sayde: We haue made no faute agaynst them, for they haue displeased the LORDE, yee euen the LORDE which is the bewtie of their righteousnes, ⁊ ⁊ defended their fathers. Yet shal ye fle from Babilon, ⁊ departe out of ⁊ londe of the Caldees, and ye shall be as the rammes that go before the flocke. For lo, I will wake vp an hoost of people from ⁊ northren londe, ⁊ bringe them vpon Babilon: these shal laye sege to it, ⁊ wyne it: Their arrowes shal not mysse, like as a connyng archer shuteth not wronge. And the Caldees shalbe spoyled, ⁊ all they that spoyle them, shalbe satisfied, saieth the LORDE: "because ye were so chearfull ⁊ glad, to treade downe myne heretage, ⁊ fulfilled youre pleasures, as the calues in the grasse: and triumphed ouer them like the bulles, when ye had gotten the victory. Your mothers shalbe sore confounded, and they that bare you, shal come to shame. She shall be the leest set by amonge the nacions, voyde, waist, ⁊ dried vp. No man shal be able to dwell there, for the feare of ⁊ LORDE, but she shal be whole desolate. All they that go by Babilon, "shall stonde still, ⁊ be abashed, ⁊ shal wondre at all hir places.

Go forth in youre araye agaynst Babilon rounde aboute, all ye that can handle bowes: shute at her, spare no arrowes, for she hath synned agaynst the LORDE. Crie out: vpon her, vpon her, agaynst her roude aboute: she shal yelde her selfe, her foundaciōs shal fall,

⁊ hir walles shall come downe, for it shalbe the vengeance of the LORDE. Yee vengeance shalbe taken of her, ⁊ as she hath done, so shal she be dealt withall. They shal rote out the sower from Babilon, ⁊ him ⁊ handleth the sickle in haruest. For feare of the swearde of the enemye, euery man shall get him to his owne people, ⁊ euery man shal fle to his owne londe. Israel is a scatred flocke, the Lyons haue dispersed them. "First the kinge of the Assirians deuoured them, last of all this Nabuchodonosor kynge of Babilon hath brused all their bones.

Therefore thus saieth the LORDE of hoostes the God of Israel: Beholde, I will viset the kinge of Babilon ⁊ his kingdome, "as I haue visited the kinge of the Assirians: and will bringe Israel agayne to his pleasaunt pasture, that he maye fede vpon Charnel ⁊ Basan, and be satisfied vpon the mount of Ephraim ⁊ Galaad. In those dayes and at the same tyme (saieth the LORDE) "yf the offence of Israel be sought for, there shal none be founde: Yf men enquire for the synne of Iuda, there shal be none: for I wil be mercifull vnto them, whom I suffre to remayne ouer.

Go downe (o thou avenger) in to the enemies londe, ⁊ viset them that dwell therein: downe with them, and smyte them vpon the backes, saieth the LORDE: do accordinge to all, that I haue commanded the. There is gone aboute the londe a crie of a slaughter ⁊ greate murthur, namely on this maner: How happeneth it, that the hammer of the whole worlde is thus broken ⁊ brused in sonder? How chaunceth it, that Babilon is become a wildernes amonge the Heithen on this maner? I my self haue layed wayte for the, ⁊ thou art taken: vnawarres art thou trapped ⁊ snared: for why, thou hast prouoked ⁊ LORDE vnto anger: The LORDE hath opened his house of ordinance, ⁊ brought forth the wepens of his wrath. For the thinge that is done in the londe of the Caldees, it is the LORDE of hoostes worke.

These thinges shal come vpon her at the last, they shal breake in to hir preuy chābres, they shall leaue her as bare as stones, that be layed together vpon heapes. They shal so destroye her, ⁊ nothinge shal be left. They shal slaye all hir mightie souldyers, and put

ⁱ 1 Esd. 1. a. ⁱ Iere. 25. a. Eze. 36. f. ⁱ Iere. 50. g.  
ⁱ Esa. 47. a. ⁱ Iere. 18. b. 19. b. 49. c. ⁱ Exo. 21. b.

Leu. 24. d. Iobal 3. b. ⁱ 4 Reg. 17. e. Esa. 10. a.  
4 Re. 25. b. ⁱ 4 Re. 19. g. Esa. 14. d. ⁱ Iere. 51. a.



them to death. Wo be vnto thē, for the daye  
 ⁊ tyme of their visitacion is at honde. Me-  
 thinke I heare already a crie, of them that be  
 fled ⁊ escaped out of the londe of Babilon,  
 which shewe in Sion the vengeance of the  
 LORDE oure God, the vengeance of his  
 temple: Yee a voyce of them, that crie  
 agaynst Babilon: Call vp all the archers  
 agaynst Babilon, ptych youre tentes rounde  
 aboute her, that none escape. <sup>a</sup>Recompence  
 her, as she hath deserued: and acordinge as  
 she hath done, so deale with her agayne: for  
 she hath set vp her self agaynst the LORDE,  
 agaynst ⁊ holy one of Israel. Therefore shal  
 hir yonge men fall downe in the stretes, ⁊ all  
 hir men of warre shal be roted out in ⁊ daye,  
 saith the LORDE. Beholde, I speake vnto  
 the (o thou proude) saith the LORDE God  
 of hostes: for thy daye shal come, euē the  
 tyme of thy visitaciō. And the proude shal  
 stamble ⁊ fall, ⁊ no man shal helpe him vp.  
 I wil burne vp his cities with fyre, ⁊ it shal  
 consume all that is rounde aboute him.

<sup>f</sup> Thus saith the LORDE of hostes: The  
 children of Israel ⁊ Iuda suffre violence to-  
 gether. All they that haue them in captiuyte,  
 kepe them fast, ⁊ wil not let them go: but  
 their avēger ⁊ redemer is mightie, whose name  
 is the LORDE of hostes: he shal manteyne  
 their cause, he shal make the londe shake, ⁊  
 iudge them that dwell therin, one with another.  
 The swearde shall come vpon the Caldees  
 (saith the LORDE) vpon them that dwell  
 in Babilon, vpon their prynces, ⁊ vpō their  
 wyse mē: The swearde vpon their soythayers,  
 (as for those, they shall become fooles.) The  
 swearde vpō their worthies, so that they shal  
 stonde in feare: The swearde vpon their  
 horsmen and charettes, ⁊ vpon all the comon  
 people that dwell vnder thē: so that they all  
 shal become like women: The swearde vpon  
 their treasure, so that it shal be stolen awaye:  
<sup>g</sup> The swearde vpon their waters, so that they  
 shalbe dried vp: For the londe worshipping  
 ymages, ⁊ delyteth in straunge wondrefull  
 thinges. Therefore shal wilde beestes, Apes ⁊  
 Estriches dwell therein: for there shal neuer  
 man dwell there, nether shal eny man haue  
 his habitacion there for euer more. <sup>b</sup>Like  
 as God destroyed Sodom ⁊ Gomorre, with  
 the cities that laye there aboute, saith the

LORDE: So shal noman dwell there also,  
 nether shal eny mā haue there his habitacion.  
<sup>c</sup>Beholde, there shal come a people from the  
 north, with a greate bonde of men, ⁊ many  
 kinges shal stonde vp from the endes of the  
 earth: They beare bowes ⁊ buclers, cruell are  
 they ⁊ vmercifull.

Their voyce roareth like the raginge see, <sup>d</sup>  
 they ryde vpon horses, ⁊ come weapened to  
 fight agaynst the: O Babilon. As soone as  
 the kinge of Babilon heareth tell of them, his  
 hondes shal waxe feable: Sorowe and heynyes  
 shall come vpon him, as a woman traueling  
 with childe. Beholde, <sup>e</sup>like as the Lyon  
 commeth vp from the pleasaunt medowes of  
 Iordane vnto the grene pastures of Ethan, so  
 wil I dryue thē forth, and make them runne  
 agaynst her. But whom shal I chose out, ⁊  
 ordene to such thinge? <sup>f</sup>For who is like me,  
 or who wil stryue with me? or what shepherde  
 maye stonde agaynst me? Therefore heare  
 the council that the LORDE hath geuen  
 vpon Babilon, and the deuyce that he hath  
 taken vpon the londe of the Caldees. The  
 leest amōge the people shal teare them in  
 peces, ⁊ loke what pleasaunt thinge they haue:  
 they shal laye it waist. The noyse at ⁊ wyn-  
 nyng of Babilon shal moue the earth, ⁊ the  
 crie shalbe herde amonge the Gētiles.

### The li. Chapter.

<sup>a</sup> **T**HUS hath the LORDE sayde: <sup>b</sup>Be-  
 holde, I will rayse vp a perloous wynde  
 agaynst Babilon <sup>c</sup>⁊ hir citesens, ⁊ beare euell  
 will agaynst me. I wil sende also in to Babilō  
 fanners, to fanne her out, ⁊ to destroye hir  
 londe: for in the daye of hir trouble they shal  
 be aboute her on euery syde. Morouer, the  
 LORDE hath sayde vnto the bowe men, ⁊ to  
 them ⁊ clymme ouer the walles in brest plates:  
 Ye shal not spare hir yonge mē, kyll downe  
 all hir hoost. Thus the slayne shal fall downe  
 in the londe of the Caldees, and the wounded  
 in the stretes. <sup>d</sup>As for Israel ⁊ Iuda, they  
 shall not be forsakē of their God, of the  
 LORDE of hostes, of the hollyone of Israel:  
 no, though they haue fylled all their londe full  
 of synne. <sup>e</sup>Fle awaye from Babilon, euery  
 man saue his life. Let no man holde his  
 tunge to hir wickednes, for the tyme of the  
 LORDES vengeance is come, yee he shal

<sup>a</sup> Apoc. 18. b.

<sup>b</sup> Gene. 19. d.  
 Deut. 28. c.

<sup>c</sup> Iere. 50. b.

<sup>d</sup> Iere. 49. c.

<sup>e</sup> Job 41. a.

<sup>f</sup> Iere. 25. b. 50. a.

<sup>a</sup> Iere. 50. d.

<sup>b</sup> Esa. 48. d.

**B** rewarder her agayne. Babilon hath bene in the **LORDES** honde a golden cuppe, <sup>a</sup> y maketh all londes droncken. Of hir wyne haue all people droncken, therefore are they out of their wittes. <sup>b</sup> But sodenly is Babilon fallen, and destroyed. Mourn for her, brynge plasters for hir woundes, yf she maye peraduenture be healed agayne. We wolde haue made Babilon whole (saye they) but she is not recouered. Therefore wil we let her alone, <sup>c</sup> & go euery mā in to his owne countre. For hir iudgmēt is come in to heauen, <sup>d</sup> & is gone vp to the cloudes. And therefore come on, we will shewe Sion the worke of the **LORDE** oure God.

**C** Make sharpe the arowes, and fyll the quyuers: <sup>e</sup> for the **LORDE** shall rayse vp the sprete of the kyng of the Meedes, which hath allready a desyre to destroye Babilon. This shalbe the vengeance of the **LORDES**, and the vengeance of his temple.

Set vp tokens vpon the walles of Babilon, make youre watch stronge, set youre watchmen in araye, yee holde preuye watches: <sup>f</sup> & yet for all that shall the **LORDE** go forth with the deuyce, which he hath taken vpon them that dwell in Babilon.

O thou that dwellest by the greete waters, o thou that hast so greate treasure and riches, thyne ende is come: <sup>g</sup> & the rekenyng of thy wynnynges. <sup>h</sup> The **LORDE** of hoostes hath sworne by himself, that he wil ouerwhelme the with men like greshoppers in nombre, which with a corage shall crie Alarum Alarum agaynst the. <sup>i</sup> Yee euen the **LORDE** of hoostes, that with his power made the earth, with his wysdome prepayred <sup>j</sup> y rounde worlde, <sup>k</sup> & with his discrecion spred out the heauens. As soone as he letteth his voyce be herde, the waters in the ayre waxe feare: <sup>l</sup> He draweth vp the cloudes from the endes of the earth. He turneth <sup>m</sup> y lightenynges to rayne, he bringeth the wyndes out of their secrete places. By the reason of wysdome, all men are become fooles. <sup>n</sup> Confounded be all the casters of ymages: for <sup>o</sup> y thinge that they make, is but disceate, <sup>p</sup> & hath no breath. Vayne is it, <sup>q</sup> & worthy to be laughed at: <sup>r</sup> & in the tyme of visitacion it shal perish.

**D** Neuertheles, the porcion of Iacob is none such: but he that made all thinges, whose

name is the **LORDE** of hoostes, he is the rodde of his enheritaunce. Thou breakest my weapens of warre, <sup>s</sup> & yet thorow the I haue scatred the nacions <sup>t</sup> & kyngdomes: Thorow the haue I scatred horse <sup>u</sup> & horse man, yee the charettes, <sup>v</sup> & soch as sat vpon them: Thorow the I haue scatred man <sup>w</sup> & woman, olde and yonge, bachelor <sup>x</sup> & mayden. Thorow the I haue scatred the shepherde <sup>y</sup> & his flocke, the husbond man <sup>z</sup> & his catell, the prynces <sup>aa</sup> & the rulers. Therefore wil I rewarder the cite of Babilon <sup>ab</sup> & all hir citesyns the Caldees, with all the euell which they haue done vnto Sion: Yee that ye youre selues shall se it, saith the **LORDE**. Beholde, I come vpon the (thou noysome hill) saith the **LORDE**, thou that destroyest all londes. I wil stretch out my honde ouer the, <sup>ac</sup> & cast the downe from the stony rockes: <sup>ad</sup> & wil make the a brente hill, so that nether corner stones, ner pinnacles, ner foundation stones shalbe taken eny more out of the, but waist <sup>ae</sup> & desolate shalt thou lie for euermore, saith the **LORDE**.

Set vp a tokē in the londe: blowe the <sup>af</sup> trompettes amonge the Heithen, prouoke the nacions agaynst her, call the kyngdomes, of Ararat, Menni <sup>ag</sup> & Ascanes agaynst her: nombre out Taphsar agaynst her, bringe as greate a sorte of horses agaynst her, as yf they were greshoppers. Prepare agaynst them <sup>ah</sup> y people of the Meedes with their kynges, prynces <sup>ai</sup> & all their chefe rulers, yee and the whole londe that is vnder them.

The londe also shal shake <sup>aj</sup> & be afayed, when the deuyce of the **LORDE** shall come forth agaynst Babilon: to make the londe of Babilon so waist, that no mā shal dwell eny more therin. The Worthies of Babilon shal leave the batell, <sup>ak</sup> & kepe them selues in stronge holdes, their strength hath fayled them, they shalbe like women. Their dwellinge places shal be brent vp, their barres shalbe broken. One purseuaunt shal mete another, yee one poste shal come by another, to bringe the kinge of Babilon tydinges: that his cite is taken in on euery syde, the foordes occupyde, the fennes brent vp, and the souldyers sore afayed.

For thus saith the **LORDE** of hoostes the <sup>al</sup> God of Israel: The daughter of Babilon hath bene in hir tyme like as a threszshinge floore,

<sup>a</sup> Iere. 25. c. <sup>b</sup> Esa. 21. b. Apo. 18. a. 14. b. <sup>c</sup> Iud. 2. c. <sup>d</sup> S Re. 11. c.

<sup>e</sup> Amos 6. c. Iere. 22. a. <sup>f</sup> Iere. 10. b. <sup>g</sup> Psal. 134. b. <sup>h</sup> Esa. 44. c. Baru. 6. a.

but shortly shal hir harnest come. Nabuchodonosor the kinge of Babilon hath deuoured and destroyed me, he hath made me an emptie vessell. He swallowed me vp like a Dragon, and fylled his bely with my delicates: he hath cast me out, he hath takē my substance awaye, ⁊ the thinge that was left me hath he caried vnto Babilon, saith the doughter, that dwelleth in Sion: Yee ⁊ my bloude also, vnto the Caldees, saith Ierusalem. Therefore thus saith the LORDE: Beholde, I wil defende thy cause, ⁊ avenge the: I will drynke vp hir see, ⁊ drye vp hir water sprynges.

“Babilon shal become an heape of stones, a dwellinge place for dragons, a fearfulness ⁊ wondring, because no man dwelleth there. They shall roare together like lyons, ⁊ as the yonge lyons when they be angrie, so shal they bēde them selues. In their heate I shal set drynke before thē, ⁊ they shalbe droncken for ioye: Then shal they slepe an euerlastinge slepe, ⁊ neuer wake, saith the LORDE. I shal carie them downe to be slayne like shepe, like wethers ⁊ gootes. O, how was Sesah wonne? O, how was the glory of y whole londe taken? how happeneth it, that Babilon is so wondred at amonge the Heithē? The see is rysen ouer Babilon, ⁊ hath couered her with his greate wawes. Hir cities are layed waist, the londe lieth vnbuylde and voyde: it is a londe where no man dwelleth, ⁊ where no mā traueleth thorow. Morouer, “I wil vyset Bel at Babilō: ⁊ the thinge that he hath swallowed vp, that same shal I plucke out of his mouth. The Gentiles also shall runne nomore vnto him, yee and the walles of Babilon shal fall.

“O my people, come out of Babilon, that euery man maye saue his life, from the fearfull wrath of the LORDE. Be not faynte herted, ⁊ feare not at euery rumoure that shalbe herde in the londe: for euery yeare bringeth new tydings, yee straunge wickednes and lordshipe. And lo, the tyme cometh that I wil vyset the ymages of Babilō, and the whole londe shalbe confounded, yee and hir slayne shal lie in the myddest of her. Heauen and earth with all that is therin, shall reioyce ouer Babilon, when the destroyers shal come vpon her from the north, saith y LORDE.

“Like as Babilō hath beaten downe and

slayne many out of Israel, so shal there fall many, and be slayne in all hir kyngdome. Ye that haue escaped the swearde, haist you, stōde not still, remembre the LORDE afarre of: and thinke vpon Ierusalem, for we were ashamed to heare the blasphemies: oure faces were couered with shame, because the straunge aleauntes came in to the Sanctuary of the LORDE. Wherefore beholde (saith the LORDE) the tyme cometh, that I wil vyset the ymages of Babilon, and thorow the whole lōde they shal mourne and fall. “Though Babilon clymmed vp in to heauē, and kepte her power an hie: yet shal I sende her destroyers saith the LORDE.

A piteous crie shal be herde from Babilon, and a greate mysry from the londe of the Caldees: when the LORDE destroyeth them, and when he dryueth out the hie stomack ⁊ proude boasting, where with they haue bene as furious, as the wawes of greate water floudes, and made greate crakes with their wordes. For the destroyers shall come vpon her (euen vpon Babilon) which shal take hir worthies, and brake their bowes: for God is disposed to avenge him self vpon them, ⁊ sufficiently to recompence thē. Yee (saith the LORDE) I will make their prynces, their wyse men, their chefe rulers ⁊ all their worthies, dronckē: so that they shal slepe an euerlastinge slepe, and neuer wake: Thus saith the kinge, whose name is y LORDE of hoostes.

Morouer, thus saith the LORDE of hoostes: The thicke wall of Babilon shal be broken, and hir proude gates shalbe brente vp. And the thinge that the Gētiles and the people haue wrought with greate trauallye and labour, shal come to naught, and be consumed in the fyre.

This is the charge that Ieremy gaue vnto Sarias the sonne of Nerias, the sonne of Maasia, when he wente towarde Babilon with Sedechias the kinge of Iuda, in the fourth yeare of his reigne. Now this Sarias was a peaceable prynce. Ieremy wrote in a boke, all the misery that shulde come vpon Babilon, yee and all these sermons that be written agaynst Babilon, and gane Sarias this charge: When thou comest vnto Babilon, se that thou rede all these wordes, and saye: O LORDE, thou art determed to rote out this

“ Esa. 21. c.    y Iere. 51. b.    c Iere. 50. a. Esa. 46. a.  
Dan. 14. d.    2 Cor. 6. c. Esa. 52. b.    c Apoc. 18. e.

y Iere. 50. c.    c Iere. 49. d.

place, so that nether people ner catell shal dwell there eny more, but to lie waist for euer: and when thou hast redde out the boke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: "Euē thus shal Babilon syncke, & be thrust downe with the burthen of trouble, that I will bringe vpon her: so that she shal neuer come vp agayne. Thus farre are y<sup>e</sup> preachinges of Jeremy.

The liij. Chapter.

**A** SEDECHIAS was xxj. yeare olde, when he was made kynge, <sup>a</sup> he raigned xj. yeare in Ierusalem. His mothers name was Hamithal, Ieremies daughter of Lobna. He lyued wickedly before the LORDE euen as Ioachim dyd. Wherefore the LORDE was angrie at Ierusalem & Iuda, so longe till he had cast the out of his presence. And Sedechias fel from the kynge of Babilon. <sup>c</sup> But in y<sup>e</sup> ix. yeare of his raigne, In the tēth Moneth, the tenth daye of the Moneth it happened, that Nabuchodonosor kynge of Babilon with all his hooste came before Ierusalem, & beseged it, & made them bulworkes rounde aboute it. And this beseginge of the cite endured vnto the xj. yeare of kynge Sedechias.

And in the fourth Moneth, the ix daye of the Moneth, there was so greate hunger in the cite: that there were no more vitayles for the people of the londe. <sup>a</sup> So all the souldyers brake awaye, and fled out of the cite by night, thorow the waye of the porte betwene the two walles by the kynges garden. Now y<sup>e</sup> Caldees had cōpassed the cite rounde aboute, yet wente these men their waye towarde the wilderness.

**B** And so the Caldees folowed vpon them, and toke Sedechias the kinge in the felde of Iericho, when his hoost was runne from him. So they caried the kynge awaye prisoner to Reblatha, vnto the kinge of Babilon in the londe of Hemath, <sup>c</sup> where he gaue iudgment vpon him.

The kinge of Babilō also caused Sedechias sonnes be slayne before his face, yee & put all the prynces of Iuda to death at Reblatha. Morouer he put out the eyes of Sedechias, caused him be bounde with cheynes, to be

caried vnto Babilon: & let him lie in preson, till he dyed.

Now y<sup>e</sup> tenth daye of the fyfth Moneth in the xix yeare of Nabuchodonosor kynge of Babilon, Nabusaradan the chefe captayne and the kinge of Babilons seruauantes came vnto Ierusalem, & brent vp the house of the LORDE. He brent vp also the kinges palace, all the houses & all the gorgeous buyldinges in Ierusalē. And the whole hoost of the Caldees y<sup>e</sup> were with the chefe captayne, brake downe all the walles of Ierusalem rounde aboute.

As for the poore people & soch folke as yet was left in the cite, which also were fallen to the kinge of Babilon, yee & what people as yet remayned: Nabusaradan the chefe captayne caried them awaye prisoners. But y<sup>e</sup> poore people of the cōtre, dyd Nabusaradan the chefe captayne leaue in the londe, to occupie the vynyardes & feldes. The Caldees also brake the brasen pilers, that were in the house of the LORDE, yee the seate and the brasen lauer that was in the house of y<sup>e</sup> LORDE: & caried all the metall of them vnto Babilon. They toke awaye also the Cauldrons, shouels, flesh hokes, sprinklers, spones & all the brasen vessell that was occupide in the seruyce: with the basens, colepannes, sprinklers, pottes, candilstickes, spones, and cuppes: wherof some were of golde, and some of syluer.

The chefe captayne toke also the two pilers, the lauer, the xij brasen bullockes y<sup>e</sup> stode vnder y<sup>e</sup> seate, <sup>a</sup> which kinge Salomon made in the house of the LORDE: & all the vessell conteyned so moch metall, that it might not be weyed. For euery piler was xviij cubites hie, & the rope that went aboute it, was xij cubites, & foure fingers thicke and rounde: Now vpon the rope were brasen knoppes, & euery knoppe was fyue cubites hie: & vpon the knoppes were whoopes, & pomgranates rounde aboute of clene brasse.

After this maner were both the pilers fashioned with the pomgranates, wherof there were an hundreth and xcvi, which hanged vpon the whoopes rounde aboute. The chefe captayne also toke Sarias y<sup>e</sup> hie prest, & Sophonias that was chefe next him, and the three keepers of the treasury. He toke out of the

<sup>a</sup> Apoc. 18. e. <sup>b</sup> 4 Re. 24. d. 2 Par. 36. b. <sup>c</sup> Iere. 39. a. 4 Re. 25. a. <sup>d</sup> Iere. 38. b. 39. a.

<sup>e</sup> Iere. 39. b. <sup>f</sup> 3 Re. 7.



cite a chamberlayne which was a captayne of the souldyers, ⁊ seuen men that were the kinges seruantes, which were founde in the cite: ⁊ Sepher a captayne that vsed to muster the men of warre: with lx men of the countre that were taken in the cite. These Nabusaradan the chefe captayne toke, ⁊ caried them to the kinge of Babilon vnto Reblatha: and the kinge of Babilon caused them to be put to death at Reblatha in the londe of Hemath. And thus Iuda was ledde awaye captyue, out of his owne londe.

This is the summe of the people, whom Nabuchodonosor ledde awaye captyue.

¶ In the seuenth yeare of his reigne, he caried awaye of ȝ Lewes, thre thousande thre and twenty. In the xviij yeare Nabuchodonosor caried awaye from Ierusalem eight hunderth and xxxij personnes. In the xxij yeare of

Nabuchodonosor Nabusaradan the chefe captayne, toke awaye seuen hundreth xlv Iewes presoners. The whole summe of all the presoners, is foure thousande and sex hundreth.

"In the xxxvij yeare after that Ioachim the kinge of Iuda was caried awaye in the xxv daye of the xij Moneth, Euilmerodach kinge of Babilon (the same yeare ȝ he reigned) gaue Ioachim the kinge of Iuda his pardon, and let him out of preson, and spake louyngly to him: And set his trone aboue ȝ trones of the other kinges that were with him in Babilon. He chaunged also the clothes of his preson, yee and he att with him all his life longe. And he had a cōtinuall lyuynge geuen him of the kinge of Babilon, euery daye a certayne thinge alowed him, all the dayes of his life, vntill he dyed.

° 4 Re. 25. d.

The ende of the prophet Jeremyp.

## The Lamentacions of Jeremyp.

AND it came to passe (after Israel was brought in to captiuyte, and Ierusalem destroyed:) that Ieremy the prophet sat wepinge, mournynge and makinge his mone in Ierusalem: so that with an heuy herte he sighed, ⁊ sobbed, sayenge:

The first Chapter.

¶ LAS, how sitteth the cite so desolate, ȝ some tyme was full of people? how is she become like a wedowe, which was the lady of all nacions? "How is she brought vnder tribute, that ruled all londes?

° 2 Re. 4. b. 4 Re. 15. a.

She wepeth sore in the night, so that ȝ teares runne downe hir chekes: for amonge all hir louers, there is none, that geueth her eny comforte: yee hir nexte frendes abhorre her, ⁊ are become hir enemies.

Iuda is taken presoner, because she was defyled: ⁊ for seruyng so many straunge goddes, she dwelleth now amonge the Heithen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwelleth amonge hir enemies.

The stretes of Sion mourne, because no man commeth more to the solempne feastes: All hir gates are desolate, hir prestes make

lamentacion, hir maydens are carefull, and she herself is in greate heuynesse.

¶ Hir enemies are fallen vpon hir heade, & haue put her to shame: because the LORDE hath chastened her for hir greate wickednes: "hir children are ledde awaye captiue before their enemie.

¶ All the bewtie of the doughter of Sion is awaye, hir prynces are become like withers, that fynde no pasture. They are dryuē awaye before their enemie, so that they haue no more power.

¶ Now doth Ierusalem remembre the tyme of hir misery & disobedience, yee the ioye & pleasure y she hath had in tymes past: seynge hir people is brought downe thorow the power of their enemie, & there is no man for to helpe her: hir enemies stōde lokinge at her and laugh hir Sabbath dayes to scornē.

¶ Ierusalem synned euer more & more, therefore is she come in decaye. All they that had her in honoure, despise her: for they haue sene hir fylthinesse. Yee she sigheth, and is a shamed of herselfe.

¶ Hir skyrtes are defyled, she remēbred not what wolde folowe: therefore is hir fall so greate, and there is no mā to comforte her. O LORDE, cōsidre my trouble, for myne enemie hath the vpper honde.

¶ The enemie hath put his honde to all the precious thinges that she had, yee euen before hir eyes came the Heithen in and out of the Sanctuary: whom thou (neuetherles) <sup>b</sup> hast forbydden to come within thy congregacion.

¶ All hir people seke their bred with heuynes, & loke "what precious thinge euery man hath, that geueth he for meate, to saue his life. Considre (O LORDE) and se, how vyle I am become.

¶ O ye all that go fore by, beholde and se, yf there be eny sorowe like vnto myne, wher with the LORDE hath troubled me, in the daye of his fearefull wrath.

¶ From aboue hath he sent downe a fyre, in to my bones and chastened me: he hath layed a net for my fete, and throwne me wyde open: he hath made me desolate, so that I must euer be mournynge.

¶ The yocke of my transgression is come at the last, with his honde hath he taken it vp, and put it aboute my neck. My strength is

gone: the LORDE hath delyuered me in to those hondes, wherout I can not quyte myself.

The LORDE hath destroyed all the mightie men, that were in me. He hath proclaimed a feast, to slaughter all my best mē. The LORDE hath troden downe the doughter of Iuda, like as it were in a wyne presse.

¶ Therefore do I wepe, and myne eyes gusshe out of water: "for the cōforter that shulde quyecken me, is farre fro me. My children are dryuen awaye, for why? the enemie hath gotten the ouer honde.

Sion casteth out hir hōdes, and there is no man to comforte her. The LORDE hath layed the enemies rounde aboute Iacob, and Ierusalem is as it were a menstruous womā, in the myddest of them.

The LORDE is rightuous, "for I haue prouoked his countenance vnto anger. O take hede all ye people, and considre my heuynes: My maydens and my yonge men are led awaye in to captiuyte.

I called for my louers (but they begyled me:) for my prestes and councelers, but they perished: euen while they sought for meate, to saue their lyues.

¶ Considre (O LORDE) how I am troubled, my wombe is disquieted, my herte turneth aboute in me, and I am full of heuynes. The swearde hurteth me without, and within I am like vnto death.

¶ They heare my mournynge, but there is none that wil comforte me. All myne enemies haue herde of my trouble, and are glad therof, because thou hast done it. But thou shalt brynge forth the tyme, when they also shal be like vnto me.

¶ From the shall come all their aduersite: thou shalt plucke them awaye, euē as thou hast plucked me, because of all my wickednesse. For my sorow is very greate, and my herte is heuy.

### The ij. Chapter.

¶ LAS, how hath y LORDE darkened the doughter of Sion<sup>f</sup> so sore in his wrath? As for the honoure of Israel, he hath casten it downe from heauen: "How happeneth it, that he remembered not his owne fote stole, when he was angrie?

<sup>a</sup> Iere. 25. a. <sup>b</sup> Deu. 23. a. <sup>c</sup> 4 Re. 6. f. Tren. 2. c.  
<sup>d</sup> Iere. 14. c. Tren. 2. e. <sup>e</sup> Dan. 9. a. <sup>f</sup> Tren. 4. b.

<sup>g</sup> 1 Par. 19. a. Psal. 98. a.

3 The LORDE hath cast downe all the glory of Iacob without eny fauoure: All the stronge places of the daughter Iuda hath he broken in his wrath, & throwne them downe to the grounde: hir kyngdome & hir prynces hath he suspended.

3 In the wrath of his indignacion he hath broken all the horne of Israel: he hath with drawe his right honde from the enemye: yee a flame of fyre is kyndled in Iacob, & hath consumed vp all rounde aboute.

7 He hath bent his bowe like an enemye, he hath fastened his right honde as an aduersary: and euery thinge that was pleasaunt to se, he hath smytten it downe. He hath poured out his wrath like a fyre, in to the tabernacle of the daughter Sion.

7 The LORDE is become, like as it were an enemye, he hath cast downe Israel & all his places: yee all his stronge holdes hath he destroyed, and fylled the daughter of Iuda with moch sorow and heuynesse.

3 Hir tabernacle (which was like a garden of pleasure) hath he destroyed: hir hie solēpne feastes hath he put downe. "The LORDE hath brought it so to passe, that the hie solempne feastes and Sabbathes in Sion, are clene forgottē. In his heuy displeasure hath he made the kynge & prestes to be despised.

7 The LORDE hath forsaken his owne aulter, & is wroth with his owne Sanctuary, & hath geuen the walles of their towres in to the hondes of the enemye. Their enemies made a noyse in the house of the LORDE, as it had bene in a solempne feast daye.

7 The LORDE thought to breake downe the walles of the daughter Sion, he spred out his lyne, & drewe not in his honde, till he had destroyed them. Therefore mourne the turrets and the broken walles together.

3 Hir portes are casten downe to the grounde, hir barres are broken & smytten in sonder: hir kynge & prynces are caried awaye to the Gētiles.<sup>a</sup> They haue nether lawe ner prophetes, ner yet eny vision from the LORDE.

7 The Senatours of the daughter Sion sit vpon the grounde in sylence, they haue strowed aszshes vpon their heades, and gyrded them selues with sack cloth. The maydens of Ierusalem hange downe their heades to the grounde.

3 "Myne eyes begynne to fayle me thorow

wepinge, my body is disquieted, my leuer is poured vpon the earth, for the greate hurte of my people, seynge the children and babes dyd swowne in the stretes of the cite.

Euen when they spake to their mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cite, like as they had bene wounded, and some dyed in their mothers bosome.

7 What shal I saye of the (O thou daughter Ierusalem) to whom shall I lickē the? To whom shal I cōpare the (o thou daughter Sion) to comforte the withall? Thy hurte is like a mayne see, who maye heale the?

3 Thy prophetes haue looked out vayne & folish thinges for the,<sup>d</sup> they haue not shewed the of thy wickednesse, to kepe the from captiuyte: but haue ouerladen the, and thorow falsede scatred the abrode.

3 All they that go by the, clappe their hondes at the: hissing and wagginge their heades vpon the daughter Ierusalem, and saye: is this the cite that men call so fayre, wherin the whole londe reioyseth?

7 All thine enemies gape vpon the, whisperinge and bytinge their teth, sayenge: let vs deuoure, for the tyme that we looked for, is come: we haue founde and sene it.

3 The LORDE hath fulfilled the thinge, that he was purposed to do: and performed that he had deuysed longe agoo: he hath destroyed, and not spared. He hath caused thine aduersary to tryumphe ouer the, and set vp the horne of thine enemye.

3 Let thine hert crie vnto the LORDE, O thou cite of the daughter Sion: "let thy teares rūne downe like a ryuer daye & night: rest not, & let not the aple of thine eye leaue of.

7 Stonde vp, and make thy prayer in the first watch of the night, poure out thine hert like water before the LORDE: lift vp thine hondes, for the lyues of thy yonge children, that dye of hunger in the stretes.

7 Beholde (O LORDE) & conside, why hast thou gathered me vp so clene? Shal the women then eate their owne frute, euen children of a spanne longe? Shal the prestes and prophetes be slayne thus in the Sanctuary of the LORDE?

3 Yonge & olde lye behinde the stretes vpon the grounde, my maydens & yonge men are slayne with the swearde: whom thou in the

<sup>a</sup> Iere. 7. b. <sup>b</sup> Iere. 52. b. <sup>c</sup> Tren. 1. c. <sup>d</sup> Iere. 5. b.

14. b. 23. c. 27. b. 29. b. <sup>e</sup> Deu. 4. c. 30. a. Iere. 29. c.

daye of thy wrothfull indignacion hast put to death: Yee euen thou hast put them to death, ⁊ not spared them.

My neighbours that are rounde aboute me, hast thou called, as it were to a feast daye: so that in the daye of the LORDES wrath none escaped, nether was eny left behinde. Those that I had brought vp ⁊ norished, hath myne enemy destroyed

The iij. Chapter.

**I** AM the mā, that (thorow the rodd of his wrath) haue experiēce of misery.

He droue me forth, and led me: yee in to darcknesse, but not in to light.

Agaynst me only he turneth his honde, ⁊ layeth it euer vpon me.

My flesh ⁊ my skynne hath he made olde, and my bones hath he brussed.

He hath buylded rounde aboute me, ⁊ closed me in with gall and trauayle.

He hath set me in darcknesse, as they that be deed for euer.

He hath so hedged me in, that I can not get out, ⁊ hath layed heuy lynckes vpon me.

Though I crie ⁊ call piteously, yet heareth he not my prayer.

He hath stopped vp my wayes with foure squared stones, ⁊ made my pathes croked.

He layeth waite for me like a Bere, and as a lyon in a hole.

He hath marred my wayes, and brokē me in peces, he hath layed me waist altogether.

He hath bent his bowe, and made me as it were a marck to shute at.

The arrowes of his quyuer hath he shot, euen in to my reynes.

I am laughed to scorne of all my people, they make songes vpon me all ⁊ daye lōge.

He hath fylled me with bytternesse, ⁊ geuen me wormwod to drynke.

He hath smytten my teth in peces, ⁊ rolled me in the dust.

He hath put my soule out of rest, I forget all good thinges.

I thought in my self: I am vndone, there is no hope for me in the LORDE.

O remembre yet my misery and my trouble, the wormwod and the gall.

Yee thou shalt remēbre them, for my soule melteth awaye in me.

Whyle I cōsidre these thinges in my hert, I get a hope agayne.

Namely, that the mercies of the LORDE are not clene gone, ⁊ that his louynge kyndnesse ceaseth not.

His faithfulness is greate, and renueth itself as the mornynge.

The LORDE is my porcion (saith my soule) therefore wil I hope in him.

O how good is the LORDE vnto thē, that put their trust in him, and to the soule that seeketh after him?

O how good is it with stilnesse to wate and tarie, for the health of the LORDE?

O how good is it for a man, to take the yock vpon him from his youth vp?

He sitteth alone, he holdeth him still, and dwelleth quietly by him self.

He layeth his face vpon the earth, yf (per case) there happen to be eny hope.

He offreth his cheke to the smyter, he will be content with reproues.

For the LORDE wil not forsake for euer.

But though he do cast of, yet (acordinge to ⁊ multitude of his mercies) he receaueth to grace agayne.

For he doth not plage, ⁊ cast out the children of men from his herte.

To treade all the presoners of the earth vnder his fete.

To moue the iudgment of man before the most highest.

To condemne a man in his cause: The LORDE hath no pleasure in soch thinges.

What is he then that saith: there shulde somthinge be done without the LORDES cōmaundement?

Out of the mouth of the most highest goeth not enell and good.

Wherfore then murmureth the lyuinge man? let him murmoure at his owne synne.

Let vs loke well vpon oure owne waies, ⁊ remembre oure selues, and turne agayne to ⁊ LORDE.

Let vs lift vp oure hertes with oure hondes vnto the LORDE, that is in heauen.

We haue bene dyssemblers ⁊ haue offended, wilt thou therfore not be intreated?

Thou hast couered vs in thy wrath, ⁊ persecuted vs, thou hast slayne vs without eny fauoure.

Thou hast hyd thy self in a cloude, that oure prayer shulde not go thorow.

Thou hast made vs outcastes, and to be despyed amonge the Heithen.



v All oure enemies gape vpon vs.  
v Feare and snare is come vpon vs, yee des-  
p per and destruccion.

v Whole ryuers of water guszshe out of myne  
eyes, for the greate hurte of my people.

d Myne eyes runne, and can not ceasse, for  
there is no rest.

d O LORDE, when wilt thou loke downe frō  
heanen, and conside?

d Myne eye breaketh my herte, because of  
all the daughters of my cite.

v Myne enemies hunted me out sharply like  
a byrde, yee and that with out a cause.

v They haue put downe my life in to a pitte,  
and layed a stone vpon me.

v They poured water vpon my heade, then  
thought I: now am I vndone.

p I called vpon thy name (O LORDE) out  
of the depe pitte.

p Thou hast herde my voyce, & hast not  
turned away thine eares fro my sighinge and  
crienge.

p Thou hast enclined thy self vnto me, whē  
I called vpon the, & haist sayde: feare not.

r Thou (O LORDE) hast mayntened the  
cause of my soule, and hast redeemed my life.

r O LORDE, thou hast sene my blasphemers,  
take thou my cause vpon the.

r Thou hast well considred how they go aboute  
to do me harme, & that all their counceles are  
agaynst me.

w Thou hast herde their despytefull wordes  
(O LORDE) yee and all their ymaginacions  
agaynst me.

w The lippes of myne enemies, & their deuyces  
that they take agaynst me, all the daye longe.

w Thou seist also their sittinge downe and  
their rysinge vp, they make their songes of  
nothinge but of me.

r Rewarde them (O LORDE) acordinge to  
the workes of their hondes.

r Geue them ſ thyng, that their owne herte  
is afraied of: euen thy curse.

r Persecute them, (O LORDE) with thy  
indignacion, & rote them out from vnder the  
heauen.

### The iiii. Chapter.

Q HOW is the golde become so dymme?  
How is the goodly colour of it so  
sore chaunged? and the stones of ſ Sanctuary  
thus scatred in the corner of euery strete?

The children of Sion that were all waye in  
honoure, & clothed with ſ most precious golde:  
how are they now become like the erthen  
vessels which be made with the potters honde?

The Lamyas geue their yonge ones suck  
with bare brestes: but the daughter of my  
people is cruel, and dwelleth in the wylder-  
nesse: like the Estriches.

The tonges of the suckinge children, cleue  
to ſ rofe of their mouthes for very thurst. The  
yonge children axe bred, but there is noman,  
that geueth it them.

They that were wonte to fayre delicatly,  
perishe in the stretes: they that afore were  
brought vp in purple, make now moch of  
donge.

The synne of the daughter of my people is  
become greater, then ſ wickednesse of Sodome,  
that sodely was destroyed,<sup>a</sup> and not taken with  
hondes.

Hir absteyners (or Nazarees) were whyter  
then ſ snowe or mylke: their coloure was  
fresh read as the Corall, their beutie like the  
Saphyre.

But now their faces are very black:<sup>b</sup> In so  
moch, that thou shuldest not knowe them in  
the stretes. Their skynne cleueth to their bones,  
It is wythered, and become like a drye stock.

They that be slayne with the swearde, are  
happier, then soch as dye of hunger, and  
perishe awaye famishinge for the frutes of the  
felde.

The womē (which of nature are pitefull)  
haue sodden their owne children<sup>c</sup> with their  
hondes: that they might be their meate, in ſ  
miserable destruccion of the daughter of my  
people.

The LORDE hath perfourmed his heuy  
wrath:<sup>d</sup> he hath poured out the furiousnes of  
his displeasure. He hath kindled a fyre in Sion,  
which hath consumed the foundations therof.

Nether the kinges of the earth, ner all ſ  
inhabitours of the worlde, wolde haue beleued,  
that the enemye & aduersary shulde haue come  
in at the gates of the cite of Ierusalē.

Which neuertheles is come to passe for ſ  
synnes of hir prophetes, and for the wickednes  
of hir prestes, that haue shed innocentes  
bloude within her.

So that these blynde men wcte stomblinge  
in the stretes, and stayned them selues with  
bloude, which els wolde touche no bloudy cloth.

<sup>a</sup> Gen. 19. c.<sup>b</sup> Psal. 101. a.<sup>c</sup> Deu. 28. e. 4 Re. 6. f. Tren. 2. e.<sup>d</sup> Tren. 2. a.

**D** But they cried vnto euery mā: fle the stayn-  
ynge, awaye, get you hēce, touch it not. Yee  
(sayde they) ye must be brent, ye must dwell  
amonge the Gentiles, & byde no longer here.

**V** The countenance of the LORDE hath  
banyshed them, & shal neuer loke more vpon  
them: For they them selues nether regarded  
the prestes, nor pitied their elders.

**D** Wherefore yet oure eyes fayle vs, whye we  
loke for vayne helpe: seynge we be euer wait-  
ynge vpon a people, that can do vs no good.

**V** They laye so sharpe waite for vs, that we  
can not go safe vpon the stretes: for oure  
ende is come, oure dayes are fulfilled, oure  
ende is here.

**P** Oure persecuters are swifter then the Aegles  
of the ayre: they folowed vpon vs ouer the moun-  
taynes, and layed wait for vs in y<sup>e</sup> wilderness.

**R** The very breth of oure mouth:<sup>a</sup> euen the  
anoyned LORDE himself shalbe takē in oure  
synnes, of whom we saye: Vnder his shadowe  
we shalbe preserued amonge the Heithen.

**W** And thou (O doughter Edom) that dwellest  
in the londe of Hus, be glad and reioyce: for  
the cuppe shal come vnto the also, which whē  
thou suppest of, thou shalt be dronckē.

**T** Thy synne is wel punished (O thou dought-  
ter Sion) he shall not suffre the to be caried  
awaye eny more. But thy wickednesse (O  
doughter Edom) shall he vyset, and for thy  
synnes sake, he shal lede the in to captiuyte.

#### The 6. Chapter.

**A** CALL to remēbraunce (O LORDE) what  
we haue suffred, cōsidre and se oure  
cōfucion. Oure enheritaunce is turned to the  
straungers, & oure houses to the aleauntes.  
We are become carefull and fatherlesse, and

oure mothers are as the wydowes. We are  
fayne to drynke oure owne water for moneye,  
and oure owne wod must we bye with moneye.  
Oure neckes are vnder persecucion, we are  
weery, and haue no rest.

Afore tyme we yelded oure selues to the  
Egipcians, and now to the Assirians, only that  
we might haue bred ynough. Oure fathers  
(which now are gone) haue synned, & we  
must beare their wickednesse. Seruauntes  
haue the rule of vs, and no man delyuereth  
vs out of their hōdes. We must get oure  
lyuynge with the parrell of oure lyues, because  
of the drouth of the wilderness.

Oure skynne is as it had bene brent in an  
ouen, for very sore longer. The wyues are  
raushed in Sion, & the maydens in the cities  
of Iuda. The prynces are hanged vp with  
the honde of the enemies, they haue not  
spared the olde sage men, they haue taken  
yonge mens lyues from them, and the boyes  
are hanged vp vpon trees. The elders syt no  
more vnder the gates, and the yonge men vse  
no more playenge of Musick. The ioye of  
oure herte is gone, oure mery quere is turned  
in to mourninge. The garlande of oure heade  
is fallen: alas, that euer we synned so sore.

Therefore oure hert is full of heuynesse, &  
oure eyes dymme: because of y<sup>e</sup> hill of Sion  
that is destroyed. In so moch, that the foxes  
runne vpon it. But thou (O LORDE) that  
remainest for euermore, and thy seate worlde  
with out ende: Wherefore wilt thou still forget  
vs, and forsake vs so longe? O LORDE:  
Turne thou vs vnto the, & so shal we be turned.  
<sup>c</sup> Renue oure daies as in olde tyme, for thou  
hast now banished vs longe ynough, and bene  
sore displeased at vs.

<sup>a</sup> Gen. 2. b.

<sup>b</sup> Iere. 31. e. Eze. 18. a.

<sup>c</sup> Iere. 31. e.

The ende of the Lamentacions of Jeremy.

# The Prophet Baruch.

## What Baruch conteyneth.

### Chap. I.

Baruch readeth the boke before the kynge and all the people, which sende money to Ierusalem.

### Chap. II.

They knowlege, that they haue deserued punyshment : God promyseth them forgeuenesse.

### Chap. III.

They praye hartely beinge in preson, and he exorteth them to amende.

### Chap. IIII.

A sermon to the people, with an exhortacion to pacience.

### Chap. V.

He conforteth them, and sheweth the vocacion of the Heithen.

### Chap. VI.

A copie of the epistole, that Ieremy sent to the Iewes, which were led away presoners vnto Babilon.

**T**HESE are the wordes of the boke, that Baruch the sonne of Nerias the sonne of Maasia, the sonne of Sedechias, the sonne of Sedei, the sonne of Helchia, wrote at Babilon in the fifth yeaere the seuēth daye of the moneth: " what tyme as the Caldees wanne Ierusalem and brent it.

### The first Chapter.

**A**ND Baruch dyd rede the wordes of this boke, that Iechonias the sonne of Ioachim kynge of Iuda might heare : and in the presence of all the people, that were come to heare the boke: yee and before all the noble kinges sonnes, before y lordes of the counsell and elders: and before the whole people, from y lowest vnto the huest: before all them that dwelt at Babilon, by y water of Sodi. Which when they herde it, wepte, fasted, and prayed before the LORDE.

**T**hey made a collection also of money, accordinge to euery mans power, and sent it to Ierusalem vnto Ioachim the sonne of Helchia the sonne of Salon prest, with y other prestes: and to all the people which were with him at Ierusalem, what tyme as they had gotten the ornaments of the temple of y LORDE (that were taken awaye out of the temple) that they might brynge them agayne in to the londe of Iuda, the x. daye of the moneth Siban :

namely, syluer vessel, (which Sedechias the sonne of Iosias kinge of Iuda had made.) After that Nabuchodonosor kinge of Babilon had takē Iechonias, with all his prynces, lordes, and all the people, and led them captiue from Ierusalem vnto Babilon.

And they sayde: <sup>a</sup> Beholde, we haue sent you money, to bye you burntofferynges and incense withall: make you vnuenced bred, <sup>¶</sup> offere for synne vpon the aluter of the LORDE oure God. <sup>a</sup> And praye for the prosperite of Nabuchodonosor kinge of Babilon, and of Balthasar his sonne: y their dayes maye be vpon earth, as the dayes of heauen: that God also maye geue vs strength, and lighten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kinge of Babilon, and vnder the proteccion of Balthasar his sonne: that we maye longe do them seruyce, and fynde fauoure in their sight. Praye for vs also vnto the LORDE oure God, for we haue synned agaynst the LORDE oure God, and vnto this daye is not his wrath turned yet awaye from vs. And se that ye rede this boke (which we haue sent vnto you to be rehearced in the temple of the LORDE) vpon the hye dayes, and at tyme conuenient.

Thus shal ye saye: <sup>d</sup> The LORDE oure God is righteous, but we are worthy of cofusion <sup>¶</sup> shame: like as it is come to passe this

<sup>a</sup> 4 Re. 25. b. <sup>b</sup> Deu. 14. c.

<sup>c</sup> Iere. 29. b. 1 Tim. 2. a. <sup>d</sup> Baruc 2. b. Dan. 9. a.

daye, vnto all Iuda, ⁊ to euery one ⁊ dwelleth at Ierusalem: to oure kinges, prynces, prestes, prophetes ⁊ to oure fathers. We haue synned before the LORDE oure God, we haue not put oure trust in him, ner geuen him credence: we haue not obeyed him, we haue not herkened vnto the voyce of the LORDE oure God, to walke in the commaundementes that he gaue vs. Sens the daye that he brought oure forefathers out of the londe of Egipte vnto this present daye, we haue bene euer a mysbeleuyng and an vnfaithful people vnto ⁊ LORDE oure God: destroyenge oure selues vtterly, and shrenckinge backe, that we shulde not heare his voyce.

¶ Wherefore there are come vpon vs greate plag<sup>es</sup> ⁊ dyuere curses,<sup>a</sup> like as the LORDE deuysed by Moses his seruaut: which brought oure forefathers out of the lode of Egipte, to geue vs a lode, that floweth with mylke and hony, like as it is to se this daye. Neuertheles, we haue not herkened vnto the voyce of the LORDE oure God, acordinge to all the wordes of the prophetes, whom he sent vnto vs and to oure rulers: but euery man folowed his owne mynde and wicked ymaginacion: to offre vnto straunge goddes, and to do euell in the sight of the LORDE oure God.

### The ij. Chapter.

¶ **F**OR the which cause the LORDE oure God hath perfourmed his deuyc<sup>e</sup>,<sup>b</sup> wherof he certified vs, and oure heades that ruled in Ierusalem: yee and oure kynges, oure princes, with all Israel and Iuda. And soch plag<sup>es</sup> hath ⁊ LORDE brought vp<sup>on</sup> vs, as neuer came to passe vnder the heauē: like as it is fulfilled in Hierusalem, acordinge as it is written in the lawe of Moses: 'that a man shulde eate ⁊ flesh of his owne sonne, ⁊ the flesh of his owne daughter. Morouer, he hath delyuered them in to the hondes of all the kinges, ⁊ are rounde aboute vs (to be confounded and desolate) ⁊ scatred thē abrode in all londes ⁊ naciōs. Thus are we brought beneth ⁊ not aboue, for we haue synned against the LORDE oure God, ⁊ not bene obedient vnto his voyce. Therefore ⁊ LORDE oure God is rightuous, ⁊ we with oure fathers (as reason is) are brought to opē shame, as it is to se this daye. And as for these plag<sup>es</sup> ⁊ are come

vpon vs allready, ⁊ LORDE had deuyced thē for vs: yet wolde we not praye vnto ⁊ LORDE oure God, ⁊ we might euery mā turne frō his vngodly wayes. So ⁊ LORDE hath caused soch plag<sup>es</sup> to come vpon vs, for he is rightuous in all his workes, which he hath cōmaunded vs: which we also haue not done, ner harkened vnto his voyce, for to walke in ⁊ cōmaundementes of ⁊ LORDE, ⁊ he had geuē vnto vs.

And now o LORDE God of Israel, thou 'that hast brought thy people out of the londe of Egipte with a mightie honde, with tokens and wōdres, with thy greate power ad outstretched arme: and hast gotten thy self a name, as it is come to passe this daye: O LORDE oure God, we haue synned, we haue done wickedly, we haue behaued oure selues vngodly in all thy rightuousnesses. Turne thy wrath frō vs (we beseeke the) for we are but a few left amonge the Heithen, where thou hast scatred vs. Heare oure prayers (o LORDE) ⁊ oure peticiōs, 'bringe vs out of captiuyte, for thine owne sake: get vs fauoure in the sight of thē, which haue led vs awaye: ⁊ all lōdes maye knowe, that thou art the LORDE oure God, and that Israel and his generacion calleth vpon thy name.

¶ O LORDE, lōke downe frō thy holy house vpon vs: enclyne thine eare, ⁊ heare vs. For the deed, ⁊ be gone downe to their graues, ⁊ whose soules are out of their bodies, 'ascribe vnto the LORDE nether prayse ner rightuousmakynge: but the soule that is vexed for the multitude of hir synnes, which goeth on heuely and weakely, whose eyes begynne to fayle: yee soch a soule ascribeth prayse and rightuousnesse vnto the LORDE. O LORDE, we poure out oure prayers before the, and requyre mercy in thy sight, O LORDE oure God: not for eny godlynesse off oure forefathers, but because thou hast sent out thy wrath ⁊ indignacion vpon vs: acordinge as thou dydest threaten vs, by thy seruantes the prophetes, sayenge:

¶ Thus sayeth the LORDE: Bowe downe youre shulders and neckes, and serue the kynge of Babilon, so shal ye remayne still in the londe, that I gaue vnto youre fathers. Yff ye will not do this, ner heare the voyce of ⁊ LORDE oure God, to serue the kynge of Babilon: I shall destroye you in the cities of

<sup>a</sup> Leui. 26. Deu. 28. Exo. 12. 13. 14. <sup>b</sup> Dan. 9. b. <sup>c</sup> Deu. 28. e. 4 Re. 6. f. Tren. 4. b. <sup>d</sup> Baruc. 1. d. <sup>e</sup> Exo.

7. 8. 9. 10. 11. 12. 13. 14. <sup>f</sup> Dan. 9. c. <sup>g</sup> 2 Par. 6. e. <sup>h</sup> Deu. 26. c. Esa. 63. c. <sup>i</sup> Psal. 113. c. <sup>j</sup> Iere. 27. a. b.



Iuda, within Ierusalem and without. I will also take from you the voyce off myrth and the voyce of ioye, the voyce of the brydegrome and the voyce of the bryde, ad there shal no man dwell more in the londe. But they wolde not herken vnto thy voyce, to do the kynge of Babilon seruyce: and therefore hast thou performed the wordes, that thou spakest by thy seruantes the prophetes: namely, that the bones of oure kynges and the bones of oure fathers shulde be traslated out of their place.

And lo, now are they layde out in the heate of  $\hat{y}$  Sonne,  $\tau$  in the colde of  $\hat{y}$  night, ad deed in greate mysery: with hunger, with swearde, with pestilence  $\tau$  are clene cast forth. As for the tēple wherin thy name was called vpon thou hast layde it waist, as it is to se this daye:  $\tau$   $\hat{y}$  for the wickednes of the house of Israel  $\tau$  the house of Iuda. O LORDE oure God, thou hast intreated vs after all thy goodnes  $\tau$  acordinge to all  $\hat{y}$  greate louinge mercy of thyne, like as thou spakest by thy seruante Moses, in the daye when thou didest cōmaūde him, to wryte thy lawe before the children of Israel, sayenge: Yf ye will not herke vnto my voyce,  $\tau$  thē shal this greate multitude be turned in to a very smal people, for I wil scatre thē abrode. Not withstōdinge I am sure, that this folke wil not heare me: for it is an hardnecked people. But in  $\hat{y}$  lōde of their captiuyte, they shall remembre them selues,  $\tau$  lerne to knowe,  $\hat{y}$  I am the LORDE their God: when I geue thē an herte to vnderstōde,  $\tau$  eares to heare. Then shal they prayse me in the lōde of their captiuyte,  $\tau$  thynke vpon my name. Then shall they turne them frō their harde backes,  $\tau$  from their vngodlynes: Then shal they remembre the thynges,  $\hat{y}$  happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne in to the londe, which I promised with an ooth vnto their fathers: Abrahā, Isaac  $\tau$  Iacob:  $\tau$  they shal be lordes of it, yee I wil increace thē, and not minysh thē. And I wil make another couenaūt with them:  $\hat{y}$  soch one as shal endure for euer: namely,  $\hat{y}$  I will be their God, and they shalbe my people: and I wil nomore dryue my people the children off Israel, out of the londe  $\hat{y}$  I haue geuē thē.

## The iij. Chapter.

AND now o LORDE allmightie, thou God of Israel: oure soule  $\hat{y}$  is in trouble,  $\tau$  oure sprete  $\hat{y}$  is vexed, crieth vnto the: heare vs (o LORDE)  $\tau$  haue pite vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue synned before  $\hat{y}$ . Thou endurest for euer, shulde we thē vtterly perishe? O LORDE almightie, thou God of Israel: Heare now  $\hat{y}$  prayer of  $\hat{y}$  deed Israelites  $\tau$  of their childrē, which haue synned before  $\hat{y}$ ,  $\tau$   $\tau$  not herkened vnto the voyce of the LORDE their God, for the which cause these plaghes hange now vpō vs. O LORDE, remēbre not  $\hat{y}$  wickednes of oure forefathers, but thinke vpō thy power  $\tau$  name now at this tyme: for thou art  $\hat{y}$  LORDE oure God,  $\tau$   $\hat{y}$  (o LORDE) wil we prayse. For thou hast put thy feare i oure hartes, to  $\hat{y}$  intēt  $\hat{y}$  we shulde call vpon thy name,  $\tau$  prayse  $\hat{y}$  in oure captiuyte:  $\tau$  and  $\hat{y}$  we might turne from the wickednesse of oure forefathers,  $\hat{y}$  synned before the.

Beholde, we are yet this daye in oure captiuyte, where as thou hast scatred vs, to be an abhominacion, curse, and synne: like as it hath happened vnto oure fathers also,  $\tau$  because of all their wickednesse and departynge from the.

O Israel, heare the commaundementes of life: pondre them well with thine eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thyne enemies lōde? thou art waxen olde in a straūge countre, and defyled with the deed. Why art thou become like them, that go downe to their graues?  $\tau$  Euē because thou hast forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shuldest haue remayned still safe i thine owne londe.

$\hat{y}$  O lerne then where discrecion is, where vertu is, where vnderstōdinge is: that thou mayest knowe also frō whence cōmeth longe life,  $\tau$  a necessary lyuynge, the light of the eyes  $\tau$  quyetnes. Who euer fōude out hir place? or who came euer in to hir treasures?

Where are  $\hat{y}$  prynces of the Heithen become, and soch as ruled the beestes vpon the earth? They that had their pastyme with the foules of the ayre, they that hooded vp syluer and golde (wherin men trust so moch) and made no ende of their gatheringe? What

<sup>a</sup> Deu. 4. d. 28. d.<sup>b</sup> Heb. 8. c. Zach. 8. b. Apoc. 21. b.<sup>c</sup> Ephe. 2. a.<sup>d</sup> Dani. 3. c.<sup>e</sup> Iere. 2. c. 3. e. 5. e.<sup>e</sup> Nu. 14. a. Psal. 77. a.<sup>f</sup> Psal. 78. a.<sup>g</sup> Iere. 2. b.<sup>h</sup> Pro. 1. a. 3. a.<sup>i</sup> Psal. 18. b. 118. r.

is worth of them, that coyned siluer, and were so carefull, and coude not bringe their workes to passe? They be roted out, and gone downe to hell, and other men are come vp in their steade: Yonge men haue sene light, and dwelt vpon earth: but the waye of reformation haue they not knowne, ner vnderstonde the pathes therof: nether haue their children receaued it, yee right farre is it frō thē. It hath not bene herde of in the lōde of Canaan, nether hath it bene sene at Theman.

**D** The Agarenes sought after wisdom, but that which is earthly, like as the marchauntes of the lōde do. They of Theman are conynge also, ⁊ they labour for wisdom ⁊ vnderstandinge: but y waye of true wisdom they knowe not, nether do they thynke vpon the pathes therof. O Israel, how greate is the house of God? and how large is the place of his possession? "Greate is he, and hath none ende: hye and vnmeasurable. What is become of those famouse giauntes, that were so greate of bodyes, and so worthy men of warre? Those had not the LORDE chosen, nether haue they founde the waye of reformation, therefore were they destroyed: and for so much as they had no wisdom, they perished because of their foolishnesse.

**E** Who hath gone vp in to heauen, to take wisdom there, ⁊ brought her downe frō the cloudes? Who hath gone ouer the see to fynde her, ⁊ hath chosen her aboue golde, and so brought her hither? No man knoweth the wayes of wisdom, nether is there eny y can seke out hir pathes. But he that woteth all thynges, knoweth her, ⁊ he hath founde her out with his fore knowledge. "This same is he which prepared the earth at the begynnyng, ⁊ fylled it with all maner of foules ⁊ beestes. When he sendeth out the light, it goeth: ⁊ whē he calleth it agayne, it obeyeth hī with feare. The starres kepe their watch, ⁊ geue their light, yee and y gladly. When he calleth them, they saye: here we be. And so with chearfulnes they shewe light vnto him y made thē. This is oure God, ⁊ there shall none other be cōpared vnto him: It is he, y hath founde out all wisdom, ⁊ hath geuen her vnto Iacob his seruaut, ⁊ to Israel his beloued. "Afterwarde dyd he shewe himself vpon earth, and dwelt amonge men.

## The iiii. Chapter.

**T**HIS is the boke off the commaundemētes of God, and the lawe y endureth for euer. All they y kepe it, shall come to life: but such as forsake it, shall come to death. Turne the o Iacob, and take holde of it: walke by this waye, thorow his brightnesse and shyne. Geue not thyne honoure to another, and thy worshippe to a straunge people. "O Israel, how happie are we, seige that God hath shewed vs soch thynges as are pleasānt vnto him? Be of good cheare, thou people of God, o thou awnciēt Israel. Now are ye solde amonge the Heithen, howbeit not for youre vtter destruction: but because ye prouoked God the LORDE to wrath and displeasure, therefore were ye deluyered vnto youre enemies: For ye displeased the euerlastinge God that made you, offerynge vnto deuels and not God. Ye haue forgottē him that brought you vp, ⁊d youre nurse haue ye greued, o Ierusalem.

When she sawe that the wrath off God was comynge vpon you: she sayde: Herkē o ye that dwell aboute Sion, for God hath brought me in to greate heynnesse: ⁊d why? I se the captiuyte of my people, of my sonnes and daughters, which the euerlastyng God will brynge vpon them. With ioye dyd I norish them, but now must I leaue them with wepyng and sorow.

Let no man reioyce ouer me wyddowe ⁊d forsaken: which for the synnes off my children, am desolate of euery man. For why, they departed from the lawe of God: they wolde not knowe his rightuousnes, ner walke in the waye off his cōmaundementes: and as for the pathes off the treuth and godlynesse, they had no lust to go in them.

**C** O ye dwellers aboute Sion: come, and let vs call to remembrance the captiuyte, that the euerlastinge God hath brought vpon my sonnes and my daughters. He hath brought a people vpon them from farre, an vncircumcised people, and of a straunge lāguage: which nether regarde the olde, ner pyte the yonge.

These haue caried awaye the deare beloued of my wyddowes, leauynge me alone, both desolate and childlesse. But alas, what can I helpe you? Now he y hath brought these

<sup>a</sup> Deu. 4. f. Iere. 23. d. Psal. 144. a. <sup>b</sup> Gen. 1. Iosu. 1. c. Esa. 38. b. Eccli. 46. a. <sup>c</sup> Psal. 147. a. Deu. 4. a.

<sup>d</sup> Ioh. 1. a. 1 Ioh. 1. a. <sup>e</sup> Psal. 93. b. <sup>f</sup> Deu. 28. e. Ieru. 5. c.

plages vpon you, delyuer you also fro the hondes of youre enemies.

Go youre waye (O my children) go youre waye : for I am desolate and forsaken. I haue put of the clothinge of peace, and put vpon me the sackcloth off prayer, and for my tyme I will call vpon the most hyest. Be off good cheare, o my children : "crie vnto the LORDE, and he shal delyuer you from the power of the prynces, youre enemies.

For verely, I haue euer a good hope off youre prosperous health: yee a very gladnesse is come vpon me from the holy one, because of the mercy that yeshall haue offoure euerlastinge Sauoure.

With mournynge and wepinge dyd I let you go fro me, but with ioye and perpetuall gladnesse, shall the LORDE brynge you agayne vnto me. Like as the neighbours of Sion sawe youre captyuite from God, Euē so shal they also se shortly youre health in God, which shal come on you with greate honoure and euerlastinge worshipec.

O my children, suffre paciētly the wrath that shal come vpon you, For the enemy hath persecuted the, but shortly thou shalt se his destruction, and shalt treade vpon his necke. My derlinges haue gone rough harde wayes, for they are led awaye as a flocke that is scatred abrode with the enemies. But be of good cōforte (o my children) ⁊ crie vnto the LORDE: For he that led you awaye, hath you yet in remembraunce: and like as ye haue bene mynded to swarue from youre God, so shal ye now endeuoure youre selues x. tymes more, to <sup>b</sup>turne agayne, and to seke him. For he that hath brought these plagis vpō you, shal brynge you euerlastinge ioye agayne with youre health. Take a good herte vnto the, o Ierusalē: for he which gaue ȳ that name, exorteth the so to do.

"The wicked doers that now put the to trouble, shall perish: and such as haue reioysed at thy fall, shalbe punyshed. The cities whom thy children serue, and that haue caried awaye thy sonnes, shal be correcte. For like as they be now glad of thy decaye, so shal they mourne in their owne destruction. The ioye off their multitude shalbe taken awaye ād their cheare shalbe turned to sorowe. For a fyre shal fall vpon them from the euerlastinge God, longe to endure: and it shalbe inhabited of deuils for a greate season.

## The b. Chaptr.

O IERUSALEM, loke aboute the towarde the east, and beholde the ioye, that commeth vnto the from God." For lo, thy sonnes, (whom thou hast forsakē, and that were scatred abrode) come gathered together from the east and west, reioysinge in the worde of the holy one, vnto the honoure off God.

Put of thy mournynge clothes (o Ierusalem) and thy sorrow, and decke the with the worshipec and honoure, that commeth vnto the from God, with euerlastinge glory. God shal put the cloake off rightuousnesse vpon the, and set a crowne off euerlastinge worshipec vpon thine heade: for vpon the will God declare his brightnes, that is vnder the heauen: Yee an euerlastinge name shalbe geuen the of God, with peace of rightuousnesse, ⁊ ȳ honoure of Gods feare.

Arise o Ierusalem, stōde vp on hye: loke aboute the towarde the east, and beholde thy children gathered from the east vnto the west: which reioyce in the holy worde, hauynge God in remembraunce. They departed from the on fote, and were led awaye of their enemies: but now shal the LORDE bringe them caried with honoure, as children off ȳ kyngdome. For God is purposed to brynge downe all stoute mōutaynes, yee and all hye rockes, to fyll the valleys, ⁊ so to make them eauen with the grounde: ȳ Israel maye be diligēt to lyue vnto ȳ honoure of God. The woddes ⁊ all pleasaut trees shal ouersadowe Israel, at the cōmaundement of God. For hyther shal God brynge Israel with ioyfull myrth, and in the light of his magesty: with the mercy and rightuousnesse, that cōmeth of himselff.

A copie off the epistle, that Ieremy the prophet did sende vnto the Iewes, which were led awaye prsoners by the kyng of Babilō. Wherin he certifieth them of the thinge, that was cōmaunded him of God

## The bi. Chaptr.

BECAUSE of the synnes that ye haue done agaynst God, <sup>a</sup>ye shal be led awaye captyue vnto Babilon, euen off Nabuchodonosor the kyng of Babilon. So when ye be come in to Babilon, ye shall remaine there many yeares, and for a longe season: namely, vij. generacions: ⁊ after that wil I bringe you awaye peaceably from thēce. Now shal ye se

<sup>a</sup> Deu. 4. e. 30. a. Psal. 129. a.<sup>b</sup> Esa. 55. b.<sup>c</sup> Iero. 50. a. b. c.<sup>d</sup> Ier. 25. a. b.



in Babilō, goddes of golde, of syluer, of wodd and of stone: borne vpon mens shulders, to cast out a fearfulness before the Heithen. But loke that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you.

**B** Therefore, when ye se the multitude of people worshippinge them behinde & before, saye ye in youre hertes: O LORDE, it is thou, that oughtest only to be worshipped? "Myne angel also shal be with you, and I myself wil care for youre soules. As for the tymbre of those goddes, y carpēter hath polished them: yee gylted be they, & layed ouer with syluer, yet are they but vayne thinges, & can not speake. Like as a wench y loueth peramours is trynly deckte, euen so are these made & hanged with golde. Crownes of golde verely haue their goddes vpon their heades: so the prestes them selues take the golde and syluer from them, & put it to their owne vses: yee they geue of the same vnto harlottes, & trynne their whores withall: Agayne, they take it from the whores, and decke their goddes therewith. Yet can not these goddes delyuer them selues from rust and mothes. <sup>a</sup>Whē they haue couered them with clothyng off purple, they wpe their faces for the dust of the temple, wherof their is moch amōge thē. One hath a sceptre in his honde, as though he were iudge of the countre: yet can he not slaye soch as offende him. Another hath a swerde or an axe in his honde, for all that, is he nether able to defende him selfe from batayll, ner fro murtherers.

**C** By this ye maye vnderstonde, that they be no goddes: therfore se y ye nether worshipe them, ner feare them. For like as a vessel y a man vseth, is nothinge worth when it is broken, euen so is it with their goddes. When they be set vp in the temple, their eyes be full of dust, thorow the fete of those that come in. And like as y dores are shut in rōūde aboute vpō him, y hath offended the kinge: Or as it were a deed body kepte besyde the graue: Euen so the prestes kepte the dores with barres and lockes, lest their goddes be spoyled with robbers. They set vp cādels before thē (yee verely and y many) wherof they can not se one, but euen as blockes, so stonde they in the temple. It is sayde, y the serpentis and wormes, which come off the earth, gnawe out their hertes, eatinge them & their clothes

also, and yet they fele it not. Their faces are blacke, thorow the smoke y is in the temple. The oules, swalowes & byrdes fle vpon them, yee and the cattes runne ouer their heades.

By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them beutifull: for all that, excepte some body dight off their rust, they wil geue no shyne: and when they were cast in to a fourme, they felt it not. They are bought for money, and haue no breth off life within them. They must be borne vpon mens shulders, as those that haue no fete: wherby they declare vnto men, that they be nothinge worth. Confounded be they then, that worshipe them. For yf they fall to the ground, they can not ryse vp agayne of thē selues: Yee though one helpe them vp and set them right, yet are they not able to stonde alone: but must haue proppes set vnder them, like deed men. As for the thinge that is offred vnto them, their prestes sell it, & abuse it: yee the prestes wyues take therof, but vnto the sicke and poore they geue nothinge of it, the women with childe & the mēstruous laye bondes of their offerynges. By this ye maye be sure, that they are not goddes, therfore be not ye afrayde of them. From whence cōmeth it thē, that they be called goddes? The women syt before the goddes of syluer, golde and wodge, and the prestes syt in their temples, haunyng open clothes, whose heades and beerdies are shauen, and haue nothige vpon their heades: roaringe and cryenge vpon their goddes, as men do at the feast, when one is deed.

The prestes also take awaye the garmentes of the ymages, and decke their wyues & children withall. Whether it be good or euell y eny man do vnto them, they are not able to recompence it: they can nether set vp a kyng, ner put him downe. In like maner they maye nether geue riches, ner rewarde euell. Though a man make a vowe vnto them & kepe it not, they wil not requyre it. They can not restore a blynde mā to his sight, ner helpe eny mā at his nede. They cā shewe no mercy to the wyddowe, ner do good to y fatherles. Their goddes of wodd, stone, golde & syluer, are but euen as other stones, y be hewē of y mountayne. They y worshipe thē, shal be cōfounded. How shulde they

<sup>a</sup> Deu. 6. c.<sup>b</sup> Iere. 10. a.<sup>c</sup> Eccls. 5. a.



then be taken for goddes? yee how darre men call thē goddes? And though the caldees worshiped thē not, hearinge ŷ they were but domme ⁊ coude not speake: Yet they them selues offre vnto Bel, and wolde fayne haue him to speake: as who saye, they coude fele, ŷ maye not moue. But when these mē come to vnderstōdinge, they shall forsake them, for their goddes haue no felinge. A greате sorte off women gyrded with coardes, syt in the stretes, ⁊ burne olyue beries. Now yf one off them be conveyed awaye, ⁊ lye with eny soch as come by: she casteth hir neghburesse in the teth, because she was not so worthely reputed, ner hir coorde broken. What so euer is done for them, it is but in vayne ād lost: How maye it thē be thought or sayde, ŷ they are goddes? Carpenters ⁊ goldsmithes make thē, nether be they eny other thinge, but euen what the worke men wil make of them. Yee the goldsmithes them selues that make thē, are of no longe cōtynuaunce: How shulde then the thiges that are made of them, be goddes? Vayne therfore are the thinges (yee very shame is it) that they leaue behinde thē for their posterite. For as soone as there cōmeth eny warre or plage vpon thē, then the prestes ymagyn, where they maye hyde thē selues with thē. How can men thynke then, that they be goddes, which nether maye defende them selues from warre, ner delyuer thē fro mysfortune? For seynge they be but of wodd, of stone, of syluer and of golde: all people ⁊ kynges shal knowe hereafter, that they be but vayne thinges: yee it shalbe openly declared, that they be no goddes: but euen the very workes off mēs hōdes, ⁊ that God hath nothinge to do with thē. They can set no kyng in the londe ner geue rayne vnto men. They can geue no sentence of a matter, nether defende the londe frō wronge: For they are not able to do so moch as a crowe, that flyeth betwixte heuen and earth.

Whē there happeneth a fyre in to the house of those goddes of wodde, of syluer and of golde, the prestes wil escape ⁊ sane thē selues, but the goddes burne as the balkes therin. They can not withstōde eny kyng or batell: how maye it then be thought or graunted, that they be goddes? Morouer, these goddes

of wodde, of stone, of golde ⁊ syluer maye nether defende thē selues from theues ner robbers: yee ŷ very wicked are stronger thē they. These strype them out off their apparell, that they be clothed withall, these take their golde ⁊ syluer frō thē, and so get thē awaye: yet cā they not helpe thē selues. Therfore it is moch better for a man, to be a kinge ⁊ so to shewe his power: or els a profitable vessel in a house, wherin he ŷ oweth it, might haue pleasure: yee or to be a dore in a house, to kepe soch thinges safe as be therin: thē to be soch a vayne god. The Sōne, the Mone ⁊ all the starres when they geue their shyne ⁊ light, are obedient, ⁊ do men good: When the lightenyng glisteth, all is cleare: The wynde bloweth in euery countre, ⁊ whē God cōmaundeth the cloudes to go rounde aboute the whole worlde, they do as they are bydden: when the fyre is sent downe frō aboue ⁊ cōmaunded, it burneth vp hilles ād woddos: But as for those goddes, they are not like one off these thynges, nether in beuty ner strēghth. Wherefore mē shulde not thynke, ner saye that they be goddes, seynge they cā nether geue sentence in iudgment, ner do men good. For so moch now as ye are sure, that they be no goddes, then feare them not: For they can nether speake euell ner good of kynges. They cā shewe no tokens in beauē for ŷ Heithen, nether shyne as the Sōne, ner geue light as the Mone: yee ŷ vnreasonable beastes are better then they: for they can get thē vnder the rofe, and do them selues good: So can ye be certified by no maner off meanes, that they be goddes: therfore feare thē not. For like as a frayboggarde in a garden off Cucumbers kepeth nothinge, euen so are they goddes of wod, of syluer ⁊ golde: and like as a whyte thorne in an orcharde, that euery byrde sytteth vpon: yee like as a deed body that is cast in the darcke, Euen so is it with those goddes of wodde, syluer and golde. By the purple and scarlet which they haue vpon thē, ād soone faydeth awaye, ye maye vnderstonde, that they be no goddes: yee they them selues shal be cōsumed at the last, which shal be a greате cōfucion of the londe. Blessed is the godly man, ŷ hath no ymages ⁊ worship-peth none, for he shalbe farre from reprofe.

The ende of the prophet Baruch which is not in the Canon of the hebrue.

# The Prophet Ezechiel.

## What Ezechiel conteyneth.

### Chap. I.

The vision of the iiij. beestes and wheles.

### Chap. II.

The sendinge out of the prophet.

### Chap. III.

The office of a prophet.

### Chap. IIII.

A prophecy of the sege of Ierusalem.

### Chap. V.

With what plages God punished Ierusalem.

### Chap. VI.

Punishment for Idolatry.

### Chap. VII.

The longe captiuyte of the people and causes therof.

### Chap. VIII.

Ezechiel seyth greate abhominacion thorow the hole in the wall.

### Chap. IX.

The slaughter of the people. Soch as haue the signe of **N** Than, are saued.

### Chap. X.

The visiō of the iiij. beestes agayne.

### Chap. XI.

The vision of the xxv. men.

### Chap. XII.

A prophecy of the captiuyte of Iuda.

### Chap. XIII.

A sermon agaynst false prophetes

### Chap. XIIIII.

Punyshment for wylfulness and presumpciō of synne. God letteth soch people be disceaned.

### Chap. XV.

Agaynst Ierusalem that vnfrutfull vyne.

### Chap. XVI.

A maruelous goodly descripcion of the Idolatry of Ierusalem, for the which he calleth them whores.

### Chap. XVII.

A prophecy of the destruccion off Ierusalem. A promyse of Christ.

### Chap. XVIII.

Euery man shall beare his owne synne, and not anothers.

### Chap. XIX.

The captiuyte off the kynges of Iuda. The crueltie of kynges and princes.

### Chap. XX.

The greate vnthanfulnessse off the people. Agayne, the merciful longe sufferauce of God.

### Chap. XXI.

The swearde, prophcedy to come vpon Israel and the Ammonites, by the kyng of Babilon.

### Chap. XXII.

The synnes, wherfore Ierusalē was punished : both the prophetes, prestes, rulers and comon people.

## Chap. XXIII.

The Idolatry or whordome of Samaria and Ierusalem.

## Chap. XXIII.

The destruccion off Ierusalem and captiuyte of the people signified by the pot.

## Chap. XXV.

Agaynst Ammon, Moab, Seir, and the Palestynes.

## Chap. XXVI.

He mourneth vpon the cite off Tyre (otherwyse called Zor) for the destruccion that was to come vpon her.

## Chap. XXVII. XXVIII.

Agaynst the prince of Tyre, and agaynst Sidon.

## Chap. XXIX. XXX. XXXI. XXXII.

Plages vpon Egipte and the kynges therof.

## Chap. XXXIII.

The office off a preacher. The worde of God must be folowed in very dede, and not only in mouth.

## Chap. XXXIII.

Agaynst euell shepherdes, Christ the only true shepherde is promised.

## Chap. XXXV.

Agaynst the mount Seir, that is, agaynst the Edomites.

## Chap. XXXVI.

A promyse of the delyueraunce of Israel.

## Chap. XXXVII.

A consolacion for the Israelites, and a figure of the generall resurreccio, signified by the drye bones.

## Chap. XXXVIII. XXXIX.

Of Gog and Magog, with their destruccion.

## Chap. XL.

From this chapter vnto the ende, the prophet seith in a vision the buyldinge agayne of Ierusalem, and the temple: Wherby is describde the mystery off the church off christ, and saluacion of the faithfull in him.

## The first Chapter.

**I**T chaused, in the xxx. yeare the fifth daye off the fourth Moneth, that I was amonge the presoners by the ryuer off Cobar: where the heauens opened, and I sawe a vision of God. Now the fifth daye off the Moneth made out the fyfth yeare off kynge Ioachims captiuyte. At the same tyme came f̃ worde off the LORDE vnto Ezechiel the sonne off Buzi prest, in the londe off the Caldees by the water of Cobar, where the honde off the LORDE came vpo him. "And I loked: and beholde, a stormy wynde came outt off the north with a greate cloude full of fyre, which with his glistre lightened all rounde aboute.

And in f̃ myddest off the fyre it was all cleare, and as it were the licknesse of foure beastes, which were fashioned like a man: sauynge, that euery one had foure faces and foure wynges.

**B** Their legges were straight, but their fete were like bullockes fete, and they glistred, as

it had bene fayre scoured metall. Vnder their wynges vpon all the foure corners, they had mens hondes. Their faces and their wynges were towarde the foure corners: yet were the wynges so, that one euer touched another. <sup>a</sup> When they wente, they turned them not aboute: but ech one wente straight forwarde.

Vpon the right side off these foure, their faces were like the face off a man and the face off a Lyon: But vpon the left side, they had the face off an oxe and the face off an Aegle.

Their faces also and their wynges were spred out aboute: so that two wynges off one touched euer two wynges off another, and with the other two they couered their bodie. Euery one when it wente, it wente straight forwarde.

Where as the sprete led them, thither they wente, and turned not aboute in their goynge.

The fashion and countenaunce of the beestes was like hote coales off fyre, euen as though burnynge cresshettes had bene amonge the beestes: and the fyre gaue a glistre, and out

<sup>a</sup> Eze. 10. c.

<sup>a</sup> Eze. 10. b.

<sup>c</sup> Eze. 10. c.

off the fyre there wente lighteninge. Whē ſ beestes wēte forwarde & backwarde, one wolde haue thought it had lightened. Now whē I had well considered the beestes, I sawe a worke off wheles vpon the earth with foure faces also like the beestes.

**D** The fashion & worke of the wheles was like the see. The foure wheles were ioyned and made (to lōke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned thē not aboute i their goinge. They were large, greate and horrible to lōke vpon.

Their bodies were full off eyes rounde aboute them all foure. Whē the beestes wēte, the wheles wente also with them: And when the beestes lift them selues vp from ſ earth, the wheles were lift vp also. Whyther so euer the sprete wente, thither wente they also, & ſ wheles were lift vp & folowed thē, for ſ sprete of life was in the wheles. When ſ beestes wēte forth, stode still, or lift them selues vp from the earth: then the wheles also wente, stode still, & were lift vp, for ſ breth off life was in the wheles.

**E** Aboute ouer ſ heades of the beestes there was a firmament, which was fashioned as it had bene off the most pure Christall, & that was spread out aboute vpon their heades: vnder the same firmament were their wynges layed abrode, one towarde another, and two wynges couered the body of euery beest. And when they wente forth, I herde the noyse off their wynges, like the noyse of greate waters, as it had bene the voyce off the greate God, and a russhinge together as it were off an hoost off men. And when they stode still, they let downe their wynges. Now when they stode still, and had letten downe their wynges, it thondred in the firmament, that was aboute their heades.

Aboute the firmament that was ouer their heades, there was the fashion off a seate, as it had bene made off Saphir. Apon the seate there sat one like a mā. I behelde him, and he was like a cleare light, as it had bene all off fyre with in from his loynes vpwarde.

And beneth when I loked vpon him vnder ſ loynes, me thought he was like a shyninge fyre, that geueth light on euery syde. Yee the shyne and glistre ſ lightened rounde aboute, was like a raynbowe, which in a raynie daye apeareth in the cloudes. Euē so

was the similitude, wherin the glory off the LORDE apeared. Whē I sawe it, I fell vpon my face, and herkened vnto the voyce off him, that spake.

### The ij. Chapter.

**T**HEN sayde he vnto me: Stonde vp & vpon thy fete (O thou sonne of mā) and I will talke with the. "And as he was commonyng with me, the sprete came in to me, and set me vp vpon my fete: so that I marked the thinge, that he sayde vnto me. And he sayde: Beholde, thou sonne off man: I will sende the to the children off Israel, to those runnagates and obstinate people: for they haue takē parte agaynst me, and are runne awaye fro me: both they, <sup>a</sup> and their forefathers, vnto this daye.

Yee I will sende ſ vnto a people ſ haue rough vysages and stiff stomackes: vnto whom thou shalt saye on this maner: This the LORDE God himselff hath spoken, ſ whether they be obedient or no (for it is a frauwarde housholde) they maye knowe yet that there hath bene a prophet amonge them.

Therefore (thou sonne off man) feare thē **33** not, nether be afrayed off their wordes: <sup>c</sup> for they shall rebell agaynst the, and despise ſ. Yee thou shalt dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frauwerde housholde.

Se that thou speake my wordes vnto them, whether they be obediēt or not, for they are obstinate. Therefore (thou sonne of man) obeye thou all thinges, that I saye vnto ſ, and be not thou stiffnecked, like as they are a stiffnecked housholde. Open thy mouth, and eate that I geue thee.

So as I was lokyng vp, beholde, there was sent vnto me an hande, wherin was a closed boke: <sup>d</sup> and the hande opened it before me, and it was written within and without, full off carefull mourninges: alas, and wo.

### The iij. Chapter.

**T**HEN sayde he vnto me: thou sonne of mā, eate that, what so euer it be: Yee eate that closed boke, <sup>e</sup> and go thy waye, and speake vnto the children off Israel. So I opened my mouth, and he gaue me the boke for to eate, and sayde vnto me: Thou sonne off man, thy bely shal eate, and thy bowels

<sup>a</sup> Eze. 3. d. <sup>b</sup> Exo. 32. a. <sup>c</sup> Iere. 1. c. <sup>d</sup> Apo. 5. a.

<sup>e</sup> Iere. 15. c. <sup>4</sup> Es. 14. e. Apo. 10. b.



shalbe fylled with þ̄ boke, that I geue the.  
 " Then dyd I eate the boke, and it was in my  
 mouth sweter then hony.

And he sayde vnto me: thou sonne of mā,  
 get the soone vnto the house off Israel, ād  
 shewe thē þ̄ wordes, that I cōmaunde the:  
 for I sende the not to a people that hath a  
 strange, vnkowne or harde speache, but vnto  
 the house off Israel: Not to many nacions,  
 which haue diuerse speeches and harde  
 languages, whose wordes thou vnderstōdest  
 not: Neuertheles, yf I sent the to those  
 people, they wolde folowe the: But the house  
 off Israel wil not folowe þ̄, for they wil not  
 folowe me: " Yee all the house off Israel haue  
 stiff foreheades and harde hertes. Beholde  
 therefore, I will make thy face preuayle agaynst  
 their faces, and harden thy foreheade agaynst  
 their foreheades: so that thy foreheade shall  
 be harder then an Adamāt or flynt stone: "   
 that thou mayest feare them þ̄ lesse, and be  
 lesse afraied off them, for they are a frauwerde  
 housholde.

**B** He sayde morouer vnto me: thou sonne off  
 man, take diligent hede with thine eares, to þ̄  
 wordes that I speake vnto the, fasten them in  
 thine herte: and go to the presoners off thy  
 people, speake vnto them, ād saye on this  
 maner:

Thus the LORDE God hath spokē:  
 Whether ye heare, or heare not. With that,  
 the sprete toke me vp. And I herde the  
 noyse of a greate russhinge and remouynge  
 off the most blissed glory off the LORDE  
 out off his place.

I herde also the noyse off the wynges off  
 the beestes, that russhed one agaynst another,  
 yee and the ratlynge off the wheles, that were by  
 them, which russhinge & noyse was very greate.

Now when the sprete toke me vp, and  
 caried me awaye, I wente with an heuy and a  
 soroufull mynde, but the honde off þ̄ LORDE  
 comforted me right soone.

And so in the begynnynge off the Moneth  
 Abib, I came to the presoners, that dwelt by  
 the water off Cobar, and remayned in that  
 place, where they were: and so continued I  
 amonge them seuen dayes, beinge very sory.

**C** And when the seuen dayes were expyred,  
 the LORDE sayde vnto me: Thou sonne off  
 man, " I haue made the a watch man vnto the

house of Israel: therfore take good hede to  
 the wordes, and geue them warnynge at my  
 commaundement.

Yff I saye vnto the, concernynge the vn-  
 godly mā, that (without doute) he must dye,  
 and thou genest him not warnynge, ner speak-  
 est vnto him, that he maye turne from his  
 euell waye, and so to lyue: Then shall the  
 same vngodly man dye in his owne vnright-  
 uousnes: but his bloude will I requyre off  
 thyne honde. Neuertheles, yff thou geue  
 warnynge vnto the wicked, and he yet forsake  
 not his vngodlynesse: then shall he dye in his  
 owne wickednesse, but thou hast discharged  
 thy soule.

Now yf a righteous mā go frō his righteous-  
 nesse, and do the thinge that is euell: I will  
 laye a stomblinge blocke before him, and he  
 shall dye, because thou hast not geuen him  
 warninge: Yee dye shall he in his owne synne,  
 so that the vertue, which he did before, shall  
 not be thought vpon: but his bloude will I  
 requyre of thine honde.

Neuertheles, yf thou exhortest the right-  
 uous, that he synne not, and so þ̄ righteous  
 do not synne: Then shall he lyue, because he  
 hath receaued thy warnynge, and thou hast  
 discharged thy soule. And there came the  
 hōde off the LORDE vpon me, and he sayde  
 vnto me: Stonde vp, and go in to the felde,  
 þ̄ I maye there talke with the.

So when I had rysen vp, and gone forth in  
 to the felde: " Beholde, the glory off the  
 LORDE stode there, like as I sawe it afore,  
 by the water off Cobar.

" Then fell I downe vpon my face, and þ̄  
 sprete came in to me, which set me vp vpon  
 my fete, and sayde thus vnto me: Go thy  
 waye, and sparre thy self in thyne house.  
 Beholde (O thou sonne off man) there shall  
 chaynes be brought for the, to bynde the  
 withall, so that thou shalt not escape out off  
 thē. And I will make thy tunge cleue to the  
 rofe off thy mouth, that thou shalt be domine,  
 and not be as a chider with them: for it is an  
 obstinate housholde.

But when I speake vnto the, then open thy  
 mouth, and saye: Thus saith the LORDE  
 God: who so heareth, let him heare: who so  
 will not, let him leaue: for it is a frauwarde  
 housholde.

<sup>a</sup> Psal. 18. b. <sup>a</sup> Psal. 118. n. <sup>a</sup> Apo. 10. b. <sup>b</sup> Iere. 1. e.  
<sup>c</sup> Ione 3. a. <sup>d</sup> Mich. 3. b. <sup>e</sup> Esa. 50. b.

<sup>f</sup> Eze. 8. a. 11. d. <sup>g</sup> Psal. 136. a. <sup>h</sup> Eze. 33. b.  
<sup>i</sup> Eze. 18. a. <sup>j</sup> Eze. 1. a. <sup>k</sup> Eze. 2. a. <sup>l</sup> Eze. 1. g.

## The iij. Chapter.

**A** THOU sonne off man: take a tyle stone, and laye it before the, and descrybe vpon it the cite off Ierusalem: how it is beseged, how bulworkes and ströge diches are grauen on euery syde off it: descrybe also tentes, and an hoost off men rounde aboute it.

Morouer, take an yron panne, and set it betwixe the  $\tau$   $\text{y}$  cite in steade off an yron wall, Then set thy face toward it, besege it, and laye ordinaunce agaynst it, to wynde it. This shal be a token vnto the house off Israel. But thou shalt slepe vpon thy left syde, and laye the synne of the house off Israel vpon the.

Certayne dayes apoynted, thou shalt slepe vpon that syde, and beare their synnes.<sup>a</sup> Neuertheles I will apoynte the a tyme (to put off thy synnes) and the nombre off the daies: Three hundredth  $\tau$  xc. dayes must thou beare the wickednesse off the house of Israel. When thou hast fulfilled these dayes, lye downe agayne, and slepe vpon thy right syde xl. dayes, and beare the synnes off the house of Iuda.

**33** A daye for a yere, <sup>a</sup> a daye (I saye) for a yere, will I euer laye vpon the. Therefore set now thy face agaynst that beseged Ierusalem, and discouer thine arme, that thou mayest prophecie agaynst it.

Beholde, I will laye chaynes vpon the, that thou shalt not turne the from one syde to another, till thou hast ended the dayes of thy sege.

Wherefore, take vnto the wheate, barley beanes, growell sede, milium and fitches: and put these together in a vessell, and make the loaves of bred therof, accordinge to the nombre of the dayes that thou must lye vpon  $\text{y}$  syde: that thou mayest haue bred to eate, for three hundredth and XC. dayes.

And the meate that thou eatest, shall haue a certayne waight apoynted: Namely, twentie sycles euery daye. This apoynted meate shalt thou eate daylie, from the begynnyng to the ende.

**C** Thou shalt dryncke also a certayne measure off water: Namely, the sixte parte of an Hin shalt thou drynke daylie from the begynnyng to the ende. Barly cakes shalt thou eate, yet shalt thou first strake the ouer with mäs donge,  $\text{y}$  they maye se it. And with that, sayde the **LORDE**: 'Euen thus shal the children of Israel eate their defyled bred in the myddest

off the Gentiles, amonge whom I will scatere them.

Then sayde I: Oh **LORDE** God, Beholde, my soule was yet neuer stayned: for fro my youth vp vnto this houre, I dyd neuer eate of a deeld carcase, or of that which was slayne of wilde beestes, nether came there euer eny vnclene flesh in my mouth.

Where vnto he answered me, and sayde: Well than, I will graunte the to take cowes donge, for the donge off a man, and to strake the bred ouer with all, before the.

And he sayde vnto me: <sup>a</sup> Beholde thou sonne off man, I will mynishe all the prouision of bred in Ierusalem, so that they shall weye their bred, and eate it with scarcenesse. But as for water, they shall haue a very litle measure theroff, to drynke. And when they haue nomore bred ner water, one shal be destroyed with another, and famish awaye for their wickednesse.

## The v. Chapter.

**T**AKE the then a sharpe knyfe (O thou **33** sonne of man) namely, a rasoure. Take that, and shaue the hayre off thy heade and beard: Then take the scoales and the waight, and deuyde the hayre a sunder. And burne the thirde parte therof in the fyre in the myddest off the cite, and cut the other thirde parte in peces with a knyfe.<sup>c</sup> As for the thirde parte that remayneth, cast it in the wynde, and then shewe the bare knyfe.

Yet afterwarde take a litle off the same,  $\tau$  bynde it in thy cote lappe. Then take a curtesy of it, and cast it in the myddest of  $\text{y}$  fyre, and burne it in the fyre. Out of the same fyre shall there go a flame, vpon the whole house of Israel.

Morouer, thus sayde the **LORDE** God: **33** This same is Ierusalem. I set her in the middest of the Heithen and nacions, that are rounde aboute her, but she hath despised my iudgmētes more then  $\text{y}$  Gentiles the selues, and broken my cōmaundementes more then the nacions, that lye rounde aboute her: For they haue cast out myne ordinaunces, and not walked in my lawes. Therefore, thus saith the **LORDE** God: For so moch as ye with youre wickednesse farre exceede the Heithē, that dwell rounde aboute you: (For ye haue not walked in my lawes, nether haue

<sup>a</sup> Dan. 9. d. <sup>b</sup> Nu. 14. e. <sup>c</sup> Osee 9. a. <sup>d</sup> Eze. 5. d.

Eze. 14. d. 4 Re. 25. a. <sup>e</sup> Iere. 2. d. <sup>f</sup> Leui. 18. d.

ye kepte myne ordinaūces) Therefore thus saith **ȝ** **LORDE** God:

I will also come vpon the, for in the myddest of the will I syt in iudgmēt, in the sight of the Heithen, and will handle the of soch a fashion, as I neuer dyd before, and as I neuer wil do from that tyme forth, and that because of all thy abhominacions. <sup>a</sup>For in the the fathers shal be fayne to eate their owne sonnes, and the sonnes their owne fathers. Soch a courte will I kepe in the, and the whole remnaunt will I scatre in to all the wyndes.

**C** Wherefore, as truly as I lyue (saith the **LORDE** God) seyng thou hast defyled my Sanctuary, with all maner off abhominacions and with all thy shameful offences: For this cause will I also destroye the. Myne eye shall not ouersee the, nether will I spare the.

<sup>b</sup>One thirde parte within the, shall die of the pestilence and of honger: Another thirde parte shall be slayne downe rounde aboute the, with the swearde: The other thirde parte that remaineth, will I scatre abroad towarde all the wyndes, and drawe out the swearde after them. Thus wil I perfourme my indignacion and set my wrath agaynst them, and ease my self. So that when I haue fulfilled myne anger agaynst them, they shall knowe, that I am the **LORDE**, which with a feruent gelousy haue spoken it.

**D** Morouer I will make the waist and abhorred, before all the Heithen that dwell aboute the, and in the sight off all them, that go by the: so that when I punysh the in my wrath, in myne anger, and with the plage off my whote displeasure: thou shalt be a very abhominacion, shame, a gasinge and wondring stocke, amonge the Heithen that lye aboute the.

Euen I the **LORDE** haue spoken it, and it shall come to passe, when I shute amonge them the perloous dartes of hōger, which shalbe but death: <sup>c</sup>Yee therefore shall I shute them, because I will destroye you. I will encrease hunger, and mynish all the prouysion off bred amonge you.

Plages and mysery will I sende you, yee and wilde beestes also to destroye you. Pestilence and bloudsheddinge shall come vpon you, and the swearde wil I bringe ouer you. Euen I the **LORDE**, haue sayde it.

### The bi. Chapter.

**T**HE worde of the **LORDE** came vnto **A** me, sayenge: Thou sonne off man, <sup>a</sup>turne thy face to the mountaynes of Israel, that thou mayest prophecie vnto them, and saye: Heare the worde of the **LORDE** God, o ye mountaynes off Israel: Thus hath the **LORDE** God spoken to the mōutaynes, hilles, valleys and dales:

Beholde, I will brynge a swearde ouer you, and destroye youre hie places: I wil cast downe youre altuers, and breake downe youre temples. Your slayne men will I laye before youre goddes, and the deed carcasses off the children off Israel will I cast before their ymagēs, youre bones wil I strowe rounde aboute youre altuers, and dwellinge places.

The cities shalbe desolate, **ȝ** hillchapels layed waite: youre altuers destroyed, **ȝ** broken: your goddes cast downe, and taken awaye, youre tēpels layde eawē with the grōude, your owne workes clene roted out. Your slayne **B** men shall lie amonge you, that ye maye lerne to knowe, how **ȝ** I am the **LORDE**. Those **ȝ** amōge you haue escaped the swearde, will I leaue amonge the Gentiles, for I will scatre you amonge the nacions. <sup>c</sup>And they that escape from you, shall thinke vpon me amonge the heithen, where they shalbe in captiuyte.

As for that whorish and vnfaithfull herte of theirs, wherwith they runne awaye fro me, I will breake it: yee **ȝ** put out those eyes off theirs, that committe fornicacion with their Idols.

Then shall they be ashamed, and displeased with their selues, for the wickednesses ad abhominacions, which they haue done: and shal lerne to knowe, how that it is not in vayne, that I the **LORDE** spake, to bringe soch mysery vpon them.

The **LORDE** sayde morouer vnto me: **C** Smyte thine hondes together, and stampe with thy fete, and saye: Wo worth all the abhominacions and wickednesses of the house of Israel, for because of thē, they shal perish with the swearde, with hōger and with pestilence. Who so is farre of, shall dye off the pestilence: he that is nye at hande, shall perish with the swearde: and **ȝ** other that are beseged, shall dye of honger.

Thus wil I satisfie my wrothfull displeasure

<sup>a</sup> Deu. 28. e. Tren. 4. b. 4 Reg. 6. f. <sup>b</sup> Iere. 15. a.

<sup>c</sup> Eze. 4. c.

<sup>d</sup> Eze. 36. c.

<sup>e</sup> Baru. 3. f.

vpon them. And so shall ye lerne to knowe, that I am the LORDE, whē youre slayne men lye amōge youre goddes, and aboute youre autlers: vpon all hie hilles and toppes off mountaynes, amōge all grene trees, amonge all thicke okes: euen in the places, where they dyd sacrifice to all their Idols. I will stretch myne honde out vpon them, & will make the londe waist: So that it shall lye desolate and voyde, from the wilderness off Deblat forth, thorow all their habitacions: to lerne them for to knowe, that I am the LORDE.

The viij. Chapter.

THE worde off the LORDE came vnto me, on this maner: The I call, O thou sonne off man. Thus saieith the LORDE God vnto the londe off Israel: The ende commeth, yee verely the ende commeth vpon all the foure corners off the earth.

But now shall the ende come vpon the: for I will sende my wrath vpō the, and wil punysh the: acordinge to thy wayes, and rewarde the after all thy abhominaciōs. <sup>a</sup> Myne eye shall not ouersee the, nether will I spare the: but rewarde the, acordinge to thy waies, and declare thy abhominacions. Then shall ye knowe, that I am the LORDE.

Thus saieith the LORDE God: Beholde, one mysery and plage shall come after another: the ende is here. The ende (I saye) that waiteth for the, is come already, & houre is come agaynst the, that dwellest in the londe.

The tyme is at honde, the daye of sediciō is hard by, & no glad tidinges vpō the mōū-taynes. Therefore, I will shortly poure out my sore displeasure ouer the, and fulfill my wrath vpon the. I will iudge the after thy waies, and recompence the all thy abhominacions.

<sup>b</sup> Myne eye shall not ouersee the, nether wil I spare the: but rewarde the after thy waies, and shewe thy abhominacions: to lerne you for to knowe, how & I am the LORDE, & smytheth. Beholde, the daye is here, the daye is come, the houre is runne out, the rodde florisheth, wyfulness waxeth grene, malicious violence is growne vp, and the vngodly waxen to a staff. Yet shall there no complynte be made for them, ner for the trouble that shall come of these things.

The tyme cōmeth, the daye draweth nye:

<sup>c</sup> Who so byeth, let him not reioyce: he that selleth, let him not be sory: for why, <sup>d</sup> Trouble shall come in the myddest off all rest: so that the seller shall not come agayne to the byer, for nether off them both shall lyue. For the vision shal come so greatly ouer all, & it shal not be hyndered: No mā also with his wickednesse shall be able to saue his owne life.

The trompettes shall ye blowe, and make you all ready, but no man shall go to the batell, for I am wroth with all the whole multitude.

The swearde shalbe without, pestilence and honger within: so that who so is in the felde, shalbe slayne with the swearde: <sup>e</sup> and he that is in the cite, shall perish with honger and pestilence.

And soch as escape and fle from amonge them, shal be vpon the hilles, like as the dōues in the felde: euery one shalbe afraied, because off his owne wickednesse.

<sup>f</sup> All hondes shalbe letten downe, and all knees shalbe weake as the water: they shall gyrde them selues with sack cloth, feare shal fall vpon them. Their faces shall be confoinded, and their heades balde: their syluer shall lye in the stretes, and their golde shalbe despised: <sup>g</sup> Yee their syluer and golde maye not deliuer them, in the daye of the fearfull wrath of the LORDE.

They shall not satisfie their hongrie soules, nether fyll their emptie belies therwith: For it is become their owne decaye thorow their wickednesse: because they made therof, not only costly leweles for their pompe and pryde, <sup>h</sup> but also abhominable ymages and Idols. For this cause will I make them to be abhorred. Morouer, I will geue it in to & hondes off the straungers to be spoyled: and to & wicked, for to be robbed, and they shall destroye it.

My face wil I turne from thē, my Treasury shall be defyled: for the theues shall go in to it, and suspende it. I wil make clene ryd-daunse, for the londe is whole defyled with vnrightuous iudgment of innocent bloude, & the cite is full off abhominacions.

Wherefore, I will bringe the most cruell tyrauntes from amonge the Heithen, to take their houses in possession. I will make the pompe off the proude to ceasse, ād they shal

<sup>a</sup> Ezo. 7. b. 9. c.

<sup>b</sup> Eze. 7. b. 9. c.

<sup>c</sup> 1 Cor. 7. d.

<sup>d</sup> 2 Tess. 5. a. Iere. 15. b.

<sup>e</sup> Deu. 32. d.

<sup>f</sup> Esa. 15. e.

<sup>g</sup> Soph. 1. c. Ecc. 5. b.

<sup>h</sup> Osee 8. a.



take in their Sanctuary. When this trouble cometh, they shal seke peace, but they shal haue none. <sup>a</sup>One myschefe and sorowe shal folowe another, and one rumoure shal come after another: Then shall they seke visions in wayne at their prophetes. <sup>a</sup>The lawe shal be gone from the prestes, and wysdome from the elders. The kynge shall mourne, the princes shalbe clothed with heuynesse, and <sup>g</sup>hodes off the people in the londe shall tremble for feare. I will do vnto them after their owne waies, <sup>g</sup>acordinge to their owne iudgements will I iudge them: to lerne them for to knowe, that I am the **LORDE**.

The viij. Chapter.

**I**T happened, that in the sixte yeaere, the fifth daye of the sixte Moneth I sat in my house, and the lordes off the councill off Iuda with me: and the honde off the **LORDE** God fell euen there vpō me.

And as I loked vp, I sawe as it were a licknesse off fyre from his loynes downwarde, <sup>b</sup>and from his loynes vpwarde it shyned maruelous cleare.

This symilitude stretched out an honde, and toke me by the hayrie lockes off my heade, and the sprete lift me vp betwixte heauen and earth: and God brought me in a vision to Ierusalem, in to the courte off the inwarde porte that lieth toward the north: there stode an ymage, with whom he that hath all thinges in his power, was very wroth.

And beholde, the glory off the God off Israel was in the same place: <sup>c</sup>euē as I had sene it afore in the felde. And he sayde vnto me: Thou sonne off man, O lift vp thine eyes, and loke toward the north. Then lift I vp myne eyes toward the north, and beholde: Besyde the porte northwarde, there was an aulter made vnto the ymage off prouocation in the very entrynge in.

And he sayde furthermore vnto me: Thou sonne off man, Seist thou what these do? Seist thou the greates abhominacions that the house off Israel commytte in this place? which ought not to be done in my sanctuary?

But turne the aboute, and thou shalt se yet greater abhominacions. And with that brought he me to the courte gate: and whē I loked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne off man, dygge thorow the wall. And when I dygged thorow the wall, beholde, there was a dore. And he sayde vnto me: go thy waye in, <sup>g</sup>loke what wicked abhominacions they do there.

So I wente in, and sawe: and beholde, there were all maner ymages off wormes <sup>g</sup>beastes, all Idols and abhominacions of <sup>g</sup>house off Israel paynted euerychone rounde aboute the wall.

<sup>d</sup>There stode also before the ymages lxx. lordes of the councill off the house off Israel: and in the myddest off them stode Iaasania the sonne off Saphan: And euery one off them had a censoure in his honde, <sup>g</sup>out off the incense, there wente a smoke, as it had bene a cloude.

Then sayde he vnto me: Thou sonne off man, <sup>e</sup>hast thou sene what the Senatours off the house off Israel do secretly, euery one in his chambre? For they saye: Tush, the **LORDE** seth vs not, the **LORDE** regardeth not the worlde. And he sayde vnto me: Turne the yet agayne, and thou shalt se the greates abhominacions that they do.

And with that, he brought me to the dore off the porte off the **LORDES** house, toward the north. And beholde, there sat women mournynge for Thamus. Then sayde he vnto me: hast thou sene this, thou sonne of mā? Turne <sup>g</sup>aboute, <sup>g</sup>thou shalt se yet greater abhominacions. And so he brought me in to the inwarde courte of the **LORDES** house: <sup>g</sup>beholde, at the porte of the **LORDES** house, betwixte the fore entrie and the aulter, there were fyue and twenty men, that turned their backs vpon the Temple of the **LORDE**, <sup>g</sup>their faces toward the easte, and these worshipped the Sonne.

And he sayde vnto me: hast thou sene this, thou sonne of man? Thinketh the house of Israel, that it is but a trifle, to do these abhominacions here? Shulde they fyll the londe full of wickednesse, and vndertake to prouoke me vnto anger? Yee <sup>g</sup>purposly to cast vp their noses vpon me? Therefore wil I also do some thinge in my wrothfull displeasure, so that myne eye shall not ouersee them, nether wil I spare them. <sup>f</sup>Yee and though they crye in myne eares with loude voyce, yet wil I not heare them.

<sup>a</sup> Iere. 38. c.

<sup>b</sup> Eze. 3. b. 11. d.

<sup>c</sup> Eze. 1. a.

<sup>d</sup> Exo. 18. d. Num. 11. d.

<sup>e</sup> Esa. 29. c. Iob 22. b. Iere. 23. d. Eze. 9. c.  
1. c. Iere. 11. c. 14. b. Mich. 3. a.

<sup>f</sup> Pro.

## The ix. Chapter.

**A** HE cried also with a loude voyce in myne eares, sayenge: Come here ye rulers of the cite, every man with his weapened honde to the slaughter. Then came there sixe men out of the strete of the vpper porte towarde the north, and euery man a weapen in his honde to the slaughter. There was one amongst them, that had on him a lynnyng rayment, and a wryters ynnckhorne by his syde.

These wente in, and stode beside the brasen aulter: "for the glory of the LORDE was gone awaye from the Cherub, and was come downe to the thresholde of the house, & he called the mā, that had the lynnyng rayment vpon him, and the writers ynnckhorne by his syde, and the LORDE sayde vnto him: Go thy waye thorow the cite of Ierusalem, and set this marck **N** Thau vpō the foreheades of them, that mourne, and are sory for all the abhominacions, that be done therein. And to the other, he sayde that I might heare: Go ye after him thorow the cite, slaye, ouersee none, spare none: <sup>a</sup> Kyll, & destroye both olde men and yonge, maydens, children, and wyues.

But as for those, that haue this marck **N** Thau vpō them: se that ye touch them not, and begynne at my Sanctuary. "Then they begāne at the elders, which were in the Temple, for he had sayde vnto them: When ye haue defyled the Temple, and fylled the courte with the slayne, then go youre waye forth. So they wēte out and slewe downe thorow <sup>¶</sup> cite. Now when they had done <sup>¶</sup> slaughter, & I yet escaped: I fell downe vpon my face, & cried, sayenge: O LORDE, wilt thou then destroye all the resydue of Israel, in thy sore displeasure, that thou hast poured vpō Ierusalem?

Then sayde he vnto me: The wickednesse of the house of Israel and Iuda is very greate: so that the lōde is full of bloude, and <sup>¶</sup> cite full of vnfaithfulnesse: "For they saye: Tush, <sup>¶</sup> LORDE regardeth not the earth, he seyth vs not. Therefore will I vpon them, myne eye shall not ouersee them, nether will I spare them, but will recompence their wickednesse vpon their heades.

And beholde, the mā that had the lynnyng

rayment vpon him, and the writers ynnckhorne by his syde: tolde all the matter how it happened, and sayde: LORDE, as thou hast commaunded me, so haue I done.

## The r. Chapter.

**A** ND as I looked, beholde, In the firmament that was aboute the Cherubins there appeared the similitude of a stole of Saphir vpō them: "Then sayde he that sat therein, to him that had the lynnyng rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubins, and take thine honde full of hote coales out from betwene the Cherubins, and cast them ouer the cite. And he crepte in, that I might se.

Now the Cherubins stode vpō the right syde of the house, when the man wēte in, and the cloude fylled the ynnnermost courte. "But the glory of the LORDE remoued from the Cherubins, and came vpon the thresholde of the house: so that the Temple was full of cloudes, and the courte was full of the shyne of the LORDES glory. Yee and the sounde of the Cherubins wynges was herde in to the forecourte, like as it had bene the voyce of the almightie God, when he speaketh. Now when he had bydden the man <sup>¶</sup> was clothed in lynnyng, to go and take the hote coales from the myddest of <sup>¶</sup> wheles, which were vnder the Cherubins: he wente and stode besyde the wheles. Then the one Cherub reached forth his honde from vnder the Cherubins, vnto <sup>¶</sup> fyre that was betwene the Cherubins, and toke therof, and gaue it vnto him (that had on the lynnyng rayment) in his honde: which toke it, and wente out. And vnder the wynges of <sup>¶</sup> Cherubins, there appeared the licknes of a mā's hōde: I sawe also foure wheles besyde the Cherubins, so that by euery Cherub there stode a whele. And the wheles were (to loke vpon) after <sup>¶</sup> fashion of <sup>¶</sup> precious stone of Tharsis: Yet (vnto the sight) were they fashioned & like, as yf one whele had bene in another.

When they wente forth, they wēte all iiii together, not turnyng aboute in their goinge: But where the first wente, thither wente they after also, so that they turned not aboute in their goinge. "Their whole bodies, their backs, their hōdes & wynges, yee & the wheles

<sup>a</sup> Ex. 40. e. Nu. 9. c. 3 Re. 8. b. <sup>b</sup> Iudith 2. a. <sup>c</sup> Iere. 25. d. 49. b. 1 Pet. 4. c. <sup>d</sup> Iob 22. b. Esa. 29. c.

Ecci. 23. d. Ezec. 7. a. <sup>e</sup> Eze. 9. a. <sup>f</sup> 2 Par. 7. a. <sup>g</sup> Eze. 1. b.

also, were all full of eyes rounde aboute them all foure. And I herde him call ʒ wheles, Galgal (that is) a rounde boull. Euery one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thirde of a lyon, the fourth of an Aegle, ⁊ they were lifted vp aboue. This is the beest, that I sawe at the water of Cobar. Now when the Cherubins wente, the wheles wente with them: ⁊ when the Cherubins shoke their wynges to lift them selues vpwarde, the wheles remayned not behynde, but were with them also. Shortly, when they stode, these stode also: And when they were lift vp, ʒ wheles were lift vp also with thē, for the sprete of life was in the wheles.

Then the glory of the LORDE was lift vp from the thresholde of the temple, and remayned vnder the Cherubins: And the Cherubins slackted with their wynges, and lift thē selues vp from the earth: so that I sawe when they went, and the wheles with them. And they stode at the east syde of the porte that is in the house of the LORDE. So the glory of the LORDE was vpon them. This is the beest that I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubins. Euery one had foure faces, ⁊ euery one foure wynges, ⁊ vnder their wynges, as it were mēs hondes. Now the figure of their faces was, euen as I had sene them, by the water of Cobar, ⁊ so was the countenance of thē: Euery one in his goinge wente straight forwarde.

### The xi. Chapter.

MOROUER, the sprete of the LORDE lift me vp, ⁊ brought me vnto ʒ east porte of the LORDES house. And beholde, there were xxv men vnder the dore: amōge whom I sawe Iasaniās the sonne of Asur, ⁊ Pheltias the sonne of Banias, the rulers of the people. Then sayde the LORDE vnto me: Thou sonne of man: These men ymagin myschefe, and a wicked counceyl take they in this cite, sayenge: Tush, there is no destruction at honde, let vs buylde houses: This Ierusalem is the cauldron, ⁊ we be the flesh. Therefore shalt thou prophecye vnto them, yee prophecye shalt thou vnto them, O sonne of man. And with that, fell the sprete of the LORDE vpon me, and sayde vnto me:

Speake, thus saith the LORDE: On this maner haue yee spokē (O ye house of Israel) and I knowe the ymaginaciōs of youre hertes. Many one haue ye murthured in this cite, ⁊ filled the stretes full of the slayne.

Therefore, thus saith the LORDE God: The slayne men that ye haue layed on the grounde in this cite, are the flesh, ⁊ this cite is the cauldron: But I wil bringe you out of it: ye haue drawē out ʒ swearde, eue so wil I also bringe a swearde ouer you, saith ʒ LORDE God. I will dryue you out of this cite and delyuer you in to youre enemies honde, ⁊ wil condemne you. Ye shal be slayne in all the coastes of Israel, I wil be avenged of you: to lerne you for to knowe, that I am the LORDE. This cite shal not be youre cauldron, nether shal ye be the flesh therin: but in the coastes of Israel wil I punysh you, that ye maye knowe, that I am the LORDE: in whose commaundementes ye haue not walked, ner kepte his lawes: but haue done after the customes of the Heithen, that lie rounde aboute you.

Now when I preached, Pheltias the sonne of Banias dyed. Then fell I downe vpō my face, ⁊ cried with a loude voyce: O LORDE God, wilt thou then vterly destroye all the remnaunt in Israel? And so the worde of the LORDE came to me on this maner: Thou sonne of man: Thy brethren, thy kynsfolke, ⁊ ʒ whole house of Iuda, which dwell at Ierusalem, saye: They be gone farre from the LORDE, but the londe is geuen vs in possession. Therefore tell them, thus saith the LORDE God: I wil sende you farre of amōge the Gentiles, ⁊ scatre you amonge the nacions, ⁊ I wil halowe you but a litle, in the londes where ye shall come. Tell them also, thus saith the LORDE God: I wil gather you agayne out of the nacions, ⁊ bringe you from the countrees where ye be scatred, ⁊ will geue you the londe of Israel agayne: ⁊ thither shal ye come. And as for all impedimentes, ⁊ all youre abhominacions: I will take them awaye.

And I wil geue you one herte, ⁊ wil plante a new sprete within youre bowels. That stony herte wil I take out of youre body, ⁊ geue you a fleshy herte: that ye maye walke in my commaundementes, and kepe myne ordinaunces, ⁊ do them: that ye maye be my people, and

\* Eze. 11. d. 43. a.    ʒ Eze. 24. a.    Matt. 26. e.    c Leuit. 18. a.

Deut. 12. d.    4 Iere. 31. f.    Eze. 18. e. 36. e.    Eze. 36. f.

I youre God. But loke whose hertes are disposed to folowe their abhominacions and wicked lyuynges: Those mens dedes will I bringe vpon their owne heades, saith the LORDE God. After this dyd the Cherubins lift vp their wings, and the wheles wente with them, and the glory of the LORDE was vpon them. <sup>a</sup> So the glory of the LORDE wente vp from the myddest of the cite, <sup>¶</sup> and stode vpon the mount of the cite towarde the east. But the wynde toke me vp, <sup>¶</sup> and in a vision (which came by the sprete of God) it brought me agayne in to Caldea amonge the presoners. Then the vision that I had sene, vanyshed awaye fro me. So I spake vnto the presoners, all the wordes of the LORDE, which he had shewed me.

The xij. Chapter.

**T**HE worde of the LORDE came vnto me, sayenge: 'Thou sonne of mā, thou dwellest in the myddest of a frauwerde housholde: which haue eyes to se, <sup>¶</sup> yet se not: eares haue they to heare, and yet heare they not, for they are an obstinate housholde. Therefore (O thou sonne of man) make thy gere redy to flit, and go forth by fayre daye light, <sup>¶</sup> they maye se. Yee eue in their sight shalt thou go from thy place to another place: yf peradventure they wil conside, <sup>¶</sup> they be an vnobedient housholde. Thy gere that thou hast made redy to flit withall, shalt thou beare out by fayre daye light, that they maie se: <sup>¶</sup> thou thy self shalt go forth also at eue in their sight, as a mā doth whē he flitteth.

**D**yge thorow the wall, that they maye se, and beare thorow it the same thinge, that thou tokest vp in their sight. As for thy self, thou shalt go forth in the darcke. Hyde thy face that thou se not <sup>¶</sup> earth, for I haue made the a shewtokē vnto the house of Israel. Now as <sup>¶</sup> the LORDE cōmaunded me, so I dyd: <sup>¶</sup> I gere that I had made redy, brought I out by daye. At euen I brake downe an hole thorow the wall with my honde: <sup>¶</sup> when it was darcke, I toke the gere vpō my shulders, and bare them out in their sight.

And in the mornyng, came the worde of the LORDE vnto me, sayenge: Thou sonne of man, yf Israel, <sup>¶</sup> frauwerde housholde axe the, and saye: what dost thou there? Then

tell them: Thus saith the LORDE God: This punyshment toucheth the chefe rulers at Ierusalem, and all the house of Israel, that dwell amonge them: Tell them: I am youre shewtoken: like as I haue done, so shal it happen vnto you: Flyt shal ye also, and go in to captiuyte. <sup>a</sup> The chefest that is amonge you, shall lade his shulders in the darcke, and get him awaye. He shal breake downe the wall, to carie stuff there thorow: He shal couer his face, that he se not the grounde, with his eyes.

My lyne will I sprede out vpon him, and catch him in my net, <sup>¶</sup> and carie him to Babylon, in the lōde of the Caldees: which he shal not se, <sup>¶</sup> yet shal he dye there. As for all his helpers, and all his hoostes that be aboute him: I will scatre them towarde all the wyndes, and drawe out a swearde after them. <sup>¶</sup> So when I haue scatred them amonge the Heithen, and strowed them in the londes: they shal knowe, that I am <sup>¶</sup> the LORDE. But, I will leaue a litle nombre of them, from the swearde, hunger <sup>¶</sup> pestilence: to tell all their abhominacions amonge the Heithen, where they come: that they maye knowe, how that I am the LORDE.

Morouer, the worde of the LORDE came vnto me sayenge: Thou sonne of man: with a fear full trēblinge shalt thou eate thy bred, with carefulnessse <sup>¶</sup> sorowe shalt thou drynke thy water. And vnto the people of the londe, speake thou on this maner: Thus saith the LORDE God, to them that dwell in Ierusalem, and to the londe of Israel: Ye shall eate youre bred with sorowe, and drynke youre water with heynesse: Yee the londe with the fulnesse therof shalbe layde waist, for <sup>¶</sup> wickednesse of them that dwell therein. And the cities that now be well occupied, shal be voyde, and the londe desolate: that ye maye knowe, how that I am the LORDE.

Yet came the worde of the LORDE vnto me agayne, sayenge: Thou sonne of man, what maner of byworde is that, <sup>a</sup> which ye vse in the londe of Israel, sayenge: Tush, seynge that the daies are so slacke in commynge, <sup>b</sup> all the visiois are of none effecte: Tell them therefore, thus saith the LORDE God: I will make that byworde to cease, so that it shall nomore be comonly vsed in Israel.

<sup>a</sup> Ezech. 10. c. 43. a. <sup>b</sup> Ezech. 3. b. 8. a. <sup>c</sup> Esa. 6. b. Matt. 13. b. Mar. 4. a. Luc. 8. b. Act. 28. d. Ro. 11. b.

<sup>d</sup> Iere. 21. b. <sup>e</sup> Eze. 17. c. 32. a. <sup>f</sup> Eze. 15. b. 22. b. <sup>g</sup> Ro. 2. a. <sup>h</sup> 2 Pet. 3. b.



But saye this vnto them: The daies are at honde, that euery thinge which hath bene prophecied, shalbe fulfilled. There shall no vision be in vayne, nether eny prophecie fayle amonge the children of Israel: For it is I the LORDE, that speake it: and what so euer I & LORDE speake, it shal be performed, and not be slacke in commynge.

Yee euen in youre dayes (O ye frauwarde housholde) will I deuyse some thinge, & bringe it to passe, saith the LORDE God. And the worde of the LORDE came vnto me sayenge: Beholde, thou sonne of man: The house of Israel saye in this maner: Tush, as for the vision that he hath sene, it will be many a daye or it come to passe: It is farre of yet, the thinge that he prophecietieth. Therefore saye vnto them: Thus saith the LORDE God: All my wordes shal nomore be slacke: Loke what I speake, that same shal come to passe, saith the LORDE.

### The xiiij. Chapter.

**T**HE worde of the LORDE came vnto me, sayēge: Thou sonne of man, Speake prophecie agaynst those prophetes, that preach in Israel: & saye thou vnto them that prophecie out of their owne hertes: Heare the worde of the LORDE, thus saith the LORDE God: "Wo be vnto those folish prophetes, that folowe their owne sprete, and speake, where they se nothings. O Israel, thy prophetes are like the foxes vpon the drie felde: For they stonde not in the gappes, nether make they an hedge for the house of Israel, <sup>b</sup> that mē might abyde the perell in the daye of the LORDE. Vayne thinges they se, & tell lies, to mayntene their preachings withall. The LORDE (saye they) hath spokē it, when in very dede the LORDE hath not sent them. Vayne visiōs haue ye sene, & spokē false prophecies, when ye saye: the LORDE hath spoken it, where as I neuer sayde it.

**T**herefore, thus saith the LORDE God: Because youre wordes be vayne, & ye seke out lies: Beholde, I wil vpon you, saith & LORDE. Myne hondes shal come vpon the prophetes, that loke out vayne thinges, and preach lies: they shal not be in the counsell of my people, ner written in the boke of the house of Israel, nether shal they come in the

londe of Israel: that ye maye knowe, how that I am the LORDE God. And that for this cause: "they haue disceaue my people, & tolde them of peace, where no peace was. One setteth vp a wall, & they dawbe it with lowse claye. "Therefore tell them which dawbe it with vntempered morter, that it shall fall. For there shal come a greates shuwer of rayne, greates stones shal fall vpon it, & a sore storme of wynde shal breake it, so shal & wall come downe. Shal it not then be sayde vnto you: where is now the morter, that ye dawbed it withall? Therefore thus saith the LORDE God: I will breake out in my wrothfull displeasure with a stormy wynde, so that in myne anger there shal come a mightie shuwer of rayne, & hale stones in my wrath, to destroye withall.

As for & wall, that ye haue dawbed with vntempered morter, I wil breake it downe, & make it eauen with the grounde: so that the foundation therof shal remoue, & it shal fall, yee & ye youre selues shall perish in the myddest therof: to lerne you for to knowe, that I am the LORDE. Thus wil I perfourme my wrath vpon this wall, & vpon them that haue dawbed it with vntempered morter, and then will I saye vnto you: The wall is gone, & the dawbers are awaye. These are the prophetes of Israel, which prophecie vnto the cite of Ierusalem, & loke out visions of peace for them, where as no peace is, saith the LORDE God. Wherefore (o thou sonne of mā,) set thy face agaynst the daughters of thy people, which prophecie out of their owne hertes: & speake thou prophecie agaynst them, & saye: Thus saith the LORDE God: Wo be vnto you, that sowe pilowes vnder all arme holes, and bolsters vnder the heades both of yonge and olde, to catch soules withall. For when ye haue gotten the soules of my people in youre captiuyte, "ye promyse them life, and dishonoure me to my people, for an hand full of barley, & for a pece of bred: when ye kyll the soules of them that dye not, & promyse life to them, that lyeue not: Thus ye dyssemble with my people, & beleueth youre lies.

Wherefore thus saith the LORDE God: Beholde, I wil also vpō the pillowes, wherewith ye catch the soules in flyenge: thē will I take from youre armes, & let the soules go, that ye catch in flyenge. Your bolsters also wil I

<sup>a</sup> Eze. 34. a.<sup>b</sup> Iere. 27. a.<sup>c</sup> Iere. 8. b.<sup>d</sup> Matt. 7. c.<sup>e</sup> Esa. 5. e. Mich. 3. b.

teare in peces, & delyuer my people out of youre honde: so that they shal come no more in youre hōdes to be spoyled, & ye shal knowe, that I am the LORDE. Seinge ȳ with youre lyes ye discomferte the herte of the rightuous, whom I haue not discomforted: Agayne: "For so moch as ye corage the honde of the wicked, so that he maye not turne from his wicked waye, & lyue: therefore shall ye spie out nomore vanyte, ner prophecie youre owne gessinges: for I wil delyuer my people out of youre honde, that ye naye knowe, how that I am the LORDE.

The xiiij. Chapter.

A THERE resorted vnto me certayne of ȳ elders of Israel, & sat downe by me. Then came the worde of the LORDE vnto me, sayenge: Thou sonne of man, these men beare their Idols in their hertes, & go purposly vpon the stomblinge block of their owne wickednesse: how darre they then axe counsell at me? Therefore speake vnto them, & saye: thus saith the LORDE God: Euery man of the house of Israel that beareth his Idols in his herte, purposynge to stamble in his owne wickednesse, and commeth to a prophet, to enquire eny thinge at me by him: vnto that man wil I the LORDE myself geue answer, accordinge to the multitude of his Idols: that the house of Israel maye be snared in their owne hertes, because they be clene gone fro me, for their Idols sakes.

Wherfore, tell the house of Israel: thus saith the LORDE God: "Be conuerted, forsake youre Idols, and turne youre faces from all youre abominacions. For euery man (whether he be of the house of Israel, or a straunger, that sogeourneth in Israel) which departeth fro me, and carieth Idols in his herte, purposinge to go still stomblinge in his owne wickednesse, and commeth to a prophet, for to axe counsell at me thorow him: vnto ȳ man wil I the LORDE geue answer, by myne owne self.

B I wil set my face agaynst that man, and wil make him to be an example for other, yee and a comon byworde: and wil rote him out of my people, that he maye knowe, how ȳ I am the LORDE. "And yf that prophet be disceaued, when he telleth him a worde: then I the LORDE myself haue disceaued that

prophet, and wil stretch forth myne honde vpon him, to rote him out of my people of Israel: and they both shall be punyshed for their wickednesse.

Accordinge to ȳ synne of him that axeth, shal the synne of the prophet be: that ȳ house of Israel be led nomore fro me thorow erreure, and be nomore defyled in their wickednesse: but that they maye be my people, and I their God, saith the LORDE God. And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, when the londe synneth agaynst me, and goeth forth in wickednesse: I wil stretch out myne hōde vpon it, and destroye all the prouysion of their bred, and sende derth vpon them, to destroye man & beast in the londe. "And though Noe, Daniel and Iob these thre men were amonge them, yet shal they in their rightuousnesse delyuer but their owne soules, saith the LORDE God.

Yf I bringe noysome beestes in to the londe, to waist it vp, and it be so desolate, that no man maye go therein for beestes: yf these thre men also were in the londe, as truly as I lyue (saith the LORDE God) they shal saue nether sonnes ner daughters, but be only delyuered them selues: and as for the londe, it shal be waist.

Or, yf I bringe a swearde in to the londe, and charge it to go thorow the londe: so that I slaye downe man and beast in it, and yf these thre men were therein: As truly as I lyue (saith the LORDE God) they shal delyuer nether sonnes ner daughters, but only be saued them selues.

Yf I sende a pestilence in to the londe, and poure out my sore indignacion vpon it in bloude, so that I rote out of it both man and beast, and yf Noe, Daniel and Iob were therein: As truly as I lyue (saith the LORDE God) they shal delyuer nether sonnes ner daughters, but saue their owne soules in their rightuousnesse.

Morouer, thus saith the LORDE God: "Though I sende my foure trubulous plagis vpon Ierusalem: the swearde, hunger, perous beestes and pestilence, to destroye man and beast out of it: yet shal there a remnaunt be saued therein, which shal bringe forth their sonnes and daughters. Beholde, they shal come forth vnto you, and ye shall se their

<sup>a</sup> Ose. 4. b. <sup>b</sup> Eze. 20. a. <sup>c</sup> Eze. 20. e. <sup>d</sup> 3 Re. 22. d.

Iob 12. c. <sup>e</sup> Eze. 4. d. 5. d. Iere. 15. a. <sup>f</sup> Iere. 27. b.

waye, and what they take in honde, & ye shal be cōforted, as touching all the plagis that I haue brought vpon Ierusalem.

They shall comforte you, when ye se their waye and workes: and ye shal knowe, how ſ̄ it is not without a cause, that I haue done so agaynst Ierusalem, as I dyd, saith the LORDE God.

### The xvj. Chapter.

**T**HE worde of the LORDE came vnto me, sayenge: Thou sonne of man: What commeth of the vyne amonge all other trees? and of the wyne stocke, amōge all other tymbre of the groaue? Do me tke wodd of it, to make eny worke withall? Or maye there a nale be made of it, to hange eny thinge vpon? Beholde, it is cast in the fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to aszshes. Is it mete then for eny worke? No.

Seinge then, that it was mete for no worke, beinge whole: moch lesse maye there eny thinge be made of it, when the fyre hath consumed and brent it. And therefore thus saith the LORDE God: Like as I cast the vyne in to the fyre for to be brent, as other trees of the wod: Euen so wil I do with them that dwell in Ierusalem, and set my face agaynst them: they shall go out from the fyre, and yet the fyre shall consume them. <sup>a</sup>Then shal ye knowe, that I am the LORDE, when I set my face agaynst them, and make the londe waist: because they haue so sore offended, saith the LORDE God.

### The xvi. Chapter.

**A**GAYNE, the worde of the LORDE spake vnto me, sayenge: Thou sonne of man, shewe the cite of Ierusalem their abominacions, and saye: thus saith the LORDE God vnto Ierusalem: Thy progeny and kynred came out of the londe of Canaan, thy father was an Amorite, thy mother a Cethite. In ſ̄ daye of thy byrth when thou wast borne, ſ̄ stringe of thy navel was not cut of: thou wast not bathed in water to make the clene: Thou wast nether rubbed with salt, ner swedled in cloutes: No man regarded the so much, as to do eny of these thinges for ſ̄, or to shewe the soch fauoure, but thou wast

vterly cast out vpon ſ̄ felde, yee despised wast thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thine owne bloude, & sayde vnto the: thou shalt be poured from thine owne bloude, frō thine owne bloude (I saye) shalt thou be clensed. <sup>b</sup>So I planted the, as the blossome of thy felde: thou art growen vp, & waxe greate: thou hast gotten a maruelous pleasaunt beutie, thy brestes are come vp, thy hayre is goodly growen, where as thou wast naked and bare afore.

Now when I wente by ſ̄, & loked vpon the: beholde, thy tyme was come, yee euē the tyme to wowe the. Then spred I my clothes ouer the, to couer thy dishonestie: Yee I made an ooth vnto the, & married my self with the (saith the LORDE God) & so thou becamest myne owne. Then waszshed I the with water, & poured thy bloude from the. I anoynted the with oyle, I gaue the chaunge of raymentes, I made the shues of Taxus lether: I gyrted ſ̄ aboute with white sylke, I clothed the with kerchues, I decked the with costly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, spāges vpō thy foreheade, eare rynges vpon thine eares, & set a beutifull crowne vpon thine heade. Thus wast thou deckte with syluer & golde, & thy rayment was of fyne white sylke, of nedle worke & of dyuerse colours.

Thou didest eate nothings but symnels, honny & oyle: maruelous goodly wast thou & beutifull, yee euen a very Quene wast thou: In so moch, that thy beuty was spoken of amonge the Heithen, for thou wast excellēt in my beuty, which I put vpō the, saith the LORDE God. But thou hast put confidēce in thine owne beuty, & played the harlot, when thou haddest gotten the a name. Thou hast committed whordome, with all that wente by the, & hast fulfilled their desyres: Yee thou hast taken thy garmētēs of dyuerse colours, & deckte thine aulters therwith,<sup>d</sup> where vpon thou mightest fulfill thine whordome, of soch a fashion, as neuer was done, ner shalbe. <sup>e</sup>The goodly ornamētēs & Jewels which I gaue the of myne owne golde and syluer, hast thou takē, & made the mēs ymages thereof, and committed whordome withall.

Thy garmentes of dyuerse colours hast thou

<sup>a</sup> Eze. 12. c. 22. b.

<sup>b</sup> Esa. 5. a. Iere. 11. c.

<sup>c</sup> Iere.

3. a. Ose. 2. c.

<sup>d</sup> Iere. 2. 3. 5.

<sup>e</sup> Esa. 46. a. Ose. 2. b. 13. a. Eze. 20. d.

7. d. Ose. 8. a.



taken, and deckte them therwith: myne oyle  
 ⁊ incense hast thou set before them. My  
 meate which I gaue the, as symnels, oyle ⁊  
 hony: (to fede the withall) that hast thou set  
 before them, for a swete sauoure. And this  
 came also to passe, saith the LORDE God:  
 C Thou hast takē thine owne sonnes ⁊ daughters,  
 whom thou haddest begotten vnto me: "and  
 these hast thou offred vp vnto me, to be  
 their meate. Is this but a small whordome of  
 thine (thinkest thou) that thou slayest my  
 children, and geuest them ouer, to be brēt  
 vnto them? And yet in all thy abominacions  
 and whordome, thou hast not remembred the  
 dayes of thy youth, how naked and bare thou  
 wast at that tyme, ⁊ troden downe in thine  
 owne bloude. After all these thy wickednesses  
 (wo wo vnto the, saith ⁊ LORDE) thou hast  
 buylded thy stewes and brodel houses in euery  
 place: yee at the heade of euery strete hast  
 thou buylded the an aulter. Thou hast made  
 thy beuty to be abhorred: thou hast layed out  
 thy legges to euery one that came by, and  
 multipli'd thine whordome. <sup>b</sup> Thou hast  
 committed fornicacion with the Egipcians thy  
 neighbours, which had moch flesh: ⁊ thus hast  
 thou vsed thine whordome, to anger me.

Beholde, I will stretch out myne honde  
 ouer the, and wil mynish thy stoare of fode,  
 and delyuere the ouer in to the willes of the  
 Philistynes thine enemies, which are ashamed  
 of thy abhominable waye. <sup>c</sup> Thou hast played  
 the whore also with the Assirians, which might  
 not satisfie the: Yee thou hast played the  
 harlot, ⁊ not had ynough. Thus hast thou  
 still comitted thy fornicacion from the londe  
 of Canaan vnto the Caldees, and yet thy lust  
 not satisfied. How shulde I circuncide thine  
 herte (saith the LORDE God) seinge thou  
 doest all these thinges, thou precious whore:  
 buyldinge thy stewes at the heade of euery  
 strete, and thy brodel houses in all places?  
 Thou hast not bene as an other whore, <sup>d</sup>  
 maketh booste of hir wynnynge: but as a wife  
<sup>e</sup> breaketh wedlocke, ⁊ taketh other in steade  
 of hir huszbōde. Giftes are geuen to all  
 other whores, but thou geuest rewardes vnto  
 all thy louers: ⁊ offrest them giftes, to come  
 vnto the out of all places, ⁊ to committe for-  
 nicaciō with the. It is come to passe with the  
 in thy whordomes, contrary to the vse of other

women: yee there hath no soch fornicacion  
 bene committed after the, seinge that thou  
 profrest giftes vnto other, ⁊ no rewarde is  
 geuen the: this is a contrary thinge. Ther-  
 fore heare the worde of the LORDE, o thou  
 harlot: Thus saith the LORDE God: For  
 so moch as thou hast spēt thy moneye, ⁊ dis-  
 couered thy shame, thorow thy whordome with  
 all thy louers, and with all the Idols of thy  
 abhominacions in the bloude of thy children,  
 whom thou hast geuen them: <sup>f</sup> Beholde ther-  
 fore, I wil gather together all thy louers, vnto  
 whom thou hast made thy self comon: yee ⁊  
 all them whom thou faouorest, and euery one  
 that thou hatest: <sup>g</sup> and will discouer thy shame  
 before the, that they all maye se thy fylthines.

Morouer, I wil iudge the as a breaker of  
 wedlocke and a murthurer, and recompence  
 the thine owne bloude in wrath and gelousy.  
 I wil geue the ouer in to their power, that  
 shal breake downe thy stewes, and destroye  
 thy brodel houses: they shal stripe the out of  
 thy clothes, all thy fayre ⁊ beutifull Iewels  
 shal they take from the, and so let the syt  
 naked ⁊ bare: <sup>h</sup> Yee they shal bringe the  
 comon people vpon the, which shal stone the,  
 ⁊ slaye the downe with their sweardes. They  
 shall burne vp thy houses, and punysh the in  
 the sight of many womē. Thus wil I make  
 thy whordome to cease, so that thou shalt  
 geue out no mo rewardes.

Shulde I make my wrath to be still, take  
 my gelousy from the, be content, and nomore  
 to be displeased? seinge thou remembrest not  
 the dayes of thy youth, but hast prouoked me  
 to wrath in all these thinges? Beholde ther-  
 fore, I wil bringe thine owne wayes vpon  
 thine heade, saith the LORDE God: how  
 be it, I neuer dyd vnto the, accordinge to thy  
 wickednesse and all thy abhominacions. Be-  
 holde, all they <sup>i</sup> vse comon prouerbes, shall  
 vse this prouerbe also agaynst the: Soch a  
 mother, soch a daughter.

Thou art euen thy mothers owne daughter,  
 that hath cast of hir houszbonde and hir  
 children: Yee thou art the sister of thy sisters,  
 which forsoke their huszbōdes and their child-  
 ren. <sup>k</sup> Youre mother is a Cethite, and youre  
 father an Amorite. Thine eldest sister is  
 Samaria, she and hir daughters that dwel vpō  
 thy left honde.

<sup>a</sup> Leuit. 18. c. Deu. 32. c. Leui. 20. a. Deut. 18. b.  
 Iere. 7. d. Eze. 20. c. Psal. 105. e. <sup>b</sup> Eze. 23. b.

<sup>c</sup> Eze. 23. a. <sup>d</sup> 4 Re. 16. c. 17. c. <sup>e</sup> Naū. 3. a. Eze. 23. f.  
 Esa. 47. a. <sup>f</sup> Leui. 20. b. 4 Re. 25. b. <sup>g</sup> Eze. 16. a.



But thy yongest sister that dwelleth on thy right hōde, is Sodoma and hir daughters. Yet hast thou not walked after their wayes, ner done after their abhominacions: But in all thy wayes thou hast bene more corrupte then they.

“As truly as I lyue, saith the LORDE God: Sodoma thy sister with hir daughters, hath not done so euell, as thou and thy daughters. Beholde, the synnes of thy sister Sodoma were these: Pryde, fulnesse of meate, abundaunce and Idilnesse: these thinges had she and hir daughters. Besydes that, they reached not their honde to the poore and nedy, but were proude, and dyd abhominable thinges before me: <sup>a</sup>therfore I toke them awaye, when I had sene it. <sup>c</sup>Nether hath Samaria done half of thy synnes, yee thou hast exceeded them in wickednesse: In so moch that in comparison of all the abhominacions which thou hast done, thou hast made thy sisters good women. Therefore beare thine owne shame, thou that in synne hast ouercome thy sisters: seinge thou hast done so abhominably, that they were better then thou. Be ashamed therfore (I saye) and beare thine owne confucion, thou that makest thy sisters good women.

<sup>f</sup> As for their captiuyte, namely the captiuyte of Sodoma and hir daughters: the captiuyte of Samaria and hir daughters: I wil bringe them agayne, so will I also bringe agayne thy captiuyte amōge them: that thou mayest take thine owne confucion vpon the, and be ashamed of all that thou hast done, and to comforte them.

Thus thy sisters (namely) Sodoma and hir daughters: Samaria and hir daughters with thy self & thy daughters, shalbe brought agayne to youre olde estate. Whē thou wast in thy pryde, and before thy wickednesse came to light: thou woldest not heare speake of thy sister Sodoma, vntill the tyme that the Sirians with all their townes, and the Philistynes with all that lye rounde aboute them, brought the to shame and confucion: that thou mightest beare thine owne fylthynes and abhominacion, saith the LORDE.

For thus saith the LORDE God: I shulde (by right) deale with the, as thou hast done. Thou hast despyded the ooth, and broken the couenaunte. Neuertheles, I wil

remembre the couenaunt, that I made with the in thy youth, in so moch that it shall be an euerlasting couenaunt: So that thou also remembre thy wayes, and be ashamed of the: then shalt thou receaue of me thy elder and yonger sisters, whom I wil make thy daughters, and that besyde thy couenaunt. <sup>e</sup>And so I wil renue my couenaunt with the, & thou mayest knowe, that I am the LORDE: that thou mayest thincke vpō it, be ashamed, and excuse thine owne confucion nomore: when I haue forgiven the, all that thou hast done, saith the LORDE God.

### The xviij. Chapter.

**T**HE worde of the LORDE came vnto <sup>a</sup> me, sayenge: Thou sonne of man: put forth a darcke speakyng and a parable, <sup>c</sup>vnto the house of Israel, and saye: <sup>f</sup>Thus saith the LORDE God: There came a greate Aegle with greate wynges, yee with mightie longe wynges, and full of fethers of dyuerse colours, vpon the mount of Libanus, and toke a branch from a Cedre tre, and brake of the toppe of his twygge, and caried it in to the londe of Canaan, and set it in a cite of marchauntes. He toke also a branch of the londe, and planted it in a frutefull grounde, he brought it vnto greate waters, & set it as a wyllye tre therby. Then dyd it growe, and was a greate wyne stocke, but lowe by the grounde: thus there came of it a vyne, and it brought forth blossomes, & sprad out braunches.

But there was another Aegle, a greate one, which had greate wynges and many fethers: and beholde, <sup>f</sup>rotes of this vyne had an hūger after him, and sprad out his braunches towarde him, to water his frutes: Neuertheles it was plated vpon a good grounde besyde greate waters: so that (by reason) it shulde haue brought out braunches and frute, and haue bene a goodly vyne. <sup>b</sup>Speake thou therfore, thus saith the LORDE God: Shal this vyne prospere? shal not his rotes be plucked out, his frute broken of, his grene braunches wythered and fade awaye? yee without ether stronge arme or many people, shal it be plucked vp by the rotes. Beholde, it was planted: shal it prospere therfore? Shall it not be dried vp and withered, yee euen in the shutinge out of his blossomes, as soone as <sup>f</sup>y east wynde bloweth?

<sup>a</sup> Gen. 18. 19.    <sup>b</sup> Gene. 19. f.    <sup>c</sup> Iere. 3. c.

<sup>d</sup> Iere. 31. e. Heb. 8. b.    <sup>e</sup> Eze. 24. a.    <sup>f</sup> Dan. 7. a.

Morouer, the worde of the LORDE came vnto me sayenge: "Speake to that frauwarde housholde: knowe ye not, what these thinges do signifie? Tell them: Beholde, the kinge of Babilon came to Ierusalem, and toke the kinge & his prynces, and ledde them to Babilon.

He toke of the kinges sede, and made a couenaunt with him, and toke an ooth of him: The prynces of the londe toke he with him also, that the londe might be holden in subieccion, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from him, & sent his Embassitours in to Egipte, that he might haue horses & moch people. Shulde that prosper? Shulde he be kepte safe, that doth soch thinges? Or shulde he escape, that breaketh his couenaunt?

As truly as I lyue, saith the LORDE God: He shal dye at Babilon, in y place where the kinge dwelleth, that made him kinge: whose ooth he hath despised, and whose couenaunt he hath broken. Nether shall Pharao with his greate hoost and multitude of people, maynteyne him in the warre: when they cast vp diches, and set vp bulworkes to destroye moch people. For seinge he hath despised the ooth, and broken the couenaunt (where as he yet gaue his honde thervpon) and done all these thinges, he shall not escape.

Therefore thus saith the LORDE God: As truly as I lyue, I will bringe myne ooth that he hath despised, and my couenaunt that he hath broken, vpon his owne heade.<sup>b</sup> I will cast my net aboute him, and catch him in my yarne. To Babilon will I cary him, there will I punysh him, because of the greate offence that he made me. As for those y fle from him out of y hoost, they shalbe slayne with the swearde. The residue shalbe scatred toward all the wyndes: and ye shal knowe, that I the LORDE haue spoken it.

Thus saith the LORDE God: I will also take a braunch from an hie Cedre tre, and will set it, and take the vppermost twygge, that yet is but tendre, and plante it vpon an hie hill: Namely, vpon the hie hill of Sion will I plante it: that it maye bringe forth twygges, and geue frute, and be a greate Cedre tre: so that all maner of foules maye

byde in it, and make their nestes vnder the shadowe of his branches.

And all the trees of the felde shall knowe, that I the LORDE haue brought downe the hie tre, and set the lowe tre vp: that I haue dryed vp the grene tre, and made the drye tre to florish: Euen I the LORDE y spake it, haue also brought it to passe.

### The xviij. Chapter.

THE worde of the LORDE came vnto me, on this maner: what meane ye by this comon prouerbe, that ye vse in the londe of Israel, sayenge: The fathers haue eaten soure grapes, and the childres teth are set on edge? As truly as I lyue, saith y LORDE God, ye shal vse this byworde nomore in Israel.

"Beholde, all soules are myne. Like as the father is myne, so is y sonne myne also. The soule that synneth, shal dye. Yf a man be godly, and do the thinge that is equall & right, (he eateth not vpon the hilles: he lifteth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he medleth with no menstruous woman: he greueth no body: he geueth his detter his pledge agayne: he taketh none other mans good by violence: he parteth his mete with the hongrie: he clotheth the naked: he lendeth nothinge vpon vsury: he taketh nothinge ouer: he withdraweth his honde from doinge wronge: he hadleth faithfully betwixte man & man: he walketh in my commaundementes, & kepeth my lawes, & perfourmeth the faithfully:)" This is a righteous mā, he shal surely lyue, saith the LORDE God.

Yf he now get a sonne, that is a murthurer, a shedder of bloude: yf he do one of these thinges (though he do not all) he eateth vpon the hilles: he defyleth his neighbours wife: he greueth the poore and nedy: he robbeth and spoyleth: he geueth not the detter his pledge agayne: he lifteth vp his eyes vnto Idols, & medleth with abhominable thinges: he lendeth vpon vsury, and taketh more ouer. Shal this man lyue? He shal not lyue. Seinge he hath done all these abhominacions, he shal dye: his bloude shalbe vpon him.

Now yf this man get a sonne also, that seith all this fathers synnes, which he hath done: and feareth, nether doth soch like:

<sup>a</sup> 4 Re. 24. c. <sup>b</sup> Eze. 12. b. 32. a. <sup>c</sup> Iere. 31. e.

<sup>d</sup> Psal. 23. a.

<sup>e</sup> Leui. 18. a. <sup>f</sup> Matt. 25. c. <sup>g</sup> Psal. 14. a. <sup>h</sup> Ro. 10. a.

<sup>i</sup> Iaco. 2. b.

Namely, he eateth not vpon the mountaynes: he lifeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he vexeth  
 C no man: he kepeth no mans pledge: he nether spoyleth, ner robbeth eny man: he dealeth his meate with the hungrie: he clotheth the naked: he oppresseth not the poore: he receaueth no vsury, ner eny thinge ouer: he kepeth my lawes, and walketh in my commaundementes: This man shal not dye in his fathers synne, but shall lyue without fayle. As for his father: because he oppressed and spoyled his brother, and dyd wyckedly amonge his people: lo, he is deed in his owne synne. And yet saye ye: Wherefore thē shulde not this sonne beare his fathers synne? Therefore: because the sonne hath done equyte and right, hath kepte all my commaundementes, and done them: therefore, shall he lyue in dede.

"The same soule ŷ synneth, shall dye. The sonne shal not beare the fathers offence, nether shal the father beare the sonnes offence. The rightuousnes of the rightuous shall be vpon himself, and the wickednes of the wicked shal be vpon him self also. But yf ŷ vngodly will turne awaye, from all his synnes that he hath done, and kepe all my commaundemētes, and do the thinge ŷ is equall & right: doutles he shal lyue, and not dye. As for all his synnes that he dyd before, they shal not be thought vpon: but in his rightuousnes that he hath done, he shal lyue.   
 D "For haue I eny pleasure in the death of a synner, saith the LORDE God? but rather that he conuerte, and lyue?

Agayne: yf the rightuous turne awaye from his rightuousnes, and do iniquyte, accordinge to all the abhominacions, that ŷ wicked mā doth: shal he lyue? All the rightuousnes that he hath done, shall not be thought vpon: but in the fawte that he hath offended withall, and in the synne that he hath done, he shal dye.

And yet ye saye: "Tush, the waye of ŷ LORDE is not indifferēt. Heare therefore ye house of Israel: Is not my waye right? Or, are not youre wayes rather wicked? When a rightuous mā turneth awaye from his rightuousnesse, and medleth with vngodlynnes: he must dye therin: Yee for the vrightuousnes that he hath done, must he dye. Agayne:   
 E "when the wicked man turneth awaye from

his wickednesse, that he hath done, and doth the thinge which is equall and right: he shal saue his soule alyue. For in so moch as he remembreth himself, and turneth him from all the vngodlynnes, that he hath vsed, he shall lyue, and not dye.

And yet saith the house of Israel: Tush, the waye of the LORDE is not equall. Are my wayes vnright, o ye house of Israel? Are not youre wayes rather vnequall? As for me, I wil iudge euery man, accordinge to his wayes, O ye house of Israel, saith the LORDE God. "Wherefore, be conuerted, and turne you clene from all youre wickednesse, so shal there no synne do you harme. Cast awaye frō you all youre vngodlynnes, that ye haue done: make you new hertes and a new sprete. Wherefore wil ye dye, O ye house of Israel? seynge I haue no pleasure in ŷ death of him that dyeth, saith the LORDE God. Turne you then, and ye shal lyue.

## The xix. Chapter.

BUT mourne thou for the prynces off Israel, & saye: Wherefore laye thy mother that lyonnesse, amōge the lyons? & norished hir yonge ones amōge the lyons whelpes? One of hir whelpes she brought vp, & it became a lyon: it lerned to spoyle, and to deuoure folke. The Heithen herde of him, & toke him in their nettes, & brought him in chaynes vnto the londe of Egipte.

Now when the damme sawe, that all hir hope & comforth was awaye, she toke another of hir whelpes, and made a lyon of him: which wente amonge the lyons, & became a fearce lyon: lerned to spoyle and to deuoure folcke: he destroyed their palaces, and made their cities waist: In so moch that the whole londe and euery thinge therein, were vtterly desolate, thorow the very voyce of his roaringe.

Then came the Heithen together on euery syde out of all countrees agaynst him, layed their nettes for him, and toke him in their pytte. "So they bounde him with chaynes, and brought him to the kinge of Babilon: which put him in preson, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is like a vyne in thy bloude, planted by the water syde: hir frutes and braunches are growen out of many

\* Deu. 24. c. 4 Re. 14. c. 2 Par. 25. a. Iero. 18. a. Ro. 1. b. Abac. 2. a.   
 \* 2 Pet. 3. b.   
 c Eze. 33. c.

d Esa. 55. b.   
 e Esa. 55. b. Matt. 3. a.   
 f Eze. 11. d.   
 33. c. 36. e.   
 g 4 Ro. 25. a. Iero. 39. c. 52. a.

waters: hir stalkes were so stronge, that men might haue made staues therof for officers: she grew so hie in hir stalkes.

So when men sawe that she exceeded & heith and multitude of hir braunches, she was rote out in displeasure, and cast downe to the ground. The East wynde dryed vp hir frute, hir stronge stalkes were broken of, wythered and brent in the fyre. But now she is planted in the wildernesse, in a drye and thirstie ground. And there is a fyre gone out of hir stalkes, which hath brēt vp hir braunches and hir frute: so that she hath no mo stronge stalkes, to be staues for officers. This is a piteous and miserable thinge.

### The xx. Chapter.

**I**N the xviij yeaere the x daye of the v Moneth, it happened, <sup>a</sup> that certayne of the elders of Israel came vnto me for to axe counsell at the LORDE, and sat them downe by me. Then came the worde of the LORDE vnto me on this maner: Thou sonne of man: Speake to the elders of Israel, and saye vnto them: Thus saith the LORDE God: Are ye come hither to axe any thinge at me? As truly as I lyue (saith the LORDE,) I will geue you no answere. Wilt thou not reprove them (thou sonne of man) wilt thou not reprove them? Shewe them the abhominacions of their forefathers, <sup>†</sup> tell thē: Thus saith the LORDE God: <sup>b</sup> In the daye when I chose Israel, and lift vp myne honde vpon the sede of the house of Iacob, <sup>†</sup> shewed my self vnto them in the londe of Egipte: Yee when I lifte vp myne honde ouer thē, and sayde: I am the LORDE youre God, euen in the daye that I lift vp myne honde ouer them, to bringe them out of the londe of Egipte: in to a londe that I had prouyded for them, which floweth with mylcke and hony, and is a pleasaunt lōde amonge all other: Then sayde I vnto them: <sup>c</sup> Cast awaye euery man the abhominacions that he hath before him, and defyle not youre selues with the Idols of Egipte, for I am the LORDE youre God.

**B**ut they rebelled agaynst me, and wolde not folowe me: to cast awaye euery man the abhominacions of his eyes, and to forsake the Idols of Egipte. Then I made me to poure

my indignacion ouer them, and to satisfie my wrath vpon them: yee euen in the myddst of the londe of Egipte. But I wolde not do it, for my names sake: that it shulde not be vnhalowed before the Heithen, amonge whom they dwelt, and amonge whom I shewed my self vnto them, that I wolde bringe them out of the londe of Egipte. Now when I had caried them out of the londe of Egipte, and brought them in to the wildernesse: <sup>d</sup> I gaue them my commaundementes, <sup>†</sup> shewed thē my lawes: which who so kepeth shal lyue in them. I gaue them also my holy dayes, to be a token betwixte me and them, and therby to knowe, that I am the LORDE, which haloweth them. And yet the house of Israel rebelled agaynst me in the wildernesse, they wolde not walke in my commaundementes, they haue cast awaye my lawes: (which who so kepeth shulde lyue in them,) and my Sabbath daies haue they greatly vnhalowed.

<sup>e</sup> Thē I made me to poure out my indignacion vpon them, <sup>†</sup> to cōsume them in the wildernesse. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the Heithē, from the which I had caried them awaye. But I swore vnto them in the wildernesse, that I wolde not bringe them in to the londe, which I gaue them: a londe that floweth with mylcke <sup>†</sup> hony, <sup>†</sup> is a pleasure of all londes: <sup>†</sup> <sup>f</sup> because they refused my lawes, <sup>†</sup> walked not in my cōmaundemētes, but had vnhalowed my Sabbathes, for their herte was gone after their Idols. Neuertheles myne eye spared thē, so <sup>†</sup> I wolde not vtterly slaye thē, <sup>†</sup> cōsume thē in the wildernes. Morouer, I sayde vnto their sonnes in <sup>†</sup> <sup>g</sup> wildernes: <sup>†</sup> walke not in the statutes of youre forefathers, kepe not their ordinaunces, and defyle not youre selues with their Idols, for I am the LORDE youre God. But walke in my statutes, kepe my lawes <sup>†</sup> do them, halowe my Sabbathes: <sup>†</sup> for they are a token betwixte me <sup>†</sup> you, that ye maye knowe, how <sup>†</sup> I am the LORDE. <sup>†</sup> Notwithstōdinge, their sonnes rebelled against me also: they walked not in my statutes, <sup>†</sup> they kepeth not my lawes to fulfill them (which he that doth shal lyue in them) nether halowed they my Sabbath dayes. Thē I made me agayne to poure out my indignacion

<sup>a</sup> Eze. 14. a. <sup>b</sup> Exo. 3. b. <sup>c</sup> Deu. 7. a. <sup>d</sup> Exo. 20. 21. 22. 23. Deu. 4. 5. Gala. 3. b. Leui. 18. a. Exo. 16. e. 31. c. 32. c. <sup>e</sup> Nu. 14. b. Exo. 16. f. <sup>f</sup> Eze. 18. b.

<sup>g</sup> Exo. 16. e. 31. c. 32. c. <sup>h</sup> Nu. 25. a. <sup>i</sup> Leui. 18. a. Galat. 3. b. Ro. 10. a.



ouer them, and to satisfie my wrath vpon them in the wilderness. Neuertheles I with drewe my honde for my names sake, lest it shulde be vnhalowed amonge the Heithē, before whom I had brought them forth. I lift vp myne honde ouer them also in the wilderness, that I wolde scatre them amonge the Heithen, and strowe them amonge the nacions: because they had not kepte my lawes, but cast asyde my commaundementes, vnhalowed my Sabbathes, and lift vp their eyes to their fathers Idols. Wherefore I gaue them also commaundementes not good, & lawes thorow the which they shulde not lyue, & I vnhalowed them in their owne giftes: (when I appoynted for my self all their first borne) to make them desolate: that they might knowe, how that I am the LORDE.

**D** Therefore (O thou sonne of man) tell the house of Israel, thus saith the LORDE God: Besyde all this, youre forefathers haue yet blasphemed me more, and greatly offended agaynst me: For after I had brought them in to the londe, <sup>y</sup> I promysed to geue them, when they sawe euery hie hill & all the thicke trees: they made there their offringes, and prouoked me with their oblacions, makinge swete sauoures there, & poured out their drinke offeringes. Then I axed them: what haue ye to do with all, that ye go thither? And therefore is it called the hie place vnto this daye. Wherefore, speake vnto the house of Israel: Thus saith the LORDE God: Ye are euen as vnclene as youre forefathers, <sup>b</sup> & committe whordome also with their abhominaciōs. In all youre Idols, where vnto ye bringe youre oblacions, & to whose honoure ye burne youre children: ye defyle youre selues, euen vnto this daye: how darre ye thē come, and axe eny question at me? O ye housholde of Israel? As truly as I lyue (saith the LORDE God) ye get no answeere of me: & as for the thinge that ye go aboute, it shal not come to passe, where as ye saye: we wil be as the Heithen, & do as other people in the londe, wod & stone wil we worshippe.

**E** As truly as I lyue (saith the LORDE God) I myself, wil rule you with a mightie honde, with a stretchedout arme, and with indignacion poured out ouer you: & wil bringe you out of the nacions and londes, wherin ye

are scatred: and gather you together with a mightie hōde, with a stretchedout arme & with indignacion poured out vpon you: & wil bringe you in to the wilderness of the people, & there I will reason with you face to face. Like as I punished youre forefathers in the wilderness, so wil I punish you also, saith the LORDE God. I wil bringe you vnder my iurisdiction, and vnder the bonde of the couenaunt. The forsakers also and the transgressours wil I take from amonge you, & bringe them out of the londe of youre habitacion: as for the londe of Israel, they shall not come in it: that they maye knowe, how that I am the LORDE.

<sup>c</sup> Go now then (saith the LORDE God) ye house of Israel, cast awaye, and destroye euery man his Idols: then shal ye heare me, and nomore blaspheme my holy name with youre offrynges and Idols. But vpon my holy hill, eue vpon the hie hill of Israel shal all the house of Israel and all that is in the londe, worshipe me: <sup>d</sup> and in the same place will I faouere them, and there will I requyre youre heauceoffringes, and the firstlinges of youre oblacions, with all youre holy thinges.

**F** I wil accepte youre swete sauoure, when I bringe you from the nacions, and gather you together out of the londes, wherin ye be scatred: that I maye be halowed in you before the Heithen, and that ye maye knowe, that I am the LORDE, which haue brought you in to the londe of Israel: yee in to the same lōde, that I swore to geue vnto youre fore fathers. There shal ye call to remembrance youre owne wayes and all youre ymaginacions, wherin ye haue bene defyled: and ye shal be displeased with youre owne selues, for all youre wickednes, that ye haue done. And ye shal knowe, that I am the LORDE: when I entreate you after my name, not after youre wicked wayes, ner accordinge to youre corrupte workes: o ye house of Israel, saith the LORDE.

Morouer, the worde of <sup>y</sup> LORDE came vnto me, sayenge: Thou sonne of mā, set thy face toward the south, & speake to the south wynde, and saye to the wodde toward the south: Heare the worde of the LORDE, thus saith the LORDE God: Beholde, I wil kyndle a fyre in the, <sup>y</sup> shal cōsume the

<sup>a</sup> Exo. 13. a. <sup>b</sup> Iere. 19. a. Daut. 12. d. 18. b. Eze. 16. c. 4 Ra. 17. c. 21. a. 2 Par. 28. a.

<sup>c</sup> Esa. 2. c. 30. d. Eza. 14. a. <sup>d</sup> Deu. 12. a. 14. b. <sup>e</sup> Iere. 8. a. 18. a. 31. c.

grene trees with the drye. No man shal be able to quench his flame, but all that loketh from the south to the north, shal be brent therin: ⁊ all flesh shal se, that I the LORDE haue kyndled it, so that no man maye quench it. Then sayde I: O LORDE, they wil saye of me: "Tush, they are but fables, that he telleth.

The xxi. Chapter.

**A** THE worde of the LORDE came to me, sayenge: Thou sonne of man, set thy face toward Ierusalem, speake agaynst the Sanctuary, ⁊ prophecie agaynst the londe of Israel, saye to the lode of Israel: Thus saieth the LORDE God: Beholde, I wil vpon the, ⁊ wil drawe my swearde out of ⁊ sheth, ⁊ rote out of ⁊ both the righteous ⁊ the wicked. Seinge then that I will rote out of the both the righteous ⁊ wicked, therefore shal my swearde go out of his sheth, agaynst all flesh from the north to the south: that all flesh maye knowe, how that I the LORDE haue drawn my swearde out of the sheth, ⁊ it shal not be put in agayne.

Mourne therfore (o thou sonne of man) ⁊ thy loynes crack withall, yee mourne bytterly for them: And yf they saye, wherfore mournest thou? Then tell them: for the tydings that commeth, at the which all hertes shall melt, all hondes shal be letten downe, all stomackes shal faynte, and all knees shall waxe feble. Beholde, it commeth ⁊ shal be fulfilled, saieth the LORDE God.

**B** Agayne, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, prophecie, and speake: Thus saieth the LORDE God: speake, the swearde is sharpened ⁊ wel scoured. Sharpened is it for the slaughter, ⁊ scoured ⁊ it maye be bright. O, the destroyenge staff of my sonne, shal bringe downe all wodde. He hath put his swearde to ⁊ dightinge, ⁊ good holde maye be takē of it. This swearde is sharpened ⁊ dight, ⁊ it maye be geuen in to the honde of the manslayer.

Crie (o thou sonne of man) and howle, for this swearde shal smyte my people, ⁊ all the rulers in Israel, which with my people shall be slayne downe to the grounde thorow this swearde. Smyte thou vpō thy thee, for, wherfore shulde not the plage ⁊ staff of iudgmēt

come? Prophecy thou sonne of man, ⁊ smyte thine hōdes together: make the swearde two edged, yee make it thre edged, ⁊ man-slayers swearde, that swearde of the greates slaughter, which shal smyte them, euen in their preuychambres: to make them abaszshed ⁊ faynte at the hertes, ⁊ in all gates to make some of them fall. O how bright and sharpe is it, how wel dight ⁊ mete for ⁊ slaughter? Get the to some place alone, ether vpon the right honde or on the lefte, whither so euer thy face turneth. I wil smyte my hondes together also, and satisfie my wrathfull indignacion: Euen I the LORDE haue sayde it.

The worde of the LORDE came yet vnto me agayne, sayenge: Thou sonne of man, make the two stretes, that the swearde of ⁊ kinge of Babilō maye come. Both these stretes shall go out of one londe. He shal set him vp a place, at the heade of the strete shal he chose him out a corner. Make ⁊ a strete, that the swearde maye come toward Rabath of the Ammonites, and to the stronge cite of Ierusalem. For the kinge of Babilon shall stonde in the turnyng of the waye, at the heade of the two stretes: to axe counsell at the soysayers, castinge the lottes with his arowes, to axe counsell at the Idols, and to loke in the lyuer. But the soysayenge shall poynte to the right syde vpon Ierusalem, that he maye set men of warre, to smyte it with a greates noyse, to crie out Alarum, to set batell-rammes agaynst the gates, to graue vp dyches, ⁊ to make bulworkes.

Neuertheles, as for ⁊ soysayenge, they shall holde it but for vanite, euen as though a iest were tolde them: Yee and they them selues remembre their wickednesse, so that by right they must be takē and wonne. Therefore saieth the LORDE God: For so moch as ye youre selues shewe youre offence, and haue opened youre wickednesse, so that in all youre workes men maye se youre synnes: Yee in so moch (I saye) that ye youre selues haue made mencion therof, ye shalbe taken by violence.

O thou shameful wicked gyde of Israel, whose daye is come: euen the tyme that wickednesse shall haue an ende: Thus saieth the LORDE God: take awaye the mytre, and put of the crowne, and so is it awaye: the humble is exalted, and the proude brought

\* Iere. 20. b.

\* Esa. 10. a.

\* Leuit. 19. f. 20. a. Deut. 18. b.

lowe. Punysh, punysh, yee punysh them will I, and destroye them: and that shall not be fulfilled, vntill he come, to whom the iudgment belongeth, and to whom I haue geuē it. And thou (o sonne of man) prophecy, & speake: "Thus saith the LORDE God to the children of Ammon, & to their blasphemy, speake thou: The swearde, the swearde, is drawen forth alreedy to the slaughter, & scoured that it glistreth (because thou hast loked the out vanities, & prophecied lyes) ŷ it maye come vpon thy necke, like as vpo the other vngodly, which be slayne: whose daye came, when their wickednesse was full.

Though it were put vp agayne in to the sheath, yet will I punysh thee, in the londe where thou wast norished & borne, and poure my indignacion vpon the, and will blowe vpon the in the fyre of my wrath, and delyuer the vnto cruell people, which are lerned to destroye. Thou shalt fede the fyre, and thy bloude shall be shed in the londe, that thou mayest be put out of remembraunce. Euen I the LORDE haue spoken it.

#### The xxij. Chapter.

**M**OROUER, the worde of ŷ LORDE came vnto me, & sayde: Thou sonne of man, wilt thou not reprove this bloud-thurstie cite? Shewe thē their abhominaciōs, & tell them: Thus saith the LORDE God: O thou cite, ŷ sheddest bloude in ŷ myddest of the, ŷ thy tyme maye come also: and makest the Idols to defyle the withall. Thou hast made thy self guilty, in ŷ bloude ŷ thou hast shed: & defyled ŷ i ŷ ydols, which thou hast made. Thou hast caused thy daies to drawe nye, & made the tyme of thy yeares to come. Therefore will I make ŷ to be confounded amonge the Heithē, & to be despised in all the lōdes, whether they be nye or farre frō the: they shal laugh ŷ to scorne, thou ŷ hast gottē the so foule a name, & art full off myschefe. <sup>a</sup>Beholde, the rulers of Israel haue brought euery man his power, to shed bloude in the. In the haue they despised father & mother, in the haue they oppressed the straūger, in the haue they vexed the wyddowe & the fatherlesse. Thou hast despysed my Sāctuary, and vnhalowed my Sabbath. <sup>c</sup>Murderers are there in the, that shed bloude, &

eate vpon the hilles, and in the they vse vnphynnesse.

In ŷ haue they discouered their fathers shame, in the haue they vexed women in their sicknesse. <sup>b</sup>Euery mā hath dealte shamefully with his neighbours wife, & abhominably defyled his daughter in lawe. In the hath euery man forced his owne sister, <sup>c</sup>euē his fathers daughter: Yee giftes haue bene receaued in the, to shed bloude. Thou hast taken vsury & encrease, thou hast oppressed thy neighbours by extorcion, and forgotten me, saith the LORDE God. Beholde, I haue smytten my hondes vpo thy couetousnesse, that thou hast vsed, and vpon the bloude which hath bene shed in the. Is thy herte able to endure it, or maye thy hondes defende them selues, in the tyme that I shall bringe vpon the? Euen I the LORDE that speake it, will bringe it also to passe.

<sup>d</sup>I will scatre the amonge the Heithen, & strowe the aboute in the lōdes, and wil cause thy fylthynesse to cease out off the: yee and I will haue the in possession in the sight of the Heithen, that thou mayest knowe, that I am the LORDE.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, the house of Israel is turned to drosse. <sup>e</sup>All they that shulde be brasse, tynne, yro & leade, are in the fyre become drosse. Therefore, thus saith the LORDE God: For so much as ye all are turned in to drosse, beholde: I will brynge you together vnto Ierusalem, like as syluer, brasse, yron, tynne and leade are put together in the furnace, and the fyre blowen there vnder to melt them: Euen so will I gather you, put you in together, and melt you in my wrath and indignacion. I will brynge you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin.

Like as the syluer is melted in the fyre, so shall ye also be melted therin: that ye maye knowe, how that I the LORDE haue poured my wrath vpon you.

And the worde off the LORDE came vnto me, sayēge: Thou sonne of mā, tell her: Thou art an vn cleue londe, which is not rayned vpon in the daye off the cruell wrath: <sup>f</sup>thy prophetes that are in the, are sworne

<sup>a</sup> Iere. 49. c. Eze. 25. a. Amos 1. c. <sup>b</sup> Deu. 5. c. 25. c. <sup>c</sup> Deu. 12. Leui. 18. <sup>d</sup> Eze. 33. f. Iere. 5. a.

<sup>e</sup> Deu. 27. c. Eze. 13. d. Exo. 22. c. <sup>f</sup> Eze. 12. c. 15. b. <sup>g</sup> Esa. 1. c. <sup>h</sup> Mich. 3. c.

together to deuoure soules, like as a roaring Lyon, that lyueth by his pray. They receaue riches and good, and make many wyddowes in y. Thy prestes breake my lawe, and defyle my Sanctuary. They put no dyfference betwene the holy and vnholy, nether discern betwene the cleane and vncleane: they turne their eyes fro my Sabbathes, and I am vnhalowed amonge them.

Thy rulers in the are like rauyshinge wolues, to shed bloude, and to destroye soules, for their owne covetous lucre. As for thy prophetes, they dawbe with vntempered claye, they se vanities, and prophecie lies vnto them, sayenge: the LORDE God sayeth so, where as the LORDE hath not spoken. The people in the londe vseth wicked extorciō and robbery. They vex the poore and nedy: and oppresse the stranger agaynst right. And I sought in the londe for a man, that wolde make vp the hedge, and set him self in the gappe before me in the lōdes behalfe, y I shulde not vtterly destroye it: but I coude fynde none. Therefore wil I poure out my cruell displeasure vpon them, and burne them in the fyre of my wrath: their owne wayes will I recompence vpō their heades, saith the LORDE God.

### The xxiij. Chapter.

THE worde off the LORDE came vnto me, sayenge: Thou sonne of man, there were two womē, that had one mother: These (when they were yonge) beganne to playe the harlottes in Egipte. There were their brestes brussed, and the pappes off their maydenheade destroyed. The eldest of them was called Oola, and hir yongest sister Ooliba. These two were myne, and bare sonnes and daughters. Their names were, Samaria, and that was Oola: and Ierusalem, that was Ooliba. As for Oola, she beganne to go a whorynge, when I had takē her to me. She was set on fyre vpon hir louers the Assirians, which had to do with her: euen the prynces and lordes, that were deckte in costly aray: fayre yonge men, lusty ryders of horses.

Thus thorow hir whordome, she cleued vnto all the yonge men off Assiria: Yee she was madde vpon them, and defyled herself with all their Idols. Nether ceased she frō the

fornicaciō, that she vsed with the Egipcians: for in hir youth they laye with her, they brussed the brestes of hir maydenheade, and poured their wordome vpon her. Wherefore, I deliuered her in to y hōdes of hir louers, euen the Assirians, whom she so loued. These discovered hir shame, toke hir sonnes and daughters, and slewe her with the swearde: An euell name gat she of all people, ad they punyshed her.

Hir sister Ooliba sawe this, ad destroyed herself with inordinate loue, more then she, & exceeded hir sister in whordome: she loued y Assirians (which also laye with her) namely, the prynces & greate lordes, that were clothed with all maner of gorgious apparell, all lusty horsmen and fayre yonge personnes. Then I sawe, that they both were defyled a like. But she increased still in whordome: for when she sawe men paynted vpon the wall, the ymages off the Caldees set forth with fresh colours, with fayre gyrdles aboute them, and goodly bonettes vpon their heades, lokinge all like prynces (after y maner of the Babiloniās and Caldees in their owne londe, where they be borne) Immediately, as soone as she sawe them, she brent in loue vpon them, and sent messauēgers for them in to the londe of the Caldees.

Now when the Babiloniās came to her, they laye with her, and defyled her with their whordome, and so was she poluted with them. And when hir lust was abated from them, hir whordome and shame was discovered & sene: then my herte forsoke her, like as my herte was gone from hir sister also. Neuertheles she vsed hir whordome euer the longer the more, and remembered the dayes off hir youth, wherin she had played the harlot in the londe off Egipte: she brent in lust vpon them, whose flesh was like y flesh of Asses, and their sede like the sede off horses. Thus thou hast renewed the fylthynesse of thy youth, when thy louers bressed thy pappes, and marred thy brestes in Egipte.

Therefore (o Ooliba) thus saith y LORDE God. I will rayse vp thy louers (with whom thou hast satisfied thy lust) agaynst the, and gather them together rounde aboute the: Namely, the Babilonians, and all the Caldees: Pecod, Schoa and Coa, with all the Assirians:

<sup>a</sup> Leui. 10. c. <sup>b</sup> Mich. 3. d. <sup>c</sup> Soph. 3. d. <sup>d</sup> Eze. 13. b. <sup>e</sup> Exo. 22. c. <sup>f</sup> Eze. 20. a. <sup>g</sup> 4 Re. 15. d. <sup>h</sup> 4 Re. 17. e.

<sup>i</sup> Eze. 16. b. <sup>k</sup> Iere. 3. b. <sup>l</sup> 4 Re. 16. b. <sup>m</sup> Esa. 47. a. <sup>n</sup> Naum 3. d. <sup>o</sup> Eze. 16. e. <sup>p</sup> Eze. 16. c.



all yonge and fayre lours: prynces and lordes, knyghtes and gentlemen, which be all good horsmen: These shall come vpon the with horses, charettes, & a greate multitude of people: which shall be harnesssed aboute the on euery syde, with brestplates, sheldes and helmettes. I will punysh  $\text{f}$  before them, yee they thē selues shall punysh the, acordinge to their owne iudgmēt. I will put my gelousy vpon the, so that they shall deale cruelly with the. They shall cut of thy nose and thine eares, and the remnaunt shall fall thorow the swearde. They shall cary away thy sonnes and daughters, & the resydue shalbe brent in the fyre. They shall strype the out of thy clothes, & cary thy costly Jewels away with them.

$\text{D}$  Thus will I make an ende off thy fylthynesse & whordome, which thou hast brought out of the lōde of Egipte: so that thou shalt turne thine eyes nomore after them, & cast thy mynde nomore vpon Egipte. For thus saith the LORDE: Beholde, I will deliyuer  $\text{f}$  in to the hōdes of them, whom thou hatest: yee euen in to the hondes of them, with whō thou hast fulfilled thy lust, which shall deale cruelly with  $\text{f}$ : All thy labour shall they take with them, and leaue the naked and bare, and thus the shame of thy filthy whordome shall come to light. All these thinges shal happen vnto the, because of thy whordome, which thou hast vsed amonge the Gentiles, with whose Idols thou hast defyled thy self. Thou hast walked in the waye of thy sister, therefore will I geue the hir cuppe in thy honde.

Thus saith the LORDE God: Thou shalt drynke off thy sisters cuppe, how depe & farre so euer it be to the botome. Thou shalt be laughed to scorne, and had as greatly in derision, as is possible. Thou shalt be full off dronekennes and sorowe, for the cuppe of thy sister Samaria is a cuppe of destruccion & waistinge: the same shalt thou drynke, and suppe it out euē to  $\text{f}$  dregges, yee thou shalt eate vp the broken peces off it, and so teare thine owne brestes: For euen I haue spoken it, saith the LORDE God.

$\text{E}$  Therefore thus saith  $\text{f}$  LORDE God: For so moch as thou hast forgottē me, & cast me asyde, so beare now thine owne fylthynesse & whordome. The LORDE sayde morouer vnto me: Thou sonne of mā, wilt thou not

reproue Oola & Ooliba? Shewe thē their abhominaciōs: namely,  $\text{f}$  they haue brokē their wedlocke, & stayned their hōdes with bloude: yee euen with their Idols haue they committed aduoutry, & offred them their owne children (to be deuoured) whō they had borne vnto me.  $\text{b}$  Yee & this haue they done vnto me also: they haue defyled my Sāctuary in that same daye, & haue vnhalowed my Sab-bath. For when they had slayne their childrē for their Idols, they came the same daye in to my Sanctuary, to defyle it. Lo, this haue they done in my house. Besyde all this, thou hast sent thy messaungers for men out of farre cōtreēs: and whē they came, thou hast bathed, trymmed and set forth thy self off the best fashion: 'thou sattet vpō a goodly bed, & a table spred before the: whervpon thou hast set myne incense and myne oyle.

Then was there greate cheare with her, &  $\text{f}$  the men  $\text{f}$  were sent frō farre cōtreēs ouer the deserte: vnto these they gaue bracelettes vpon their hondes, & set glorious crownes vpon their heades. Then thought I: no doute, these wil vse their harlotry also with yōder olde whore. And they wente in to her, as vnto a comon harlot: Euen so wente they also to Oola & Ooliba, those filthy women.

$\text{c}$  O ye all that loue vertue and rightuousnes, iudge thē, punysh them: as aduouters and murderers ought to be iudged and punyshed. For they are breakers off wedlocke, and the bloude is in their hondes. Wherefore thus saith the LORDE God: bringe a greate multitude off people vpon them, and make them be scatred and spoyled: these shal stone them, and gorre them with their sweardes. They shal slaye their sonnes and daughters and burne vp their houses with fyre.

Thus will I destroye all soch fylthynes out off the londe: that all women may lerne, not to do after youre vnclēnesse. And so they shall laye youre fylthynesse vpon youre owne selues, and ye shalbe punyshed for the synnes, that ye haue committed with youre Idols: & ye shall knowe, that I am the LORDE.

#### The xliiiij. Chapter.

$\text{I}$ N the ix. yeare, in the x. Moneth, the x. daye off the Moneth, came the worde off the LORDE vnto me, sayenge: O thou

 $\text{a}$  4 Re. 21. a. $\text{b}$  Eze. 16. c. $\text{c}$  Exo. 20. d. $\text{d}$  Leui. 20. b. Eze. 16. d.

sonne off man, wryte vp the name off this daye, yee euē ſ̄ houre of this present daye : when the kyng of Babilon ſet himſelf agaynſt Ieruſalē. <sup>a</sup> Shewe ſ̄ obſtinate houſholde a parable, & ſpeake vnto thē : Thus ſayeth the LORDE God : Get the a pot, ſet it on, & poure water in to it : put all the peces together in it, all the good peces : the loyne and the ſhulder, & ſyll it with the beſt bones. Take one off the beſt ſhepe, & an heape off bones wichall : let it boyle well, & let the bones ſeyth well therein.

With that, ſayde the LORDE God on this maner : <sup>b</sup> Wo be vnto the bloudy cite of ſ̄ pot, wherupon the ruſtyneſſe hāgeth, and is not yet ſcoured awaye. Take out the peces that are in it, one after another : there nede no lottes be caſt therefore, for the bloude is yet in it. Vpon a playne drye ſtone hath ſhe poured it, and not vpon the gronde, that it might be couered with duſt. And therefore haue I letten B her poure hir bloude vpon a playne drye ſtony rocke, becauſe it ſhulde not be hid, and that I might bringe my wrathfull indignacion and vengeance vpon her.

Wherfore, thus ſaieth ſ̄ LORDE God : O, wo be vnto that bloudthurſtie cite, for whō I wil prepare a heape off wodde : beare thou ſ̄ bones together, kyndle thou the fyre, ſeeth the fleſh, let all be well ſoddē, that the bones maye be ſuckte out. Morouer, ſet the pot emptye vpon the coales, that it maye be warme and the metall hote : that the fylth and ruſtyneſſe maye be conſumed. But it will not go off, there is ſo moch off it : the ruſtyneſſe muſt be brent out. Thy filthineſſe is abhominable, for I wolde haue clenſed the, but thou woldeſt not be clenſed. Thou canſt not be poured from thine vnclenneſſe, till I haue poured my wrathfull indignacion vpon the. Euen I the LORDE haue ſo deuyſed : Yee it is come therto allredy, that I will do it. I will not go backe, I will not ſpare, I will not be intreated : but acordinge to thy wayes & ymaginacions, thou ſhalt be punyſhed, ſaieth the LORDE God.

C And the worde off the LORDE came vnto me, ſayenge : Thou ſonne off man, beholde, I will take awaye the pleaſure off thine eyes with a plague : yet ſhalt thou nether mourne ner wepe, ner water thy chekes therefore : thou mayeſt mourne by thy ſelf alone, but vſe no deadly lamentacion. Holde on thy bonet,

and put on thy ſhues vpon thy fete, couer not thy face, and eate no mourners bred. So I ſpake vnto the people by tymes in the morninge, and at euen my wyfe dyed : then vpon the nexte morow, I dyd as I was cōmaunded. And ſ̄ people ſayde vnto me : wilt thou not tell vs, what that ſignifieth, which thou doeſt ? I answered them, the worde off the LORDE came vnto me, ſayēge : Tell the houſe of Iſrael, thus ſaieth ſ̄ LORDE God : beholde, I wil ſuſpende my Sanctuary : euē the glory of youre power, the pleaſure of youre eyes, and the thinge that ye loue : youre ſonnes and daughters whom ye haue left, ſhal fall throw the ſwerde.

Like as I haue done, ſo ſhall ye do alſo : D Ye ſhal not hyde youre faces, ye ſhal eate no mourners bred : youre bonettes ſhal ye haue vpon youre heades, & ſhues vpon youre fete. Ye ſhal nether mourne ner wepe, but in youre ſynnes ye ſhal be ſorowfull, and one repēte with another. Thus Ezechiel is youre ſhewtokē. For loke as he hath done, ſo (when this commeth) ye ſhall do alſo : that ye maye lerne to knowe, that I am ſ̄ LORDE God. But beholde, O thou ſonne of man : In the daye when I take from them their power, their ioye and honoure, the luſt off their eyes, the burthē of their bodies : namely, their ſonnes and daughters : Thē ſhall there one eſcape, and come vnto the, for to ſhewe the. In that daye ſhal thy mouth be opened to him, which is eſcaped, that thou mayeſt ſpeake, and be nomore domme : Yee and thou ſhalt be their ſhewtokē, that they maye knowe, how that I am the LORDE.

#### The xrb. Chapter.

A THE worde of the LORDE came vnto me, ſayenge : Thou ſonne of man, ſet thy face agaynſt ſ̄ Ammonites, prophecy vpon them, and ſaye vnto the Ammonites : Heare the worde off the LORDE God, Thus ſaieth the LORDE God : For ſo moch as thou ſpeakeſt ouer my Sanctuary : A ha, I trow it be now ſuſpended : and ouer the londe of Iſrael, I trow it be now deſolate : yee & ſ̄ ouer the houſe of Iuda, I trow they be now led awaye preſoners : Beholde, I will deliyuer ſ̄ to the people of the eaſt, ſ̄ they maye haue the in poſſeſſion : theſe ſhal ſet their caſtels and houſes in the. They ſhal eate thy frute, and drynke vp thy

<sup>a</sup> Eze. 17. a. Eze. 11. b.<sup>b</sup> Nau. S. e. Aba. 2. a.<sup>c</sup> Eze. 21. d. Iere. 49. a.

mylcke. As for Rabath, I wil make of it a stall for camels, and of Ammon a shepefold: and ye shal knowe, that I am the LORDE.

For thus saith the LORDE God: In so moch as thou hast clapped with thine hondes, and stamped with thy fete, yee reioysed in thine herte ouer the londe of Israel with despyte: beholde, I wil stretch out myne hōde ouer the also, and delyuer the, to be spoyled off the Heithen, and rote the out from amonge the people, and cause the be destroyed out off all londes: yee I will make the be layed waist, that thou mayest knowe, that I am the LORDE.

Thus saith ꝑ LORDE God: "For so moch as Moab and Seir do saye: As for the house off Iuda, it is but like as all other Gētiles be: Therefore beholde, I will make the cities off Moab weapenlesse, and take awaye their strength: their cities and chefe coastes off their londe, which are the pleasures off the countre: As namely. Betesimoth, Baalmeō and Cariathaim: these will I open vnto thē off the east, ꝑ they maye fall vpon the Ammonites: and will geue it them in possession: so that the Ammonites shal no more be had in remēbraunce amonge the Heithen. Euen thus will I punysh Moab also, that they maye knowe, how that I am the LORDE.

Morouer, thus sayeth the LORDE God: "Because that Edom hath avenged ꝁ eased himself vpon the house off Iuda, therefore thus saith the LORDE: I will reach out myne honde vpon Edom, and take awaye man and beest out off it. From Themā vnto Dedan wil I make it desolate, they shalbe slayne with the swearde. Thorow my people of Israel, wil I avenge me agayne vpō Edō: they shal hādle him, accordinge to my wrath and indignaciō, so that they shal knowe my vengeance, saith the LORDE God.

Thus saith ꝑ LORDE God: "For so moch as the Philistynes haue done this: namely, taken vengeance with despitefull stomackes, and off an olde euell will set them selues to destroye: Therefore thus saith the LORDE God: Beholde, I wil stretch out myne hōde ouer the Philistynes, and destroye the destroyer, and cause all the remnaunt off the see coast to perish. A greate vengeance will

I take vpon them, and punysh them cruelly: that they maye knowe, how that I am the LORDE, which haue avenged me off them.

### The xxvi. Chapter.

IT happened, that in the xi. yeare, the first daye off the Moneth, the worde of the LORDE came vnto me, sayenge: "Thou sonne of man, Because that Tyre hath spoken vpon Ierusalem: A ha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my bely full. Yee therefore saith ꝑ LORDE God: Beholde O Tyre, I will vpō the, I wil bringe a greate multitude off people agaynst ꝑ, like as whē the see aryseth with his wawes: These shal breake the walles off Tyre, and cast downe hir towres: I wil scrape the grounde from her, and make her a bare stone: yee as the dryenge place, where the fyshers hange vp their nettes by the see syde. Euen I haue spoken it, sayeth the LORDE God. The Gētiles shal spoye her: hir daughters vpon the felde shal perish with the swearde, ꝑ they maye knowe, how that I am the LORDE.

For thus saith the LORDE God: Beholde, I will brynge hither Nabuchodonosor (which is the kyng off Babilon ꝁ a kyng off kynges) from the North, vpō Tyre, with horses, charettes, horsmen and with a greate multitude of people. Thy daughters that are in the londe, shal he slaye with ꝑ swearde: But agaynst ꝑ, he shall make bullworkes ꝁ graue vp dyches aboute the, ꝁ lift vp his shyld agaynst ꝑ. His slynges ꝁ batelrāmes shal he prepare for thy walles, ꝁ with his weapēs breake downe thy towres. The dust of his horses shal couer ꝑ, they shalbe so many: thy walles shal shake at the noyse of ꝑ horse men, charettes ꝁ wheles: when he cometh to thy portes, as men do in to an open cite. With the hofes off his horse fete, shal he treade downe all thy stretes.

He shal slaye thy people with the swearde, ꝁ breake downe the pilers of thy strength. They shal waist awaye thy riches, ꝁ spoye thy marchaūdis. Thy walles shal they breake downe, ꝁ destroye thy houses of pleasure. Thy stones, thy tymbre ꝁ foundations, shall they cast in the water. Thus wil I brynge the melody of thy songes, ꝁ the voyce of thy

\* Esa. 15. 16. Esa. 48. a. Soph. 2. b.    ꝑ Esa. 34. a. Iere. 49. b. Eze. 32. f. 35. a. Psal. 136. b. Gen. 25. d.

ꝁ 1 Mach. 5. a.    ꝑ Esa. 14. e. Iere. 47. a. Soph. 2. a.    ꝁ Esa. 23. a. Iere. 47. b. Eze. 27. 28.    ꝑ Iere. 7. d.



**C** mynstrelsy to an ende, so that they shal no more be herde. I wil make a bare stone off the, yee a dryenge place for nettes, and shalt neuer be buylded agayne: For euē I ſ̄ LORDE haue spoken it, sayeth the LORDE God: thus hath the LORDE God spoken concernynge Tyre: The Iles shall be moued at the noyse off thy fall, & at the crie of the slayne, ſ̄ shal be murthured in the. All kynges off the see shall come downe from their seates regall: they shal laye awaye their roabes, and put off their costly clothinge: Yee with trembling shal they be clothed, they shall syt vpō the grounde: they shal be afrayed at thy sodane fall, and be abashed at the.

They shal mourne for the, and saye vnto the: O thou noble cite, ſ̄ hast bene so greatly occupied off olde, "thou that hast bene the strongest vpon the see with thine inhabitours off whom all men stode in feare: How art thou now so vtterly destroyed? Now at the tyme off thy fall the inhabitours off the Iles, yee and the Iles them selues shall stonde in feare at thine ende. For thus sayeth the LORDE God: when I make the a desolate cite (as other cities be, that no man dwell in) and when I brynge the depe vpon the. ſ̄ greate waters maye couer the: Then will I cast the downe vnto them, that descende in to ſ̄ pytte: vnto a people that hath bene lōge deed, and set the in a londe ſ̄ is beneth, like the olde wyldernes, with them which go downe to their graues, so ſ̄ no mā shal dwell more in the. And I wil make the to be no more in honour, in the lōde of the luyng. I wil make an ende off the, ād thou shalt be gone. Though thou be sought for, yet shalt thou not be founde for euermore, saieſt ſ̄ LORDE God.

The xxvii. Chapter.

**A** THE worde off the LORDE came vnto me, sayenge: O thou sonne off mā, make a lamentable cōplaynte vpon Tyre, & saye vnto Tyre, which is a porte off the see, ſ̄ occupieth with moch people:<sup>a</sup> and many Iles: thus speaketh ſ̄ LORDE God: O Tyre thou hast sayde: what, I am a noble cite, thy borders are in the myddest of the see, and thy buylders haue made the maruelous goodly. All thy tables haue they made of Cipre trees of the mount Senir. Frō Libanus haue they

takē Cedre trees, to make the mastes: & the Okes of Basan to make the rowers.

Thy boordes haue they made of yuery, & of costly wūd out of the Ile of Cethim. Thy sale was of whyte small nedle worke out off the londe of Egipte, to hāge vpō thy mast: & thy hanginges of yalow sylke & purple, out of ſ̄ Iles of Elisa. They of Sidō & Arnad were thy maryners, & the wysest in Tyre were thy shypmasters. The eldest and wysest at Gebal were they, that mended & stopped thy shippes.

All shippes off the see with their shipmē occupied their marchaundies in the. The Perses, Lydians and Lybians were in thynne hoost, and helped the to fight: these hanged vp their shildes & helmettes with the, these set forth thy beuty.

They off Arnad were with thine hoost rōude aboute thy walles, & were thy watchmen vpon thy towres: these hanged vp their shildes rōude aboute thy walles, and made the maruelous goodly. Tharsis occupied with the in all maner of wares, in syluer, yron, tynne and lead, and made thy market greate. Iauan, Tubal and Mesech were thy marchautes, which brought the men, & ornamentes off metall for thy occupyenge. They off the house of Thogarma brought vnto the at the tyme off thy Marte, horse, horsmen and mules. They off Dedan were thy marchautes: and many other Iles that occupied with the, brought the wethers, elephāt bones and Paycockes for a present. The Sirians occupied with the, because of thy dyuerse workes, and increased thy marchaundies, with Smaragdes, with scarlet, with nedle worke, with whyte lynninge cloth, with sylke and with Christall.

Iuda and the londe off Israel occupide with the, and brought vnto thy markettes, wheate, balme, hony, oyle, & triacle. Damascus also vsed marchaūdiēs with the, in the best wyne and whyte woll: because thy occupienge was so greate, and thy wares so many. Dan, Iauan, and Meusal haue brought vnto thy markettes, yron redy made, with Casia and Calamus, acordinge to thynne occupienge. Dedan occupied with the, in fayre tapestry worke and quyszrhyns. Arabia & all the princes off Cedar haue occupied with the, in shepe, wethers and goates.

The marchautes off Seba and Rema haue occupied also with the, in all costly spices, in

<sup>a</sup> Tren. 1. a.

<sup>b</sup> Eze. 26. 28.

<sup>c</sup> Eze. 25. e.



all precious stones and golde, which they brought vnto thy markettes. Haran, Chene and Eden, the marchauntes off Saba, Assiria and Chelmad, were all doers with  $\text{f}$  and occupied with the: In costly rayment, off yalow sylke and nedle worke, (very precious,  $\text{t}$  therefore packte  $\text{t}$  boude together with roapes) Yee and in Cedre wodde, at the tyme off thy markettes. The shippes of Tharsis were the chefe off thy occupieng.

**C** Thus thou art full, and in greate worships, euen in the myddest off the see. Thy maryners were euer brynginge vnto the out of many waters. But  $\text{f}$  easte wynde shal ouer-bear the in to the myddest off the see: so  $\text{f}$  thy wares, thy marchaundies, thy ryches, thy maryners, thy shipmasters, thy helpers, thy occupiers (that brought the thinges necessary) the men off warre that are in the: yee and all thy comons shall perish in the myddest off the see, in the daye off thy fall. The suburbs shall shake at the loude crie off thy shippmen. All whirry men, and all maryners vpō the see, shall leape out of their boates, and set them selues vpon the lōde. They shal lift vp their voyce because off the, and make a lamentable crye. They shall cast dust vpon their heades,  $\text{a}$ d lye downe in the ashes. They shal shaue them selues,  $\text{t}$  put sacke cloth vpon them for thy sake.

They shall mourne for the with hertfull sorow, and heuy lamentacion, yee their children also shall wepe for the: Alas, what cite hath so bene destroyed in the see, as Tyre is? When thy wares  $\text{t}$  marchaundies came frō the sees, thou gauest all people ynough. The kynges off the earth hast thou made rich, thorow the multitude off thy wares and occupieng: But now art thou cast downe in to the depe of the see, all thy resorte of people is perished with the. All they that dwell in the Iles are abashed at the, and all their kynges are afraied, yee their faces haue chaunged colour. The marchauntes of the nacions wondre at the, In that thou art so clene brought to naught,  $\text{t}$  comest nomore vp.

The xxviij. Chapter.

**A** THE worde of the LORDE came vnto me, sayenge: Thou sonne of man, tell the pryncce of Tyre: " Thus saith the LORDE God: because thou hast a proude hert and

hast sayde: " I am a God, I haue my seate in the myddest off the see like a god: where as thou art but a man  $\text{t}$  not God,  $\text{t}$  yett stondest in thine owne cōceate, that thou art God: Beholde, thou thynkest thy selfe wyser then Daniel, that there is no secretes hyd from  $\text{f}$ . " With thy wysdome  $\text{t}$  thy vnderstōdinge, thou hast gottē the greate welthynesse, and gathered treasure of syluer  $\text{t}$  golde. With thy greate wysdome and occupieng, hast thou increased thy power, and because of thy greate riches thy hert is proude.

Therefore thus saith  $\text{f}$  LORDE God: For so moch as thou hast lift vp thine herte, as though thou werst God: beholde, I wil bringe enemies vpon the, euen the tyrantes of the Heithē: these shal drawe out their swerdes vpon thy beuty and wysdome, and shall defyle thy glory. They shal cast the downe to the pytte, so that thou shalt dye in the midst of the see, as they that be slayne. Let se, yff thou wilt saye then (before thē that slaye  $\text{f}$ ) I am God: where as thou art but a man, and not God, in the hondes of them that slaye the. Dye shalt thou, euen as the vncircumcised in the hōdes of  $\text{f}$  enemies: for I myself haue spoken it, saith the LORDE God.

Morouer, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, make a lamentable complaynte ouer the kynge of Tyre,  $\text{t}$  tell him: Thus saith the LORDE God: Thou art a seale of a licknesse, full off wysdome  $\text{t}$  excellent beuty. Thou hast bene in  $\text{f}$  pleasaūt gardē off God: thou art decete with all maner of precious stones: with Ruby, Topas, Christall, Iacynete, Onyx, Iaspis, Saphir, Smaragde, Carbūcle,  $\text{t}$  golde. Thy beuty  $\text{t}$   $\text{f}$  holes  $\text{f}$  be in  $\text{f}$  were set forth in the daye of thy creacion. Thou art a fayre Cherub, stretched wyde out for to couer.

I haue set the vpon the holy mount off God, there hast thou bene, and walked amōge the fayre glisteringe stones. From the tyme of thy creacion thou hast bene right excellent, tyll wickednesse was founde in the. " Because off thy greate marchaundise, thy hert is full of wickednesse,  $\text{t}$  thou hast offended. Therefore wil I cast the from the mount of God, (O thou coueringe Cherub) and destroye the amōge the glisteringe stones. Thy hert was proude in thy fayre beuty,  $\text{t}$  thorow thy beuty thou hast destroyed thy wysdome. I will

\* Eze. 26. 27.

† Esa. 14. c.

‡ Dan. 2.

§ Esa. 2. b.

cast ſ̄ downe to the grounde, ⁊ ſ̄ in ſ̄ sight of kynges. Thou hast defyled thy Sactuary, with the greate wickednesse off thy onrighteous occupyenge. I wil bringe a fyre from the myddest of the, to consume the: ⁊ wil make the to ashes, in the sight of all thē ſ̄ loke vpon the. All they that haue bene acquainted with the amonge the Heithē, shal be abashed at the: seinge thou art so clene brought to naught, and comest no more vp.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, set thy face agaynst Sidō, Prophecie vpō it, and speake. "Thus saith the LORDE God: Beholde o Sidon, I wil vpō the, ⁊ get me honoure in the: that it maye be knowne, how that I am ſ̄ LORDE, when I punysh her, ⁊ get me honoure in her. For I will sende pestilence ⁊ bloud sheddingge in to hir stretes, so ſ̄ those which be slayne with the swerde, shal lye rounde aboute in the myddest of her: ⁊ they shal knowe, that I am the LORDE. She shal no more be a pricking thorne, ⁊ an hurtinge brere vnto the house of Israel, ner vnto thē that lye rounde aboute her and hate her: and they shal knowe, that I am the LORDE.

Thus saith the LORDE God: when I gather the housholde of Israel together agayne, from the nacions amonge whom they be scatred: then shal I be sanctified in thē, in ſ̄ sight of the Gētiles: ⁊ they shal dwell in the lōde, ſ̄ I gaue to my seruauant Iacob. They shal dwell safely therin, <sup>a</sup>buylded houses, and plante vynyardes: Yee safely shal they dwell therin, when I haue punyshed all those, that despyse them rounde aboute: and then shall they knowe, ſ̄ I am the LORDE their God.

### The xxij. Chapter.

**I**N the x. yere, vpon the xij. daye off the x. Moneth, the worde of the LORDE came vnto me, sayēge: "O thou sonne off mā, set now thy face agaynst Pharaō the kyng off Egipte, Prophecie agaynst him and agaynst the whole lōde of Egipte: Speake, and tell him, thus saith the LORDE God: beholde, o Pharaō thou kinge of Egipte, I wil vpō the, thou greate whall fysh, ſ̄ lyst in thy waters: Thou ſ̄ sayest: the water is myne, I haue made it myself. I wil put an hoke in thy

chawes, ⁊ hāge all the fish in thy waters vpō thy skales: after ſ̄ I wil drawe the out of thy waters, yee ⁊ all the fish of thy waters that hange vpon thy skales.

I wil cast the out vpon the dry lōde with the fish of thy waters, so that thou shalt lye vpon the fælde. Thou shalt not be gathered ner taken vp, but shalt be meate for the beestes of the fælde, ⁊ for the foules off the ayre: that all they which dwell in Egipte, maye knowe, that I am the LORDE: because thou hast bene a staff of rede to the house of Israel. "When they toke holde of ſ̄ with their hōde thou brakest and prycest them on euery syde: and yff they leaned vpō the, thou brakest, ⁊ hurtdest the reynes of their backes. Therefore, thus sayeth the LORDE God: beholde, I will brynge a swerde vpon the, and rote out of the both man and beast. Yee the londe of Egipte shalbe desolate and waist, ⁊ they shal knowe, that I am the LORDE: Because he sayde: the water is mine, I my self haue made it. Beholde therefore, I wil vpon the, ⁊ vpon thy waters: I will make the londe off Egipte waist and desolate, from the towre of Syenes vnto the borders of the Moriās londe: so that in xl. yeaeres there shall no fote off man walke there, nether fote of catell go there, nether shal it be inhabited. I wil make the londe of Egipte to be desolate amonge other waist countrees, and her cities to lye voyde xl. yeaeres, amonge other voyde cities: And I wil scatre the Egipcians amonge the Heithen and nacions.

Agayne, thus sayeth the LORDE God: Whē the xl. yeaeres are expyred, I wil gather the Egipcians together agayne, out off the naciōs, amonge whō they were scatred, and wil bringe the presoners off Egipte agayne in to the londe off Pathures their owne natyue countre, that they maye be there a lowly small kyngdome: yee they shal be the smallest amonge other kyngdomes, lest they exalte them selues aboute the Heithen: for I will so mynish them, that they shall nomore rule the Heithen. They shall nomore be an hope vnto the house off Israel, nether prouoke thē anymore to wickednesse, to cause them turne backe, and to folowe them: ⁊ they shal knowe, that I am the LORDE God.

<sup>a</sup> Ioe 3. a. Zach. 9. a.

<sup>b</sup> Deu. 28. c. Esa. 65. d.

<sup>c</sup> Esa. 19. a. 20. a. Iere. 46. a. Eze. 30. 31. 32.

<sup>d</sup> 4 Re. 18. d. Esa. 30. a. 31. a. 36. a.

<sup>e</sup> Iere. 46. e.

**C** In the xxvij. yeare, the first daye of the first Moneth, came  $\hat{y}$  worde off the LORDE vnto me, sayenge: Thou sonne off man, Nabuchodonosor the kynge off Babilon hath made his hoost, with greate trauaile and labour to come before Tyre: that euery heade maye be balde, and euery shulder bare. Yet hath Tyre geuen nether him ner his hoost eny rewarde, for  $\hat{y}$  greate trauaile  $\hat{y}$  he hath taken there. Therefore thus saith  $\hat{y}$  LORDE God: beholde I will gene the lode of Egipte vnto Nabuchodonosor the kynge off Babilō,  $\hat{y}$  he maye take awaye all hir substaūce, robbe hir robberies, ad spoyle hir spoyle, to paye his hoost their wagies withall. I wil geue him the londe of Egipte for his labour, that he toke for me before Tyre. At the same tyme wil I cause the horne off the house of Israel to growe forth,  $\tau$  open thy mouth agayne amonge them: that they maye knowe, how that I am the LORDE.

## The xxx. Chapter.

**A** **M**OROUER, the worde off the LORDE came vnto me, sayenge: Thou sonne of man, prophcy  $\tau$  speake: thus saith the LORDE God: "Mourne, wo worth this daye, for the daye is here, the daye of  $\hat{y}$  LORDE is come: the darcke daye of  $\hat{y}$  Heithē, the houre is at honde, the swearde commeth vpon Egipte. When the wounded men fall downe in Egipte, when hir people are taken awaye, and when hir foundaciōs are destroyed: the Morians londe shal be afrayed, yee the Morians londe, Lybia  $\tau$  Lydia, all their comon people,  $\tau$  Chub,  $\tau$  all  $\hat{y}$  be confederate vnto thē, shal fall with thē thorow  $\hat{y}$  swearde.

**B** Thus saith  $\hat{y}$  LORDE: The maynteyners of the lode of Egipte shal fall, the pryde of hir power shal come downe: euē vnto the tower off Syenes shall they be slayne downe with the swearde, saith  $\hat{y}$  LORDE God: amonge other desolate countrees they shal be made desolate,  $\tau$  amonge other waist cities they shalbe waisted. And they shal knowe,  $\hat{y}$  I am  $\hat{y}$  LORDE, when I kyndle a fyre in Egipte,  $\tau$  when all hir helpers are destroyed.

At that tyme, shal there messaungers go forth fro me in shippes, to make  $\hat{y}$  carelesse Morians afrayed: and sorowe shal come vpon them in the daye of Egipte, for doutles it shal come. Thus saith the LORDE God: I wil

make an ende of the people of Egipte thorow the honde of Nabuchodonosor kynge of Babilon. He and his people with him, yee and the cruell tyrautes of the Heithen shalbe brought to destroye the londe. They shal drawe out their swerdes vpon Egipte and fyll the londe full of slayne men. I will drye vp their floudes of water, ad sell the lode in to the hondes of wicked people. The lode and all  $\hat{y}$  is therin, wil I destroye thorow the enemies. Euē I the LORDE haue sayde it.

And thus saith the LORDE God: I will destroye the Idols, and brynge the ymages of Noph to an ende. "There shal nomore be a prynce of Egypte, and a fearfulnessse will I sende in to the Egipcians londe. As for Patheures, I wil make it desolate, ad kyndle a fyre in Zoan. Alexandria will I punysh,  $\tau$  poure my wrothfull indignaciō vpō Sin, which is the strength of Egipte. All the sustaunce of Alexandria will I destroye, and kyndle a fyre in Egipte.

Sin shalbe in greate heuynesse, Alexandria shalbe rote out, and Noph shall haue daylie sorowe. The best men off Heliopolis  $\tau$  Bubasto shalbe slayne with the swearde, ad caried awaye captiue. At Taphnis the daye shalbe darcke, when I breake there the scepter of the londe of Egipte, and when  $\hat{y}$  pompe of hir power shal haue an ende. A cloude shal couer her, and hir doughters shalbe led awaye in to captyuete. Thus will I punysh Egipte, that they maye knowe, how that I am the LORDE.

**D** It happened in the xi. yeare, vpon the seuēth daye of  $\hat{y}$  first Moneth,  $\hat{y}$  the LORDES worde came vnto me, sayēge: Beholde, thou sonne of mā, I wil breake  $\hat{y}$  arme of Pharaō kynge of Egipte: and lo, it shal not be boude vp to be healed, nether shal eny playstre be layed vpon it, for to ease it, or to make it so strōge, as to holde a swearde. Therefore, thus saith the LORDE God: beholde, I will vpon Pharaō  $\hat{y}$  kinge of Egipte,  $\tau$  brusse his strōge arme (yet is it but a broken one)  $\tau$  will smyte the swearde out of his honde.

As for the Egipcians, I wil scatere them amonge the Heithen,  $\tau$  strowe thē in the londes aboute. Agayne I wil strength  $\hat{y}$  arme of the kinge of Babilō,  $\tau$  geue him my swearde in his hōde: but I wil breake Pharaos arme, so  $\hat{y}$  he shal holde it before him piteously, like a wounded man.



Yee I will stablish the kynge of Babilōs arme, & the armes of Pharaō shal fall downe: that it maye be knowne, that I am the LORDE, which geue the kynge off Babilon my swearde in his hōde, that he maye drawe it out vpon the londe of Egipte: and that when I scatre the Egipcians amonge the Gentiles, and strowe them in ſ̄ lōdes aboute, they maye knowe, ſ̄ I am the LORDE.

The xxxi. Chapter.

**A** MOROUER, it happened in the xi. yeaere ſ̄ first daye of the thirde Moneth, that the worde of the LORDE came vnto me, sayenge: "Thou sonne of man, speake vnto Pharaō the kynge of Egipte, ād to all his people: Whom art thou like in thy greatnesse? Beholde, Assur was like a Cedre tre vpō the mount of Libanus, with fayre braunches: so thicke, that he gaue shadowes, and shot out very hye. His toppe reached vnto the cloudes. The waters made him greate, and the depe set him vp an hye. Rōūde aboute the rotes of him rīne there floudes of water, he sent out his litle ryuers vnto all the trees of the felde. Therefore was he hyer thē all the trees of the felde, and thorow ſ̄ multitude of waters that he sent frō him, he optayned many and longe braunches. All foules of the ayre made their nestes in his braunches, vnder his bowes gēdred all the beastes of ſ̄ felde, & vnder his shadow dwelt all people. Fayre and beutifull was he in his greatnesse, and in the length of his braunches, for his rote stode besyde greate waters: no Cedre tre might hyde him. In the pleasaūt garden of God, there was no Fyrre tre like his braunches, the playne trees were not like ſ̄ bowes of him. All the trees in the garden off God might not be cōpared vnto him in his beuty: so fayre and goodly had I made him with the multitude of his braunches: In so moch, ſ̄ all the trees in the pleasaūt gardē of God, had enuye at hī. Therefore, thus saith the LORDE God: For so moch as he hath lift vp himself so hie, & stretched his toppe in to the cloudes, & seinge his hert is proude in his highnesse: I wil delyuer him in to ſ̄ hondes of ſ̄ mightiest amōge ſ̄ Heithē, which shall rote him out. Acordige to his wickednes will I cast him awaye, the enemies shall destroye him, & the mighty men of the Heithen shall so scatre

him, that his braunches shal lye vpon all mountaynes & in all valleys: his bowes shall be broken downe to the grounde thorow out the londe. Then all the people of the londe shal go from his shadowe, and forsake him. When he is fallē, all ſ̄ foules of ſ̄ ayre shal syt vpon him, and all wilde beestes of the felde shal go aboute amonge his braunches: so that from hence forth, no tre in the water shall attayne to his hyennesse, nor reach his toppe vnto the cloudes, nether shall eny tre off the water stonde so hye, as he hath done. For vnto death shall they all be delyuered vnder the earth, and go downe to ſ̄ graue, like other men.

Morouer, thus saith the LORDE God: **C** In the daye when he goeth downe to the graue, I wil cause a lamentacion to be made. I will couer the depe vpon him, I will staunch his floudes, and the greate waters shalbe restrayned. I shall cause Libanus to be soroufull for his sake, and all the trees off the felde shall be smyttē. I wil make the Heithen shake at the sounde of his fall,<sup>b</sup> when I cast him downe to hell, with them ſ̄ descende in to the pytte. All the trees of Eden, with all the chosen and best trees of Libanus, yee and all they that are planted vpon the waters, shal mourne with him also in the lower habitaciōs: for they shal go downe to hell with him, vnto thē that be slayne with the swearde, which dwelt afore vnder the shadow off his arme amōge the Heithē. To whom shalt thou be lickened, that art so glorious & greate, amonge the trees off Eden? Yet art thou cast downe vnder ſ̄ earth (amonge the trees off Eden) where thou must lye amonge the vncircumcised, with them that be slayne with the swearde. Euen thus is it with Pharaō & all his people, saith the LORDE God.

The xxxij. Chapter.

**I**N the xij. yeaere, the first daye of the xij.<sup>a</sup> Moneth, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, take vp a lamentacion vpō Pharaō the kynge of Egipte, & saye vnto him: "Thou art reputed as a Lyon of the Heithen, & as a whalfish in the see. Thou castest thy waters aboute the, thou troublest the waters with thy fete, and stampet in their floudes. Thus sayeth the LORDE God: "I wil sprede my net ouer ſ̄,

<sup>a</sup> Eze. 29. 30. 32. <sup>b</sup> Esa. 14. c. Eze. 32. c.

<sup>c</sup> Eze. 29. 30. 31. <sup>d</sup> Eze. 12. b. 17. c.



namely, a greate multitude of people: these shal dryue the in to my yarne, for I will cast the vpō the lōde, and let the lye vpō the felde, that all the foules of the ayre maye syt vpō the: I wil geue all the beastes of the felde ynough off the. Thy flesh will I cast vpō the hilles, and fylle the valleys with thy hyennesse. I will water the londe with the abundaunce off thy bloude euen to the moūtaines, ⁊ ſ valleys shal be full off the.

When thou art put out, I will couer the heauen, and make his starres dymme. I will sprede a cloude ouer the Sonne, ⁊ the Moone shall not geue hir light. All the lightes off heauen will I put out ouer the, and bringe darcknesse vpon thy londe, saith ſ LORD E God. I wil trouble the hertes off many people, when I bringe thy destruccion amōge the Heithen and countrees, whom thou knowest not. Yee I will make many people with their kynges so afayed thorow ſ, that their hayre shal stonde vp, whē I shake my swearde at their faces. Sodenly shal they be astonnyed, euery man in him self, at ſ daye of thy fall.

For thus saith the LORD E God: the kyng of Babilons swearde shal come vpon ſ, with ſ swearde of the worthies will I smyte downe thy people. All they that be mightie amonge the Gētiles, shal waist the proude pompe of Egipte, and brynge downe all hir people. All the catell also of Egipte wil I destroye, that they shal come nomore vpō the waters: so that nether māns fote ner beastes clawe, shal stere them eny more. Then wil I make their waters cleare, and cause their floudes to runne like oyle, sayeth the LORD E God: when I make the londe of Egipte desolate, and when ſ countre with all that is therein, shalbe layde waist: and whē I smyte all thē which dwell in it, that they maye knowe, that I am the LORD E. This is the mournynge, that the daughters off the Heithen shall make: Yee a sorow and lamentaciō shal they take vp, vpon Egipte and all hir people, saith the LORD E God.

In the xij. yeaere, the xv. daye of the Moneth, came the worde off the LORD E vnto me sayenge: Thou sonne of man. Take vp a lamentacion vpon the people of Egipte, and cast them downe, yee ⁊ the mightie people of the Heithē also, ⁊ euen with thē that dwell beneth: and with them that go downe

in to the graue. Downe (how fayre so euer thou be) and laye the with the vncircumcised. Amōge those that be slayne with the swearde, shal they lye. The swearde is geuen alredey, he shal be drawn forth and all his people. The mightie worthies and his helpers, ſ, be gone downe and lye with the vncircumcised and with them that be slayne with ſ swearde: shal speake to him out of the hell.

Assur is there also with his company, ⁊ their graues rounde aboute, which were slayne ⁊ fell all with the swearde, whose graues lye besyde him in the lowe pytte. His comōs are buried rounde aboute his graue: altogether wounded and slayne with the swearde, which men afore tyme brought feare in to ſ londe off the luyunge.

There is Elam also with all his people, and their graues rounde aboute: which all beyng wounded and slayne with the swearde, are gone downe vncircumcised vnder the earth, which neuertheles somtyme brought feare in to the londe off the luyunge: for the which they beare their shame, with the other that be gone downe to ſ graue.

Their buryall is geuen them and all their people, amonge them that be slayne. Their graues are rounde aboute all them, which be vncircumcised, and with them that be slayne thorow the swearde: for seynge that in tymes past they made the londe off the luyunge afayed, they must now beare their owne shame, with them that go downe to the pytte, and lye amonge them, that be slayne.

There is Mesech also and Tubal, and their people, and their graues rounde aboute. These all are amonge the vncircumcised, and them that be slayne with the swearde, because afore tyme they made the londe off the luyunge afayed.

Shulde not they then lye also amonge ſ worthies, and vncircumcised Giauntes? which with their weapons are gone downe to hel: whose swearde are layed vnder their heades, whose wickednesse is vpon their bones: because that as worthies, they haue brought feare in to ſ lōde of ſ luyinge? Yee amōge the vncircumcised shalt thou be destroyed, and slepe with them, that perished thorow the swearde.

There is the lōde off Edom with hir kynges and prynces also, ⁊ which with their strēgth are

<sup>a</sup> Eze. 13. b. Ioe. 3. c. <sup>b</sup> Esa. 14. c. Eze. 31. c.

<sup>c</sup> Iere. 49. f. Dan. 8. a. <sup>d</sup> Iere. 49. b. Eze. 25. b. 35. a.

layed by them that were slayne with the swearde, yee amonge the vncircumcised, and them which are gone downe in to the pytte. Morouer, there be all the prynces of the north, with all the Sidoniās, which are gone downe to the slayne.

With their feare and strength they are come to confucion, and lye there vncircumcised, amonge those that be slayne with the swearde: and beare their owne shame, with them that be gone downe to y<sup>e</sup> pytte. Now when Pharaο seyth this, he shal be comforted ouer all his people, that is slayne with the swearde: both Pharaο ⁊ all his hoost, saith y<sup>e</sup> LORDE God. For I haue geuē my feare in the lōde of the luyngē. But Pharaο ⁊ all his people shal lye amōge the vncircumcised, and amonge them that be slayne with the swearde, saith the LORDE God.

### The xxxij. Chapter.

**A** GAYNE, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, Speake to the childrē of thy people, and tell them: When I sende a swearde vpon a londe, yf the people off the londe take a man off their countre, and set him to be their watchman: "y<sup>e</sup> same man (whā he seyth the swearde come vpon the londe) shall blowe the trompet, and warne the people.

Yf a man now heare the noyse off the trompet ⁊ will not be warned, and the swearde come ād take him awaye: his bloude shall be vpō his owne heade: For he herde the sōnde of the trompet, and wolde not take hede, therefore his bloude be vpon him. But yff he will receaue warnynge, he shal saue his life. Agayne, yf the watch man se the swerde come, and shewe it not with the trompet, so y<sup>e</sup> the people is not warned: yff the swearde come then, and take eny man from amōge thē: the same shall be taken awaye in his owne synne, but his bloude will I requyre off the watchmans honde.

**33** And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest eny thinge out of my mouth, thou mayest warne them on my behalfe. Yff I saye vnto the wicked: thou wicked, thou shalt surely dye: and thou geneest him not warnynge, that he maye be warre off his vngodly waye: then shall the

wicked dye in his owne synne, but his bloude will I requyre of thy honde. Neuertheles yf thou warne the wicked off his waye, to turne from it, where as he yet wil not be turned from it: then shal he dye because off his synne, but thou hast deluyered thy soule.

Therefore (O thou sonne off man) speake vnto the house off Israel, Ye saye thus: Oure offences and synnes lye vpon vs, and we be corrupte in them: how shulde we then be restored vnto life? Tell them: As truly as I lyue (saith the LORDE God) I haue no pleasure in the death off the wicked,<sup>c</sup> but moch rather that the wicked turne from his waye and lyue. Turne yon, turne you from youre vngodly wayes, o ye off the house off Israel. Oh, wherefore will ye dye?

Thou sonne off man, tell the children off thy people: "The righteousnes of the righteous shall not saue him, when so euer he turneth awaye vnfaithfully: Agayne, the wickednesse of the wicked shal not hurte him, when so euer he conuerteth from his vngodlynesse:

And y<sup>e</sup> righteousnesse of the righteous shal not saue his life, when so euer he synneth. Yff I saye vnto the righteous, that he shall surely lyue, and so he trust to his owne righteousnesse, and do synne: then shall his righteousnesse be nomore thought vpon, but in the wickednesse that he hath done, he shall dye.

Agayne, yff I saye to the wicked: "thou shalt surely dye: and so he turne frō his synnes, and do the thinge that is lafull and right: In so moch that the same wicked mā geueth the pledge agayne, restoreth that he had taken awaye by robbery, walketh in the cōmaundementes off life, and doth no wrōge:

Then shall he surely lyue, and not dye. Yee the synnes that he had done, shal neuer be thought vpon: For in so moch as he doth now the thyng that is lafull and right, he shall lyue. And yet the children off thy people saye: Tush, the waye of the LORDE is not right, where as their owne waye is rather vnright.

**D** When the righteous turneth from his righteousnesse, and doeth the thyng that is wicked, he shall dye therefore. But yf the wicked turne from his wickednesse, doinge the thinge that is lafull and right, he shall lyue therefore. Yet ye saye: the waye of y<sup>e</sup>

<sup>a</sup> 4 Re. 9. d. <sup>b</sup> Eze. 3. c. <sup>c</sup> Eze. 18. e. <sup>d</sup> Eze. 18. d.

<sup>e</sup> Esa. 55. b. Iere. 18. a. <sup>f</sup> Eze. 18. f. Ro. 2. a.

LORDE is not equall. O ye house of Israel, I wil iudge every one of you after his wayes.

In the xij. yeaere, the v. daye of the x. Moneth of oure captyuyte, it happened, that one which was fled out of Ierusalem, came vnto me, and sayde: *ŷ* cite is destroyed. Now the honde of the LORDE had bene vpon me the euenynge, afore this man (which was escaped) came vnto me, and had opened my mouth, vntyll the mornynge that he came to me: Yee he opened my mouth, so *ŷ* I was nomore domme. Then came the worde of *ŷ* LORDE vnto me, and sayde: Thou sonne off man, these that dwell in the waisted londe of Israel, saye: Abraham was but one man, *ād* he had the londe in possessiō: now are we many, and the londe is geuen vs to possesse also. And therefore tell them: Thus saith the LORDE: In the bloude haue ye eaten, your eyes haue ye lift vp to Idols, and haue shed bloude: shal ye then haue the londe in possession?

Ye leane vpon youre swearde, ye worke abhominacions, euery one defyleth his neighbours wife: and shal ye then possesse the londe? Saye thou these wordes vnto thē: Thus saith the LORDE God: As truly as I lyue, all ye that dwell in this wilderness, shall be slayne with the swerde: what so is vpon the felde, will I geue vnto the beestes to be deuoured: those that be in stronge holdes and deunes, shall dye off the pestilēce. For I wil make the londe desolate and waist, and *ŷ* pōpe off hir strength shall come to an ende. The mountaynes in Israel shal be so waiste that no man shall trauayle therby.

Then shall they lerne to knowe, that I am the LORDE, whē I make the lōde waist and desolate, because off all their abhominacions, that they haue wrought. And thou sonne off man, the children off thy people *ŷ* talke of the, by the walles *ād* in the dores of their houses, sayenge one to another: come, let vs heare, what worde is gone forth from the LORDE: These come vnto the, after *ŷ* maner of a greate people: yee my people syt downe before the, and heare thy wordes, but they do not thereafter: For in their mouthes they shewe them selues, as though they were feruent, but their herte goeth after their owne couetous lucre. And as a balet *ŷ* hath a

swete tune, *ād* is pleasānt to synge, so shalt thou be vnto them: thy wordes shal they heare, but they will not do thereafter. Whē this commeth to passe (for lo, it cometh in dede) then shal they knowe, that there hath bene a prophet amonge them.

### The xxxiii. Chapter.

AND the worde off the LORDE came vnto me, sayenge: Thou sonne off mā, prophecy agaynst the shepherdes of Israel, prophecy, and speake vnto them: Thus saith the LORDE God: Wo be vnto the shepherdes off Israel, that fede them selues. Shulde not the shepherdes fede *ŷ* flockes?

Ye haue eaten vp the fatte, ye haue clothed you with the woll: the best fedde haue ye slayne, but *ŷ* flocke haue ye not norished: The weake haue ye not holden vp, the sicke haue ye not healed: the broken haue ye not bounde together, the outcastes haue ye not brought agayne: *ŷ* lost haue ye not sought, but churlishly and cruelly haue ye ruled thē. Thus are they scatred here and there without a shepherd: yee all the beastes off the felde deuoure them, and they go astraye.

My shepe go wandringe vpon all moūtaynes and vpon euery hye hill, yee they be scatred abrode in all felde, and there is no man, that careth for them, or seketh after them.

Therefore o ye shepherdes, heare the worde off the LORDE, Thus sayeth the LORDE God: As truly as I lyue, for so moch as my shepe are robbed, and deuoured off all the wyld beestes off the felde, hauynge no shepherd: and seynge that my shepherdes take no regarde off my shepe, but fede them selues only, and not my shepe: Therefore heare *ŷ* worde off the LORDE, o ye shepherdes: Thus sayeth the LORDE God: Beholde, I my self will vpon the shepherdes, and requyre my shepe from their honde, and make thē cease from fedyng of my shepe: yee the shepherdes shall fede them selues nomore: For I will delyuer my shepe out off their mouthes so that they shall not deuoure them after this.

For thus saith the LORDE God: Beholde, I will lōke to my shepe my self, and seke them. Like as a shepherd amōge the flocke seketh after the shepe that are scatred

\* Leui. 17. d. Deu. 3. c.    *ŷ* Eze. 25. c.    *ŷ* Esa. 29. c.  
Mat. 15. a.    *ŷ* Eze. 13. a. Iere. 14. b. 23. a.    *ŷ* Luc. 4. b.

*ŷ* 1 Pe. 5. a.    *ŷ* Ioh. 10. a. Heb. 13. d. 1 Pe. 2. c. 5. a.

C abrode, euen so will I seke after my shepe, and gather them together out off all places, where they haue bene scatred in the cloudy and darcke daye. I will bringe them out from all people, and gather them together out of all londes. I will bringe the in to their owne londe, and fede them vpon the mountaynes off Israel, by the ryuers, and in all the places of the cowntre. I will fede them in right good pastures, and vpon the hie mountaynes off Israel shall their foldes be. There shal they lye in a good folde, ad in a fat pasture shall they fede: euen vpon the mountaynes of Israel.

I will fede my shepe my selff, and bringe them to their rest, sayeth the LORDE God. Soch as be lost, will I seke: "soch as go astraye, will I brynge agayne: soch as be woudded, will I bynde vp: soch as be weake, will I make stronge: soch as be fat and well lykinge, those will I preserue, and fede them with fy thinge that is lauffull. And as for you (o my shepe) sayeth the LORDE God: I will put a difference amonge the shepe, <sup>a</sup> amonge the wethers ad the goates. Was it not ynough for you, to eat vp the good pasture, but ye must treade downe the residue of youre pasture with youre fete also? Was it not ynough for you to drynke cleare water, but ye must trouble the residue also with youre fete?

Thus my shepe must be fayne to eate fy thinge, that ye haue troden downe with youre fete, and to drynke it, that ye with youre fete haue defyled.

D Therefore, thus sayeth the LORDE God vnto them: Beholde, I will seuer the fat shepe from the leane: for so moch as ye haue shot the weake shepe apō fy sydes & shulders, and runne vpon them with youre hornes, so longe till ye haue vtterly scatred them abrode. I will helpe my shepe, so fy they shal nomore be spoyled: yee I wil discerne one shepe from another. I will rayse vp vnto them one only shepherde: "euen my seruauit Dauid, he shal fede the, and he shal be their shepherde. I the LORDE wil be their God, and my seruauit Dauid shal be their prince: Euen I the LORDE haue spoken it.

Morouer, I wil make a couenauit of peace with them, and dryue all euell beastes out of the londe: so that they maye dwell safely in the wildernesse, and slepe in the woddess.

Good fortune & prosperite wil I geue them, and vnto all that be rounde aboute my hill. "A prosperous shower and rayne wil I sende them in due season, that the trees in the wodde maye bringe forth their frutes, & fy grounde hir increase. They shalbe safe in their londe, and shal knowe, that I am the LORDE, which haue brokē their yocke, and deluyered them out of the hondes of those, that helde them in subieccion.

They shal nomore bespoyled of the Heithen, ner deuoured with the beastes of the lode: but safely shal they dwell, & no man shal fraye them. I wil set vp an excellēt plāte for them, so fy they shal suffre no more hunger in the londe, nether beare the reprove of fy Heithen eny more. Thus shal they vnderstonde, that I the LORDE their God am with them, & fy they (euen the house of Israel) are my people, saith the LORDE God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, saith the LORDE God.

### The xrrb. Chapter.

MOROUER, the worde of the LORDE <sup>a</sup> came vnto me, sayenge: Thou sonne of man, turne thy face towarde the mount Seir, prophecy vpon it, & saye vnto it: "Thus saith the LORDE God: Beholde, (o thou mount Seir) I wil vpon the, I wil reach out myne hōde ouer the, yee waist & desolate wil I make the. Thy cities wil I breake downe, & thou shalt lye voyde: that thou mayest knowe, how that I am the LORDE. "For so moch as thou bearest an olde enemyte agaynst the children of Israel, & with a cruel honde hast made them afayed, what tyme as they were troubled & punyshed for their synne: Therefore, as truly as I lyue (saith fy LORDE God) I wil prepare the vnto bloude, yee bloude shal folowe vpon the: "seinge thou layest waite for bloude, therefore shall bloude persecute the. Thus wil I make the mount Seir desolate & waist, and bringe to passe, that there shall no man go thither, ner come from thence. His mountaynes wil I fyll with his slayne men: thy hilles, dales and valleys shal lye full of them, that are slayne with fy swearde. I wil make the a perpetuall wildernesse, so that noman shal dwell in thy cities: fy ye maye knowe, how fy I am the LORDE.

<sup>a</sup> Luc. 4. b. Ioh. 10. a. <sup>b</sup> Matt. 25. c. <sup>c</sup> Iere. 30. b. Act. 2. c. Mich. 5. a. <sup>d</sup> Deu. 11. b. 28. b. <sup>e</sup> Psal. 94. b.

99. a. <sup>f</sup> Esa. 34. a. Iere. 49. b. Eze. 25. b. 52. f. 36. a. <sup>g</sup> Nu. 20. c. Deu. 2. a. <sup>h</sup> 1 Mac. 5. a.



**B** And because thou hast sayde: what, both these nacions and both these londes must be myne, & I wil haue them in possession,<sup>a</sup> where as the LORDE was there. Therefore, thus saith the LORDE God: As truly as I lyue, I will hãdle the acordinge to thy wrath and gelousy, like as thou hast dealt cruelly with them: that I maye be knowne amõge them, how I haue punyshed the. Yee and that thou also mayest be sure, that I the LORDE haue herde all thy despytful wordes, which thou hast spokẽ agaynst the mountaynes of Israel, sayenge: Lo, they are made waist, and geuen vs to deuoure.

Thus with youre mouthes ye haue made youre boost agaynst me, yee & multiplied youre proude wordes agaynst me, which I haue herde altogether. Where vnto, thus saith *ŷ* LORDE God: when the whole worlde is in wealth, then wil I make the waist. <sup>a</sup> And like as thou (o mount Seir) wast glad, because the heretage of the house of Israel was destroyed: euen so wil I do vnto the also, that thou and whole Edom shall be destroyed, & knowe, that I am the LORDE.

The xxxvi. Chapter.

**A** **T**HOU sonne of man, prophecie vpon the mountaynes of Israel,<sup>c</sup> & speake: Heare the worde of the LORDE, o ye mountaynes of Israel: Thus saith the LORDE God: Because youre enemy hath sayde vpon you: A ha, *ŷ* hie euerlastyng places are now become ours: prophecy therefore, & speake: thus saith *ŷ* LORDE God: Seinge ye be waisted & trodẽ downe on euery syde, & become a possession vnto *ŷ* resydue of *ŷ* Gẽtiles, which haue brought you in to mēs mouthes & vnto an euell name amonge *ŷ* people: Therefore, heare the worde of the LORDE God, o ye mountaynes of Israel: Thus saith the LORDE God vnto the mountaynes and hilles, valleys & dales, to the voyde wildernesses & desolate cities, which are spoyled, and had in derision on euery syde, amonge the resydue of the Heithẽ: Yee euẽ thus saith the LORDE God: In the fyre of my gelousy haue I taken a deuyce, agaynst the resydue of the Gẽtiles, and agaynst all Edom: which haue takẽ in my lode vnto the selues for a possession: which also reioysed frõ their whole herte with a despitful stomacke, to waist it, and to spoyle it.

Prophecy therfore vpon the londe of Israel, **B** speake vnto *ŷ* mountaynes and hilles, to valleys and dales, thus saith the LORDE God: Beholde, this haue I deuysed in my gelousy and terrible wrath: For so much as ye haue suffred reprove of the Heithen, therefore thus saith the LORDE God: I haue sworne, that the Gentiles which lye aboute you, shal beare youre confucion them selues. And as for you (o mountaynes of Israel) ye shall shute out youre braunches, and bringe forth youre frute to my people of Israel, for it is harde by, that it wil come.

Beholde, I come vnto you, and vnto you wil I turne me, that ye maye be tyllend and sowed. I wil sende you moch people, which shalbe all of the house of Israel: the cities shalbe inhabited, and *ŷ* decayed places shalbe repayed againe. I wil prouyde you with moch people and catell, which shal increase & bringe frute. I wil restore you also to youre olde estate, and shewe you more kindnes thẽ euer ye had before: wherby ye shal knowe, *ŷ* I am the LORDE. Yee people wil I sende vnto you (o my folke of Israel) which shal haue the in possession, and thou shalt be their inheritaunce, so that thou shalt nomore be without them. Agayne, thus saith the LORDE God: For so much as they saye vnto you: thou art an eater vp of men, and a waister of thy people: therfore thou shalt eate no mo men, nether destroye thy people eny more, saith the LORDE God. And I wil not suffre the, for to heare thine owne confucion amonge the Gentiles from hensforth. Thou shalt not beare the reprove of the nacions, ner cast out thine owne people enymore, saith the LORDE God.

Morouer, the worde of the LORDE came vnto me, sayenge: O thou sonne of mā, when the house of Israel dwelt vpon their owne grounde, they defyled them selues with their owne wayes & ymaginacions: so that in my sight their waye was like the vncleennesse of a menstruous woman. Wherefor I poured my wrothfull displeasure vpon them, because of the bloude that they had shed in the londe, & because of their Idols, wherwith they had defyled them selues. I scatred them also amonge the Heithen, so that they were strowed aboute in the lodes. Acordinge to their wayes & after their owne inuencions, so dyd I punysh them.

<sup>a</sup> Exo. 23. c.    <sup>b</sup> Eze. 22. c. 26. a.

<sup>c</sup> Eze. 6. c.    <sup>d</sup> Eze. 35. a.

**E** "Now when they were gone vnto the Heithen, and come in amonge them, they dishonoured my holy name: so that it was sayde of them: Are these the people of God, & must go out of their owne londe? Then spared I my holy name, which *ſ* house of Israel had dishonoured amonge the Gentiles, to whom they came. Therfore tell *ſ* house of Israel: Thus saith the LORDE God: I do not this for youre sakes (O house of Israel) but for my holy names sake, which ye dishonoured amōge the Heithen, when ye came to them. Therfore, I wil halowe my greate name agayne, which amonge the Gētiles is euell spoken of: for ye youre selues haue dishonoured it amōge them. And the Gentiles shal knowe, that I am the LORDE, when I am honoured in you before their eyes, saith *ſ* LORDE God.

As for you, I wil take you from amonge the Heithen, and gather you together out of all countrees, and bringe you agayne in to youre owne londe. <sup>6</sup>Then will I poure cleare water vpon you, & ye shalbe clene: Yee from all youre vnclennesse and from all youre Idols shal I cleanse you. A new herte also wil I geue you, & a new sprete wil I put in to you: As for that stony hert, I will take it out of youre body, and <sup>7</sup>geue you a fleszshy herte. I wil geue you my sprete amonge you, and cause you to walke in my commaundemētes, to kepe my lawes, and to fulfill them.

And so ye shall dwell in the londe, that I gaue to youre forefathers, & ye shal be my people, and I wil be youre God. I wil helpe you out of all youre vnclēnesse, I wil call for the corne, and wil increase it, and wil let you haue no honger. I wil multiplie the frutes of the trees and *ſ* increase of the felde for you, so that ye shal beare no more reprove of honger amōge the Heithē. Then shal ye remēbre youre owne wicked wayes, and youre ymaginaciōs, which were not good: so that ye shal take displeasure at youre owne selues, by reason of youre synnes and abhominaciōs.

**F** But I wil not do this for youre sakes (saith the LORDE God) be ye sure of it. Therfore (o ye house of Israel) be ashamed of youre synnes. Morouer, thus saith the LORDE God: what tyme as I shal clēse you from all youre offences, then wil I make the cities to

be occupied agayne, and wil repayre the places that be decayed. The desolate londe shal be buylded agayne, which afore tyme laye waist, in the sight of all them, that wēte by. Then shal it be sayde: This waist lōde is become like a garden of pleasure, and the voyde, desolate and brokē downe cities, are now stronge, and fensed agayne. Then the residue of the Heithen that lye rounde aboute you, shal knowe, that I am the LORDE, which repayre that was broken downe, and plante agayne, that was made waist. Euen I the LORDE haue spoken it, & wil do it in dede.

Thus saith the LORDE God: I wil yet once be founde agayne of *ſ* house of Israel, & do this for them: <sup>1</sup>I shal increase them as a flocke of men. Like as the holy flocke and the flocke of Ierusalem are in the hie solempne feastes: so shal also the wilde waisted cities be fylled with flockes of men: and they shal knowe, that I am the LORDE.

### The xxxvij. Chapter.

**T**HE honde of the LORDE came vpon **A** me, & caried me out in the sprete of the LORDE, & let me downe in a playne felde, that laye full of bones, & he led me rounde aboute by them: & beholde, the bones that laye vpon the felde, were very many, & marvelous drye also. Then sayde he vnto me: Thou sonne of man: thinkest thou these bones maye lyue agayne? I answered: O LORDE God, thou knowest. And he sayde vnto me: Prophecy thou vpon these bones, & speake vnto them: Ye drye bones, heare the worde of the LORDE. Thus saith the LORDE God vnto these bones: Beholde, I will put breth in to you, that ye maye lyue: I wil geue you synowes, & make flesh growe vpon you, & couer you ouer with skynne: & so geue you breth, that ye maye lyue, and knowe, that I am the LORDE.

<sup>6</sup>So I prophesied, as he had cōmaunded me. And as I was prophecienge, there came a noyse and a greate mocion, so that the bones ranne euery one to another. Now whē I had lokēd, beholde, they had synowes, and flesh grewe vpon them: and aboue they were couered with skynne, but there was no breth in them. Then sayde he vnto me: Thou sonne of man, prophecie thou towarde the **B**

<sup>a</sup> Ro. 2. c. Esa. 52. b.

<sup>b</sup> Esa. 44. a. Iere. 17. c.

<sup>c</sup> Eze. 11. d. 18. e.

<sup>d</sup> Deu. 8. d.

<sup>e</sup> Iere. 50. a.

<sup>f</sup> Gene. 2. b.

<sup>g</sup> 1 Cor. 15. a.

wynde: prophecy, and speake to the wynde: Thus saith the LORDE God: Come (o thou ayre) from the foure wyndes, & blowe vpon these slayne, that they maye be restored to life. So I prophesied, as he had commaunded me: Then came the breth in to them, and they receaued life, and stode vp vpon their fete, a maruelous greate sorte.

Morouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: "oure bones are dried vp, oure hope is gone, we are clene cut of. Therefore prophesie thou, & speake vnto them. Thus saith the LORDE God: Beholde, I wil open youre graues (o my people) & take you out of youre sepulchres, & bringe you in to the londe of Israel agayne. So shall ye knowe y<sup>e</sup> I am the LORDE, when I open youre graues, & bringe you out of them. My sprete also wil I put in you, & ye shal lyue: I wil set you agayne in youre owne londe, and ye shal knowe, that I am the LORDE, which haue sayde it, and fulfilled it in dede.

**C** The worde of the LORDE came vnto me, sayenge: Thou sonne of man, take a sticke and wryte vpon it: Vnto Iuda & to the children of Israel his companjons. Then take another sticke, and wryte vpon it: Vnto Ioseph the stocke of Ephraim, and to all the housholde of Israel his companjons. And than take both these together in thine honde, so shal there be one stycke therof. Now yf the childrē of thy people saye vnto the: wilt thou not shewe vs, what thou meanest by these? Then geue them this answer: Thus saith the LORDE God: Beholde, <sup>a</sup>I wil take the stocke of Ioseph, which is in the honde of Ephraim and of the trybes of Israel his felowes, and wil put them to the stocke of Iuda, & make them one stocke, and they shal be one in my honde. And the two stickes where vpon thou wrytest, shalt thou haue in thine honde, that they maye se, and shalt saye vnto them:

Thus saith the LORDE God: beholde, I wil take awaye the childrē of Israel from amonge the Heithen, vnto whom they be gone, and wil gather them together on euery syde, and bringe them agayne in to their owne londe: yee I wil make one people of thē in <sup>g</sup>londe, vpon the mountaynes of Israel, and they all shal haue but one kinge. They shall nomore be two peoples from hensforth, nether

be deuyded in to two kingdomes: they shal also defyle thē selues nomore with their abhominacions, Idols and all their wicked-doinges. I wil helpe thē out of all their dwellinge places, wherin they haue synned: & will so cense them, that they shalbe my people, and I their God.

<sup>e</sup>Dauid my seruaut shalbe their kinge, & they all shal haue one shepherde only. They shal walke in my lawes, and my commaundementes shal they both kepe & fulfill. They shal dwell in the londe, that I gaue vnto Iacob my seruaut, where as youre fathers also haue dwelt. Yee euē in the same londe shal they, their children, & their childers children dwell for euermore: and my seruaut Dauid shal be their euerlastynge prynce. Morouer, I wil make a bonde of peace with them, which shal be vnto them an euerlastinge couenaunt. I wil sattel thē also, and multiplie them, my Sanctuary wil I set amonge thē for euermore.

My dwellinge shalbe with them, yee I wil be their God, & they shalbe my people. Thus the Heithen also shal knowe, that I the LORDE am <sup>h</sup>holy maker of Israel: whē my Sanctuary shal be amonge them for euer more.

### The xxxviij. Chapter.

**A**ND the worde of the LORDE came <sup>a</sup>vnto me, sayenge: Thou sonne of man, turne thy face towarde Gog in the londe of Magog, which is the chiefe prynce at Mesech and Tubal: prophecy agaynst him, and saye: <sup>e</sup>Thus saith the LORDE God: 'O Gog thou chiefe prynce of Mesech and Tubal: beholde, I wil vpon the, and wil turne the aboute, and put a bytt in thy chawes: I wil bringe the forth and all thine hoost, both horse & horsmen, which be all weapened of the best fashion: a greate people, that handle altogether speares, shyldes, and swerdes: the Perses, Moryans and with them the Lybians, which all beare shyldes and helmettes: Gomer, and all his hoostes: the house of Thogorma out of the north quarters, and all his hoostes, yee and moch people with the.

Therefore prepare the, set thy self in aray with all thy people, that are come vnto the by heapes, and be thou their defence. After many dayes thou shalt be visited, and in the latter yeares thou shalt come in to the lode, that hath bene destroyed with the swearde, &

<sup>a</sup> Eze. 33. b.<sup>b</sup> Osee 1. b.<sup>e</sup> Eze. 34. d. Ioh. 10. b.<sup>d</sup> Eze. 39.<sup>h</sup> Apo. 20. c.

now is replenished agayne with dyuerse people vpon the mountaynes of Israel, which haue lōge lyen waist. Yee they be brought out of the nacions, ⁊ dwell all safe. Thou shalt come vp like a stormy wether, to couer the lōde, and as it were a dareke cloude: thou with all thine hostes, and a greate multitude of people with the.

35 Morouer, thus saith the LORDE God:

At the same tyme shal many thynges come in to thy mynde, so that thou shalt ymagyn myschefe, and saye: I wil vp to yonder playne londe, seinge they syt at ease, and dwell so safely (for they dwell all without eny walles, they haue nether barres nor dores) to spoyle them, to robbe thē, to laye honde vpon their so wel inhabited wildernesses: agaynst that people, ⁊ is gathered together from amonge the Heithē, which haue gotten catell and good, and dwell in the myddest of the londe. Then shal Saba and Dedan and the marchauntes of Tharsis with all their Worthies, saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle? to take syluer and golde: to cary awaye catell and good: and to haue a greate pray?

Therefore, o thou sonne of man, thou shalt prophecie, and saye vnto Gog: Thus saith the LORDE God: In that daye thou shalt knowe, that my people of Israel dwelleth safe: and shalt come from thy place, out of the north partes: thou and moch people with the, which ryde vpon horses, wherof there is a greate multitude and an innumerable sorte. Yee thou shalt come vpon my people of Israel, as a cloude to couer the lōde. This shal come to passe in the latter dayes: I wil bringe the vp in to my londe, that the Heithen maye knowe me, when I get me honour vpon the (o Gog) before their eyes.

Thus saith the LORDE God: Thou art he, of whom I haue spoken afore tyme, by my seruauantes ⁊ prophetes of Israel, which prophecied in those dayes ⁊ yeaes, that I shulde bringe the vpon them. At the same tyme, when Gog commeth vp in to the londe of Israel (saith the LORDE God) shal my indignaciō go forth in my wrath. For in my gelousy and hote displeasure "I haue deuyed, that there shalbe a greate trouble in the londe of Israel at that tyme. The very fyszshes in the see, the foules of the ayre, the beestes of

the felde, and all the men ⁊ are vpon the earth, shal tremble for feare of me.

The hilles also shalbe turned vp side downe, the stayres of stone shal fall, and all walles shal syncke to the grounde. I wil call for a swearde vpon them in all my mountaynes, saith the LORDE God: so that euery mans swearde shal be vpon another. With pestilēce and bloude wil I punysh him: stormy rayne and hale stones, fyre and brymstone, wil I cause to rayne vpon him and all his heape, yee and vpon all that greate people that is with him. Thus wil I be magnified, honoured, and knowne amonge the Heithen: that they maye be sure, how ⁊ I am ⁊ LORDE.

### The xxxir. Chapter.

36 THEREFORE o thou sonne of man, ⁊ prophecie agaynst Gog, and speake: Thus saith the LORDE God: Beholde, o Gog: ⁊ thou chefe pryncce at Mesech and Tubal, I wil vpon the, and turne the aboute, ⁊ carie the forth, ⁊ lede ⁊ from the north partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I wil smyte it out of thy left honde, and cast thine arrowes out of thy right honde. Thou with all thine heape, and all the people that is with the, must fall vpon the mountaynes of Israel. Then wil I geue the vnto ⁊ foules and wilde beastes of the felde, to be deuoured: there must thou lye vpon the felde: for euē I the LORDE haue spoken it, saith the LORDE God.

In to Magog, and amonge those that sit so 37 carelesse in the Iles: wil I sende a fyre, and they shal knowe, ⁊ I am the LORDE. I wil make also the name of my holynesse to be knowne amonge my people of Israel: and I will not let my holy name be euel spoken of enymore: but the very Heithen also shal knowe, that I am the LORDE, the holy one of Israel. Beholde, it commeth, and shalbe fulfilled in dede, saith the LORDE God. This is the daye, wherof I haue spoken: They that dwell in ⁊ cities of Israel, shal go forth and set fyre vpon the weapons, and burne them: shyldes and speres, bowes and arrowes, bylles and clubbes: seuen yeaes shall they be burnynge therof, so that they shall els bringe no sticke from ⁊ felde, nether haue nede to hew downe eny out of the wodde: For they

\* Dan. 12. a. Mat. 24. b. Luc. 21. c.

b Eze. 38.



shall haue weapens ynew to burne. They shall robbe those that robbed them, and spoyle those that spoyled them, saith  $\text{f}$  LORDE God.

**C** At the same tyme will I geue vnto Gog, a place to be buried in, in Israel: euē the valley, where thorow men go from the east to the see warde. Those that trauayle therby, shal abhorre it. There shal Gog and all his people be buried: and it shalbe called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be burienge of them, that they maye cense the lōde: Yee all the people of the londe shal burie them. O it shal be a glorious daye, when I get me that honoure, saith the LORDE God. They shal ordene men also to be deedburiers, euer goinge thorow the lōde, and appoynte them certayne places to bury those in, which remaine vpon the felde, that the londe maye be censed. From ende to ende shal they seke, and that vij monethes lōge. Now those that go thorow the londe, where they se a mans bone, they shall set vp a token by it, till the deedburiers haue buried it also, in the valley of the people of Gog. And the name of the cite shalbe called Hamona: Thus shall they make the londe cene.

**D** And thou sonne of man: thus saith the LORDE God: Speake vnto all the foules and euery byrde, yee and to all the wilde beastes of the felde: heape you together and come, gather you roude aboute vpō my slaughter, that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israel: eate flesh, and drynke bloude. "Ye shal eate  $\text{f}$  flesh of the worthies, and drynke the bloude of the prynces of the londe: of the wethers, of the lambes, of the goates, and of the oxen that be all slayne at Basan. Eate  $\text{f}$  fat youre bely full, and drynke bloude, till ye be droncken of the slaughter, which I haue slayne vnto you. Fyl you at my table, with horses  $\text{t}$  stronge horsmen: with captaynes and all mē of warre, saith the LORDE God.

**E** I will bringe my glory also amonge the Gentiles, that all the Heithen maye se my iudgment, that I haue kepte, and my honde which I haue layed vpon them: that  $\text{f}$  house of Israel maye knowe, how that I am  $\text{f}$  LORDE their God, from that daye forth. And the Heithen shal knowe, that where as the house of Israel were led in to captiuyte:

it was for their wickednes sake, because they offended me.

For the which cause I hyd my face from them, and deluyered them in to the hondes of their epemies, that they might all be slayne with the swearde. Accordinge to their vnclennesse and vnfaithfull dealinges, so haue I entreated them, and hyd my face from them. Therefore thus saith  $\text{f}$  LORDE God: Now will I bringe agayne the captuyes of Iacob, and haue mercy vpon the whole house of Israel, and be gelous for my holy names sake. All their confucion and offence that they haue done agaynst me, shal be taken awaye: and so safely shal they dwell in their londe, that no man shal make them afrayed. And when I haue brought thē agayne from amonge the people, when I haue gathered them together out of their enemies londes, and am praysed in them before many Heithen: then shall they knowe, that I am the LORDE their God, which suffred them to be led in to captiuyte amonge the Heithen, but now haue brought them agayne in to their owne londe, and not left one of them yonder.

After that, will I hyde my face nomore from them, but will poure out my sprete vpon the house of Israel,<sup>b</sup> saith the LORDE God.

#### The xl. Chapter.

**I**N the xxv yeare of oure captiuyte, in the begynnynge of the yeare, the x daye of the moneth: that is the xiiij yeare, after that  $\text{f}$  cite was smytten downe: the same daye came the honde of the LORDE vpon me, and caried me forth: euen in to the londe of Israel brought he me in the visions of God: and set me downe vpō a maruelous hie mountayne, whervpon there was a buyldinge (as it had bene of a cite) towarde the north.

Thither he caried me, and beholde, there was a man, whose similitude was like brasse, which had a threde of flax in his honde, and a meterodde also. He stode in the dore,  $\text{t}$  sayde vnto me: marcke well with thine eyes, herken to with thine eares, and fasten it in thine hert, what so euer I shal shewe the, for to the intent that they might be shewed the, therefore art thou brought hither. And what soeuer thou seyst, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde

<sup>a</sup> Apo. 19. d.

<sup>b</sup> Eze. 36. d.

rounde aboute the house : the meterodde that he had in his honde, was six cubites longe & a spanne. So he measured the bredth of the buyldinge, which was a meterodde, and the heyth also a meterodde. Then came he vnto the east dore, and wente vp the staires, & measured the postes of the dore : wherof euery one was a meterodde thicke. Euery chambre was a meterodde longe and brode : betwene the chambers were fyue cubites. The poste of the dore within the porche, was one meterodde. He measured also the porche of the ynnmer dore, which conteyned a meterodde. The measured he the entrie of the dore, that conteyned eght cubites, and his pilers two cubites : and this entrie stode inward.

The chambers of the dore eastwarde, were thre on euery syde : alike brode and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wydenesse of the dore : which was x cubites, & the heyth of the dore xiiij cubites. The edge before the chābres was one cubite brode vpō both the sydes, & the chambers six cubites wyde of either syde. He measured f̄ dore from the rygge of one chābre to another, whose wydenesse was xxv cubites, & one dore stode agaynst another. He made pilers also lx cubites hie, rounde aboute the courte dore. Before the inward parte vnto the fore entre of the ynnmer dore, were fiftie cubites. The chambers and their pilers within, rounde aboute vnto f̄ dore, had syde wyndowes : So had the fore entries also, whose wyndowes wente rounde aboute within. And vpon the pilers there stode date trees.

Then brought he me in to the fore courte, where as were chābres & paued workes, made in f̄ fore courte rōude aboute : xxx chābres vpon one paued worcke. Now the paued worke was a lōge besyde the dores, and that was the lower paued worcke. After this, he measured f̄ bredth from the lower dore, vnto the ynnmer courte of the out syde, which had an hundreth cubites vpon the east & the north parte. And the dore in the vttemost courte towarde the north, measured he after the lēgh and bredth : his thre chambres also on either syde, with his pilers & fore entries : which had euen the measure of the first dore. His heyth was fiftie cubites, the bredth xxv cubites : his wyndowes & porches with his date trees, had euen like measure as the dore

towarde the east : there were vij steppes to go vp vpō, & their porche before them. Now f̄ dore of the ynnmer courte stode straight ouer agaynst the dore, that was towarde f̄ north east. From one dore to another, he measured an C cubites.

After that, he brought me to the south syde, where there stode a dore towarde f̄ south : whose pilers and porches he measured, these had the fyrst measure, & with their porches they had wyndowes rounde aboute, like the first wyndowes. The heyth was l cubites, f̄ bredth xxv, with steppes to go vp vpon : his porche stode before him, with his pilers and date trees on either syde. And the dore of the ynnmer courte stode towarde the south, & he measured from one dore to another an C cubites. So he brought me in to f̄ ynnmer courte, thorow the dore of the south syde : which he measured, & it had the measure a fore sayde. In like maner, his chambres, pilers and fore entries, had euen the fore sayde measure also. And he had with his porches rounde aboute, wyndowes of l cubites hie, & xxv cubites brode. The porches rounde aboute were xxv cubites longe, and v cubites brode : and his porch reached vnto f̄ vttemost courte : vpon his pilers there were date trees, and viij steppes to go vp vpon.

He brought me also in to the ynnmost courte vpon the east syde, and measured the dore, accordinge to f̄ measure afore sayde. His chābres, pilers and porches had euen the same measure, as the first had : & with his porches he had wyndowes rōude aboute. The heith was l cubites, f̄ bredth xxv cubites : His porches reached vnto the vttemost courte : his pilers also had date trees on either syde, and viij steppes to go vp vpon. And he brought me to the north dore, and measured it, which also had the foresayde measure. His chābres, pilers and porches had wyndowes rounde aboute : whose heyth was l cubites, and the bredth xxv. His pilers stode towarde the vttemost courte, and vpon them both were date trees, and viij steppes to go vp vpon. There stode a chambre also, whose inraūce was at the dore pilers, and there the burntofferings were waszshed.

In the dore porche, there stode on ether syde two tables for the slaughtinge : to slaye the brentofferings, synneofferings and trespassofferings ther vpon. And on the out syde

as men go forth to the north dore, there stode two tables. Foure tables stode on ether syde of the dore, that is viij tables, wherpon they slaughtered. Foure tables were of hewen stone for the burnt offerings, of a cubite and a half longe and brode, and one cubite hie: wherpon were layed  $\hat{y}$  vessels and ornamente, which were vsed to, the burnt  $\tau$  slayne offerings, when they were slaughtered. And within there were hokes foure fingers brode, fastened rounde aboute, to hange flesh vpon,  $\tau$  vpon the tables was layed the offringe flesh. On the outsyde of the ynnmer dore were the syngers chambers in the iwarde courte besyde  $\hat{y}$  north dore ouer agaynst the south. There stode one also, besyde the east dore north warde.

**f** And he sayde vnto me: <sup>a</sup> This chambre on the south syde belongeth to the prestes, that kepe the habitacion: and this towarde the north, is the prestes that wayte vpon the altar: which be the sonnes of Sadoch, that do seruyce before the LORDE in steade of the children of Leui. So he measured the fore courte, which had in length an C cubites, and as moch in bredth by the foure corners. Now the altar stode before the house: And he brought me to the fore entre of the house, and measured the walles by the entre dore: which were fyue cubites longe on ether syde. The thicknesse also of the dore on ether syde, was thre cubites. The lēgh of the porche was xx cubites, the bredth xj. cubites, and vpon steppes went men vp to it: by the walles also were pilers, on either syde one.

#### The xli. Chapter.

**A**<sup>a</sup>FTER this he brought me to the temple, and measured the postes: which were of both the sydes vj. cubites thicke, accordinge to the wydenesse of the tabernacle. The bredth of  $\hat{y}$  dore was x. cubites,  $\tau$  the walles of the dore on either syde fyue cubites. He measured the length therof, which conteyned xl. cubites, and the bredth xx. The wente he in, and measured the dore postes, which were two cubites thicke: but the dore it self was sixe cubites, and the bredth of the dore was vij. cubites. He measured the lēgh and bredth therof, which were euery one xx. cubites, before the temple.

And he sayde vnto me: this is the holiest of all. He measured also the wall of the

house, which was sixe cubites. The chambres  $\hat{y}$  stode rounde aboute  $\hat{y}$  house, were euery one foure cubites wyde, and one stode harde vpō another, wherof there were xxxij. And there stode postes beneth by the walles rounde aboute the house, to beare thē vp: but in  $\hat{y}$  wall of  $\hat{y}$  house they were not fastened: The syde chambres were the hyer the wyder, and had steppes thorow them rounde aboute  $\hat{y}$  house. Thus was it wyder aboue, that from the lowest men might go to the hiest  $\tau$  mydde chābers. I sawe also that the house was very hye rounde aboute. The foundation of the syde chambres was a meterodde (that is sixe cubites) brode. The thicknesse of the syde wall without, conteyned fyue cubites,  $\tau$  so dyd  $\hat{y}$  outwall of the chābers in  $\hat{y}$  house.

Betweene the chambers, was the wydenes xx. cubites rounde aboute  $\hat{y}$  house. The chambre dores stode ouer agaynst the out wall, the one dore was towarde the north,  $\hat{y}$  other towarde the south: and the thicknesse of the outwall was v cubites rounde aboute. Now the buyldinge that was separated towarde the west, was lxx. cubites wyde: the wall of the buyldinge was v cubites thicke rōnde aboute, and the length foure score cubites and ten. So he measured the house which was an C. cubites longe, and the separated buyldinge with the wall were an C. cubites lōge also. The wydensse before the house and of it  $\hat{y}$  was separated towarde the east, was an C. cubites.

And he measured the length of the buyldinge before and behinde with the chābers vpon both the sydes: and it conteyned an C. cubites. The ynnmer temple, the porch of the fore courte,  $\hat{y}$  syde postes, these thre had syde wyndowes, and pilers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes: The wyndowes them selues were syled ouer with bordes:  $\tau$  thus was it aboute the dore, vnto the ynnmost house, and without also: Yee the whole wall on euery syde both within and without was syled ouer with greate bordes. There were Cherubins and date trees made also, so that one date tre stode euer betwixte two Cherubins: One Cherub had two faces,  $\hat{y}$  face of a man lokinge asyde towarde the date tre, and a lyons face on the other syde. Thus was it made rōnde aboute in all the house: Yee the Cherubins

and date trees were made from the ground vpon aboute the dore, and so stode they also vpon the wall of the temple.

The bypostes of the temple were foure squared, and the fashion of the Sanctuary was, euen as it appeared vnto me afore in  $\text{f}$  vision. The table was of wodde, thre cubites hie and two cubites longe: his corners, the length and the walles were of wodde. And he sayde vnto me: This is the table, that shal stonde before the LORDE. The temple and the holiest of all had ether of them two dores, and euery dore had two litle wickettes which were folden in one vpon another, on euery syde two. And vpon the dores of the temple there were made Cherubins and date trees, like as vpon the walles: and a greate thicke balke of wodde was before on the out syde of the porche. Vpon both the sydes of the walles of the porche, there were made depe wyndowes and date trees, hauynge beames and balkes, like as the house had.

#### The xliij. Chapter.

**T**HEN caried he me out in to the fore courte towarde the north, & brought me in to the chambre that stode ouer agaynst the backebuyldinge northwarde, which had the length of an C. cubites, whose dore turned towarde the north. The wydenesse conteyned L. cubites, ouer agaynst the xx. cubites of the ynnmer courte, & agaynst the pauerd worke that was in the fore courte. Besyde all these thre there stode pilers, one ouer against another: And before this chābre there was a walkinge place of x. cubites wyde, and within was a waye of one cubite wyde, and their dores towarde the north. Thus the hiest chambres were allwaye narrower then the lowest and myddelmost of  $\text{f}$  buildinge: for they bare chambre vpon chambre, and stode thre together one vpon another, not hauynge pilers like the fore courte: therefore were they smaller then those beneth and in the myddest, to reken from the grounde vpwarde.

**T**he wall without that stode by  $\text{f}$  chambres towarde the vttemost courte vpon the fore syde of the chambres, was L. cubites lōge: for the lēgth of  $\text{f}$  vttemost chambers in the fore courte was L. cubites also: but the length thereof before the temple was an C. cubites. These chambres had vnder them an inтраunce of the east syde, wherby a man

might go in to them out of the fore courte, thorow the thicke wall of the fore courte towarde the east, right ouer agaynst the separated buyldinge. Before the same buyldinge vpon this syde there were chābers also, which had a waye vnto them, like as the chambers on the north syde of the same length and wydenesse.

Their inтраunce, fashion and dores were all of the same maner. Yee euen like as the other chamber dores were, so were those also of the south syde. And before the waye towarde the syngers steppes on the east syde, there stode a dore to go in at. Then sayde he vnto me: The chambers towarde the north & the south, which stōde before the backe buyldinge: those be holy habitacions, wherin the prestes that do seruyce before the LORDE, must eate the most holy offrings: and there must they laye the most holy offrings: meat offrings, synneoffrings & trespassoffrings, for it is an holy place. When the prestes come therin, they shal not go out in to the fore courte: but (seyng they be holy) they shal leaue the clothes of their ministracion, and put on other garmentes, when they haue eny thinge to do with the people.

Now when he had measured all the ynnmer house, he brought me forth thorow the east porte, and measured the same rounde aboute. He measured the east syde with  $\text{f}$  meterodde, which rounde aboute conteyned v. C. meteroddes. And the north syde measured he, which conteyned rounde aboute euen so moch. The other two sydes also towarde the south and the west (which he measured) conteyned ether of them v. C. meteroddes. So he measured all  $\text{f}$  foure sydes where there wente a walle rounde aboute v. C. meteroddes longe, and as brode also, which separated the holy from the vnholý.

#### The xliij. Chapter.

**S**O he brought me to  $\text{f}$  dore, that turneth towarde the east. Beholde, thē came the glory of the God of Israel from out of the east, whose voyce was like a greate noyse of waters, and the earth was lightened with his glory. His sight to loke vpon was like the first, "that I sawe, when I wente in, what tyme as the cite shulde haue bene destroyed: and like the vision that I sawe by the water



of Cobar. Then fell I vpon my face, but the glory of the LORDE came in to the house thorow the east dore. So a wynde toke me vp, and brought me in to y<sup>e</sup> ynnerner court: & beholde, the house was full of the glory of the LORDE.

**B** I herde one speaking vnto me out of the house, and there stode one by me, that sayde vnto me: <sup>b</sup>O thou sonne of man, this rowme is my seate, and the place of my fote-steppes: where as I wil dwell amonge the children of Israel for euermore: so that the house of Israel shal nomore defyle my holy name: nether thei, ner their kinges, thorow their whordome, thorow their hie places, & thorow the deed bodies of their kinges: which haue buylded their thresholds in maner harde vpon my thresholdes, and their postes almost at my postes: so that there is but a bare wall betwixte me and them.

Thus haue they defyled my holy name with their abhominacions, that they haue comitted. Wherefore I haue destroyed them in my wrath: But now they shal put away their whordome and the deed bodies of their kinges out of my sight, that I maye dwell amonge them for euermore. <sup>c</sup>Therefore (o thou sonne of man) shewe thou the housholde of Israel a temple, that they maye be ashamed of their wickednesse, and measure them selues an example therat.

And when they be ashamed of all their workes, then shewe them the fourme and fashion of the temple: the comynge in, the goinge out, all the maner and descripcion therof, yee all the vses and ordinaunces of it, y<sup>e</sup> they maye kepe & fulfill all the fashions and customes therof.

**C** This is the descripcion of the house: Aboue vpō the mount rounde aboute all the corners, it shalbe y<sup>e</sup> holiest of all. Beholde, that is the descripcion and fashion of the house. This is the measure of the alter (after the true cubite: which is a spanne longer then another cubite) his botome in the myddest was a cubite longe and wyde, and the ledge that wente rounde aboute it, was a spanne brode. This is the heyth of the alter: From the grounde to the lower steppes the length is two cubites, and the bredth one cubite: and from the lower steppes to the higher are foure cubites, & the bredth but one cubite.

<sup>d</sup>The alter was foure cubites hie, & from the alter vpwarde stode foure hornes, and it was xij cubites longe and xij cubites brode, vpon the foure corners: the coueringe of the alter was xiiij cubites longe and brode vpon the foure corners, and the ledge that wente rounde aboute, had half a cubite: and the botome therof rounde aboute one cubite: his steppes stode towarde the east. And he sayde vnto me: Thou sonne of man, thus saith the LORDE God: these are the ordinaunces and lawes of the alter, in the daye whē it is made, to offre burntofferings, and to sprenkle bloude ther vpon. <sup>e</sup>To the prestes, to y<sup>e</sup> Leuites that be of the sede of Sadoch, and treade before me to do me seruyce, saith the LORDE God: Vnto these geue thou a yonge bullocke, for a synoffringe: & take the bloude of him & sprenkle his foure hornes withal, & the foure corners of the alter coueringe, with the ledge that goeth rounde aboute: herewith shalt thou cense it, and reconcile it. Thou shalt take the bullock also of the synoffringe, & burne him in a seuerall place with out the Sanctuary.

**E** The nexte daye, take a gootbuck without blemish for a synoffringe, to reconcile the alter withall: like as it was reconciled with y<sup>e</sup> bullocke. Now when thou hast made it cleane, then offre a yonge bullocke without blemish, and a ramme out of the flocke without blemish also: <sup>f</sup>Offre them before the LORDE, and let the prest cast salt ther vpon, <sup>g</sup>and geue them so vnto the LORDE for a burntoffringe. Seuen dayes shalt thou bringe, euery daye a gootbucke. A yonge bullocke & a ramme of the flocke (both without blemish) shal they offre. Seuen dayes shal they reconcile and cense the alter, & offre vpon it. When these dayes are expired, then vpon the viij daye and so forth, the prestes shal offre their burntofferings and healthofferings vpō y<sup>e</sup> alter: so wil I be mercifull vnto you, saith the LORDE God.

### The xliiij. Chapter.

**A**FTER this, he brought me agayne to y<sup>e</sup> outward dore of the Sanctuary on the east syde, and that was shut. Then sayde the LORDE vnto me: This dore shal be stil shut, and not opened for eny mā to go thorow

<sup>a</sup> Eze. 1. a. <sup>b</sup> Eze. 10. c. 11. d. <sup>c</sup> Esa. 6. a. 66. a. Apo. 21. e. <sup>d</sup> Zac. 2. a. <sup>e</sup> Exo. 27. a. <sup>f</sup> Eze. 44. c.

<sup>g</sup> Leui. 16. f. <sup>h</sup> Leui. 22. c. <sup>i</sup> Leui. 2. b.

it, but only for the LORDE God of Israel: yee he shal go thorow it, els shal it be shut still. The prynce himself shal come thorow it, that he maye eate bred before the LORDE. At the porche shal he come in, and there shal he go out agayne. "Then brought he me to the dore, vpon the north syde of the house. And as I loked aboute me, beholde, the glory of the LORDE fylled the house: and I fell downe vpon my face. So the LORDE spake vnto me: O thou sonne of man, fasten this to thine herte, beholde, and take diligēt hede to all that I wil saye vnto the, concernyng all the ordinaunces of the LORDE and all his lawes: pōdre well with thine herte the comynge in of the house and the goinge forth of the Sanctuary: and tell that obstinate housholde of Israel: Thus saith the LORDE God: O house of Israel, ye haue now done ynough with all youre abhominaciōs, seynge that ye haue brought in to my Sanctuary straungers, hauynge vncircumcised hertes & flesh, where thorow my Sāctuary is defiled, whē ye offre my bred, fat, & bloude.

Thus with all youre abhominacions ye haue broken my couenaunt, and not kepte the holy ordinaunces of my Sanctuary: but set keepers of my Sanctuary, euen after youre owne mynde. Therefore thus saith ŷ LORDE God: Of all the straungers that dwell amōge the childrē of Israel, no straunger (whose herte & flesh is not circumcised) shal come within my Sanctuary: No ner the Leuites that be gone backe fro me, and haue disceaueid the people of Israel with erreures, goinge after their Idols: therefore shal thei beare their owne wickednes. Shulde they be set and ordened to minstre, vnder the dores of the house of my Sanctuary? and to do seruyce in the house: to slaye burntofferings and sacrifices for ŷ people: to stōde before them, and to serue them: seynge the seruyce that they do them, is before their Idols, and cause the house of Israel to stōmble thorow wickednesse?

"For the which cause I haue pluckte out myne honde ouer them (saith the LORDE) so that now they must beare their owne iniquyte, and not to come nye me, to serue me with their preasheade, in my Sanctuary, and most holyst of all: that they maye beare their owne shame and abhominacions, which

they haue done. Shulde I vse them to be porters of the house, and to all the seruyce ŷ is done therein? "But the prestes ŷ Leuites the sonnes of Sadoch, that kepte the holy ordinaunces of my Sanctuary, when the children of Israel were gone fro me: shal come to me, to do me seruyce, to stōnde before me, and to offre me the fat and the bloude, saith the LORDE God.

They shall go in to my Sanctuary, and treade before my table, to do me seruyce, and to waite vpō myne ordinaunces. Now whē they go in at the dores of the ynnermer courte, they shal put on lynnyng clothes, so that no wollyne come vpon them: whyle they do seruyce vnder the dores of ŷ ynnermer courte, and within. They shal haue fayre lynnyng bonettes vpon their heades, and lynnyng breches vpon their loynes, which in their labour they shal not put aboute them: And when they go forth to the people in to the outwarde courte, they shal put of the clothes, wherein they haue ministred, and laye them in the habitacion of the Sanctuary, & put on other apparell, lest they onhalowe ŷ people with their clothes.

"They shal not shawe their heades, ner norish the bushe of their hayre, but rōūde their heades only. "All the prestes that go in to the ynnmost courte, shall drynke no wyne. They shall mary no wydowe, nether one that is put from hir huszbonde: but a mayde of the sede of the house of Israel, or a wydowe, that hath had a prest before.

"They shal shewe my people the difference betwene the holy and vnholly, betwixte the clene and vnclene. Yf eny discorde aryse, they shal discerne it, and geue sentence after my iudgmentes. My solempne feastes, my lawes and ordinaunces shal they kepe, and halowe my Sabbathes. "They shal come at no deed persone, to defyle them selues: (excepte it be father or mother, sonne or daughter, brother or sister that hath had yet no husbonde) in soch they maye be defyled.

And when he is clensted, there shal be rekened vnto him vij dayes: and yf he go in to the Sanctuary agayne to do seruyce, he shal bringe a synoffringe saith the LORDE God. "They shall haue an heretage, yee I my self wilbe their heretage: els shall ye geue

\* Exo. 40. c. 24. d. Nu. 9. c. 3 Reg. 8. b. 2 Par. 7. a. 3 Reg. 2. f. Eze. 43. d. 48. b. 4 Leui. 19. f. 21. a.

5 Leui. 10. c. 21. b. Ose. 1. a. 3. a. 6 Deu. 17. c. 5 Leui. 21. a. Nu. 6. d. 7 Deu. 18. a. Nu. 18. c. Iosu. 13. b.

thē no possession in Israel, for I am their possession. The meatoffring, synoffring & trespass offering shal they eate, and euery dedicate thinge in Israel, shalbe theirs. The firstlinges of all the first frutes, and all fre wil offringes shal be the prestes.

Ye shall geue vnto the prest also the firstlinges of youre dowe, that God maye prosper the resydue. "Bat no deed carion shal the prest eate, ner soch as is deuoured of wilde beestes, foules or catell.

### The xlv. Chapter.

**W**HEN ye deuyde the lōde by the lott, ye shal put asyde one parte for the LORDE, "to be holy from other londes: namely, xxv M meteroddes longe, and x M brode. This shalbe holy, as wyde as it is rounde aboute. Of this parte there shal be longe vnto the Sanctuary v C meteroddes in all the foure corners, and l cubites wyde rounde aboute to the suburbs. And from this measure, namely of xxv M meteroddes longe, and x M brode, thou shalt measure, wherin the Sanctuary and the holiest of all maye stonde.

The resydue of that holy grounde shall be the prestes, which do seruyce in the Sanctuary of the LORDE, and go in before the LORDE to serue him, that they maye haue rowme to dwell in.

As for the Sanctuary, it shal stonde for itself: and to the Leuites that serue in the house, there shalbe geuen xx habitacions, of the xxv M lēgth & x M bredth: ye shal geue also vnto the cite a possessiō of v M meteroddes brode, & xxv M longe, besyde the parte of ſ Sanctuary: that shal be for the whole house of Israel. "Vpon both the sydes of the Sanctuaries parte, & by the cite, there shalbe geuen vnto the prynce, what so euer lyeth ouer agaynst the cite, as farre as reacheth westwarde and eastwarde: which shalbe as longe as one parte, frō ſ west vnto ſ east.

This shalbe his owne lōde in Israel, that my princes be nomore chargeable vnto my people. And soch as remayneth yet ouer in the londe, shalbe geuen to the house of Israel acordinge to their trybes. Thus saieth the LORDE God: O ye princes, ye haue now oppressed and destroyed ynough: now leaue of. handle now acordinge to the thinge, that is

equall and lafull: and thrust out my people nomore, sayeth ſ LORDE God. Ye shal haue a true weight, a true Ephā, & a true Bat.

"The Ephā & the Bat shalbe a like. One Bat shal cōteyne ſ tēth parte of an Homer, and so shal one Ephā do: their measure shal be after ſ Homer. One Sytle maketh xx. Geras. "So xx. Sycles, and xxv. & xv. Sycles make a pounce. This is the Heaue offrynge, that ye shal geue to be heaued: namely, the xvj. parte of an Ephā, out of an Homer of wheat: and the xvj. parte of an Ephā, out of an Homer of barlie. The oyle shal be measured with the Bat: euen the x. parte of one Bat out of a Cor.

Ten Battes make one Homer: for one Homer maketh ten Battes. And one lābe from two hundreth shepe out of the pasture of Israel, for a meatoffrynge, burntoffrynge and healthoffrynge, to recōile them, sayeth the LORDE God. All the people of the londe shal geue this heaue offrynge with a fre wil. Agayne, it shal be the prynces parte to offre burntoffrynges, meatoffrynges and drynk-offrynges vnto the LORDE, in the holy dayes, new Moones, Sabbathes, and in all the hye feastes of the house of Israel. The synoffrynge, meatoffrynge, brentoffrynge & healthoffrynge shal he geue, to recōile the house of Israel. Thus sayeth ſ LORDE God: The first daye of the first moneth thou shalt take a yōge bullocke without blemyshe, and cense the Sanctuary.

So the prest shal take of the bloude of ſ synoffrynge, and sprenkle it vpon the postes of the house, and vpon the foure corners of the aluter, with the doreposts of the ynnermer courte. And thus shalt thou do also the seuenth daye of ſ moneth (for soch as haue synned of ignorance, or beyng diseaued) to reconcile the house withall. Vpon ſ xiiij. daye of the first moneth ye shal kepe Easter. "Seuē dayes shal the feast contynue, wherin there shal no sower ner leuēd bred be eatē.

Vpon the same daye shal ſ prynce geue for himself and all the people of the londe, a bullocke for a synoffrynge. And in the feast of the seuen dayes he shal offre euery daye a bullocke & a ram, that are with out blemyshe, for a burntoffrynge vnto the LORDE: & an he goate daylie for a synoffrynge. For the meatoffrynges he shall geue euer an Ephā to

\* Exo. 22. d. Leu. 22. a.

b Eze. 48. b.

c Eze. 48. d.

d Leui. 19. g. Deut. 25. c. Pro. 20. b.

\* Exo. 30. b. Leui. 27. d. Nu. 3. g.

Leui. 23. a. Deu. 16. a.

f Exo. 12. a.

a bullocke, an Epha to a ram, & an Hin of oyle to an Epha. Vpon  $\hat{y}$  xv. daye of the seuenth moneth, he shal kepe the seuen dayes holy one after another, euē as the other vij. dayes: with the synoffrynge, burntoffrynge, meatoffrynge, and with the oyle.

The xlii. Chapter.

**T**HUS sayeth the LORDE God:  $\hat{y}$  dore of the ynnmer courte toward the east, shall be shnt the vj. worke dayes: but in the Sabbath and in the daye of the new Moone, it shalbe opened. Then shal the prynce come vnder the dore porche, & stonde still without by the dore cheke. So  $\hat{y}$  prestes shall offre vp his burnt & healthoffrynges. And he shal worshipe at the dore poste, and go his waye forth agayne: but  $\hat{y}$  dore shal nomore be shut till the enenyng.

On the same maner shal the people of the londe also do their worshipe before the LORDE, without this dore vpon the Sabbathes and new Moones. This is now the burntoffrynge, that the prynce shall bringe vnto the LORDE vpon the Sabbath: sixe lambes without blemysh, & a ram without blemysh, and an Epha for a meatoffrynge, with  $\hat{y}$  ram. As for the lambes, he maye geue as many meatoffrynges to them, as he wil, & an Hin of oyle to an Epha. In the daye of the new moneth, it shalbe a yonge bullocke with out blemysh, sixe lambes & a ram also without blemysh. With the bullocke he shal geue an Epha, and with the ram an Epha also for a meatoffrynge: but to  $\hat{y}$  lambes, what he maye come by: And euer an Hin of oyle to an Epha. When the prynce cometh, he shall go vnder the dore porche, and euen there departe forth agayne. But when the people of the londe come before the LORDE in the hie solempne feast, as many as come in by the north dore to do worshipe, shal go out agayne at the south dore. And they that come in at the south dore, shal go forth agayne at  $\hat{y}$  north dore. There shal none go out at the dore where he came in, but shal go forth right ouer on the other syde, and the prynces shall go in and outamonge them.

Vpon the solempne and hie feaste dayes, this shalbe the meatoffrynge: An Epha to a bullock, and an Epha to a ram: and to the lambes, as many as he wil, but euer an Hin of oyle to an Epha. Now when the prynce

bryngeth a burntoffrynge or an healthoffrynge with a fre wil vnto the LORDE, the east dore shalbe opened vnto him,  $\hat{y}$  he maye do with his burnt & healthoffrynges, as he doth vpo the Sabbath: and when he goeth forth, the dore shal be shut after him agayne. He shal daylie brynge vnto the LORDE a lambe of a yere olde without blemish for a burntoffrynge: this shal he do euery mornynge. And for a meatoffrynge he shal geue the sixte parte of an Epha, & the thirde parte of an Hin of oyle (to myngle with the cakes) euery mornynge. Yee this shalbe a daylie meatoffrynge vnto the LORDE, for an euerlasting ordinance: & thus shal the lambe, the meatoffrynge and oyle be geuen euery mornynge, for a dailie burntoffrynge.

Morouer, thus sayeth the LORDE God: Yf the prynce geue a gifte vnto eny of his sonnes, then shall it be his sonnes heretage perpetuall,  $\hat{y}$  he maye possesse it. But yf he wil geue one of his seruantes some of his heretage, it shal be his to the fre yere, and thē to returne agayne vnto  $\hat{y}$  prynce: for his heretage shalbe his sonnes only. The prynce also shal take none of the peoples enheritaunce, ner put thē from their possession: but to his owne sonnes shal he geue his possession, that my people be not scatred abroad, but that eury man maye haue his owne.

And he brought me thorow the inтраunce at the syde of the dore to  $\hat{y}$  habitacion of the Sanctuary, that belongeth to  $\hat{y}$  prestes and stode toward the north, & beholde, there was a place vpon the west syde, then sayde he vnto me: This is the place, where the prestes shall dight the trespase and synoffrynges, & bake  $\hat{y}$  meatoffrynges: that they nede not beare thē in to the outward courte, and so to vnhalowe the people. So he brought me in to the vttemost courte, rounde aboute all the foure corners. Beholde, in euery corner of  $\hat{y}$  fore courte, there was yet a litle courte. Yee in all the foure corners of the courte, there was made a litle courte of xl. cubites longe, and xxx. cubites brode: these foure litle courtes were of one like measure, & there went a rygge wall rounde aboute them all foure, vnder the which there were harthes made rounde aboute. Then sayde he vnto me: This is the kechin, where the ministers of the house shal dight the slayne offrynges of the people.

\* Leu. 25. b. Nu. 36. c.

\* 3 Re. 21. a. 2 Re. 9. b.



## The xlvij. Chapter.

**A**FTER this he brought me agayne before the dore of the house: & beholde, there guszshed out waters from vnder  $\hat{y}$  postes of the house eastwarde (for the house stode toward the east) that ranne downe vpon the right syde of the house, which lyeth to the aulter south warde. Thē caried he me out to the north dore, and brought me forth there rounde aboute by the vttemost dore,  $\hat{y}$  turneth eastwarde. Beholde, "there came forth the water vpon the right syde. Now whan the man  $\hat{y}$  had the meterodde in his honde wente out vnto the east dore, he measured a M. cubites, & thē he brought me thorow  $\hat{y}$  water, euē to the ancles: so he measured yet a thousande, & brought me thorow  $\hat{y}$  water agayne vnto the knees: yet measured he a thousande, and brought me thorow the water vnto the loynes. After this he measured a thousande agayne, then was it such a ryuer,  $\hat{y}$  I might not wade thorow it: The water was so depe, that it was nedefull to haue swymmed, for it might not be waded ouer. And he sayde vnto me: hast thou sene this, o thou sonne of man? and with that, he brought me to the ryuer banck agayne.

Now when I came there, there stode many trees vpon ether syde of the ryuer bācke. Then sayde he vnto me: This water that floweth out toward the east, and runneth downe in to the playne felde, commeth in to the see: and from the see it runneth out, & maketh the waters whole. Yee all that liue and moue, where vnto this ryuer commeth, shal recouer. And where this water cōmeth, there shalbe many fysh. For all that commeth to this water, shall be lusty and whole. By this ryuer shal the fyszshers stonde from Engaddi vnto En Eglaim, & there sprede out their nettes: for there shalbe greate heapes of fysh, like as in the mayne see. As for his claye and pyttes, they shal not be whole, for why, it shalbe occupide for salt.

By this ryuer vpon both the sydes of the shore, there shall growe all maner of frutefull trees, whose leaues shall not fall of, nether shal their frute perish:<sup>a</sup> but euer be ryte at their monethes, for their water runneth out of the Sanctuary. His frute is good to eate, and his leaf profitable for medycine. Thus sayeth the LORDE God: Let this be the border,

wherin ye shall deuyde the londe vnto the xij. trybes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: of the which lōde I swore vnto youre fathers, that it shulde fall to youre enheritaunce.

This is the border of the londe vpon the north syde, from the mayne see, as men go to Zadada: namely, Hemath, Berotha, Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, that lieth vpon the coastes of Hauerā. Thus the borders frō the see forth, shalbe Hazar Euan, the border of Damascus the north, and the borders of Hemath: that is the north parte.

The east syde shal ye measure from Haueran and Damascus, from Galead and the londe of Israel by Iordane and so forth, from the see coast, that lieth eastwarde: and this is the east parte.

The south syde is, from Thamar forth to the waters of strife vnto Cades, the ryuer, to the mayne see: and that is the south parte.

The west parte: namely the greate see from the borders therof, till a man come vnto Hemath: this is the west parte.

This londe shal ye parte amonge you, accordinge to the trybes of Israel, and deuyde it to be an heretage for you, and for the straungers that dwel amōge you, and begette children.

For ye shal take them amonge the childrē of Israel, like as though they were of youre owne housholde and countre, and they shal haue heretage with you amonge the childrē of Israel.

Loke in what trybe the straunger dwelleth, in the same trybe shal ye gene him his heretage, saith the LORDE God.

## The xlvij. Chapter.

**T**HESE are  $\hat{y}$  names of the trybes that lye vpon the northsyde, by the waye of Hetlon, tyll thou commest vnto Heinath and Hazar Enam, the borders of Damascus toward the north besyde Hemath: Dan shal haue his porciō from the east quarter vnto the west. Vpon the borders of Dan from the east syde vnto the west, shal Asser haue his porcion. Vpon the borders of Asser frō the east parte vnto the west, shal Nephtali haue his porcion.

Vpon the borders of Nephtali from the east quarter vnto the west, shal Manasses haue his porcion. Vpon the borders of Manasses from the east syde vnto the west, shal Ephraim haue his porcion. Vpon the borders of Ephraim from the east parte vnto the west, shal Ruben

<sup>a</sup> Zach. 13. c. and 14. b.<sup>b</sup> Psal. 1. a.<sup>c</sup> Gen. 22. c.<sup>d</sup> Num. 20. b. Exo. 17. b. <sup>e</sup> Leui. 19. g. Deut. 10. d. and 24. c.

haue his porcion. Vpō the borders of Ruben from the east quarter vnto the west, shal Iuda haue his porcion. Vpon the borders of Iuda from the east parte vnto the west, ye shal set a syde one porciō of xxv. M. meteroddes longe and brode (like as another porcion from the east syde vnto the west,) wherin the Sanctuary shal stōde.

**B** As for the porcion, that ye shal "separate out for the LORDE, it shalbe xxv. M. longe, and x. M. brode. Which separated holy porcion shal belonge vnto these: namely to the prestes, towarde the north xxv. M. ⁊ towarde the west x. M. brode, towarde the east x. M. brode also, ⁊ towarde the south xxv. M. longe, wherin the Sanctuary of the LORDE shal stonde. Yee this same place shal be the prestes, ⁊ are of the childrē of Sadoch, "⁊ haue kepte my holy ordinaunce: which wente not astraye in the erreure of the children of Israel, like as the Leuites are gone astraye: and this separated pece that they haue of the londe, shalbe the most holy, harde vpon the borders of the Leuites. And nexte vnto the prestes, shal the Leuites haue xxv. M. lōge and x. M. brode. This shalbe on euery syde xxv. M. longe, and x. M. brode. Of this porciō they shal sell nothings, ner make eny permutacion therof, lest the chefe of the londe fall vnto other, for it is halowed vnto the LORDE.

**C** The other v. M. after the bredth, ⁊ lyeth by the xxv. M. shalbe comon: it shal belonge to the cite and to the suburbs for habitacions, and ⁊ cite shal stonde in the myddest therof. Let this be the measure: towarde ⁊ north parte, v. C. ⁊ iiij. M: towarde the south parte, v. C. ⁊ iiij. M: towarde the east parte, v. C. and iiij. M: towarde ⁊ west parte, v. C. and iiij. M.

The suburbs harde vpon the cite, shall haue towarde the north, L. and ij. C: towarde the south, L. and two C: towarde the east, L. and two C: towarde the west also, L. and two C. As for the residue of the length, that lyeth hard vpon the separated holy ground: namely, x. M. towarde the east and x. M. towarde the west, next vnto the holy porciō: it and the increase therof shal serue for their meate, that laboure in the cite. They that laboure for the welth of the cite, shall manteine this also, out of what tribe so euer they be in Israel.

<sup>a</sup> Eze. 45. a.

<sup>b</sup> Eze. 43. d. and 44. c.

All that is separated of the xxv. M. longe and xxv. M. brode on the foure partes, ⁊ shall ye put a syde for the separated porcion of the Sanctuary, ⁊ for the possession of ⁊ cite. The resydue vpon both the sydes of the Sanctuary and possession of the cite, 'shall belonge to the prynce, before the place of ⁊ xxv. M. vnto the east ende, ⁊ before the place of ⁊ xxv. M. westwarde, vnto the borders of ⁊ cite: this shalbe ⁊ prynces porciō. This shalbe the holy place, and the house of the Sanctuary shal stonde in the myddest. Morouer, from the Leuites and the cities possession, ⁊ lye in the myddest of the prynces parte: loke what remayneth betwixte the border of Iuda ⁊ the border of Ben Iamin, it shal be the prynces.

Now of the other trybes.

Frō the east parte vnto the west, shal Ben Iamin haue his porcion. Vpon the borders of Ben Iamin frō the east syde vnto ⁊ west, shal Symeon haue his porcion. Vpon the borders of Symeō from the east parte vnto the west, shal Isachar haue his porcion. Vpō the borders of Isachar from the east syde vnto the west, shal Sabulon haue his porcion. Vpon the borders of Sabulon from the east parte vnto the west, shal Gad haue his porcion. Vpon the borders of Gad southwarde, the coastes shal reach frō Thamar forth vnto the waters of strife to Cades, and to the floude, euen vnto the mayne see.

"This is ⁊ lōde with his porciōs, which ye **E** shal distribute vnto the trybes of Israel, saith ⁊ LORDE God. Thus wyde shal the cite reach: vpon the north parte v C and iiij M measures. The portes of the cite, shal haue the names of the trybes of Israel. Thre portes of ⁊ northsyde: One Ruben, another Iuda, the thirde Lewi.

Vpō ⁊ east syde, v C ⁊ iiij M measures, with ⁊ thre portes: The one Ioseph, another Bē Iamin, the thirde Dan. Vpon the south syde v C and iiij M measures, with the thre portes: the one Symeon, another Isachar, the thirde Sabulon. And vpon the west syde v C and iiij M measures, with thre portes also: the one Gad, another Asser, the thirde Nephtali. Thus shal it haue xvij M measures rōnde aboute. And from that tyme forth, ⁊ name of the cite shal be: the LORDE is there.

<sup>c</sup> Eze. 45. a.

<sup>d</sup> Nume. 32. Ios. 13. 14.

The ende of the prophet Ezechiel.

# The Prophet Daniel.

## What Daniel conteyneth.

### Chap. I.

Daniel, Ananias, Misael and Asarias are chosen to lerne Caldeish, & to stōde before the kyng.

### Chap. II.

Daniel expōdeth the kynges dreame.

### Chap. III.

The thre children wil not worshiþe the ymage, they be cast in the fyre, but God delyuereth them.

### Chap. IIII.

Another dreame expounded.

### Chap. V.

Daniel readeth the writinge on the wall, and declareth it.

### Chap. VI.

Daniel is cast in the Lyons denne.

### Chap. VII

The vision of the foure beestes.

### Chap. VIII.

Of the Ramme and the gote.

### Chap. IX.

The prophcey of the seuentie wekes and of Christ.

### Chap. X.

Another vision shewed to Daniel.

### Chap. XI. XII.

Certaine reuelacions of thinges for to come : some, of the delyueraunce frō the captiuyte of Babilon : some, of the destruccion of Ierusalem : some, concernynge the latter dayes.

### The first Chapter.

**I**N ȳ thirde yere of ȳ raigne of Ioachim kyng off Iuda, <sup>a</sup>came Nabuchodonosor kyng of Babilon vnto Ierusalem, & beseged it: and the **LORDE** delyuered Ioachim the kyng off Iuda in to his honde, with certayne ornamentes of the house off God, which he caried awaye vnto the londe of Sennar, to the house of his god, and there brought them in to his gods treasury. And the kyng spake vnto Asphenes ȳ chefe chamberlayne, that he shulde bryng him certayne of the children of Israel, that were come of the kynges sede and of prynces, yōge spryngaldes with out eny blemish but fayre ād welfauored, instructe in

all wisdom, connyng and vnderstōdinge: which were able to stonde in the kynges palace, to reade, and to lerne for to speake Caldeish.

Vnto these the kinge appoynted a certayne porcion of his owne meate and of the wine, which he drancke himself, so to norish thē thre yere: that afterwarde they might stonde before the kyng. Amonge these now were certayne of the children off Iuda: namely Daniel, Ananias, Misael and Azarias. Vnto these the chefe chamberlayne gaue other names, and called Daniel, Balthasar: Ananias, Sydrac: Misael, Misac: and Asarias, Abdenago. But Daniel was at a poynt with himself, that he wolde not be defyled thorow the kynges meate, <sup>b</sup>ner ȳ wyne which he

<sup>a</sup> 4 Re. 24. a. 2 Par. 36. c.

<sup>b</sup> Gen. 43. f. Tob. 1. b. Iudit. 12. a.

dröke. And this he desyred off the chefe chäberlayne, lest he shulde defyle himselff. So God gaue Daniel fauoure and grace before  $\text{f}$  chefe chamberlayne, that he sayde vnto him: I am afrayed off my lorde the kynge, which hath appoynted you youre meate and drynke: lest he spye youre faces to be worse lykynge then the other spryngaldes of youre age,  $\text{ad}$  so ye shal make me loose my heade vnto  $\text{f}$  kynge.

**C** Then Daniel answered Melassar, whom the chefe chamberlayne had set ouer Daniel, Ananias, Misael and Asarias, and sayde: O proue but ten dayes with thy seruantes, and let vs haue potage to eate, and water to drynke: then loke vpon oure faces, and theirs that eate off the kynges meate. And as thou seyst, so deale with thy seruantes. So he consented to them in this matter,  $\text{ad}$  proued the x. dayes. And after  $\text{f}$  ten dayes, their faces were better lykynge  $\text{t}$  fatter, then all the yonge spryngaldes, which ate of the kynges meate.

**D** Thus Melassar toke awaye their meate and wyne, and gaue them potage therfore. God gaue now these foure spryngaldes connyng and lernynge in all scripture and wisdom: but vnto Daniel specially, he gaue vnderstandinge off all visions and dreames. Now when the tyme was expyred, that the kynge had appoynted to brynge in these yonge springaldes vnto him: the chefe chamberlayne brought them before Nabuchodonosor, and the kynge communed with them. But amonge them all were founde none soch as Daniel, Ananias, Misael, and Asarias. Therfore stode they before the kynge, which in all wisdom and matters off vnderstödinge, that he enquired off them, founde them ten tymes better, the all the soythsayers and charmers, that were in all his realme. And Daniel abode still, vnto the first yere of kynge Cyrus.

The ij. Chapter.

**A** IN the secöde yere off the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, where thorow his sprete was vexed, and his slepe brake from him. Then the kynge cömaunded to call together all  $\text{f}$  soyth-sayers, charmers, witches and Caldees, for to shewe the kynge his dreame. So they came, and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame,

$\text{t}$  my sprete was so troubled therwith,  $\text{f}$  I haue clene forgotten, what I dreamed. Vpon this, the Caldees answered the kynge in the Syrians speech: O kynge, God saue thy life for euer. Shewe thy seruantes the dreame, and we shal shewe the, what it meaneth. The kynge gaue the Caldees their answere,  $\text{ad}$  sayde: It is gone fro me: Yf ye wil not make me vnderstonde the dreame with the interpretation theroff, ye shal dye, and youre houses shal be prysed. But yff ye tell me the dreame and the meanynge therof, ye shall haue off me giftes, rewardes and greate honoure: only, shewe me the dreame and the significacion of it. They answered agayne, and sayde: the kynge must shewe his seruantes the dreame, and so shal we declare, what it meaneth.

**B** Then the kynge answerde, sayenge: I perceaue off a treuth, that ye do but prolöge  $\text{f}$  tyme: for so moch as ye se, that the thinge is gone fro me. Therfore, yff ye wil not tell me the dreame, ye shal all haue one iudgment. But ye iayne and dyssemble with vayne wordes, which ye speake before me, to put off the tyme. Therfore tell me the dreame,  $\text{ad}$  so shall I knowe, yff ye can shewe me, what it meaneth. Vpon this, the Caldees gaue answere before the kynge, and sayde: there is no man vpon earth, that can tell the thinge, which  $\text{f}$  kynge speaketh of: Yee there is nether kynge pryncer ner lorde, that euer axed soch thinges at a soythsayer, charmer or Caldeer: for it is a very harde matter, that the kynge requyreth. Nether is there eny, that can certifie the kynge theroff, excepte the goddes: whose dwellinge is not amonge the creatures.

**C** For  $\text{f}$  which cause the kynge was wroth with greate indignaciö, and cömaunded to destroye all the wyse men at Babilon: and  $\text{f}$  proclamacion wete forth, that the wyse mē shulde be slayne. They sought also to slaye Daniel with his cöpanyons. Then Daniel enquired Arioch the kynges stewarde, off the iudgment and sentence, that was gone forth alredy to kyll soch as were wyse at Babilon. He answered, and sayde vnto Arioch beuge then the kynges debyte: Why hath the kynge proclaimed so cruell a sentence? So Arioch tolde Daniel the matter. Vpon this, wente Daniel vp, and desyred the kinge,  $\text{f}$  he might haue leysoure, to shewe the kynge the inter-



pretacion: and then came he home agayne & shewed the thinge vnto Ananias, Misael & Asarias his companiōs: & they shulde beseke the God of heauen for grace in this secreete, that Daniel and his felowes with other such as were wyse in Babilon, perished not. Then was the mystery shewed vnto Daniel in a visiō by nyght. And Daniel prayed & God of heauē, Daniel also cryed loude, and sayde: O that the name of God might be praised for euer and euer, for wysdome and strength are his owne: <sup>a</sup> he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wysdome vnto the wyse, and vnderstōdinge to those that vnderstōde: he openeth the depe secretes: he knoweth & thynge that lyeth in darcknesse, for the light dwelleth with him.<sup>b</sup> I thanke the, and prayse the (O thou God off my fathers) that thou hast lent me wysdome and strength, & hast shewed me the thinge, that we desyred off the, for thou hast opened the kynges matter vnto me.

Vpon this wente Daniel in vnto Arioch, whom the kinge had ordened to destroye the wyse at Babilon: he wente vnto him, and sayde: destroye not such as are wyse in Babilon, but bringe me in vnto the kyng, and I shal shewe the kyng the interpretacion. Then Arioch brought Daniel in to the kyng in all the haist, and sayde vnto him: I haue founde a man amonge the presoners off Iuda, & shal shewe the kinge the interpretacion. Thē answered the kyng, and sayde vnto Daniel, whose name was Balthasar: Art thou he, & cast shewe me & dreame, which I haue sene, & the interpretacion therof? Daniel answered the kyng to his face, and sayde: As for this secreete, for the which the kinge maketh inquisicion: it is nether the wyse, the sorcerer, the charmer ner the deuell coniurer, that can certifie the kyng off it: Only God in heauē cā open secretes, <sup>c</sup> and he it is, that sheweth the kyng Nabuchodonosor, what is for to come in the latter dayes.

Thy dreame, and that which thou hast sene in thyne heade vpon thy bed, is this: O kyng, thou didest cast in thy mynde, what shulde come hereafter: So he that is the opener off mysteries, telleth the, what is for to come. As for me, this secreete is not shewed me, for

eny wysdome that I haue, more then eny other luyng: but only that I might shewe the kyng the interpretacion, & that he might knowe the thoughtes off his owne herte. Thou kyng sawest, and beholde: there stode before the a greate ymage, whose figure was maruelous greate, and his vysage grymme. The ymage heade was of fyne golde, his brest and armes off syluer, his body ad loynes were off copper, his legges were off yron, his fete were parte off yron, and parte of earth.

This thou sawest, till the tyme that (without eny hondes) there was hewen off a stone <sup>d</sup> which smote the ymage vpon the fete, that were both off yron and earth, and brake thē to poulder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became like the chaffe off corne, that the wynde bloweth awaye from & somer floores, that they cā nomore be fōude. But the stone that smote the ymage, became a greate mountayne, which fulfilleth the whole earth: This is the dreame. And now will we shewe before the kyng, what it meaneth.

O kyng, thou art a kyng off kynges: For the God off heauē hath geuē the a kyngdome, ryches, strength and maiesty: & hath delyuered the all thinges, that are amōge & children off men: the beastes off the felde, ad the foules vnder the heauē, and geuen the dominion ouer them all. Thou art that golde heade. After & there shal aryse another kyngdome, which shal be lesse then thyne. The thyrd kyngdome shal be lyke copper, and haue dominacion in all lōdes. The fourth kyngdome shal be as stronge as yron. For like as yron brusseth and breaketh all thinges: Yee euen as yron beateth euery thinge downe, so shal it beate downe and destroye.

Where as thou sawest the fete and toes, parte of earth and parte off yron: that is a deuyded kyngdome, which neuertheles shal haue some off the yron grounde mixte with it, for so much as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte off yron and parte off claye, signifieth: that it shalbe a kyngdome partely stronge and partely weake. And where as thou sawest yron myxte with claye: they shall myngle them selues with & sede off symple people, & yet not contynue

<sup>a</sup> Dan. 7. d. Luc. 1. c. Iob 34. b. Iere. 27. a. Dan. 4. c. Iob 32. b.

<sup>b</sup> 1 Ioh. 1. b.

<sup>c</sup> Mat. 11. c.

<sup>d</sup> Matt. 21. c. Luc. 20. b.

<sup>e</sup> Dan. 5. d.

one with another, like as yron wil not be soldered with a potsherde.

6 "In the dayes off these kynges, shall the God of heauen set vp an euerlastinge kyngdome which shall not perish, and his kyngdome shall not be geuen ouer to another people: Yee the same shall breake and destroye all these kyngdomes, but it shall endure for euer.

And where as thou sawest, that without eny hondes there was cut out of the mount a stone,<sup>b</sup> which brake the yron, the copper, y earth, the syluer and golde in peces: by that hath y greate God shewed the kyng, what wyl come after this. This is a true dreame, and the interpretation of it is sure.

Then the kyng Nabuchodonosor fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they shulde offre meat-offrynges and swete odoures vnto him.

The kyng answerde Daniel, and sayde: Yee off a treuth, youre God is a God aboue all goddes, a LORDE aboue all kynges, and an opener of secretres: seynge thou canst discover this mysterie. So the kyng made Daniel a greate man, and gaue him many and greate gifts.

He made him ruler off all the countrees of Babilon, and lorde of all the nobles, that were at Babilon. Now Daniel intreated the kyng for Sydrac, Misac and Abdenago, so that he made them rulers ouer all the offycles in the londe off Babilon: but Daniel himself remainned still in the court by the kyng.

### The iij. Chapter.

8 **N**ABUCHODONOSOR the kyng caused a goldē ymage to be made, which was lx. cubites hye, and sixe cubites thicke. This he made to be set vp in the valley of Duran in the londe of Babilon ⁊ sent out to gather together the dukes, lordes ⁊ nobles, the iudges and officers, the debites ⁊ shreues, with all the rulers of the londe: y they might come to the dedicacion of the ymage which Nabuchodonosor the kyng had set vp. So the dukes, lordes and nobles, the iudges and officers, debytes and shreues with all the rulers of the londe gathered them to gether, and came vnto the dedicatyng of y ymage, that Nabuchodonosor the kinge had set vp.

Now when they stode before the ymage,

which Nabuchodonosor set vp, the bedell cried out with all his might: O ye people, kynreddes and tungen, to you be it sayde: that whē ye heare the noyse off the trompettes, which shalbe blowne, with y harpes, shawmes, Psalteries, Symphonies and all maner off Musick: ye fall downe and worships the golden ymage, y Nabuchodonosor the kyng hath set vp. Who so then falleth not downe and boweth himself, shal euen the same houre be cast in to an hote burnynge ouen. Therefore, when all the folke herde the noyse off the trompettes that were blowne, with the harpes, shawmes, Psalteries, Symphonies and all kynde of Melody: thē all the people, kynreddes and nacions fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kyng had set vp.

Now were there certayne men off the Caldees, that went euen then and accused y Lewes, and sayde vnto kyng Nabuchodonosor: O kyng, God saue thy lyfe for euer. Thou beyng kyng hast geuen a commaudemēt, that all men when they heare the noyse off the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them selues toward the golden ymage: who so thē fell not downe and worshipped not, that he shulde be cast in to an hote burnynge ouen. Now are there certayne Lewes, whom thou hast set ouer the offycles of the londe off Babilon:<sup>c</sup> namely, Sydrac, Misac and Abdenago. These men (o kyng) regarde not thy cōmaudemēt, yee they will not serue thy goddes, ner bowe them selues to the golden ymage, that thou hast set vp.

9 **T**hen Nabuchodonosor in a cruell wrath and displeasure, commaunded, y Sidrac, Misac ⁊ Abdenago shulde be brought vnto him. So these men were brought before the kyng. Then Nabuchodonosor spake vnto them, and sayde: what? o Sidrac, Misac and Abdenago, will not ye serue my goddes? nor bowe youre selues to the golden ymage, that I haue set vp? wel, be redy hereafter, when ye heare the noyse of the trōpettes, blowne with the harpes, shawmes, psalteries, symphonies and all y other melodies: that ye fall downe, and worships the ymage which I haue made. But yff ye worships it not, ye shal be cast immediatly in to an hote burnynge ouen. Let se, what

<sup>a</sup> Esa. 9. b.

<sup>b</sup> Heb. 12. c.

<sup>c</sup> Dan. 2. g.

god is there, y maye deluyuer you out of my hondes?

Sydrac, Misac and Abdenago answered the kynge, and sayde: O Nabuchodonosor, we ought not to cōsente vnto y in this matter, for why: oure God whom we serue, is able to kepe vs from the hote burnynge ouen (O kynge) and can right wel deluyuer vs out off thy hondes. And though he wil not, yet shalt thou knowe (o kynge) that we will not serue thy goddes, ner do reuerēce to the ymage, which thou hast set vp. Then was Nabuchodonosor full off indignacion, so that y countenaunce of his face chaunged vpō Sidrac, Misac & Abdenago. Therefore he charched and commaunded, that the ouen shulde be made seuen tymes hoter, then it was wōte to be: and spake vnto the strongest worthies that were in his hooste, for to bynde Sidrac, Misac and Abdenago, and to cast them in to the hote burnynge ouen.

So these men were bounde in their cotes, hosen, shues with their other garmentes, ād cast in to the hote burnynge ouen: for the kinges commaundement was so strate, and the ouen was exceedynge hote. As for the men that put in Sydrac, Misac and Abdenago, the flame off the fyre destroyed them. And these thre men Sydrac, Misac and Abdenago fell downe in y hote burnynge ouen,<sup>a</sup> beinge fast bounde.

Then Nabuchodonosor the kynge marueled, and stode vp in all haiste: he spake vnto his counceyl and sayde: dyd not ye cast these thre men bounde in to the fyre? They answered, and sayde vnto the kynge: Yee o kynge. He answered and sayde: lo, for all that, yet do I se foure men goinge lowse in the myddest off the fyre, and nothing corrupte: and the fourth is like an angel to loke vpon. Vpon this wēte Nabuchodonosor vnto the mouth off the hote burnynge ouen: he speake also, & sayde: O Sydrac, Misac and Abdenago, ye seruauantes of the hye God: go forth, and come hither. And so Sydrac, Misac, and Abdenago wente out of the fyre. Then the dukes, lordes and nobles, and the kynges counceyl came together to se these men, vpon whom the fyre had no maner of power in their bodies:<sup>a</sup> In so moch that the very hayre of their heade was not burnt, and their clothes

vnechaunged: Yee there was no smell of fyre felt vpon them.

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sidrac, Misac & Abdenago: which hath sent his angel, ād defended his seruauētes, that put their trust in him: y haue altered the kynges commaundement, and ioperde their bodies therypon: rather then they wolde serue or worshipe any other god, excepte their owne God only. Therefore I wil and commaūde, that all people, kynreddes & tungen, which speake eny blasphemie agaynst the God of Sydrac, Misac and Abdenago, shal dye, and their houses shalbe prysed: Because, there is no God y maye saue, as this.<sup>c</sup> So the kynge promoted Sidrac, Misac and Abdenago, in the londe of Babylon.

Nabuchodonosor kynge, vnto all people, kynreddes and tungen that dwell vpon the whole earth: peace be multiplied amōge you. I thought it good to shewe the tokēs & maruelous workes, y y hye God hath wrought vpon me.<sup>a</sup> O how greate are his tokēs, & how mightie are his wonders? His kyngdome is an euerlastinge kyngdome, and his power lasteth for euer and euer.

#### The iiii. Chapter.

**I** NABUCHODONOSOR beyng at rest in myne house, ād florishing in my palace, sawe a dreame, which made me afraied: ād the thoughtes that I had vpō my bed, with the visions of myne heade, troubled me. Then sent I out a commission, that all they which were of wiszdome at Babilō shulde be brought before me, to tell me the interpretacion of the dreame. So there came the soysayers, charmers, Caldees and coniuers of deuels: to whom I tolde the dreame, but what it betokened, they coude not shewe me: till at the last, there came one Daniel (otherwyse called Balthasar, according to the name of my God) which hath the sprete of the holy goddes in him: to whom I tolde the dreame, sayenge: O Balthasar, thou prynce of saythsayers: For so moch as I knowe, that thou hast the sprete of the holy goddes, and no secrete is hyd from the: tel me therefore, what y visio of my dreame (y I haue sene) maye signifie. I sawe a vision in my heade vpon my bed: and beholde, there stode a tre vpon the grounde,

<sup>a</sup> Nu. 16. g.

<sup>b</sup> Esa. 43. a.

<sup>c</sup> Actu. 9. a.

Dan. 10. b.

<sup>d</sup> Esa. 43. a.

<sup>e</sup> Act. 12. c.

Dan. 6. d.

Psal. 33. a.

<sup>f</sup> Esa. 43. b.

Osee 13. b.

Dan. 6. e.

<sup>h</sup> Psal. 44. b.

144. b. Dan. 7. d.

Luc. 1. c.

<sup>i</sup> Dan. 2. a.



which was very hye, greate and mightie: ⁊ heyth reached vnto the heauē, and the bredth extended to all the endes of the earth: his leaues were fayre, he had very moch frute, so ⁊ euery mā had ynough to eate theriu.

The beastes of the felde had shadowes vnder it, and the foules off the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my heade a vision vpon my bed: ⁊ beholde, a watcher (euē an holy angel) came downe from heauen, and cryed mightely, sayenge: Hew downe the tre, breake off his braunches, shake of his leaues, and scatre his frute abrode: that all the beestes maye get them awaye from vnder him, and the foules from his braunches. Neuertheles leaue the grounde of his rote still in the earth, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dew of heauen shall he be wet, and he shall haue his parte in the herbes of the grounde with other wyld beastes.

That mans herte off his shall be taken from him, and a beastes herte shall be geuen him, till seuen yeares be come and gone vpon him.

This erande of the watcher, is a cōmaundemēt grounded and sought out in the council off him, that is most holy: to lerne men for to vnderstonde, that the hyst hath power ouer the kyngdomes off men, ⁊ geueth them, to whom it liketh him, and bryngeth the very outcastes off men ouer them. This is the dreame, ⁊ I kyng Nabuchodonosor haue sene.

Therefore o Balthasar, tell thou me what it signifieth: for so moch as all the wyse men off my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for ⁊ sprete of the holy Goddes is in the.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre ⁊ his thoughtes troubled him. So the kyng spake, and sayde: O Balthasar, let nether the dreame ner the interpretacion theroff feare the. Balthasar answered, sayenge: O my lorde, this dreame happen to thyne enemies, and the interpretacion to thyne aduersaries. As for the tre that thou sawest which was so greate ⁊ mightie, whose heyth reached vnto the heauen, and his bredth in to all the worlde: whose leaues were fayre, ⁊ the frute moch: vnder the which the beastes of the felde had their habitacion, and vpon whose braunches the foules of the ayre dyd syt:

Euen thou (o kyng) art the tre, greate ⁊ strōge. Thy greatnesse increaseth, ⁊ reacheth vnto the heauen, so doth thy power to the endes of the earth. But where as the kyng sawe a watcher euen an holy angel, that came downe from heauen, and sayde: hew downe the tre, and destroye it: yet leaue the grounde of the rote in the earth, and bynde him vpon the playne felde with cheynes off yron and stele: He shall be wet with the dew off heauen, and his parte shalbe with the beestes of the felde, till seuen yeares be come and gone vpon him: This (o kyng) is ⁊ interpretaciō, yee it is the very deuyce of him, ⁊ is hyst of all, ⁊ it toucheth my lorde the kyng.

Thou shalt be cast out fro men, and thy dwellinge shalbe with the beestes of the felde: with grasse shalt thou be fed like an ox. Thou must be wet with the dew of the heauen: yee seuen yeares shall come and go vpon the, till thou knowe, that the hyst hath power vpon the kyngdomes of men, ⁊ geueth them, to whom he lyst. Morouer, where as it was sayde, that the rote of the tre shulde be left still in the grounde: it betokeneth, ⁊ thy kyngdome shall remayne whole vnto ⁊, after thou hast lerned to knowe, that the power commeth from heauen. Wherefore (o kinge) be contēt with my counsel, that thou mayest lowse thy synnes with rightuousnesse, ⁊ thyne offences with mercy to poore people: for soch thinges shall prolonge thy peace. All these thynges touch the kyng Nabuchodonosor.

So after xij. monethes, the kyng walked vp and downe in the paalace off the kyngdome off Babilon, and sayde: This is the greате cite off Babilō, which I myself (with my power ⁊ strength) haue made a kynges courte, for the honoure off my magesty. Whyle these wordes were yet in the kynges mouth, there fell a voyce from heauē, sayenge: O king Nabuchodonosor, to the be it spokē: Thy kyngdome shall departe from the, thou shalt be cast out of mens company: thy dwellinge shalbe with the beestes off the felde, so that thou shalt eate grasse like as an ox, till seuen yeares be come and gone ouer the: euen vntill thou knowest, that the hyst hath power vpon the kyngdomes off men, and that he maye geue them, vnto whom it pleaseth him.

The very same houre was this matter fulfilled vpō Nabuchodonosor: so that he was



cast out off mēs cōpany, ⁊ ate grasse like an oxe. His body was wet with the dew of heauen, till his hayres were as greate as Aegles fethers, and his nales like byrdes clawes.

When this tyme was past, I Nabuchodonosor lift vp myne eyes vnto heauen, and myne vnderstandinge was restored vnto me agayne. Then gaue I thanks vnto the hiest. I magnified and praysed him that lyueth for euermore, whose power endureth allwaye, and his kyngdome from one generacion to another: in comparyson off whom, all they that dwell vpon the earth, are to be reputed as nothinge.

He handleth acordinge to his will, amōge y powers of heauen ⁊ amonge the inhabitours of the earth: and there is none that maye resiste his honde, or saye: ' what doest thou? At the same tyme was myne vnderstandinge geuen me agayne, and I was restored to the honoure of my kingdome, to my dignite, and to myne owne shappe agayne. My great estates and prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshipec.

Thē dyd I Nabuchodonosor, laoue, magnifie and prayse the kyng of heauen: for all his workes are true, and his wayes right. As for those that go on proudly, he is able to bringe them downe.

#### The b. Chapter.

**B**ALTHASAR the kyng made a greate bancket to his thousande lordes: withall these thousande he made greate cheare, and when he was dronken with wyne, he commaunded to brynge him y golden and syluer vessel, which his father Nabuchodonosor had taken out of the temple at Ierusalem: <sup>a</sup> that the kyng and his lordes (with his quene and concubynes) might drike therout.

So they brought the golden vessel, that was takē out of the temple of the LORDES house at Ierusalem. Then the kyng and his lordes with his quene and concubines dronke out of them. They dronke wyne, and praysed their Idols of golde, syluer, copper, yron, wodde and stone.

In the very same houre there appeared fyngers, as it had bene of a mans honde wrytynge, right ouer agaynst the candelsticke vpon the playne wall in the kynges palace: and the kyng sawe the palme of y honde y

wrote. Then chaunged the kyng his countenance, and his thoughtes troubled him: so that the ioyntes off his body shoke, and his knees smote one agaynst the other. Wherefore the kyng cryed mightely, <sup>13</sup> that they shulde brynge him the charmers, Caldees and coniurers of deuels. The kyng spake also to the wyse men of Babilon, and sayde: Who so can rede this wrytynge, and shewe me the playne meanyng theroff: shall be clothed with purple, haue a cheyne off golde aboute his necke, and rule the thirde parte off my kyngdome.

Vpon this, came all the kynges wyse men: but they coude nether rede the wrytyng, ner shewe the kyng what it signified. Thē was the kyng sore afraied, in so moch, that his coloure chaunged, and his lordes were sore vexed. So by reason off this matter, y happened to the kyng ⁊ his lordes, the quene went vp herself in to the bancket house, and spake vnto the kyng, sayenge: O kyng, God saue thy life for euer: Let not thy thoughtes trouble the, and let not thy countenance be chaunged. For why: there is a man in thy kyngdome, that hath the sprete off the holy goddes within him, as it was sene in thy fathers dayes. He hath vnderstandinge ad wysdome like the goddes. Yee the kyng Nabuchodonosor thy father made this man chefe of the soysayers, charmers, Caldees and deucl coniurers: because that soch an abundaunt sprete, knowlege ⁊ wisdome (to expoūde dreames, to open secretes, and to declare harde dowtes) was founde in him: yee euen in Daniel, whom the kyng named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

Then was Daniel brought before the kinge. So the kyng spake vnto Daniel, and sayde: Art thou that Daniel, one off the presoners of Iuda, whom my father the kyng brought out of Iewry? I haue herde speake of the, that thou hast the sprete of the holy goddes, experience and vnderstōdinge, and that there hath bene greate wisdome founde in the. Now haue there bene brought me, wise and conynge charmers, to rede this wrytyng, and to shewe me the meanyng theroff: But they coude not tell me, what this matter signified. Then herde I saye, y thou canst expounde darcke thinges, and declare harde doutes.

<sup>a</sup> Dan. 3. f.

<sup>b</sup> Psal. 134. a.

<sup>c</sup> Iob 42. b.

<sup>d</sup> 2 Par. 36. c.

<sup>e</sup> Iere. 50. a.

<sup>f</sup> Dan. 2. a.

Well than, yf thou canst rede this writinge, and shewe me the meaninge therof: thou shalt be clothed with purple, haue a cheyne of golde aboute thy necke, & rule the thirde parte of my kyngdome.

**D** Daniel answered, and sayde before *ſ* kyng: As for thy rewardes, kepe them to thy self, or geue thy rych giftes to another: "yet not thelesse, I wil rede the wrytunge vnto *ſ* kinge, and shewe him the interpretacion therof. O kinge, God the hyst gaue vnto Nabuchodonosor thy father, *ſ* *ſ* dignite of a kyng, with worshipec & honoure: so *ſ* all people, kynredde & tungen stode in awe & feare of him, by reason off the hie estate, that he had lent him. For why: he slewe, whom he wolde: he smote, whom it pleased him. Agayne: whom he wolde, he set vp: and whom he list, he put downe. "But because his herte was so proude, and his stomack set fast vnto wylfulness: he was deposed from his kyngly trone, and his magesty was taken from him. He was shot out from amonge men, his herte was like a beestes herte, and his dwellynge was with the wyld Asses: he was fayne to eate grasse like an oxe, and his body was wet with the dew off the heauen: till he knewe, that the hyst had power vpon the kyngdomes of men, and setteth ouer them, whom he list.

**E** And thou his sonne (o Balthasar) for all this, hast not submitted thine hert, though thou knewest all these thinges: but hast magnified thy self aboute the LORDE off heauen, so that the vessels off his house were brought before the: that thou, and thy lordes, with thy quene and concubynes, might drynke wyne therout: And hast prayed the Idols of syluer and golde, copper and yron, off wodde & stone: As for the God, *ſ* in whose honde consisteth thy breth *ad* all thy wayes: thou hast not loaued him.

Therefore is the palme off this honde sent hither from him, to token vp this wrytinge. And this is the scripture, that is written vp: Mane, Thetel, Phares. Now the interpretacion off the thyng is this: Mane, God hath nombred thy kyngdome, and brought it to an ende: Thetel, Thou art weyed in the balaunce, and art founde to light: Phares, Thy kyngdome is delt in partes, and geuen to the Medes and Perses.

Then commaunded Balthasar, to cloth

Daniel with purple, to hange a cheyne off golde aboute his necke, and to make a proclamacion concernyng him: that he shulde be the ruler off the thirde parte off his kyngdome. "The very same night was Balthasar the kyng off the Caldees slayne, and Darius out of Media toke in the kyngdome, beyng lxij. yere off age.

### The vi. Chapter.

**I**T pleased Darius to set ouer his kīgdome **A** an C. and xx. lordes, which shulde be in all his kingdome aboute. Aboute these he set thre prynces (off whom Daniel was one) that the lordes might geue accomptes vnto them, and the kyng to be vndiseased.

But Daniel exceeded all these princes *ad* lordes, for the sprete off God was plenteous in him: so that the kyng was mynded to set him ouer the whole realme. Wherefore the prynces and lordes sought, to pyke out in Daniel some quarel agaynst the kyngdome: yet coude they fynde none occasion ner faute vpon him. For why: he was so faythful, *ſ* there was no blame ner dishonesty founde in him.

Then sayde these men: we will get no quarell agaynst this Daniel, excepte it be in the lawe off his God. Vpon this, wente the princes and lordes together vnto the kyng, and sayde thus vnto him: kyng Darius, God saue thy life for euer.

**B** All the great estates off the realme: as *ſ* prynces, dukes, senatours and iudges, are determined to put out a commaundement off *ſ* kyng, and to make a sure statute: namely, that who so desyreth eny peticion, ether of eny god or man (with in this xxx. dayes) excepte it be only off the, O kyng: the same person maye be cast in to the Lyons denne. Wherefore, o kyng, confirme thou this statute, and make a wrytunge: that the thyng which the Medes and Perses haue ordered be not altered ner broken.

So Darius made the wrytunge, and confirmed it. Now when Daniel vnderstode that the wrytunge was made, he wente in to his house: and the wyndowes of his hall towardes Ierusalem stode open. There kneeled he downe vpon his knees, thre tymes a daye: there he made his peticion, and prayed his God, like as his maner was to do afore tyme.

<sup>a</sup> 4 Re. 5. d. Mat. 10. a.

<sup>b</sup> Dan. 2. e.

<sup>c</sup> Dan. 4. d.

<sup>d</sup> Act. 17. e.

<sup>e</sup> Esa. 47. b. 21. a. Dan. 9. a.

Then these men made searche, and founde Daniel makynge his petition, and prayenge vnto his God. So they came to the kynge, and spake before him concernynge his commaundement, sayenge: O kynge, hast thou not subscribed the statute, that within xxx. dayes who so requyren his petition off any god or man, but only of thyself, o kynge: he shalbe cast in to the denne of the Lyons? The kynge answered, and sayde: yee, it is true. It must be as a lawe of ʒ Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kynge: Daniel one of the presoners of Iuda (O kynge) regardeth nether the ner thy statute, that thou hast made, but maketh his petition thre tymes a daye. When the kynge herde these wordes, he was sore greued, and wolde haue excused Daniel, to delyuer him, and put off the matter, vnto the Sonne wete downe, to the intent that he might saue him.

These men perceauynge the kynges mynde, sayde vnto him: knowe this (o kynge) that the lawe off the Medes and Perses is, that the commaundement and statute which the kynge maketh, maye not be altered. Then the kynge bad them brynge Daniel, and they cast him in to the Lyons denne.

The kynge also spake vnto Daniel, and sayde: Thy God, whom thou allwaye seruest, euen he shall defende the. And there was brought a stone, and layed vpon the hole of the denne: this the kynge sealed with his owne rynge, and with ʒ signet of his prynces: that the kynges commaundement concernynge Daniel, shulde not be broken.

So the kynge wente in to his palace, and kepte him sober all night, so that there was no table spred before him, nether coude he take eny slepe. But be tymes in the mornynge at the breake off the daye, the kynge arose, and wente in all haist vnto the denne off the Lyons.

Now as he came nye vnto ʒ dēne, he cried with a piteous voyce vnto Daniel: Yee ʒ kīge spake, and sayde vnto Daniel: O Daniel, thou seruauant off the luyynge God, Is not thy God (whom thou allwaye seruest) able to delyuer the from the Lyons? Daniel sayde vnto the kynge: O kynge, God saue thy life for euer:

<sup>b</sup> My God hath sent his angel, which hath

shut the Lyons mouthes, so that they might not hurte me. For why: myne vngiltynesse is founde out before him. And as for the (o kynge) I neuer offended the.

Then was the kynge excedinge glad, and commaunded to take Daniel out off the denne. So Daniel was brought out of the dēne, and no maner of hurte was founde vpō him. For he put his trust in his God. And as for those men which had accused Daniel, the kīge commaunded to bringe them, and to cast them in the Lyons denne: them, their children and their wyues. So the Lyons had the mastry of them, and brake all their bones a sonder, or euer they came at the grounde.

After this, wrote kynge Darius vnto all people, kynreddes and tungen, that dwelt in all loundes: peace be multiplied with you: My commaundement is, in all my dominiō and kyngdome, that men feare and stonde in awe off Daniels God:

For he is the luyinge God, which abydeth euer: his kyngdome shall not fayle, and his power is euerlastynge. It is he that delyuereth, and saueth: he doth wonders and maruelous workes, in heauen and in earth: he hath preserued Daniel from the power of the Lyons. This Daniel prospered in the raigne off Darius and Cirus of Persia.

### The vij. Chapter.

IN the first yeaere off Balthasar kynge off Babilon, sawe Daniel a dreame, and a vision was in his heade vpon his bedde. Which dreame he wrote, and the summe of the matter is this: Daniel spake, and sayde: I sawe in my vision by nyght, and beholde: the foure wyndes of ʒ heauen stroue vpon the see, and foure greate beestes came vp from the see, one vnlike another.

The first was as a lyon, and yet had he Aegles wynges. I sawe, that his wynges were plucte from him, and he taken awaye from the earth: that he stode vpon his fete as a man, and that there was geuen him a mans herte.

Beholde, the seconde beest was like a Beer, and stode vpon the one syde. Amonge his teth in his mouth he had iij. greate lōge teth and it was sayde vnto him: Arise, eate vp moch flesh.

Then I loked, and beholde, there was another

<sup>a</sup> Dani. 14. e. <sup>b</sup> Dan. 3. e. Act. 12. c. Iud. 14. c.  
<sup>1</sup> Re. 17. e. Heb. 11. f. <sup>c</sup> Hest. 2. b. Dani. 14. g.  
<sup>d</sup> Dan. 3. f. <sup>e</sup> Dani. 14. f. 7. c. <sup>f</sup> Esa. 43. b.

Osee 13. b. Dan. 3. f. <sup>e</sup> Dan. 14. f. <sup>a</sup> Iere. 4. a. b.  
<sup>1</sup> Eze. 1. b. 10. b. <sup>1</sup> Eze. 17. a. <sup>k</sup> Pro. 28. c.

B

like vnto a Leopard: this had wynges as a foule, euen foure vpon the backe. This beest had foure heades, ad there was power geuen him. <sup>a</sup> After this I sawe in a vision by night, <sup>q</sup> beholde: the fourth beest was grymme and horrible, and maruelous stronge. It had greate yron teth, it deuoured, and destroyed, and stamped the residue vnder fete. It was farre vnlike the other beestes that were before it: <sup>r</sup> for it had ten hornes, wheroff I toke good hede.

And beholde, there came vp amonge the, another like horne, before whom there were thre of the first hornes pluckte awaye. Beholde, this horne had eyes like a mā, <sup>q</sup> a mouth speakynge presumptuous thinges. <sup>c</sup> I loked till the seates were prepared, ad till the olde aged sat him downe. His clothinge was as white as snowe, and the hayres of his heade like the pure woll.

His trone was like the fire flame, and his wheles as the burnynge fyre. There drew forth a fire streame, <sup>q</sup> wente out from him. <sup>d</sup> A thousand tymes a thousande serued him, x. M. tymes ten thousande stode before him. The iudgmēt was set, and the bokes opened. Then toke I hede there vnto, because of the voyce of the proude wordes, which that horne spake.

I behelde, till the beest was slayne, and his body destroyed, <sup>e</sup> <sup>q</sup> geuen ouer to be brent in the fyre.

C

As for the power of the other beestes also, it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vision by night, and beholde: <sup>f</sup> there came one in the cloudes of heauen like the sonne of a man, which wente vnto the olde aged, before whom they brought him: Then gaue he him power ad dignite regall, <sup>g</sup> that all people, trybes and tungen shulde serue him. His power is an euerlastinge power, which shal neuer be put downe: <sup>h</sup> his kyngdome endureth vncorrupte. <sup>i</sup> My herte was vexed, <sup>q</sup> I Daniel had a troubled sprete within me, ad the visions off my heade made me afayed: <sup>j</sup> till I gat me vnto one off them that stode by, to knowe the treuth, concerninge all these thinges. So he tolde me, and made me vnderstode the interpretaciō of these thinges.

<sup>a</sup> Dā. 8. b. 11. a. <sup>1</sup> Mac. 1. a. <sup>b</sup> Apo. 13. a. 17. c. <sup>c</sup> Apo. 1. c. 4. a. 20. b. Dan. 10. a. <sup>d</sup> Apoc. 5. b. <sup>e</sup> Mat. 25. d. Apo. 19. d. 20. c. <sup>f</sup> Matt. 13. c. Act. 1. b. Apo. 1. a. <sup>g</sup> Phil. 2. a. Matt. 28. c. Ioh. 12. d.

These foure greate beastes, are foure kynges which shal aryse out of the earth. These shal take in the kyngdome off the sayntes of the most hyest, and possesse it still more <sup>q</sup> more for a longe season. After this I requyred diligently to knowe the treuth, concerninge the fourth beest, which was so farre vnlike the other beestes, and so horrible: whose teth were of yron, and his nales off brasse: which deuoured and destroyed, and stamped the resydue vnder his fete. <sup>k</sup> I desyred also to knowe the treuth, as touchinge the ten hornes that he had vpon his heade, and this other which came vp afterwarde, before whose face there fell downe thre: which horne had eyes and a mouth that spake presumptuous thinges, and loked with a grimmer visage then his felowes.

I behelde, and the same horne made battail agaynst the sayntes, yee ad gat the victory off them: vntill the tyme, that the olde aged came, that the iudgment was geuē to the chefest sayntes: and till the tyme, that <sup>l</sup> sayntes had the kyngdome in possession.

He gaue me this answer: That fourth beest shalbe the fourth kyngdome vpon earth: it shalbe more then all other kyngdomes, it shal deuoure, treade downe ad destroye all other londes.

<sup>m</sup> The ten hornes, are ten kynges that shal aryse out of that kyngdome, after whō there shal stonde vp another, which shal be greater then the first.

He shall subdue thre kynges, and shall speake wordes agaynst the hyest off all: he shall destroye the sayntes of the most hyest, and thynke, that he maye chaunge tymes and lawes. <sup>n</sup> They shall be geuen vnder his power, vntill a tyme, two tymes, and half a tyme.

But the iudgment shalbe kepte, so that his power shalbe taken from him, for he shal be destroyed, and perish at the last. As for the kyngdome, power and all might that is vnder the heauen: it shal be geuen to the holy people off the most hyest, <sup>o</sup> whose kyngdome is euerlastinge, yee all powers shal serue and obeye him. Thus farre extēde <sup>p</sup> wordes.

Neuerthelesse, I Daniel was so vexed in my thoughtes, that my countenance chaunged, <sup>q</sup> but the wordes I kepte still in my herte.

<sup>k</sup> Dani. 14. f. <sup>l</sup> Apo. 9. d. <sup>m</sup> Apo. 13. a. 17. c. <sup>n</sup> Zach. 1. c. <sup>o</sup> Dan. 2. c. Apoc. 12. d. <sup>p</sup> Luc. 1. c. Dan. 14. f. <sup>q</sup> Luc. 2. c.



## The viij. Chapter.

**A** IN the third year off the raigne of kinge Balthasar, there appeared a visiō vnto me Daniel, after that I had sene the first. "I sawe in a vision, (and when I sawe it, I was at Susis in the chefe cite, which lyeth in the londe off Elam) and in y vision, me thought I was by the ryuer off Vlāi.

Then I looked vp, and sawe: and beholde there stode before the ryuer, a ramme, which had hornes: and these hornes were hye, but one was hyer then another, and the hiest came vp last. I sawe that this ramme pusshed with his hornes, agaynst the west, agaynst the north, and agaynst the south: so that no beestes might stonde before him, ner defende them from his power: but he dyd as him listed, and waxed greatly. I toke hede vnto this, and then came there an hegoate from the west, ouer the whole earth, and touched not the grounde.

This goate had a maruelous goodly horne betwixte his eyes, and came vnto the ramme, that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcelly vpon him with his might. I sawe him drawe nye vnto the ramme, beyng very feerce vpon him: yee he gaue him such a stroke, that he brake his two hornes:

Nether had the ramme so moch strength as to stonde before him: but he kest him downe, trodde him vnder his fete: and no man was able to delyuer the ramme out of his power.

**B** The goate waxed excedinge greate, and when he was at the strongest, his greate horne was broken also. Then grewe there other foure such like in the steade, towarde the foure wyndes off the heauen. <sup>b</sup> Yee out of one of the leest off these hornes, there came vp yet another horne, which waxed maruelous greate: towarde the south, towarde the east, and towarde the fayre playsaunt londe. It grewe vp to the hoost off heauen, wherof it dyd cast some downe to the grounde, and off the starres also, and trode them vnder fete.

Yee it grewe vp vnto the prynce off the hoost, from whom the daylie offeringe was taken, and the place off his Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst the daylie offeringe (because of wickednesse) that it might cast downe the

verite to the grounde, and so to prospere in all thinges, that it went aboute. Vpon this I herde one off the sayntes speakyng, which saynte sayde vnto one that axed this question:

How longe shall this vision off the daylie sacrifice and of the waistinge abhominacion endure: that the Sanctuary and the power shall so be troden vnder fete? And he answered him: Vnto the euenynge & the morninge, euen two thousande and three hundred dayes: then shall the Sanctuary be censed agayne.

Now when I Daniel had sene this vision, **C** and sought for the vnderstandinge of it: beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the ryuer off Vlāi, which cryed, and sayde: O Gabriel, make this man vnderstonde the vision. So he came, and stode by me. But I was afrayed at his cōminge, and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man, marcke well, for in the last tyme shall this vision be fulfilled. Now as he was speakyng vnto me, I waxed faynte, so that I suncke downe to the grounde. But he toke holde vpon me, and set me vp agayne, sayenge: Beholde, I will shewe the, what shall happen in the last wrath: for in the tyme appointed it shal be fulfilled.

The ramme which thou sawest with the two hornes, is the kynge off the Medes and Perses: but the goate is the kynge of Greke londe: the greate horne that stode betwixte his eyes, that is the pryncipall kynge. But where as it brake, and foure other rose vp in the steade: it signifieth, that out of this people shall stonde vp foure kyngdomes, but not so mightie as it.

After these kyngdomes (whyle vngodlynnesse **D** is a growinge) there shall aryse a kynge off an vnshamefast face, which shall be wyse in darcke speakinges.

He shalbe mightie and stronge, but not in his owne strength. He shall destroye aboue measure, and all that he goeth aboute, shall prospere: he shall slaye the stronge and holy people. And thorow his craftynes, falsede shall prospere in his honde, his herte shall be proude, and many one shall he put to death in his welthynesse. He shal stonde vp agaynst the prynce off prynces, but he shalbe destroyed

<sup>a</sup> Dan. 2. a.<sup>b</sup> Dan. 7. a. 11. a. 1 Mac. 1. a.

without honde. <sup>a</sup>And this vision that is shewed vnto the, is as sure as the evenynge and the mornyng. Therefore wryte thou vp this sight, <sup>b</sup>for it wylbe longe or it come to passe.

Vpon this was I Daniel very faynte, so that I laye sicke certayne dayes: but whan I rose vp, I wente aboute the kynges busynesse, and marueled at the vision, neuerthelesse no man knewe of it.

### The ix. Chapter.

**I**N the first yere off Darius the sonne off Ahasuerus, <sup>c</sup>which was of the sede off the Medes, <sup>d</sup>was made kynge ouer the realme of the Caldees: Yee euen in the first yere off his raigne, I Daniel desyred to knowe the yearly nombre out of the bokes, <sup>e</sup>wherof the LORDE spake vnto Ieremy the prophet: that Ierusalem shulde lie waist lxx. yeres: <sup>f</sup>ad I turned me vnto God the LORDE, <sup>g</sup>for to praye and make myne intercessiō, with fastinge, sack cloth <sup>h</sup>ad ashes I prayed before the LORDE my God, and knowleged, sayenge:

O LORDE, thou greate & fearfull God, thou that kepest couenaunt and mercy with them, which loue the, and do thy commaundementes: <sup>i</sup>We haue synned, we haue offended, we haue bene disobedient and gone backe: yee we haue departed from all thy preceptes and iudgmentes.

We wolde neuer folowe thy seruantes the prophetes, that spake in thy name to oure kynges and prynces to oure fore fathers, and to all the people off the londe. <sup>j</sup>O LORDE, rightuousnesse belongeth vnto the, vnto vs pertayneth nothyng but open shame: as it is come to passe this daye vnto euery man of Iuda, and to them that dwell at Ierusalem:

Yee vnto all Israel, whether they be farre or nye: thorow out all londes, wherin thou hast strowed them, because of the offences that they had done agaynst the.

**I** Yee o LORDE, vnto vs, to oure kinges & prynces, to oure fore fathers: euen to vs all, that haue offended the, <sup>k</sup>belongeth open shame. But vnto the o LORDE oure God, pertayneth mercy and forgeuenesse. As for vs, we are gone backe from him, and haue not obeyed the voyce of the LORDE oure God, to walke in his lawes, which he layed before vs by his

seruantes the prophetes: <sup>l</sup>yee all Israel haue transgressed, and gone backe from thy lawe, so that they haue not herkened vnto thy voyce.

<sup>m</sup>Wherefore the curse and ooth, that is written in the law of Moses the seruaut of God (against whom we haue offended) is poured vpon vs. And he hath performed his wordes, <sup>n</sup>which he spake agaynst vs, & agaynst oure iudges that iudged vs: to bringe vpon vs soch a greate plage, as neuer was vnder heauen, like as it is now come to passe in Ierusalem. Yee all this plage, as it is written in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before the LORDE oure God, that we might turne agayne from oure wickednesse, and to be lerned in thy verite. Therefore hath <sup>o</sup>LORDE made haist, to bringe this plage vpon vs: for the LORDE oure God is rightuous, in all his workes which he doth: for why, we wolde not harken vnto his voyce.

And now, o LORDE oure God, thou that <sup>p</sup>with a mightie honde hast brought thy people out of Egipte, to get thy self a name, which remaineth this daye: we haue synned (o LORDE) & done wickedly agaynst all thy rightuousnes: yet let thy wrothfull displeasure be turned away (I beseeke the) from thy cite Ierusalem thy holy hill. And why? for oure synnes sake and for the wickednesse of oure forefathers: is Ierusalem and thy people abhorred, of all them that are aboute vs. Now therfore (O oure God) heare the prayer of thy seruaut, and his intercession: <sup>q</sup>O let thy face shyne ouer thy sanctuary, that lieth waist.

O my God, encline thine eare, and herken (at the leest for thine owne sake) open thine eyes: beholde how we be desolated, yee and the cite also, which is called after thy name: For we do not cast oure prayers before the in oure owne rightuousnesse, no: but only in thy greate mercies. O LORDE, heare: O forgeue LORDE: O LORDE conside, tary not ouer longe: but for thine owne sake do it, O my God: for thy cite and thy people is called after thy name.

As I was yet speakinge at my prayers, <sup>r</sup>I knowleginge myne owne synnes and <sup>s</sup>synnes of my people, makeinge so myne intercession before the LORDE my God, for the holy

<sup>a</sup> 2 Mach. 9. e. 2 Tess. 2. b. <sup>d</sup> Esa. 8. d. <sup>c</sup> Dan. 5. e. <sup>i</sup> Iere. 25. b. Iere. 29. b. <sup>e</sup> 2 Esd. 1. a. 9. e. <sup>f</sup> Baru. 1. a. <sup>g</sup> Tren. 1. d. <sup>h</sup> Psal. 103. a.

<sup>l</sup> 2 Pet. 1. d. Zach. 7. b. <sup>k</sup> Deu. 27. 28. Leui. 26. <sup>m</sup> Baruc 2. <sup>n</sup> Baruc 2. b. Ex. 12. 13. 14.

hils sake of my God: yee whyle I was yet speakeinge in my prayer, beholde, the mā Gabriel ("whom I had sene afore in the vision) came flyenge to me, and touched me aboute <sup>¶</sup> offeringe tyme in the euenynge. He in-fourned me, and spake vnto me: O Daniel (sayde he) I am now come, to make the vnderstonde it: For as soone as thou begannest to make thy prayer, it was so diuyned, and therefore am I come to shewe the. <sup>¶</sup> And why? for thou art a man greatly beloued.

Wherefore, pondre the matter wel, that thou mayest lerne, to vnderstonde the vision. Lxx. wekes are determed ouer thy people, <sup>¶</sup> ouer thy holy cite: that the wickednesse maye be consumed, that the synne maye haue an ende, that the offence maye be reconciled, and to bringe in euerlastinge rightuousnesse, to fulfill <sup>¶</sup> visions and the prophetes, and to anyonte the most holy one. Vnderstode this then, and marcke it well: "that from the tyme it shalbe concluded, to go and repayre Ierusalem agayne, vnto Christ (or the anyointed) prynce: there shalbe seuen wekes. Then shall the stretes <sup>¶</sup> walles be buylded agayne lxij. wekes, with hard troubleous tyme. After these lxij. wekes, shal Christ be slayne, <sup>¶</sup> they shal haue no pleasure in him. Then shal there come a people with the prynce, and destroye the cite and the sanctuary: and his ende shal come as the water floude. But the desolacion shall continue till the ende of the batell.

He shall make a stronge bonde with many, for the space of a weke: and when the weke is half gone, he shal put downe the slayne and meatoffringe. <sup>¶</sup> And in the temple there shalbe an abominable desolaciō, till it haue destroyed all. And it is concluded, <sup>¶</sup> this waistinge shal continue vnto the ende.

### The x. Chapter.

**I**N the thirde yeare of kinge Cirus of Persia, there was shewed vnto Daniel (otherwise called Balthasar) a matter, yee a true matter, but it is yet a longe tyme vnto it.

He vnderstode the matter well, and perceaued what the vision was. At the same tyme, I Daniel mourned for the space of three wekes, so that I had no lust to eate bred: as for flesh and wyne, there came none within

my mouth: No, I dyd not ones anyonte my self, till the whole thre wekes were out.

Vpon the xxiiij. daye of the first moneth, I was by the greate floude, called Tigris: I lift vp myne eyes, and loked: and beholde, a man clothed in lynnyng, "whose loynes were gyrded vp with fyne golde of Araby: his body was like the Chrysolite stone, his face (to loke vpon) was like lightenyng, his eyes as the flame of fyre, his armes and fete were like fayre glisteringe metall, but the voyce of his wordes was like <sup>¶</sup> voyce of a multitude.

"I Daniel alone sawe this vision, the men that were with me, sawe it not: but a greate fearfulnessse fell vpon them, so that they fled awaye, and hyd them selues. I was left there my self alone, and sawe this greate vision, so longe til there remayned nomore strength within me: Yee I lost my coloure clene, I waisted awaye, and my strength was gone. Yet herde I the voyce of his wordes: <sup>¶</sup> as soone as I herde it, fayntnesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, which set me vp vpon my knees <sup>¶</sup> vpon the palmes of my hondes, sayenge vnto me: "O Daniel, thou well beloued man: take good hede of the wordes, that I shal saye vnto <sup>¶</sup>, <sup>¶</sup> stode right vp, for vnto <sup>¶</sup> am I now sent.

And when he had sayde these wordes, I stode vp tremblinge. Then saide he vnto me: feare not Daniel: for why, sence the first daye that thou set thine herte to vnderstonde, and didest chasten thy self before thy God: thy wordes haue bene herde. And I had come vnto the whē thou begannest to speake, had not the prynce ouer the kingdome of the Perses with stonde me xxj. dayes. But lo, Michael one of the chefe prynces, <sup>¶</sup> came to helpe me, him haue I left by the kinge of Persia, <sup>¶</sup> am come to shewe the, what shal happen vnto thy people in the latter dayes: for it wilbe lōge yet or the vision be fulfilled.

Now when he had spoken these wordes vnto me, I kest downe my heade to <sup>¶</sup> grounde, and helde my tunge. Beholde, there touched my lippes one, very like vnto a man. Then opened I my mouth, and sayde vnto him, that stode before me: O my lorde, my ioyntes are lōwed in the vision, and there is no more strēgth within me: How maye my lordes

<sup>a</sup> Dan. 2. c. 8. a. <sup>b</sup> Dā. 10. c. d. <sup>c</sup> 1 Par. 36. d. 1 Esd. 1. a. <sup>d</sup> Matt. 24. 13. Mar. 13. b. <sup>e</sup> Dan. 7. b.

Apoc. 1. c.

<sup>f</sup> Dan. 3. e. Act. 9. a.

<sup>g</sup> Iosu. 5. d. Dan. 12. a.

<sup>h</sup> Dan. 9. b.

seruaunt then talke with my lorde? seinge there is no strength in me, so that I can not take my breth? Vpon this there touched me agayne, one moch like a man, & comforted me, sayenge: "O thou man so wel beloued, feare not: be content, take a good herte vnto the, and be stronge. So when he had spoken vnto me, I recouered, & sayde: Speake on my lorde, for thou hast refresshed me. Thē sayde he: knowest thou wherfore I am come vnto ſ? now wil I go agayne to fight with the prynce of the Perses. As soone as I go forth, lo, the prynce of Grekelonde shal come. Neuertheles, I wil shewe the the thinge, ſ is fast noted in the scripture of treuth. And as for all yonder matters, there is none that helpeth me in them, but Michael youre prynce.

The xi. Chapter.

**A**ND in the first yere of Darius of Media, I stode by him, to comforte him, & to strength him, and now wil I shewe the the treuth. Beholde, there shal stonde vp yet three kynges in Persia, but ſ fourth shal be farre richer then they all. And when he is in the chefest power of his riches, he shal prouoke euery man agaynst the realme of Grekelonde. Then shal there arise yet a mightie kinge, that shal rule with greate dominion, and do what him list. And as soone as his kingdome commeth vp, it shalbe destroyed, & deuyded towarde ſ foure wyndes of the heauen. They ſ come after him, shal not haue soch power & dominion as he: but his kingdome shalbe scatred, yee euen amonge other thē those. And the kyng of ſ south shalbe mightier, then his other prynces. Agaynst him there shal one make himself strōge, & shal rule his dominiō with greate power.

But after certayne yeaes they shalbe ioyned together, & the kynges daughter of the south shal come to the kyng of the north, for to make frēdshipec, but she shal not optayne the power of that arme, nether shall she be able to endure thorow his might: but she, & soch as brought her (yee & he ſ begat her, & comforted her for his tyme) shalbe deliuered vp. Out of ſ braunches of hir rote, there shal one stonde vp in his steade: which with power of armes shal go thorow the kynges londe of the north, & handle him accordinge to his strength. As for their Idols & prynces, with their costly

Jewels of golde & syluer, he shal cary them awaye captyues in to Egipte, and he shal prouaile agaynst the kyng of the north certayne yeaes. And when he is come in to ſ kynges realme of ſ south, he shal be fayne to turne agayne in to his owne londe. Wherfore his sonnes shalbe displeased, and shal gather together a mightie greate hoost of people: and one of them shal come, and go thorow like a waterflood: then shal he returne, and go forth with defyenge and boostinge vnto his owne londe.

Thē the kinge of ſ south shalbe angrie, and shal come forth to fight agaynst the kinge of the north: Yee he shal bringe a greate multitude of people together, and a greate heape shalbe geuē in to his honde: these shal he cary awaye with greate pryde, for so moch as he hath cast downe so many thousandes, neuertheles he shall not preuaile. For ſ kinge of ſ north shal gather (of the new) a greater heape of people then afore, & come forth (after a certayne tyme and yeaes) with a mightie hoost & excedinge greate good.

At the same tyme there shall many stonde vp agaynst the kinge of the south, so that ſ wicked children of thy people also shal exalte them selues (to fulfill the vision) and then fall. So the kinge of the north shal come to laye sege, and to take the strōge fensed cities: And the power of thē of ſ south shal not be able to abyde him, & the best men of the people shall not be so stronge, as to resist him. Shortly, when he cometh, he shall handle him as he list, & no man shalbe so hardy as to stonde agaynst him. He shal stōde in the pleasaunt cowntre, which thorow him shalbe destroyed. He shal set his face with all his power to optayne his kingdome, & to be like it. Yee that shal he do, & geue him vnto the daughters amōge women, to destroye him. But he shal fayle, nether shal he optayne his purpose. After this, shall he set his face vnto the lles, & take many of thē. A prynce shal stoppe him, to do him a shame, besyde the confucion that els shal come vnto him. Thus shal he turne agayne to his owne londe, stomble, & fall, and be nomore founde: so he that came vpon him & dyd him violence, shal stonde in his place, & haue a pleasaunt kingdome: and after few dayes he shal be destroyed, & that nether in wrath ner

<sup>a</sup> Dan. 9. b.

<sup>b</sup> Dan. 7. a.

<sup>c</sup> 1 Mach. 1.



**D** in batell. In his steade there shal aryse a vyle person not holdē worthy of a kinges dignite: this shall come in craftely, & optayne the kingdome with fayre wordes: he shal fight agaynst the armes of the mightie (& destroye them,) yee & agaynst the prynce of the couenaunt.

So after ŷ he hath taken truce with him, he shal hādle disceatfully: that he maye get vp, & ouer come him with a small flocke: & so with craftynesse to get him to ŷ fattest place of the londe, and to deale otherwise, then ether his fathers or graūdfathers dyd. For he shal destroye the thinge, ŷ they had robbed & spoyled, yee & all their substaunce: ymagenyng thoughtes agaynst the strōge holdes, & that for a tyme. His power and herte shalbe sterred vp with a greate armye agaynst the kinge of the south: where thorow the kinge of the south shalbe moued then vnto batell, with a greate & mightie hoost also. Neuerthelesse, he shal not be able to stonde, for they shall conspyre agaynst him. Yee they ŷ eate of his meate, shal hurte him: so that his hoost shal fall, & many be slayne downe.

These two kinges shalbe mynded to do myschefe, & talke of disceat at one table: but they shal not prospere: "for why, the ende shal not come yet, vnto the tyme apoynted. Thē shall he go home agayne in to his owne londe with greate good, & set his herte agaynst the holy couenaunt, he shalbe busy agaynst it, & then returne home. At the tyme apoynted he shal come agayne, & go towarde the south: So shall it happen otherwise then at the first, yet ones agayne. And why, the shippes of Cythim shal come vpon him, that he maye be smytten & turne agayne: <sup>b</sup> ŷ he maye take indignacion agaynst the couenaunt of holynes, to medle agaynst it. Yee he shal turne him, & drawe soch vnto him, as leaue the holy couenaunt.

**E** He shal set mightie men to vnhalowe the sanctuary of strēth, to put downe the daylie offeringe, & to set vp the abhominable desolacion. And soch as breake the couenaunt, shal he flate with fayre wordes. But ŷ people that wil knowe their God, shal haue the ouerhāde and prospere. Those also that haue vnderstandinge amonge the people, shal enfourme the multitude: & for a longe season, they

shalbe persecuted with swearde, with fyre, with captyuyte & with the takynge awaye of their goodes. Now whē they fall, they shalbe set vp with a litle helpe: but many shal cleue vnto them faynedly.

Yee some of those which haue vnderstandinge shal be persecuted also: ŷ they maye be tryed, purified & clēsed, till the tyme be out: for there is yet another tyme apoynted. The kinge shal do what him list, he shal exalte and magnifie himself agaynst all, that is God.<sup>c</sup> Yee he shal speake maruelous thinges agaynst the God of all goddes, wherin he shal prospere, so "longe till the wrath be fulfilled, for the conclusion is deuyssed alreedy. He shal not regarde the God of his fathers, but his lust shall be vpon womē: Yee he shal not care for eny God, for he shal magnifie himself aboue all. In his place shal he worships the mightie Idols: & the god whom his fathers knewe not, shal he honour with golde and syluer, with precious stones and pleasaunt Jewels.

This shal he do, sekinge helpe and succoure at the mightie Idols and straunge goddes. Soch as wil receaue him, and take him for God, he shal geue them greate worships and power: yee and make them lordes of the multitude, and geue them the londe with rewardes. In the latter tyme, shal the kinge of the south stryue with him: and the kinge of the north in like maner shall come agaynst him with charettes, horsmen & with a greate nauy of shippes. He shal come in to the londes, destroye and go thorow: he shal entre also in to the fayre pleasaunt londe. "Many cities & countrees shal decaye, excepte Edom, Moab & the best of the children of Ammon, which shal escape from his honde. He shall stretch forth his hōdes vpon the countrees, & the londe of Egipte shal not escape him. For thorow his goinge in, he shal haue dominion ouer the treasures of syluer & golde, & ouer all the precious Jewels of Egipte, Lybia and Ethiopia. <sup>f</sup> Neuerthelesse the tydings out of the east and the north shall trouble him, for the which cause he shal go forth to destroye & curse a greate multitude. The tentes of his palace shal be pytch betwixte the two sees, vpon the hill of the noble sanctuary,<sup>g</sup> for he shal come to the ende of it, and then shal no man helpe him.

<sup>a</sup> 2 Mac. 5. a.<sup>b</sup> Nu. 24. d.<sup>c</sup> 2 The. 2. a.<sup>d</sup> Apoc. 15. a.<sup>e</sup> Apoc. 12. c.<sup>f</sup> Apoc. 11. c.<sup>g</sup> Apo. 19. d. 20 c.

## The xij. Chapter.

**A** THE tyme wil come also, that the greate prynce Michael,<sup>a</sup> which stondeth on thy peoples syde, shal aryse vp, for there shal come a tyme of trouble,<sup>b</sup> such as neuer was, sens there begāne to be eny people, vnto that same tyme. Then shal thy people be deliuered, yee all those that be foude written in the boke. <sup>c</sup> Many of them that slepe in the dust of the earth, shal awake: some to euerlastinge life, some to perpetuall shame & reprofte. <sup>d</sup> The wyse (such as haue taught other) shal glister, as the shyninge of heauen: and those that haue instructe the multitude vnto godlynesse, shalbe as the starres, worlde without ende.

**B** And thou o Daniel, shut vp these wordes, & seale the boke, till the last tyme. Many shal go aboute here and there, and thē shal knowlege increase. So I Daniel loked, and beholde, there stode other two: one vpon this shore of the water, the other vpon yonder syde. And one of thē sayde vnto him, which was clothed in lynnynge, and stode aboue vpon the waters of the floude: How longe shall it be to the

ende of these wonderous workes? <sup>e</sup> Then herde I the man with the lynnynge clothes, which stode aboue vpon the waters of the floude: when he helde vp his right and left honde vnto heauen, & sware by him which lyueth for euer: <sup>f</sup> that it shal tary for a tyme, two tymes & half a tyme: & when the power of the holy people is clene scatred abrode, thē shal all these thinges be fulfilled.

I herde it well, but I vnderstode it not. <sup>g</sup> Then sayde I: O my lorde, what shal happen after that? He answered: Go thy waye Daniel, for these wordes shal be closed vp & sealed, till the last tyme: & many shalbe purified, clensed & tried. But the vngodly shall lyue wickedly, and those wicked (as many of thē as they be) shal haue no vnderstandinge. <sup>h</sup> As for such as haue vnderstandinge, they shal regarde it. And from y tyme forth that the daylie offerynge shalbe put downe & the abhominable desolacion set vp, there shalbe a thousande two hūdreth & xc. dayes. O well is him, that waiteth, & commeth to the thousande iij. C. & xxxv. dayes. Go thou thy waye now, till it be ended: take thy rest, and byde in thy lot, till the dayes haue an ende.

<sup>a</sup> Apo. 19. c. <sup>b</sup> Mat. 24. b. <sup>c</sup> Ioh. 5. c. 1 Cor. 15. e.  
<sup>d</sup> Matt. 13. c. <sup>e</sup> Apo. 10. a.

<sup>f</sup> Apo. 11. c. 12. c. <sup>g</sup> Matt. 13. b.

The ende of the prophet Daniel.

# The Prophet Oseas.

## What Oseas contepnyeth.

### Chap. I.

God refuseth the Iewes, and marieth himself to the Gentiles.

### Chap. II.

Plage ouer the Iewes, that will not amende: A Promyse of mercy to those that wil repent.

### Chap. III.

The mercifull loue of God, towarde the same vnthankful people.

### Chap. IIII.

The synnes of the prestes and of the people, with reprove for the same.

### Chap. V.

Against the prestes that discaue the people.

### Chap. VI.

The vnthankfulnes of the People: Agayne, the louynge kyndnesse of God.

### Chap. VII.

No medycine can helpe, so sore are they wounded with ydolatry.

### Chap. VIII

Idolatry in Samaria and Israel.

### Chap. IX.

Punyszment vpon Israel for Idolatry.

### Chap. X.

The vnthankfulnesse of Israel. The calfe in Samaria, for the which and soch like abhominacions, he telleth them of destruccion.

### Chap. XI. XII.

God calleth them agayne, with rehearsinge his benefites done to them afore.

### Chap. XIII.

He sheweth them their wickednesse, and punyszment for the same.

### Chap. XIIIII.

He crieth and exorteth the people to conuerte, promisyng swetely and louyngly to receaue them.

**T**HIS is the worde of the LORDE, that came vnto Oseas the sonne of Beeri, in the dayes of Osias,<sup>a</sup> Ioathan, Ahas & Ezechias kinges of Iuda: and in the tyme of Ieroboam the sonne of Ioas kynge of Israel.

### The first Chapter.

**F**IRST, when the LORDE spake vnto Oseas, he saide vnto him: Go thy waye,

take an harlot to thy wife, and get childrē by her: <sup>b</sup>for the lōde hath cōmitted greate whordome agaynst the LORDE. So he wente, and toke Gomer y<sup>e</sup> daughter of Deblaim: which conceaued, and brought forth a sonne. And the LORDE sayde vnto him: 'call his name Iesrael, for I wil shortly auenge the bloude of Iesrael vpon the house of Iehu, and will bringe the kingdome of the house of Israel to an

<sup>a</sup> 4 Reg. 12. 15. 16, 17.    <sup>b</sup> Leui. 21. b.    Eze. 44. d.

<sup>c</sup> 3 Reg. 21. b.    4 Reg. 15. c. 17. 18. b.

ende. Then will I breake the bowe of Israel, in the valley of Iesrael.

**B** She conceaued yet agayne, and bare a doughter. And he sayde vnto him: Call hir name Loruhamā (that is, not opteyninge mercy)<sup>a</sup> for I wil haue no pyte vpon the house of Israel, but forget them, and put them clene out of remembraunce. <sup>b</sup> Neuerthelesse I wil haue mercy vpon the house of Iuda, and wil saue them, euen thorow the **LORDE** their God. But I wil not delyuer them thorow eny bow, swerde, batel, horses or horsmen.

Now when she had weened Loruhamā, she conceaued agayne, and bare a sonne. Then sayde he: call his name Lo Amī (that is to saye, not my people.) For why? ye are not my people, therefore wil not I be yours. <sup>c</sup> And though the nombre of the children of Israel be as the sonde of the see, which can nether be measured ner tolde: Yet in the place where it is sayde vnto them, ye be not my people: euen there shall it be thus reported of them: they be <sup>d</sup> y childrē of the luyngē God. <sup>e</sup> Then shal the children of Iuda and the childrē of Israel be gathered together agayne, and chose them selues one heade, and then departe out of the londe: for greate shalbe the daye of Iesrael.

The ij. Chapter.

**A** **T**ELL youre brethren, that they are my people: and youre sisteren, that they haue optayned mercy. As for youre mother, ye shal chide with her, and reprove her: for she is not my wife,<sup>f</sup> nether am I hir huszbdō: vnlesse she put away hir whordome out of my sight, and hir aduoutry from hir brestes. Yf no, I shal strype her naked, and set her, euen as she came in to <sup>g</sup> y worlde: Yee I shal laye hir waist, and make her like a wildernes, and slaye her for thyrste. I shal haue no pite also vpon hir children, <sup>h</sup> for they be the children of fornicacion.

Their mother hath broken hir wedlocke, and she that bare them, is come to cōfucion. <sup>i</sup> For she sayde: I wil go after my louers, that geue me my water and my bred, my woll and my flax, my oyle and my drynke. But I will hedge hir way with thornes, and stoppe it, that she shal not fynde hir fotestoppes: and

though she runne after hir louers, yet shall she not get them: <sup>j</sup> she shal seke them, but not fynde them. Then shal she saye: well, I will go turne agayne to my first huszbonde, for at <sup>k</sup> y tyme was I better at ease, then now. **B** But this wolde she not knowe, where as I yet gaue her corne, wyne, oyle, syluer and golde, which she hath hanged vpon Baal.

<sup>l</sup> Wherefore now will I go take my corne and wyne agayne in their season, and fet agayne my woll and my flax, which I gaue her, to couer hir shame. <sup>m</sup> And now will I dyscouer hir foolishnesse, euen in the sight of hir louers, and no man shal delyuer her out of my hondes. Morouer, I wil take awaye all hir myrth,<sup>n</sup> hir holy dayes, hir new moones, hir Sabbathes and all hir solemne feastes: I wil destroye hir vynyardes and fyge trees, though she saieth: lo, here are my rewardes, that my louers haue geuen me. I wil make it a wodde, and the wyld beestes shall eate it vp: I wil punysh her also for the dayes of Baal,<sup>o</sup> wherein she censured him, deckyngē him with hir earynges and cheynes: when she folowed hir louers, and forgat me, saieth the **LORDE**.

Wherefore beholde, I wil call her againe, bringe her in to a wildernes, and speake frendly vnto her: there wil I geue her hir vynyardes agayne,<sup>p</sup> yee and the valley of Achor also, to shewe hir hope and comforte. Then shal she synge there as in the tyme of hir youth, and like as in the daye <sup>q</sup> when she came out of the londe of Egipte. Then (saieth the **LORDE**) **C** she shal saye vnto me: O my houszbande, and shal call me nomore Baal: for I wil take awaye those names of Baal from hir mouth, yee she shal neuer remembre their names eny more. <sup>r</sup> Then wil I make a couenaunt with them, with the wyld beastes, with the foules of the ayre, and with euery thinge that crepeth vpon the earth.

<sup>s</sup> As for bowe, swerde and batel, I wil destroye soch out of the londe, and wil make them to slepe safely. <sup>t</sup> Thus wil I mary the vnto myne owne self for euermore: yee euen to my self wil I mary the, in rightuousnesse, in equitye, in lounge kyndnesse and mercy. In faith also will I mary the vnto my self, and thou shalt knowe the **LORDE**. At the same tyme

<sup>a</sup> 4 Re. 17. a. <sup>b</sup> Gen. 49. b. <sup>c</sup> 4 Re. 19. g. <sup>d</sup> Esa. 10. d. Rom. 9. c. Gen. 22. c. <sup>e</sup> Ioh. 1. a. <sup>f</sup> Esa. 37. c. <sup>g</sup> Iere. 3. a. <sup>h</sup> Eze. 16. a. <sup>i</sup> Ioh. 8. d. <sup>j</sup> 4 Re. 17. a.

<sup>k</sup> Leui. 15. c. <sup>l</sup> Eze. 16. b. <sup>m</sup> Iere. 13. c. <sup>n</sup> Deu. 16. c. <sup>o</sup> Iud. 2. b. 10. b. <sup>p</sup> Iosu. 7. d. <sup>q</sup> Iudic. 5. a. <sup>r</sup> Exo. 15. a. <sup>s</sup> Leui. 26. a. <sup>t</sup> Esa. 2. a. <sup>u</sup> Eze. 16. b.



wil I shewe my self frendly and gracious vnto  
 y<sup>e</sup> heauens, saith the LORDE: ⁊ the heauens  
 shal helpe the earth, and the earth shal helpe  
 the corne, wyne and oyle, and they shal helpe  
 Iesrael. I wil sowe them vpō earth, for a sede  
 to myne owne self, ⁊ wil haue mercy vpon her,  
 y<sup>e</sup> was without mercy. And to thē which  
 were not my people,<sup>a</sup> I wil saye: thou art my  
 people. And he shal saye: thou art my God.

### The iij. Chapter

**A** THEN sayde y<sup>e</sup> LORDE to me: <sup>b</sup>Go  
 yet thy waye ⁊ woue an aduouterous  
 womā, whō thy neighbour loueth, as y<sup>e</sup> LORDE  
 doth the childrē of Israel: how be it they  
 haue respecte to straunge goddes,<sup>c</sup> and loue  
 the wyne kannes. So I gat her for xv. syluer-  
 linges, and for an Homer and an half of barley,  
 ⁊ sayde vnto her: Thou shalt byde with me a  
 longe season, but se that thou playest not the  
 harlot, and loke thou medle with none other  
 man, ⁊ then wil I kepe my self for the.

**B** Thus the childrē of Israel shal syt a greate  
 whyle without kinge and pryncē,<sup>d</sup> without  
 offerynge and aluter, without prest and reue-  
 lacion. But after warde shal the children of  
 Israel conuerte, and seke the LORDE their  
 God, and <sup>e</sup>Dauid their kinge: and in y<sup>e</sup> latter  
 dayes they shal worshipe the LORDE, and  
 his lounge kyndnesse.

### The iiij. Chapter.

**A** HEARE y<sup>e</sup> worde of the LORDE, o ye  
 children of Israel: For the LORDE  
 must punysh thē, y<sup>e</sup> dwel in the londe. And  
 why? There is no faithfulnessse, there is no  
 mercy, there is no knowlege of God in the  
 lōde: but swearinge, lyēge, māslaughter, theft  
 and aduouty haue gotten the ouerhande, ⁊  
 one bloudgiltynesse foloweth another. There-  
 fore shal the londe be in a miserable case, and  
 all they that dwell therein, shal mourne. The  
 beastes in the felde, the foules in y<sup>e</sup> ayre, and  
 the fishes in the see shall dye. Yet is there  
 none, that wil chastē nor reprove another.  
 The prestes which shulde reforme other mē,  
 are become like the people.

**B** Therefore stonblest thou in y<sup>e</sup> daye tyme, ⁊  
 the prophet with the in the night. I wil bringe  
 thy mother to sylence, ⁊ why? <sup>f</sup>My people

perish, because they haue no knowlege. Seinge  
 then that thou hast refused vnderstandinge,  
 therefore wil I refuse y<sup>e</sup> also: so that thou shalt  
 nomore be my prest. And for so moch as  
 thou hast forgotten the lawe of thy God, I  
 wil also forget thy childrē. The more they  
 increased in multitude, the more they synned  
 agaynst me, therefore wil I chaunge their  
 honoure in to shame. <sup>g</sup>They eate vp the  
 synnes of my people, ⁊ corage them in their  
 wickednesse. <sup>h</sup>Thus the prest is become like  
 the people. <sup>i</sup>Wherefore I will punysh them  
 for their wicked wayes, ⁊ rewarde them accord-  
 inge to their owne ymaginacions. They shal  
 eate, ⁊ not haue ynough: They haue vsed  
 whordome, therefore shall they not prospere: ⁊  
 why? they haue forsaken the LORDE, ⁊ not  
 regarded him.

Whordome, wyne and dronckennesse take  
 the herte awaye. <sup>j</sup>My people axe counel at  
 their stockes, their staffe must tell them. For  
 an whorish mynde hath disceaueed them, so y<sup>e</sup>  
 they cōmitte fornicacion agaynst their God.  
<sup>k</sup>They make sacrifice vpon the hie moun-  
 taines, ⁊ burne their incense vpon the hilles,  
 yee amonge the okes, groues ⁊ buszshes, for  
 there are good shadowes. Therefore youre  
 daughters are become harlottes, and youre  
 spouses haue brokē their wedlocke I wil not  
 punish youre daughters for beinge defyled, ⁊  
 youre brydes that became whores: <sup>l</sup>seinge the  
 fathers them selues haue medled with har-  
 lottes, and offered with vnthriftes: but the  
 people that wil not vnderstonde, must be  
 punyshed.

Though thou Israel art disposed to playe y<sup>e</sup>  
 harlot, yet shuldest not thou haue offended, o  
 Iuda: <sup>m</sup>thou shuldest not haue runne to Gal-  
 gala, ner haue gone vp to Bethauē, ner haue  
 sworne: the LORDE lyueth. For Israel is  
 gone backe, like a wāton cowe. The LORDE  
 therefore shal make hir fede, as y<sup>e</sup> lābe y<sup>e</sup> goeth  
 astraye. And where as Ephraim is become  
 partaker of Idols, wel, let him go. Their  
 dronckēnesse hath put thē backe, ⁊ brought  
 them to whordome. Their rulers loue re-  
 wardes, brynge (saye they,) to their owne  
 shame. <sup>n</sup>A wynde shall take holde of their  
 fethers, ⁊ they shal be cōfounded in their  
 offeringes.

<sup>a</sup> Ro. 9. c. <sup>1</sup> Pet. 2. b. <sup>b</sup> Eze. 44. d. <sup>c</sup> Esa. 28. a.  
<sup>Amos</sup> 6. a. <sup>d</sup> 2 Par. 25. a. <sup>Dan</sup> 3. d. <sup>e</sup> Eze. 54. d.  
<sup>f</sup> Baruc 3. c. <sup>Esa</sup> 5. b. <sup>Mala</sup> 1. b. <sup>Exo</sup> 19. a.

<sup>f</sup> Eze. 13. d. <sup>h</sup> Esa. 24. a. <sup>i</sup> Leui. 26. d. <sup>Mich</sup> 6. c.  
<sup>Agg</sup> 1. a. <sup>k</sup> 4 Reg. 1. a. <sup>l</sup> 4 Re. 17. b. <sup>m</sup> Nu. 25. a.  
<sup>n</sup> 3 Re. 12. d. <sup>Deu</sup> 10. d.

## The v. Chapter.

**H**EARE this, o ye prestes: take hede, o thou housholde of Israel: geue eare, o thou kingly house: for this punyshment wil come vpon you, that are become a snare vnto Myspa, and a spred net vnto the mount of Thabor: They kyll sacrifices by heapes, to begyle the people therewith: "therefor wil I punysh them all. I knowe Ephraim well ynough, & Israel is not hyd fro me: for Ephraim is become an harlot, and Israel is defyled. They are not mynded to turne vnto their God, for they haue an whorish herte, so y they can not knowe the LORDE.

<sup>b</sup> But the pryde of Israel wil be rewarded him in his face, yee both Israel and Ephraim shal fall for their wickednesse, and Iuda with them also. "They shall come with their shepe & bullockes to seke y LORDE, "but they shal not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastard children: a moneth therfore shall deuoure them with their porcions.

**B**lowe with the shawmes at Gabea, and with the trumpet in Rama, crie out at Bethauen vpon the yonside of Ben Iamin. In the tyme of y plague shal Ephraim be layed waist, therfore dyd I faithfully warne the trybes of Israel. "Yet are the prynces of Iuda become like them, that remoue the londemarckes, therfore wil I poure out my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why? they folowe y doctrynes of men. Therfore wil I be vnto Ephraim as a moth, & to the house of Iuda as a caterpillar.

<sup>f</sup> When Ephraim sawe his sicknesse, and Iuda his disease: Ephraim wente vnto Assur, and sent vnto kinge Iareb: yet coude not he helpe you, ner ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelp to the house of Iuda. Euen I, I wil spoyle them, & go my waye. I wil take them with me, and no man shal rescue them. I wil go, and returne to my place, till they waxe faynt, and seke me.

## The vi. Chapter

**I**N their aduersite they shall seke me, and saye: come, let vs turne agayne to the

LORDE: "for he hath smytten vs, and he shal heale vs: He hath wounded vs, & he shal bynde vs vp agayne: after two dayes shal he quyen vs, in the thirde daye he shal rase vs vp, so that we shal lyue in his sight. Then shal we haue vnderstandinge, & endeouore oure selues to knowe the LORDE. He shal go forth as the sprynge of the daye, "and come vnto vs as the euenynge and mornynge rayne vpon the earth.

O Ephraim, what shal I do vnto the? O Iuda, how shal I intreate the? seynge youre loue is like a mornynge cloude, & like a dew y goeth early awaye. Therfore haue I cut downe the prophetes, & letten them be slayne for my wordes sake: so that thy punyshment shal come to light. For I haue pleasure in louynge kyndnesse, and not in offerynge: "Yee in the knowlege of God, more then in burnt sacrifice. "But euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloudshedders. The multitude of the prestes is like an heape of theues, murderers & bloudthurstie: for they haue wrought abhominacion. "Horrible thinges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: but Iuda shall haue an haruest for himself, when I returne the captiuyte of my people.

## The vij. Chapter.

**W**HEN I vndertake to make Israel whole, then the vngraciousnesse of Ephraim and the wickednes of Samaria cometh to light: then go they aboute with lyes. At home, they be theues: and without, they fall to robberyng. They cōsidre not in their hertes, that I remēbre all their wickednes. They go aboute with their owne ynuenciōs, but I se them wel ynough. They make the kinge and the princes, to haue pleasure in their wickednes & lyes. All these burne in aduouty, as it were an ouen y the baker heateth, whē he hath lefte kneadinge, till the dowe be leuended. Euen so goeth it this daye with oure kinges and prynces, for they begynne to be woode droncken thorow wyne: they vse familiarite with such as diseaue thē. They with the ymaginacion of their herte are like an ouē, their slepe is all y night like the

<sup>a</sup> Eze. 8. b. Iere. 23. d.<sup>b</sup> Osee 7. b.<sup>c</sup> Iere. 3. b.<sup>d</sup> Deu. 4. e. Eze. 14. a.<sup>e</sup> Deu. 19. d.<sup>f</sup> Deu. 27. b.<sup>g</sup> 4 Re. 16. b. 2 Par. 28. c.<sup>h</sup> Iob 5. b.<sup>i</sup> Pro. 16. b.<sup>j</sup> Matt. 9. b. 12. a.<sup>k</sup> Gen. 3. b.<sup>l</sup> Iere. 18. b.

slepe of a baker, in the mornynge is he as hote as the flame of fyre: they are altogether as hote as an ouen.

They haue deuoured their owne iudges, all their kinges are fallē: yet is there none of thē y<sup>e</sup> calleth vpon me. Therefore must Ephraim be mixte amonge y<sup>e</sup> Heithen. Ephraim is become like a cake, y<sup>e</sup> no man turneth: straungers haue deuoured his strength, yet he regardeth it not: he waxeth ful of gray haire, yet wil he not knowe it: ⁊ y<sup>e</sup> pride of Israel is cast downe before their face, yet wil they not turne to the LORDE their God, ner seke him, for all this.

Ⓒ Ephraim is like a doue, that is begyled, and hath no herte. <sup>a</sup> Now call they vpon the Egipcians, now go they to the Assrians: but whyle they be goinge here and there, I shal sprede my net ouer them, ⁊ drawe them downe as y<sup>e</sup> foules of the ayre: and accordinge as they haue bene warned, so will I punysh them. <sup>c</sup> Wo be vnto them, for they haue forsakē me. They must be destroyed, for they haue set me at naught. <sup>d</sup> I am he that haue redeemed them, and yet they dyssemble with me. They call not vpon me with their hartes, but lye youlinge vpon their beddes. Where as they come together, it is but for meate ⁊ drinke, and me will they not obeye. I haue taught them, and defended their arme, yet do they ymagin myschefe agaynst me. They turne them selues, but not a right, ⁊ are become as a broken bowe. Their prynces shalbe slayne with the swearde, for the malice of their tungen, soch blasphemies haue they lerned in the londe of Egipte

#### The viij. Chapter.

Ⓐ **S**ET the horne to thy mouth, and blowe: <sup>a</sup> get the swiftly (as an Aegle) vnto the house of the LORDE: for they haue broken my couenant, and transgressed my lawe. Israel can saye vnto me: thou art my God, we knowe the: but he hath refused the thinge that is good, therefore shall the enemye folowe vpon him. <sup>c</sup> They haue ordered kinges, but not thorow me: they haue made prynces, and I must not knowe of it. <sup>d</sup> Of their syluer and golde haue they made them ymages, to bringe them selues to destruction.

<sup>a</sup> Thy calfe (O Samaria) shalbe taken awaye, for my wrothfull indignacion is gone forth agaynst the. How longe wil it be, or they can be clensed? For the calfe came from Israel, the worke man made it, therefore can it be no God, but euen to a spyders webbe shal y<sup>e</sup> calfe of Samaria be turned. They haue sowne wynde, therefore shal they reepe a storme.

Ⓑ Their sede shal beare no corne, there shal no meel be made of their increase: though y<sup>e</sup>re be, yet shall straungers deuoure it vp. Israel shall perish, the Gentiles shall entreate him as a foule vessel. Sens they went vp to the Assrians, they are become like a wylde asse in the deserte.

<sup>c</sup> Ephraim geueth rewardes to get louers, therefore are they scatred amōge the Heithē, there wil I gather them vp. They shal soone be weery of the burthen of kinges ⁊ prynces. Ephraim hath made many altuers to do wickednes, therefore shal the altuers turne to his synne. Though I shewe thē my lawe neuer so moch, they counte it but straunge doctrine. Whereas they do sacrifice, offeringe the flesh and eatinge it: the LORDE will haue no pleasure therein: but wil remembre their wickednes, and punysh their synnes. <sup>d</sup> Israel turneth agayne in to Egipte, they haue forgotten him that made them, they buylde churches, and Iuda maketh many stronge cities: therefore wil I sende a fyre in to their cities, and it shal consume their places.

#### The ix. Chapter.

Ⓐ **D**O not thou triumphe (O Israel) make <sup>a</sup> no boostinge more then the Heithen, for thou hast cōmitted aduoutry agaynst thy God: straunge rewardes hast thou loued, more thē all corne floores. <sup>b</sup> Therefore shall they nomore enioye the cornefloores and wynepresses, and their swete wyne shal fayle thē. They wil not dwell in the LORDES londe, <sup>c</sup> but Ephraim turneth agayne in to Egipte, ⁊ eateth vncleane thinges amonge the Assrians. They poure out no wyne for a drinkeofferinge vnto the LORDE, nether geue they him their slayne offerings: but they be vnto them as mourners meates, wherein all they that eate them, are defyled. For the bred that they

<sup>a</sup> Osee 5. a. <sup>b</sup> 4 Re. 16. b. <sup>c</sup> Esa. 1. a. <sup>d</sup> 2 Pet. 2. a. Matt. 15. a. Esa. 29. d. Eze. 33. f. <sup>e</sup> Deu. 31. d. <sup>f</sup> 3 Re. 12. c. <sup>g</sup> Eze. 7. d. <sup>h</sup> 3 Re. 12. d.

<sup>i</sup> 4 Re. 17. a. Eze. 16. b. <sup>k</sup> Deu. 17. d. 4 Re. 17. a. <sup>l</sup> 4 Re. 25. b. <sup>m</sup> Agg. 2. c. <sup>n</sup> Eze. 4. c.

haue soch lust vnto, shal not come in the house of the LORDE. What wil ye do then in the solempne dayes, and in the feast of the LORDE? lo, they shall get them awaye for the destruccion, Egypte shal receaue them, & Noph shal bury them.

**B** The nettles shall ouergrowe their pleasaunt goodes, and burres shalbe in their tabernacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompencing are at honde. As for the prophet, ye holde him for a foole: and him that is rich in the sprete, for a mad man: so greates is youre wickednes and malice. Ephraim hath made himself a watchman of my God, a prophet <sup>¶</sup> is become a snare to do hurte in euery strete, and abhominacion in the house of his God. "They be gone to farre, & haue destroyed the selues, like as they dyd afore tyme at Gabaa. Therefore their wickednes shal be remebred, and their synnes punyshed.

I fande Israel like grapes in the wildernes, & sawe their fathers as the first fyges in <sup>¶</sup> toppe of <sup>¶</sup> fyge tre. But they are gone to Baal Peor, <sup>¶</sup> & runne awaie fro me to <sup>¶</sup> shamefull Idoll, & are become as abhominable as their louers Ephraim flieth like a byrde, so shal their glory also: In so moch, <sup>¶</sup> they shal nether begette, cōceauē ner beare children.

**C** And though they bringe vp eny, yet wil I make them childlesse amonge men. Yee wo shal come to them, when I departe from them. Ephraim (as me thinke) is planted in welthynesse, like as Tyrus, but now must she bringe hir owne children forth to the manslayer.

O LORDE thou shalt geue them: what shalt thou geue them? geue them an vnfrutefull wombe and drye brestes. <sup>¶</sup> All their wickednesse is done at Galgal, there do I abhorre them. For the vngraciousnes of their owne inuencions, I wil dryue them out of my house. I will loue them nomore, for all their prynces are vnfaithfull. Ephraim is hewen downe, their rote is dried vp, so <sup>¶</sup> they shal bringe nomore frute: yee and though they bringe forth eny, yet wil I slaye euen the best beloued frute of their body. My God shall cast them awaye, for they haue not bene obediēt vnto him, therefore shal they go astraye amonge the Heithen.

## The r. Chapter.

**I**SRRAEL was a goodly vyne, but he hath <sup>¶</sup> brought forth vnprofitable frute: yee the more frute he had, the mo altuers he made: <sup>¶</sup> more good I dyd to their londe, the more frendshippe shewed they to their ymages. Their herte is denyded, therefore wil they be destroyed. The LORDE shall breake downe their ymages, he shal destroye their altuers. Then shal they saye: we haue no kinge, for why? we haue not feared the LORDE. And what shal then the kinge do to vs? They comon together, and sweare vayne oothes: they be cōfederate together, therefore groweth their punyishment, as the wedes in the forowes of the londe.

They that dwell in Samaria haue worshipped the calfe of Bethauē: therefore shall the people mourne ouer them, yee and the prestes also, that in their welthynesse reioysed with them: and why? it shal passe awaye from them. It shalbe brought to the Assirian, for a present vnto kinge lareb. Ephraim shal receaue full punishment: Israel shal be confounded for his owne ymaginacions, Samaria with his kinge shall vanish awaye, as the scomme vpon the water. The hye places of Auen where Israel do synne, shal be cast downe: thistles and thornes shal growe vpon their altuers. Then shal they saye to <sup>¶</sup> mountaynes: couer vs, and to the hilles: fall vpon vs.

O Israel, thou hast synned as Gabaa dyd afore tyme, where they remayned: <sup>¶</sup> shulde not the batel then come vpon the wicked children, as wel as vpon the Gabaonites? I wil chasten them, euen after myne owne desyre, the people shal be gathered together ouer them, whē I punysh them for their greates wickednesse. Ephraim was vnto me, as a cow that is vsed to go to plowe, therefore I loued him, and fell vpon his fayre neck. <sup>¶</sup> I droue Ephraim, <sup>¶</sup> Iuda plowed, & Iacob played the huszbdōe man: that they might sowe vnto rightuousnes, and reape the frutes of weldoyngē: <sup>¶</sup> they might plowe vp their fresh londe, and seke the LORDE, till he came, and lerned them rightuousnes.

But now they haue plowed them wickednesse, therefore shal they reepe synne, and eate the frute of lyes. Seinge thou puttest thy

<sup>\*</sup> Iud. 19. a. <sup>1</sup> Re. 10. c. <sup>4</sup> Reg. 9. a. <sup>¶</sup> Iere. 24. a. Nu. 25. a. <sup>¶</sup> Gen. 48. a. <sup>¶</sup> Iosue 4. d. <sup>¶</sup> Esa. 5. a.

<sup>¶</sup> Luc. 23. c. Apo. 6. c. <sup>¶</sup> Iud. 19. a. <sup>¶</sup> Matt. 11. c.



confidence in thine owne wayes, and leanest to  
 y multitude of thy worthies: there shal growe  
 a sedicion amonge thy people. All thy ströge  
 cities shalbe layed waist, <sup>a</sup> enen as Salmana  
 was destroyed with his familiers, thorow him  
 that was auenged of Baal, in the daye of  
 batel, where y mother perished with hir  
 childrē. Enen so shal it go with you (o  
 Bethel) because of youre malicious wickednes.  
 Like as the mornynge goeth awaye, so shal  
 the kinge of Israel passe.

## The xi. Chapter.

**W**HEN Israel was yöge, I loued him:  
<sup>a</sup> and called my sonne out of the londe  
 of Egipte. But y more they were called, the  
 more they wente backe: offerynge vnto Idols,  
 and censynge ymages. <sup>c</sup> I lerned Ephraim to  
 go, and bare them in myne armes, but they  
 regarded not me, that wolde haue helped  
 them. I led them with coardes of frendshipe,  
 ⁊ with bondes of loue. I was enen he, that  
 layed the yocke vpon their neckes. <sup>d</sup> I gaue  
 them their fodder my self, y they shulde not  
 go agayne in to Egipte: And now is Assur  
 their kinge: For they wolde not turne vnto  
 me. Therefore shal y swearde begynne in  
 their cities, the stoare that they haue lickened  
 vnto, shall be destroyed and eaten vp: and  
 that because of their owne ymaginacions. My  
 people hath no lust to turne vnto me, <sup>e</sup> their  
 prophetes laye the yocke vpon thē, but they  
 ease them not of their burthen.

What greate things haue I geuen the, o  
 Ephraim? how faithfully haue I defended  
 the, o Israel? haue I dealt with the as with  
 Adama? <sup>f</sup> or haue I intreated the like Se-  
 boim? No, my hert is otherwise mynded.  
 Yee my mercy is to seruēt: therefore haue I  
 not turned me to destroye Ephraim in my  
 wrothful displeasure. For I am God and  
 no man, I am enen that holy one in the  
 myddest of the, though I came not within  
 the cite.

The LORDE roareth like a lyon, that they  
 maye folowe him: <sup>g</sup> Yee as a lyon roareth he,  
 that they maye be afraied, like the children  
 of the see: that they maye be scarred awaye  
 from Egipte, as men scarre byrdes: ⁊ frayed  
 awaye (as dounes vse to be) from the Assiriäs

londe: and that because I wolde haue them tary  
 at home, saith the LORDE. But Ephraim  
 goeth aboute me with lies, and the house of  
 Israel dyssembleth. Only Iuda holdeth him  
 with God, and with the true holy thinges.

## The xij. Chapter.

**E**PHRAIM kepeth the ayre, and foloweth  
 after the east wynde: he is euer increas-  
 inge lyes ⁊ destruction. They be confederate  
 with the Assirians, thei oyle is caried in to  
 Egipte. <sup>a</sup> The LORDE hath a courte to  
 holde with Iuda, and wil punysh Iacob: After  
 their owne waies and acordinge to their owne  
 innencions, shal he recompence them. He  
 toke his brother by the hele, <sup>b</sup> when he was  
 yet in his mothers wombe: and in his strength  
 he wrestled with God. He stroue with the  
 Angel, and gat the victory: so that he prayde  
 and desyred him. He fande him at Bethel,  
 ⁊ there he talked with vs.

Yee the LORDE God of hoostes, enen y  
 LORDE him self remembred him: Then  
 turne to thy God, kepe mercy and equitye,  
 and hope still in thy God. But the mar-  
 chaunt hath a false weight in his bonde, he hath  
 a pleasure to occupie extortion. <sup>c</sup> Ephraim  
 thinketh thus: Tush, I am rich, I haue good  
 ynough: In all my workes shal not one fawte  
 be founde, that I haue offended. Yet am I  
 the LORDE thy God, euē as when I brought  
 the out of the londe of Egipte, and set the in  
 thy tentes, and as in the hye feast dayes.

I haue spokē thorow the prophetes, and  
 shewed dynerse visions, and declared my self  
 by the ministracion of y prophetes. But at  
 Galaad is the abhominacion, they are fallen  
 to vanyte. At Galgal they haue slayne oxen:  
<sup>d</sup> and as many heapes of stones as they had in  
 their löde forowes, so many altuers haue they  
 made. Iacob fled in to the londe of Siria,  
<sup>e</sup> and Israel serued for a wife, and for a wife  
 he kepte shepe.

By a prophet the LORDE brought them  
 out of Egipte, and by a prophet he preserued  
 thē. But Ephraim hath prouoked him to  
 displeasure thorow his abhominacions: ther-  
 fore shal his bloude be poured vpon him self,  
 and the LORDE his God shal rewarde him  
 his blasphemies.

<sup>a</sup> Iud. 8. c. <sup>b</sup> Exo. 3. b. 6. b. Matt. 2. c. <sup>c</sup> Exo.  
 32. b. 3 Re. 12. e. 4 Re. 16. c. <sup>d</sup> Exo. 16. c. <sup>e</sup> Esa.  
 10. a. 28. b. Matt. 23. Luc. 11. d. <sup>f</sup> Gen. 19. e.

Deu. 29. d. <sup>a</sup> Apo. 5. a. <sup>b</sup> 4 Re. 16. b. Esa. 57. b.  
<sup>c</sup> Gen. 25. a. Gen. 32. d. Gen. 35. b. <sup>d</sup> Apo. 3. c.  
<sup>e</sup> Deu. 12. a. 14. b. <sup>f</sup> Gen. 28. a.

## The xiiij. Chapter.

**A** THE abomination of Ephraim is come also in to Israel. He is gone backe to Baal, therefore must he dye. <sup>a</sup> And now they synne more and more: of their syluer, they make them molten ymages, like the Idols of the Heithen, and yet all is nothinge but the worke of the craftesman. Notwithstōdinge they preach of the same: who so wil kysse the calues, offreth to men. Therefore they shalbe as the mornyng cloude, and as the dew that early passeth awaye: and like as dust that ſy wynde taketh awaye from the floore, and as smoke that goeth out of ſy chymney.

<sup>a</sup> I am the LORDE thy God, which brought the out of the londe of Egipte: that thou shuldest knowe no God but me only, & that thou shuldest haue no Sauoure but only me. <sup>b</sup> I toke diligent hede of the in the wilderness that drye londe. But when they were wel fedde and had ynough, they waxed proude, and forgot me. <sup>c</sup> Therefore will I be vnto them as a lyon, and as a leoparde in ſy waye to the Assirians. I wil come vpon them as a she beer, that is robbed of hir welpes, and I wil breake that stubburne herte of theirs. There wil I deuoure them as a lyon: yee the wyld beastes shal teare them.

<sup>c</sup> O Israel, thou doest but destroye thy self, In me only is thy helpe. Where are thy kinges now, that shulde helpe the in all thy cities? Yee and thy iudges, of whom thou saydest: geue me a kinge and prynces? <sup>d</sup> Well, I gaue the a kinge in my wrath, and in my displeasure wil I take him from the agayne. The wickednesse of Ephraim is bounde together, & his synne lieth hyd. Therefore shall sorowes come vpon him, as vpon a woman that traualeth. An vndercrete sonne is he: for he considreth not, that he shulde not haue bene able to haue endured in the tyme of his byrth, had not I defended him from the graue, and deluyered him from death.

<sup>e</sup> O death, I wil be thy death: o hell, I wil be thy styng. Yet can I se no comforth, for

when he is now the goodliest amonge the brethren, the east wynde (euen the wynde of the LORDE) shal come downe from the wilderness, and drye vp his condytes, and drynke vp his welles: he shal spoyle the treasure of all pleasaunt vessels.

<sup>f</sup> As for Samaria, they shalbe made waist, & why? they are disobedient vnto their God. They shal perish with the swearde, their children shalbe slayne, and their women bygg with childe shalbe rypte vp.

## The xiiij. Chapter.

**T**URNE the now (o Israel) vnto ſy LORDE <sup>a</sup> thy God, 'for thou hast taken a greates fall thorow thy wickednesse. Take these wordes with you, when ye turne to the LORDE, & saye vnto him: O forgeue vs all oure synnes, receaue vs graciously, & then wil we offre ſy bullockes of oure lyppes vnto the. <sup>b</sup> Assur shalbe no more oure helper, nether wil we ryde vpon horses eny more. As for the workes of oure bondes, we wil nomore call vpon them: For it is thou that art oure God, thou shewest euer mercy vnto the fatherlesse.

O (yf they wolde do this) I shulde heale their sores: yee with all my herte wolde I loue them: so ſy my wrath shulde elene be turned awaye from them. Yee I wolde be vnto Israel as the dewe, and he shulde growe as ſy lylie, & his rote shulde breake out as Libanus. His braunches shulde sprede out abroad, & be as fayre as the olyue tre, & smel as Libanus. They that dwel vnder his shadowe, shulde come agayne, & growe vp as the corne, & florish as the vyne: he shulde haue as good a name, as the wyne of Libanus.

O Ephraim, what haue I to do with Idols eny more? I wil graciously heare him, & lede him forth. I wil be vnto the as a grene Fyrre tre, vpon me shalt thou fynde thy frute. Who so is wyse, shal vnderstonde this: & he ſy is right enstructe, wil regarde it. For ſy wayes of the LORDE are righteous, such as be godly wil walke in them: As for the wicked, they wil stumble therin.

<sup>a</sup> Esa. 46. a. Eze. 16. b. Osee 2. b. Osee 8. a. <sup>b</sup> Exo. 20. a. <sup>c</sup> Esa. 43. b. Deu. 8. a. <sup>d</sup> Deu. 32. b. <sup>e</sup> Job 22. a. <sup>f</sup> 1 Reg. 8. a. <sup>g</sup> 1 Cor. 15. f. Heb. 2. b.

<sup>h</sup> 4 Re. 17. a.

<sup>i</sup> Iere. 18. a. Eze. 18. e. 33. c.

3 Re. 12. c.

<sup>k</sup> Heb. 13. c. Psal. 91. a.

The ende of the prophet Oseas.

# The Prophet Joel.

## What Joel conteyneth.

### Chap. I.

He sheweth Israel, that all their glory and outwarde ceremonies, shal be put downe and cease

### Chap. II.

The plagcs are greate, wherfore he wolde haue

them to mourne: yet yf they will amende, they maye hope for grace.

### Chap. III.

How the people are brought agayne, and their enemies punished

### The first Chapter.

**T**HIS is the worde of the LORDE, that came vnto Ioel the sonne of Phatuel: Heare o ye elders: pōdre this wel, all ye that dwell in the lōde: yf euer there happened such a thinge in youre dayes, or in ſ̄ dayes of youre fathers. Tell youre children of it, & let them shewe it vnto their children, & so they to certifie their posterite therof. <sup>a</sup>Loke what the caterpillar hath lefte, ſ̄ hath the greshopper eaten vp: what the greshopper lefte, that hath the locuste eaten vp: & what the locuste hath lefte, that hath the blasinge consumed. Wake vp ye dronckardes, & wepe: mourne all ye wyne suppers, because of youre swete wyne, for it shal be taken awaye from youre mouth. Yee a mightie & an innumerable people shall come vp in to my londe: these haue teth like the teth of Lyons, <sup>b</sup>& chafthones like the Lyonesses. They shal make my viuyarde waist, they shal pyll of the barckes of my fygetrees, strype them bare, cast them awaye, and make the braunches whyte.

**M**ake thy mone as a virgin doth, ſ̄ gyrdeth her selfe with sacke, because of hir bryde grome. For the meate & drynkofferynge shalbe taken awaye from the house of the LORDE: & the prestes ſ̄ LORDES ministers shal mourne. The felde shalbe waisted, the londe shalbe in a miserable case: for the corne shalbe destroyed, the swete wyne shal come

to confucion, & the oyle vtterly desolate. The huszbōde men & the wyne gardeners shal loke piteously & make lamentacion, for the wheate wyne & barley, & because the haruest vpon the felde is so clene destroyed. The grapegatherers shal make greate mone, when the vynyarde & fygetrees be so vtterly waisted. Yee all the pomgranettes, palntrees, apletrees & the other trees of the felde shall wyther awaye. Thus the mery cheare of the children of men, shal come to confucion.

Gyrde you, & make youre mone, o ye prestes: mourne ye ministres of the aulter: go youre waye in, & slepe in sackcloth, o ye officers of my God: for the meat & drynkofferynge shal be taken awaye from the house of youre God. Proclame a fastyng, call the cōgregacion, gather the elders & all the inhabitants of the londe together in to the house of the LORDE youre God, & crie vnto the LORDE: alas, alas for this daye. And why? the daye of the LORDE is at honde, and comneth as a destroyer from the Allmightie. Shal not ſ̄ meates be taken awaye before oure eyes, the myrth also & ioye from the house of oure God? The sede shal perish in the ground, the garners shall lye waist, the floores shalbe broken downe, for the corne shalbe destroyed. <sup>c</sup>O what a sighinge make the catell? the bullockes are very euel likyng, because they haue no pasture: and the shepe are fameszhed awaye.

<sup>a</sup> Exo. 10. d.

<sup>b</sup> Deu. 32. d.

<sup>c</sup> Ioel 2. c.

<sup>d</sup> 3 Re. 18. a.

O LORDE, to the will I crie : for the fyre hath consumed the goodly pastures of the wyldernesse, and the flame hath brent vp all the trees of the felde. Yee the wyld beestes crie also vnto the: for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wyldernesse.

## The ij. Chapter.

**B**LOWE out y trompet in Sion, ⁊ crie vpō my holy hill, y all such as dwel in the londe, maye trēble at it: for y daie of the LORDE commeth, ⁊ is harde at honde: a darcke daye, a gloomyng daye, a cloudy daye, yee ⁊ a stormy daye, like as the mornynge spredeth out vpō the hilles: Namely, a great ⁊ mightie people: such as haue not bene sens y begynnynge, nether shal be after them for euermore. Before him shal be a consuming fyre, ⁊ behynde him a burnynge flame. The londe shal be as a garden of pleasure before him, but behinde him shal it be a very waist wilderness, ⁊ there is no man, that shal escape him. They are to loke vpon like bayrded horses, ⁊ runne like horse men. They skyppe vp vpon y hilles, as it were the sounde of charrettes: as the flame of fyre that consumeth the strawe, and as a mightie people redy to the batell.

**B** The folke shalbe afraied of him, all faces shal be as blacke as a pot. These shal rūne like giauntes, ⁊ leape ouer the walles like men of warre. Euery mā in his goinge shal kepe his araie, ⁊ not go out of his Path. There shal not one dryue another, but ech shal kepe his owne waye. They shal breake in at the wyndowes, ⁊ not be hurte: They shal come in to the cite, ⁊ runne vpon the walles: They shal clymme vp vpon the houses, ⁊ slyppe in at the wyndowes like a thefe. The earth shal quake before him, yee the heauens shalbe moued: <sup>b</sup> the Sonne ⁊ Moone shal be darkened, and the starres shal withdrawe their shyne. The LORDE shal shewe his voyce before his hoost, for his hoost is greate, stronge ⁊ mightie to fulfill his commaundement. This is y greate and maruelous fearful daye of the LORDE: And who is able to abyde it?

**C** Now therefore saieth the LORDE: <sup>c</sup> Turne you vnto me with all your hertes, with fastynge, wepyng and mournynge: rente youre hertes, ⁊ not youre clothes. Turne you vnto

the LORDE youre God, <sup>a</sup> for he is gracious ⁊ mercifull, longe sufferynge ⁊ of greate compassion: ⁊ redy to pardone wickednes. Then (no doute) he also shal turne, ⁊ forgeue: ⁊ after his chastenyng, he shal let youe increase remayne, for meat ⁊ drynck offerynge vnto the LORDE youre God? <sup>d</sup> Blowe out with the trōpet in Sion, proclame a fastynge, call the congregacion, ⁊ gather the people together: warne the congregacion, gather the elders, bringe the children ⁊ suckynge together. Let y brydegrome go forth of his chābre, ⁊ the bryde out of her closet. Let the prestes serue the LORDE betwixte the porch ⁊ y alter, wepyng ⁊ sayenge: be fauourable (o LORDE) be fauourable vnto thy people: let not thine heretage be brought to such confucion, lest the Heithen be lordes therof. Wherefore shulde they saye amonge the Heithen: <sup>e</sup> where is now their God?

Then shal the LORDE be gelous ouer his londe, ⁊ spare his people: yee y LORDE shal answee, ⁊ saye vnto his people: Beholde, I wil sende you corne, wyne ⁊ oyle, so that ye shal haue plenty of them: ⁊ I wil nomore geue you ouer to be a reprove amonge the Heithen. Agayne, as for him of the north, I shal dryue him farre from you: ⁊ shute him out in to a drye and waist londe, his face towarde the east see, and his hynder partes towarde the vttemost see. The stynte of him shall go vp, and his fylthy corrupcion shal fall vpon himself, because he hath dealete so proudly. Feare not (o londe) but be glad and reioyse, for the LORDE wil do greate thinges. Be not ye afraied nether (o ye beastes of the felde) for the pastures shal be grene, and the trees shal beare their frute: the fygetrees ⁊ vinyardes shal geue their increase.

**E** Be glad then (o ye children of Sion) and reioyse in the LORDE youre God, for he hath geuen you the teacher of rightuousnes: <sup>f</sup> ⁊ he it is, y shal sende you downe shuwers of rayne, early and late in the first moneth: so that y garners shal be full of corne, and the presses plenteous in wyne and oyle. And as for the yeares that y greszshopper, locuste, blasstinge ⁊ caterpillar (my greate hoost, which I sent amonge you) haue eaten vp, I shal restore them to you agayne: so that ye shal haue ynough to eate, and be satisfied: and

<sup>a</sup> Soph. 1. c. Amos 5. c.<sup>b</sup> Joel 3. c. Matt. 24. c.<sup>c</sup> Apoc. 6. c. Deu. 4. c. 30. a.<sup>d</sup> Psal. 85. a. Ione 4. a.<sup>e</sup> Joel 1. c.<sup>f</sup> Psal. 78. b.<sup>g</sup> Leui. 26. a. Deu. 11. b. 28. b.



praise the name of the LORDE youre God, that so maruelously hath dealte with you.

And my people shall neuer be confounded any more: Ye shall well knowe, that I am in the myddest of Israel, and that I am youre God: yee and that there is none other, and my people shall nomore be brought to confucion.

**f** After this, will I poure out my sprete vpon all flesh: <sup>a</sup> & youre sonnes & youre daughters shal prophecy: youre olde mē shal dreame dreames & youre yonge men shal se visions: <sup>b</sup> Yee in those dayes I will poure out my sprete vpon seruantes and maydens. I will shewe wonders in heauen aboue, and tokēs in the earth beneth: bloude and fyre, and the vapoure off smoke. The Sonne shalbe turned in to darcknesse, & <sup>c</sup> y Moone in to bloude: before <sup>d</sup> y greate & notable daye off the LORDE come. And the tyme shal come: <sup>e</sup> y who so euer calleth on the name of the LORDE, shalbe saued. For vpon the mount Sion & at Ierusalem, there shalbe a saluacion, like as the LORDE hath promised: yee & amonge the other remnaunt, whom the LORDE shall call.

### The iij. Chapter.

**a** **F**OR take hede: In those dayes & at y same tyme, when I turne agayne the captyuite of Iuda & Ierusalē: I shal gather all people together, & brynge thē in to the valley of Iosaphat: and there will I reason with thē, because of my people & heretage of Israel: whō they haue scatred aboute in the nacions, & parted my lōde: yee they haue cast lottes for my people, the yonge mē haue they set in the brodel house, & solde the Damsels for wyne, <sup>f</sup> they might haue to drinke. <sup>g</sup> Thou Tirus and Sidō and all ye borders of the Philistynes: what haue ye to do with me? Will ye defye me? well: yf ye will nedes defye me, I shall recōpence you, euen vpon youre heade, & <sup>h</sup> y right shortly: for ye haue takē awaye my syluer & golde, my fayre & goodly Iewels, & brought them in to youre gods houses. The children also of Iuda and Ierusalem haue ye solde vnto the Grekes, that ye might brynge thē farre frō y borders of their owne countrees.

**b** Beholde therfore: I will rayse them out of the place, where ye haue solde them, <sup>i</sup> & will rewarde you euen vpon youre heade. Your sonnes & youre daughters will I sell thorow the hondes of the childrē of Iuda, & so they shal geue them forth to sell, vnto thē of Saba, a people of a farre cōtre: for the LORDE himself hath sayde it. Crie out these thinges amonge the Gentiles, proclame warre, wake vp the giauntes, let them drawe nye, let thē come vp all the lusty warryours of thē. Make you sweardes of youre plowshares, and speares of youre syckles & sythes. <sup>j</sup> Let y weake man saye: I am stronge. Mustre you, and come, all ye Heithē rōude aboute: gather you together, there shall the LORDE laye all thy giauntes to the grounde. Let the people aryse, and get them to the valley of Iosaphat: for there wil I syt, and iudge all Heithē rōude aboute.

<sup>k</sup> Laye to youre sythes, for the haruest is rype: come, get you downe: the wynepresse is full, yee the wynepresses runne ouer, for their wickednesse is waxen greate. In the valley appoynted, there shalbe many, many people: for the daye of the LORDE is nye in <sup>l</sup> y valley appoynted. The Sonne and Moone shal be darkened, <sup>m</sup> & the starres shal with-drawe their light. The LORDE shal roare out of Sion, & crie out of Ierusalē, <sup>n</sup> that the heauens & the earth shal quake withall. But the LORDE shal be a defence vnto his owne people, & a refuge for the childrē of Israel. Thus shal ye knowe, <sup>o</sup> y I the LORDE youre God dwell vpō my holy mount of Sion. Then shal Ierusalē be holy, & there shal no straungers go thorow her enymore. Then shal the moū-taynes droppe swete wyne, & the hylles shall flowe with mylcke, <sup>p</sup> All the ryuers of Iuda shal haue water ynough, & out of the LORDES house, there shal flowe a sprynge, to water y broke of Sitim: but Egip̄te shalbe layed waist, & Edō shal be desolate: <sup>q</sup> because they haue dealte so cruelly with the childrē of Iuda, and shed innocent bloude in their londe. Agayne, Iuda shalbe inhabited for euermore, & Ierusalē from generacion to generaciō: for I wil not leaue their bloude vnauenged. And the LORDE shal dwell in Sion.

<sup>a</sup> Nu. 11. f. Esa. 44. a. Eze. 36. d. <sup>b</sup> Act. 2. b.  
<sup>c</sup> Rom. 10. b. <sup>d</sup> Eze. 26. a. 27. 28. <sup>e</sup> Amos 1. b.  
<sup>f</sup> Iere. 50. c. Abd. 1. c. <sup>g</sup> Esa. 2. a. <sup>h</sup> Apo. 14. d.

<sup>i</sup> Joel 2. b. Esa. 13. b. <sup>j</sup> Iere 25. d. <sup>k</sup> Amos 9. e.  
<sup>l</sup> Iere. 46. a. Iere. 49. b.

The ende of the prophet Joel.

# The Prophet Amos.

## What Amos conteyneth.

### Chap. I.

He prophesyeth agaynst Damascus, Gasa, Tyre, Edom and Ammon.

### Chap. II.

Punishment vpon Moab, Iuda, and Israel.

### Chap. III.

God warneth before he punysh.

### Chap. IIII.

He sheweth them their wickednesse, and the plagues for the same, and exorteth thē to amende.

### Chap. V.

He complayneth for the captyuete off Israel.

### Chap. VI.

He reproueth the welthy, ydyll and delicate people, tellinge them their destruccion.

### Chap. VII.

The punishment off the people shewed by dyuerse visions.

### Chap. VIII.

A vision agaynst the covetous people and false waighites. The hunger of Gods worde.

### Chap. IX.

Plages vpon Iuda. The power off God. The reccaunge off the Heithen. Conuersion off the Iewes.

### The first Chapter.

**T**HESE are the sermons, that were shewed vnto Amos (which was one of the shepherdes at Thecua) vpon Israel, in the tyme of Osias kynge of Iuda, <sup>a</sup> in the tyme of Ieroboā <sup>ȝ</sup> sonne of Ioas kynge of Israel, two yere before <sup>ȝ</sup> earthquake. And he sayde: <sup>b</sup> The LORDE shal roare out off Sion, <sup>c</sup> <sup>ȝ</sup> shewe his voyce frō Ierusalē: so that <sup>ȝ</sup> pastures of the shepherdes shal be in a miserable case, <sup>ȝ</sup> <sup>ȝ</sup> toppe of Charmel dried vp.

Thus sayeth the LORDE: <sup>c</sup> for thre <sup>ȝ</sup> foure wickednesses of Damascus, I will not spare her: because they haue throszhd Galaad with yrō flaes: But I wil sende a fyre in to <sup>ȝ</sup> house of Hazael, the same shal consume the palaces of Benadab. Thus wil I breake the

barres off Damascus, <sup>ȝ</sup> rote out the inhabiter frō the felde of Auen, and him <sup>ȝ</sup> holdeth the scepter, out of <sup>ȝ</sup> pleasunt house: so <sup>ȝ</sup> the people shalbe dryuen out of fayre Siria, sayeth the LORDE. Thus saith the LORDE: For thre <sup>ȝ</sup> foure wickednesses of Gaza, I wil not spare her: <sup>d</sup> because they make the pre-soners yet more captyue, <sup>ȝ</sup> haue dryuen thē in to the lōde of Edom. Therefore wil I sende a fyre in to <sup>ȝ</sup> walles of Gaza, which shal deuoure hir houses. I wil rote out thē <sup>ȝ</sup> dwell at Asdod <sup>ȝ</sup> him <sup>ȝ</sup> holdeth the scepter of Ascalon, and stretch out myne honde ouer Accaron, that the remnaunt of the Philistines shal perish, saith the LORDE.

Thus sayeth the LORDE: For thre and foure wickednesses off the cite off Tyre, I wil not spare her: <sup>e</sup> because they haue increased <sup>ȝ</sup>

<sup>a</sup> 4 Re. 15. a. 4 Re. 14. c.

<sup>b</sup> Iere. 25. d. Ioel 3. c.

<sup>c</sup> Esa. 17. a. Iere. 49. d.

<sup>d</sup> Zach. 9. c.

<sup>e</sup> Ioel 3. a.

captiuyte of the Edonites, and haue not remembered the brotherly couenaut. <sup>c</sup> Therefore will I sende a fyre in to the walles off Tyre, that shal consume hir pallaces. Thus sayeth the LORDE: For thre and foure wickednesses of Edom I wil not spare him,<sup>d</sup> because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so kepte indignacion allwaye by him. Therefore will I sende a fyre in to Themā, which shal deuoure the pallaces of Bosra.

Thus sayeth the LORDE: <sup>c</sup> For thre ād foure wickednesses of the children off Ammon, I will not spare them: because they rpyte vp the womē greate with childe in Galaad, to make the borders of their londes the wyder. Therefore I wil kynde a fyre in the walles of Rabbath, that shal consume hir palaces: with a greate crie, in the daye of batel, in tempest and in the daye off storme: so that their kyng shal go in to captiuyte, he and his prces together, sayeth the LORDE.

#### The ij. Chapter.

<sup>a</sup> **T**HUS sayeth the LORDE: For thre and foure wickednesses off Moab,<sup>d</sup> I will not spare him: because he brent the bones off the kyng of Edom to ashes. Therefore will I sende a fyre in to Moab, which shal cōsume <sup>ȝ</sup> pallaces of Carioth: so <sup>ȝ</sup> Moab shal perish with a noyse, and the sounde of a shawme. I will rote out the iudge from amōge them, and slaye all his prynces with him, sayeth the LORDE. Thus sayeth the LORDE: <sup>c</sup> for thre ād foure wickednesses of Iuda, I wil not spare him: because he hath cast asyde the lawe of the LORDE, and not kepte his commandementes: for why, they wolde nedes be diseauanted with the lyes, that their forefathers folowed. Therefore will I sende a fyre in to Iuda, which shal consume the palaces of Ierusalem.

<sup>b</sup> Thus sayeth the LORDE: For thre <sup>c</sup> foure wickednesses of Israel, I wil not spare him: because he hath solde the righteous for money, and the poore for shues. They treade vpon poore mens heades in the dust of the earth, <sup>c</sup> croke the wayes off the meke. The sonne and the father go to the harlot, to dishonoure my holy name: they lye besyde euery altuer

vpon clothes taken to pledge, and in the house of their goddes they drynke the wyne of the oppressed. <sup>c</sup> Yet destroyed I the Amorite before them, that was as hie as the Cedre trees, and as stronge as the okes: notwithstanding I destroyed his frute frō aboue, and his rote from vnder.

Agayne: I brought you out of the londe of Egypte,<sup>e</sup> and led you xl. yeares thorow the wyldernesse, that ye might haue the Amoriters londe in possession. I raysed vp prophetes amonge youre children, and absteyners amonge youre yōge men. Is it not so, o ye children of Israel, sayeth the LORDE? But ye gaue the absteyners wyne to drynke,<sup>f</sup> yee ye cōmaunded the prophetes, sayenge: Prophecy not. Beholde, I wil crassehe you in sonder, like as a wayne crassheth, <sup>ȝ</sup> is full of sheaues: so that <sup>ȝ</sup> swift shall not escape, nether the stronge be able to do eny thyng: no, the giaunte shal not saue his owne life. The archer shall not abyde, and the swift off fote shall not escape. The horsmā shal not saue his life, <sup>ȝ</sup> he that is as māly of stomack as a giaunte, shall in that daye be fayne to runne his waye naked, sayeth the LORDE.

#### The iij. Chapter.

<sup>a</sup> **H**EARE, what the LORDE speaketh <sup>a</sup> vnto you (o ye children of Israel) namely, vnto all <sup>ȝ</sup> trybes, whō I brought out of Egypte, and sayde: You only haue I accepted from all the generacions off the earth: therefore will I vyset you in all youre wickednesses. Maye twaine walke together excepte they be agreed amonge them selues? Doth a lyon roare in the wodde, excepte he haue a pray? Or crieth a lyons whelp out of his denne, <sup>c</sup> excepte he haue gotten somthinge? Doth a byrde fall in a snare vpon <sup>ȝ</sup> earth where no fouler is? Taketh a man his snare vp from the grounde, afore he catche somewhat? Crie they out Alarum with the trompet in the cite, and the people not afraied? Commeth there eny plage in a cite, without it be the LORDES doinge? Now doth the LORDE God no maner of thinge, but he telleth his secrete before vnto his seruantes <sup>ȝ</sup> prophetes. When a lyon roareth, who will not be afraied? Seynge then that the

<sup>a</sup> 3 Re. 5. a. <sup>b</sup> Abd. 1. a. Iere. 49. b. Gen. 27. g. <sup>c</sup> Iere. 49. a. Eze. 21. d. 25. a. <sup>d</sup> Esa. 15. a. 16. a. Iere.

25. a. Eze. 48. a. <sup>e</sup> Mich. 1. b. <sup>f</sup> Nu. 13. d. <sup>g</sup> Exo. 14. e. Deu. 8. a. <sup>a</sup> Nu. 6. a. Iere. 11. d. <sup>i</sup> Iob 6. a.

LORDE God himself speaketh, who will not prophecy?

Preach in the palaces at Asdod, and in the palaces off the londe off Egipte, and saye: gather you together vpon the mountaynes off Samaria, so shall ye se greate murthur and violent oppression amonge them: for why, they regarde not the thinge that is right, sayeth the LORDE: they gather together euell gotten goodes, and laye vp robbery in their houses.

Therefore, thus sayeth the LORDE God: This londe shalbe troubled and beseged roude aboute, thy strength shalbe plucte from the, and thy palaces robbed. Thus saith the LORDE: like as an hyrdeman taketh two legges or a peece off an eare out off the Lyons mouth: Euen so the children of Israel (that dwell in Samaria, hauynge their couches in the corner, and their beddes at Damascus) shalbe plucte awaye. Heare, and beare recorde in the house of Iacob (sayeth the LORDE God of hoostes) that when I begynne to vyset the wickednesse of Israel, I will vyset  $\text{f}$  altuers at Bethel also: so that the hornes of the altuer shalbe broken of,  $\text{t}$  fall to the groude.

As for the wynter house and sommer house, I will smyte them downe: and the houses of yuery, yee and many other houses shal perish, and be destroyed, sayeth the LORDE.

### The iiii. Chapter.

**H**EAARE this worde, o ye fat kyne, that be vpon the hill of Samaria: ye that do poore mē wronge, and oppresse the nedy: ye that saye to youre lordes: brynge hyther, let vs drynke. Therefore the LORDE hath sworne by his holynesse: The dayes shall come vpon you, that ye shalbe lift vp vpō speares, and youre posterite caried awaye in fyssher pannes. Ye shall get you out at the gappes one after another, and in Armon shal ye be cast awaye, sayeth the LORDE.

**Y**e came to Bethel for to worke vngraciousnes, and haue increased youre synnes at Galgal.  $\text{b}$  Ye brought youre sacrifices in the mornynge, and youre tythes vnto the thirde daye. Ye made a thākofferinge off leuen, ye promised frewillofferings, and proclaimed them. Soch lust had ye, o ye children of Israel, sayeth the LORDE God. Therefore haue I geuen you ydle teth in all youre cities,

$\text{t}$  scarcenesse off bred in all youre places: yet will ye not turne vnto me, sayeth the LORDE.  $\text{c}$  Whē there were but thre monethes vnto  $\text{f}$  haruest, I withelde the rayne from you: yee I rayned vpō one cite, and not vpō another one peece off grounde was moystured with rayne, and the grounde that I rayned not vpon, was drye. Wherefore two (yee thre) cities came vnto one, to drynke water: but they were not satisfied, yet will ye not turne vnto me, sayeth  $\text{f}$  LORDE.

I haue smyten you with drouth and blastinge: and loke how many orchardes, vinyardes, fygetrees and olyue trees ye had:  $\text{f}$  catirpiller hath eaten them vp. But yet will ye not turne vnto me, sayeth the LORDE. Pestilence haue I sent amōge you,  $\text{c}$  as I dyd in Egipte: youre yonge men haue I slayen with  $\text{f}$  swerde, and caused youre horses be taken captiue: I made the stynckinge sauoure of youre tentes to come vp in to youre nostrels: Yet wil ye not turne vnto me, sayeth the LORDE.  $\text{c}$  Some off you haue I ouerthrown: as I ouerthrewe Sodome  $\text{t}$  Gomorre: so that ye were as a brande plucte out of the fyre. Yet will ye not turne vnto me, sayeth the LORDE. Therefore, thus will I handle the agayne (O Israel) ye euen thus will I handle the. Make the ready then to mete thy God, o Israel. For lo, he maketh the mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to do: he maketh the mornynge and the darcknesse, he treadeth vpō the hye places off the earth:  $\text{f}$  LORDE God of hoostes is his name.

### The v. Chapter.

**H**EAARE this worde (o ye house of Israel)  $\text{a}$  and why? I must make this mone for you: The vyrgin Israel shall fall,  $\text{t}$  neuer ryse vp agayne: she shall be cast downe vpon hir owne grounde, and no man shal helpe hir vp. For thus sayeth  $\text{f}$  LORDE God: Where as there dwelt a M. in one cite, there shalbe left scarce an C. therin: and where  $\text{f}$ re dwelt an C. there shal scarce ten be left for the house off Israel. Neuertheles, thus sayeth the LORDE vnto  $\text{f}$  house of Israel: Seke after me,  $\text{a}$  d ye shal lyue, but seke not after Bethel. Come not at Galgal, and go not to Bersaba: for Galgal shall be caried awaye

$\text{a}$  4 Re. 16. 17.  $\text{b}$  Iosu. 16. a. 3 Re. 12. c. Osee 4. c. Osee 9. c. 12. b.  $\text{c}$  Deu. 11. b. 28. b. Iere. 14. a. Ioel 3. c.

$\text{d}$  Exo. 9. b.  $\text{e}$  Gen. 19. b. 2 Pet. 2. b.



captiue, and Bethel shal come to naught. Seke the LORDE, <sup>†</sup> ye maye lyue: lest the house of Ioseph be brent with fyre and cōsumed, and lest there be none to quench Bethel.

Ye turne the lawe to wormwod, and cast downe rightuousnes vnto the grounde. The LORDE maketh the vij. starres and the Oryons,<sup>a</sup> he turneth the night in to daye, and off the daye he maketh darcknesse. He calleth <sup>‡</sup> waters of the see, and poureth them out vpon the playne grounde: <sup>‡</sup> the LORDE is his name. He rayseth destruction vpon the mightie people, <sup>‡</sup> bryngeth downe the stronge holde: but they owe him euell will, <sup>‡</sup> reproueth them openly: and who so telleth thē the playne treuth, they abhorre him. For so moch thē as ye oppresse <sup>‡</sup> poore,<sup>a</sup> and robbe him of his best sustenance: therfore, where as ye haue buylded houses off square stone, ye shal not dwell in them. Maruelōs pleasaunt vynyardes shal ye plante, but the wyne of thē shal ye not drynke: and why? as for the multitude of youre wickednesses and youre stoute synnes, I knowe them right well. <sup>a</sup> Enemies are ye off the rightuous, ye take rewardes, ye oppresse the poore in iudgment. Therfore the wyse must now be fayne to holde his tūge, so wicked a tyme is it.

Seke after the thinge that is good, <sup>‡</sup> not euell, so shall yelue: yee the LORDE God off hoostes shal be with you, acordinge to youre owne desyre. <sup>a</sup> Hate the euell, and loue the good: set vp right agayne in the porte: <sup>‡</sup> (no doute) the LORDE God of hoostes shal be mercifull vnto the remnaunt of Ioseph. Yff no (sayeth the LORDE God, the God of hoostes) there shal be mourninge in all stretes, yee they shal saye ī euery strete: alas, alas. They shall call the housbonde man to lamentaciō, and soch as can mourne, to mournynge. In all vynyardes there shal be heuynesse, for I will come amonge you, sayeth the LORDE. Wo be vnto them that desyre the daye off <sup>‡</sup> LORDE: Wherefore wolde ye haue it? As for that daye of the LORDE, it shalbe darcke ād not cleare: Yee like as when a mā rūneth frō a lyon, and a Beer meteth with him: or, whē he commeth in to the house, and leeneth his honde vpon the wall, a serpent byteth him. <sup>‡</sup> Shall not the daye of

the LORDE be darcke, and not cleare? shal it not be cloudy, and no shyne in it?

<sup>a</sup> I hate and abhorre youre holy dayes, ād where as ye cense me when ye come together I will not accepte it. And though ye offre me brentofferings and meatofferings, yet haue I no pleasure therin: As for youre fat thankofferynges, I wil not loke vpon them. Awaye with that noyse of thy songes, I wil not heare thy playes of musick: but se that equyte flowe as the water, and rightuousnesse as a mightie streame. O ye house of Israel, <sup>a</sup> gaue ye me offeringes and sacrifices those xl. yeaes longe in the wyldernesse? Yet haue ye set vp tabernacles to youre Moloch, and ymages of youre Idols, <sup>a</sup> Yee ād the starre of youre god Rempha, figures which ye made to worshipe them. Therfore wil I cause you be caried awaye beyonde Damascus, sayeth the LORDE, whose name is the God off hoostes.

### The vi. Chapter.

WO be to the proude welthy in Siō, <sup>a</sup> to soch as thinke thē so sure vpon <sup>‡</sup> mount of Samaria? which holde them selues for the best of the worlde, and rule the house of Israel, euē as they list. Go vnto Calne, and se: and from thence get you to Hemath the greate cite, and so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their londe wyder then yours? Ye are taken out for the euell daye, euen ye that syt in the stole of wyfulnessse: Ye that lye vpon beddes off yuery, and vse youre wantonnesse vpon youre couches: ye that eate the best lambes of <sup>‡</sup> flocke, and the fattest calves off the droaue: <sup>a</sup> ye that syuge to the lute, and in playenge off instrumentes compare youre selues vnto Dauid: ye that drynke wyne out of goblettes, <sup>a</sup> anyoyte youre selues with the best oyle, but no man is sory for Ioseps hurte. Therfore now shall ye be the first of them, that shal be led awaye captiue, and the lusty chere of the wyfull shal come to an ende.

The LORDE God hath sworne euen by himself (sayeth the LORDE God of hoostes:) <sup>a</sup> I hate the pryde of Iacob, and I abhorre his palaces: and I wil geue ouer the cite, with all that is therein: so that though there remayne

<sup>a</sup> Iob 9. a. <sup>b</sup> Am. 9. b. <sup>c</sup> Deu. 28. c. Soph. 1. c. <sup>d</sup> Exo. 23. a. Mich. 3. a. <sup>e</sup> Psal. 96. b. Deu. 17. a. Ro. 12. b. <sup>f</sup> Iob 2. b. Soph. 1. c. <sup>g</sup> Esa. 1. b. Mich. 6. b. Esa. 58. a. Mala. 1. c. <sup>h</sup> Iere. 7. c. Act. 7. e.

<sup>i</sup> Leu. 20. a. 3 Re. 11. f. <sup>k</sup> Luc. 6. c. <sup>l</sup> Iob 21. b. Esa. 5. h. 1 Re. 16. d. 2 Re. 6. a. <sup>m</sup> Iere. 51. c. Amos 8. a. Heb. 6. b.

ten men in one house, they shal dye. So their nexte kynszfolckes and the deed buriers shal take them, and cary awaye their bones, and saye vnto him, that is in the ynnemer house: is there yet eny mo by f? And he shal answer: they are all gone, holde thy tunge (shall he saye) <sup>a</sup>for they wolde not remembre the name of the LORDE.

Beholde, the LORDE is mynded to smyte the greate houses, so that they shall decaye: ad the little houses, that they shall cleue a sunder. Who can runne with horses, or plowe with oxen vpon the harde rockes off stone? For why, ye haue turned true iudgment in to bytternesse, and the frute of rightuousnesse in to wormwod: Yee euen ye, that reioyse in vayne thynges: ye that saye: haue not we optayned hornes in oure owne strength? Well, take hede, o ye house off Israel, sayeth the LORDE God of hostes: I will brynge a people vpō you, which shall trouble you, from the waye that goeth towarde Hemath, vnto the broke in the medowe.

#### The biij. Chapter.

**A** THE LORDE God shewed me such a vision: beholde, there stode one that made greszhoppers, euen when the corne was shutynge forth, after the kyng had clipte his shepe. Now when they vndertoke to eate vp all the grene thynges in f lōde, I sayde: O LORDE God, be mercifull, I beseke the: who shulde els helpe vp Iacob, that is brought so lowe? So the LORDE was gracious therin, and the LORDE sayde: well, it shal not be. Agayne, f LORDE shewed me this vision: beholde, the LORDE God called the fyre to punysh withall, and it deuoured the greate depe: yee it consumed a parte alledy. Then sayde I: O LORDE God, holde thynne honde: for who shulde els helpe vp Iacob that is brought so lowe? So the LORDE was merciful therin, and the LORDE God sayde: well, it shal not be.

**B** Morouer, he shewed me this vision: beholde, the LORDE stode vpon a plastered wall, & \* a masons trowell in his hōde. And the LORDE sayde vnto me: Amos, what seist thou? I answered: a masons trowell. Then sayde the LORDE: beholde, I will laye the trowell amōge my people of Israel, and will nomore ouersee them: but the hye hylchapels off Isaac must be layed waist, and

<sup>a</sup> Deu. 8. d.      Some call it \* a lyne.      <sup>b</sup> 4 Re. 17. a.

the churches off Israel made desolate: and as for the house of Ieroboam, I will stonde vp agaynst it with the swerde. <sup>b</sup> Vpon this sent Amasias the prest to Bethel vnto Ieroboam the kinge of Israel, sayenge: 'Amos maketh the house off Israel to rebell agaynst the, the londe cā not awaye with his wordes. For Amos sayeth: Ieroboam shall dye with the swerde, and Israel shall be led awaye captiue out of their owne londe. And Amasias sayde vnto Amos: Get the hence (thou that cāst se so well) and fle in to the londe of Iuda: get the there thy luyunge, and prophecy there: <sup>d</sup> and prophecy nomore at Bethel, for it is the kynges chapel, and the kynges courte.

Amos answered, and sayde to Amasias: As <sup>c</sup> for me, 'I am nether prophet, ner prophetes sonne: but a keper of catell. Now as I was breakynge downe molberies, and goynge after the catell, the LORDE toke me, & sayde vnto me: Go thy waye, and prophecy vnto my people of Israel. And therfore, heare thou now the worde off the LORDE: Thou saiest: prophecy not agaynst Israel, and speake nothinge agaynst the house off Isaac. Wherefore thus sayeth the LORDE: Thy wife shalbe defyled in f cite, thy sonnes and daughters shalbe slayne with the swerde, and thy londe shalbe measured out with the lyne: Thou thy self shalt dye in an vnclene londe, and Israel shalbe dryuen out off his owne cowntre.

#### The biij. Chapter.

**T**HE LORDE God shewed me this <sup>a</sup> vision: and beholde, there was a maūde with sommer frute. And he sayde: Amos, what seist thou? I answered: a maūde with sommer frute. Then sayde the LORDE vnto me: the ende commeth vpon my people of Israel, I wil nomore ouersee them. In that daye shall the songes off the temple be turned in to sorow, sayeth the LORDE God. Many deed bodyes shal lye in euery place, & be cast forth secretly. Heare this, O ye f oppress the poore, <sup>d</sup> and destroye the nedy in f londe, sayenge: Whan will the new moneth be gone, that we maye sell vytale, and f Sabbath, that we maye haue scarcenesse of corne: to make the buszshel lesse, and the Sytle greater? We shall set vp false waightes, f we maye get the poore vnder vs with their money, and the nedy also for shues: yee let vs sell the chaffe for corne.

<sup>c</sup> 3 Re. 17. a.      <sup>d</sup> Esa. 30. b.      <sup>e</sup> Zach. 13. a.      <sup>f</sup> Esa. 5. b.

"The LORDE hath sworne agaynst the pryde of Iacob: these workes of theirs will I neuer forget. Shal not the londe tremble, and all they that dwell therein, mourne for this? Shal not their destruccion come vpon them like a water streame, & flowe ouer thē, as the floude of Egipte? At the same tyme (sayeth the LORDE God) <sup>1</sup>I shall cause <sup>2</sup>ſōne to go downe at noone, and the londe to be darcke in the cleare daye. <sup>3</sup>Your hie feastes will I turne to sorow, and youre songes to mournynge: I will brynge sackcloth vpon all backes, & baldnes vpon euery heade: <sup>4</sup>yee soch a mournynge wil I sende them, as is made vpon an only begotten sonne, and they shall haue a miserable ende.

Beholde, the tyme cometh (sayeth the LORDE God) <sup>5</sup>I shal sende an hūger in to <sup>6</sup>ſ earth: not the hunger of bred, ner the thyrst of water: but an hunger to heare the worde off the LORDE: so that they shal go from the one see to the other, yee from <sup>7</sup>ſ north vnto <sup>8</sup>ſ east, runnyng aboute to seke the worde of <sup>9</sup>ſ LORDE, and shal not fynde it. In that tyme, shal the fayre virgins and the yonge men perish for thyrst, yee euen they that sweare in the offence off Samaria, and saye: as truly as thy God lyueth at Dan, and as truly as thy God lyueth at Bersaba. These shal fall, and neuer ryse vp agayne.

The ii. Chapter.

**I** SAWE the LORDE stondinge vpon the aulter, and he sayde: smyte the dore cheke, that the postes maye shake withall. For their couetousnesse shal fall vpon all their heades, and their posterite shalbe slayne with the swerde. They shall not fle awaye, there shall not one off them escape, ner be deliuered. Though they were buried in the hell, my honde shal fetch them from thence: <sup>1</sup>though they clymme vp to heauen, yet shal I cast them downe: though they hyde them selues vpon the toppes of Carmel, yet shal I seke them out, and brynge them from thence: Though they crepe downe fro my sight in to the depe of the see, I shal cōmaūde the serpente, euen there to byte them. Yff they go awaye before their enemies ī to captyuyte, then shall I commaunde the swerde, there to slaye them.

<sup>1</sup> Am. 6. b. <sup>2</sup> Iere. 15. b. <sup>3</sup> Tob. 2. a. <sup>4</sup> Iere. 6. d.  
<sup>5</sup> Psal. 138. a. Abd. 1. a. <sup>6</sup> Am. 8. a. 3 Re. 8. g.

Thus wil I set myne eyes vpon them, for their harme and not for their wealth. For when the LORDE God of hoostes toucheth a londe, it cōsumeth awaye, and all they that dwell therein, must nedes mourne: And why? <sup>7</sup>their destruccion shal aryse as euery streame and runne ouer them, as the floude in Egipte. He that hath his dwellinge in heauen, ad groundeth his tabernacle in the earth: <sup>8</sup>He that calleth the waters of the see, and poureth them out vpon the playne ground: his name is the LORDE. O ye children off Israel, are ye not vnto me, euen as the Morians, sayeth the LORDE? haue not I brought Israel out off the londe off Egipte, the Philistynes from Caphor,<sup>9</sup> and the Sirians frō Cyr? Beholde, the eyes of the LORDE are vpon the realme that synneth,<sup>10</sup> to rote it clene out of the earth: Neuertheles, I will not vtterly destroye the house of Iacob, saieth the LORDE.

For lo, this I promyse: though I sifte <sup>1</sup>ſ house of Israel amonge all nacions (like as they vse to sifte in a syue) yet shall not <sup>2</sup>ſ smallest grauel stone fall vpon the earth: But all the wicked doers of my people, that saye: Tush, the plage is not so nye, to come so hastily vpon vs: those shal perish with the swerde. <sup>3</sup>At that tyme wil I buylde agayne the tabernacle off Dauid, that is fallen downe, and hedge vp his gappes: and loke what is brokē, I shal repayre it: Yee I shal buylde it agayne, as it was afore tyme, <sup>4</sup>ſ they maye possesse the remnaunt of Edom, yee and all soch people as call vpon my name with thē, saieth the LORDE, which doth these thinges.

Beholde, the tyme cometh (saieth the LORDE) that the plowman shal ouertake <sup>5</sup>ſ mower, and <sup>6</sup>ſ treader off grapes, him that soweth sede. <sup>7</sup>The mountaynes shall droppe swete wyne, and the hilles shall be frutefull, and I wil turne the captyuyte of my people of Israel: they shal repayre the waist cities, & haue thē in possessiō: they shal plante vineyardes, ad drynke the wyne therof: they shal make gardens, and enioye the frutes off thē. And I wil plāte them vpon their owne grōude, so that I will neuer rote them out agayne from their londe, which I haue geuen thē sayeth the LORDE thy God.

<sup>8</sup> Amos 5. b. <sup>9</sup> Gen. 10. b. <sup>10</sup> Iere. 30. b. Zach. 13. b.  
Rom. 9. c. <sup>11</sup> Act. 15. c. Mich. 7. b. <sup>12</sup> Joel 3. c.

The ende of the prophet Amos.

# The Prophet Abdy.

## What Abdy conteyneth.

### Chap. I.

He prophecyeth agaynst the proude stomackes of the Edomites, that vexed the Israelites in their aduersite. He sheweth, what plagues shal come vpon them

### The first Chapter.

**T**HIS is the vision that was shewed vnto Abdy: Thus hath  $\hat{y}$  LORDE God spokē vpō Edō: "We haue herde of the LORDE  $\hat{y}$  there is an embassage sent amonge the Heithen: Vp, let vs aryse, and fight agaynst them. Beholde, I will make  $\hat{y}$  small amōge the Heithen, so that thou shalt be vtterly despised. <sup>a</sup> The pryde of thine herte hath lift the vp, thou that dwellest in  $\hat{y}$  strōge holdes off stone, and hast made the an hye seate: Thou sayest in thyne herte: who shal cast me downe to the ground? But <sup>c</sup> though thou wentest vp as hye as the Aegle, and maydest thy nest aboue amonge the starres: yet wolde I plucke the downe from thēce. Yf  $\hat{y}$  theues & robbers came to  $\hat{y}$  by-night, thou takinge thy rest: shulde they not steale, till they had ynough? yf the grape gatherers came vpon the, wolde they not leaue the some grapes? But how shall they rype Esau, and seke out his treasures?

**33** Yee the men that were sworne vnto the, shal dryue the out off the borders off thyne owne londe. They that be now at one with the, shal disceauē the, and ouercome  $\hat{y}$ : Euē they that eate thy bred, shall betraye the, or euer thou perceaue it. <sup>d</sup> Shal not I at the same tyme destroye the wyse men of Edom, ād those that haue vnderstandinge, from the mount of Esau? Thy giants (o Theman)

shalbe afrayed, for thorow the slaughter they shalbe all ouer throwne vpon the mōūt of Esau. Shame shal come vpon the, for  $\hat{y}$  malice that thou shewedest to thy brother Iacob: "yee for euermore shalt thou perish, & that because of the tyme, when thou didest set thyself agaynst him, euen when the enemies caried away his hoost, and when the aleauntes came in at his portes, and cast lottes vpon Ierusalem, and thou thyself wast as one of them.

Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of his captynite: thou shalt nomore reioyse ouer the children of Iuda, in the daye of their destruction, thou shalt tryumphe nomore in the tyme of their trouble. Thou shalt nomore come in at the gates off my people, in the tyme of their decaye: thou shalt not se their mysery in the daye of their fall.

Thou shalt sende out no man agaynst their hoost, in the daye of their aduersite: nether shalt thou stōde waytinge enymore at  $\hat{y}$  corners of the stretes, to murthur soch as are fled, or to take them presoners, that remayne in the daye of their trouble. For the daye off the LORDE is harde by vpon all Heithen. <sup>e</sup> Like as thou hast done, so shalt thou be dealte withall, yee thou shalt be rewarded euen vpon thine heade. For like wyse as ye haue droncken vpon myne holy hill, so shal all heithen dryncke continually: yee dryncke shall they, and swalowe vp, so that ye shall be, as though ye had neuer bene.

But vpon the mount Sion, there shall a **D** remnaunt escape: "these shalbe holy, and the house of Iacob shal possesse euen those, that

<sup>a</sup> Eze. 28. b. and 35. a. Amos 1. c.

<sup>c</sup> Amos 9. a. Aba. 2. b.

<sup>b</sup> Iere. 49. c.

<sup>d</sup> Esa. 29. c. 1 Cor. 1. c.

<sup>e</sup> Iere. 50. c. Ioel 3. b.

<sup>e</sup> Exo. 17. c. Num. 20. c.

<sup>e</sup> Zach. 2. b.



had them selues afore in possessiō. Morouer, the house of Iacob shalbe a fyre, the house of Ioseph a flame, & the house of Esau shalbe the strawe: which they shal kyndle and consume, so that nothings shalbe left of the house of Esau, for the LORDE himself hath sayde it. They of the south shal haue the mount of Esau in possession: and loke what lieth vpon the grounde, that shal the Philistynes haue: the playne felde shal Ephraim and

\* Iere. 5. c.

Samaria possesse: and the mountaynes of Galaad shal Ben Iamin haue. And this hoost shalbe the childrē of Israels presoners: Now what so lieth from Canaan vnto Sarphad, and in Sepharad, that shal be vnder the subieccion of Ierusalem: and the cities of the south shall enheret it. Thus they that escape vpon the hill off Sion, shall go vp to punysh the mount off Esau, and the kyngdome shalbe the LORDES.

† Zac. 14. b.

The ende off the prophet Abdy.

## The Prophet Jonas.

What Jonas contepneth.

Chap. I.

God sendeth Ionas vnto Ninieue, he fleyth, and is cast in to the see.

Chap. II.

A fysh swalloweth vp Ionas, which crieth vnto God, and prayseth hym, and the fysh casteth him out agayne vpon the londe.

Chap. III.

God sendeth him agayne to Ninieue, to shewe them the punyshment for to come, yf they wil not repent: they amende, and God is mercifull to them.

Chap. IIII.

Ionas is angrie, and complayneth of God, which refourmeth him.

The first Chapter.

**A** THE worde of the LORDE came vnto " Ionas the sonne of Amithai, sayenge: Aryse, and get the to Ninieue that greate cite: and preach vnto them, how y their wickednesse is come vp before me. And Ionas made him ready to fle vnto Tharsis from the presence of the LORDE, and gat him downe to Ioppa: where he founde a shippe ready for to go vnto Tharsis. So he payde his fare, and wente aborde, that he might go with them vnto Tharsis from the presence of the LORDE.

\* 4 Re. 14. c. Ione 3. a. Gen. 10. b.

But the LORDE hurled a greate wynde in to the see, and there was a mightie tempest in the see: so that the shippe was in ioperdy of goinge in peces. Then the maryners were afayde, and cried euery man vnto his god: and the goodes that were in the shippe, they cast in to the see, to lighten it off them. But Ionas gat him vnder y hatches, where he layed him downe and slombred.

So the master of the shippe came to him and sayde vnto him: why slomberest thou? Vp, call vpon thy God: yf God (happly) wil thynke vpon vs, that we peryshe not. And

† Gen. 18. c.

they sayde one to another: come, let vs cast lottes: that we maye knowe, for whose cause we are thus troubled." And so they cast lottes, and the lot fell vpon Ionas.

Then sayde they vnto him: tell vs, for whose cause are we thus troubled? what is thine occupacion? whence comest thou? what countre man art thou, and of what nacion? He answered them: I am an Ebrue, and I feare the LORDE God of heauen, which made both the see and drie londe. Then were  $\text{f}$  men exceedingly afrayed,  $\text{t}$  sayde vnto him: why didest thou so? (for they knewe, that he was fled from the presence of the LORDE, because he had tolde them) and sayde morouer vnto him: What shall we do vnto the, that the see maye cease from troubling vs? (for the see wrought and was troublous) he answered them: Take me, and cast me in to the see, so shal it let you be in rest: for I wote, it is for my sake, that this greate tempest is come vpon you.

Neuerthelesse, the men assayed with rowinge, to brynge the shippe to lode: but it wolde not be, because the see wrought so,  $\text{t}$  was so troublous agaynst them. Wherefore they cried vnto the LORDE, and sayde: <sup>b</sup>O LORDE, let vs not perish for this mans death, nether laye thou inuocent bloude vnto oure charge: for thou (O LORDE) hast done, euen as thy pleasure was.

So they toke Ionas, and cast him in to the see, and the see lefte ragynge. And the men feared the LORDE exceedingly, doyng sacrifices  $\text{ad}$  makynge vowes vnto the LORDE.

### The ij. Chapter.

**B**UT the LORDE prepared a greate fyshe, to swallow vp Ionas. <sup>c</sup>So was Ionas in the bely of the fysh, thre dayes and thre nightes. And Ionas prayed vnto the LORDE his God, out of the fysshes bely, and sayed: <sup>d</sup>In my trouble I called vnto  $\text{f}$  LORDE, and he herde me: out off the bely off hell I cried, and thou herdest my voyce. Thou haddest cast me downe depe in  $\text{f}$  midst off the see, and the floude compased me aboute: <sup>e</sup>yee all thy wawes and rowles of water went ouer me, I thought that I had bene cast awaye out of thy sight: but I wil yet agayne loke towarde thy holy temple.

<sup>a</sup> Iosu. 7. c. <sup>b</sup> Deu. 21. b. <sup>c</sup> Matt. 12. d. <sup>d</sup> Psal. 119. a. <sup>e</sup> Psal. 41. b. <sup>f</sup> Ione 1. a. <sup>g</sup> Esa. 37. a.

The waters compased me, euen to the very soule: the depe laye aboute me, and the wedes were wrapte aboute myne heade. I wente downe to the botome of the hilles,  $\text{t}$  was barred in with earth for euer. But thou (O LORDE my God) hast brought vp my lyfe agayne out of corrupcion. When my soule faynted within me, I thought vnto the LORDE: and my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanyties, wil forsake his mercy. But I wil do the sacrifice with the voyce of thankesgeuyng, and wil paye that I haue vowed: for why? saluacion cometh of the LORDE. And  $\text{f}$  LORDE spake vnto  $\text{f}$  fysh, and it cast out Ionas agayne vpon the drye londe.

### The iij. Chapter.

**T**HEN came the worde of the LORDE <sup>a</sup>vnto Ionas agayne, sayenge: vp, and get the to Ninieue that greate cite, <sup>b</sup> $\text{t}$  preach vnto them the preachinge, which I bade the. So Ionas arose, and wente to Ninieue at the LORDES commaundement. Ninieue was a greate cite vnto God, namely, off thre dayes iourney.

And Ionas wente to, and entred in to  $\text{f}$  cite: euen a dayes iourney, and cried, sayenge: There are yet xl. dayes, and then shal Ninieue be ouerthrowen. <sup>c</sup>And the people of Ninieue beleued God, and proclaimed fastinge, and arayed them selues in sack cloth, as well the greate as the small of them. And the tydings came vnto  $\text{f}$  kinge of Ninieue, which arose out off his seate, and dyd his apparell off, and put on sack cloth, and sate him downe in asshes.

And it was cried and commaunded in Ninieue, by the auctorite of the kige and his lordes, sayenge: <sup>d</sup>se that nether man or beast, oxe or shepe taist ought at all: and that they nether fede ner drincke water: but put on sack cloth both man and beast, and crye mightely vnto God: yee se that euery man turne fro his euell waye, <sup>e</sup>and from the wickednesse,  $\text{f}$  he hath in honde.

Who can tell? God maye turne, and repete, and cease from his fearece wrath, that we perish not. And when God sawe their workes, how they turned from their wicked wayes: <sup>f</sup>he repented on the euell, which he sayde he wolde do vnto them, and dyd it not.

<sup>a</sup> Matt. 12. d. Luc. 11. c. <sup>b</sup> Iere. 18. a. <sup>c</sup> Esa. 38. b.

## The iiii. Chapter.

**W**HERFORE Ionas was sore discontent, and angrie. And he prayed vnto the LORDE, and sayde: O LORDE, was not this my sayenge (I praye the) when I was yet in my countre? therefore I haisted rather to fle vnto Tharsis, for I knowe well ynough that thou art a mercifull God, full of compassion, lōge sufferinge, and of greate kyndnesse, and repentest when thou shuldest take punyshment. And now o LORDE, take my life fro me (I beseke the) for I had rather dye then lyue. Then sayde the LORDE: art thou so angrie? and Ionas gat him out of the cite, and sat downe on y east syde therof: and there made him a bothe, and sat vnder it in the shadow, till he might se, what shulde chaunce vnto the cite.

And the LORDE God prepared a wyld vyne, which sprange vp ouer Ionas, that he

• 3 Re. 19. a.

might haue shadowe aboue his heade, to de-lyuer him out of his payne. And Ionas was exceadinge glad of the wyld vyne. But vpō the nexte morow agaynst the springe of the daye, the LORDE ordened a worme, which smote the wyld vyne, so that it withered awaye. And when the Sōne was vp God prepared a feruent east wynde: and the Sonne bete ouer the heade of Ionas, that he faynted agayne, and wyszshed vnto his soule, that he might dye, and sayde: It is better for me to dye, thē to lyue. And God sayd vnto Ionas: Art thou so angrie for the wyld vyne? And he sayde: yee very angrie am I euen vnto the deeth. And the LORDE sayde: thou hast compassion vpon a wyld vyne, wherō thou bestowdest no labour, ner maydest it growe: which sprange vp in one night and perished in another: And shulde not I then haue compassion vpon Ninieue that greate cite, wherin there are aboue an C. and xx. thousande personnes, y knowe not their right hōde frō the left, besydes moch catell?

The ende of the prophet Ionas.

## The Prophet Micheas.

What Micheas conteyneth.

## Chap. I.

He reprobeth the people off Israel and Iuda for their wickednesse and Idolatry: he telleth them their punyshment with mournynge.

## Chap. II.

He reheareth their abominacions.

## Chap. III.

He reprobeth the rulers and the prophetes, as cause of the peoples misery.

## Chap. IIII. V.

He prophecyeeth of the saluacion off Gods people in Christ, of his kyngdome, and power of his gospel.

## Chap. VI.

Another reprove. Outwarde offeringes are excluded, and here is declared what God requyareth off man.

## Chap. VII.

The summe off the thinges before sayde. The litle flocke of the faithfull.

## The first Chapter.

**A** THIS is the worde of the LORDE, that came vnto Micheas <sup>a</sup>the Morastite, in the dayes of Ioathan, Ahas and Ezechias kiges of Iuda: which was shewed him vpon Samaria and Ierusalem.

<sup>b</sup>Heare all ye people, marcke this well o earth, and all that therein is: Yee the LORDE God himself be witnesse amonge you, euen <sup>c</sup>Y LORDE from his holy temple. For why? beholde, the LORDE shal go out of his place, <sup>d</sup>come downe, and treade vpon the hie thinges of the earth. The mountaynes shall consume vnder him, <sup>e</sup>the valleys shal cleue asunder: like as wax cōsumeth at the fyre, <sup>f</sup>as <sup>g</sup>Y waters runne downward. And all this shal be for the wickednesse of Iacob, and the synnes of the house of Israel

<sup>h</sup>But what is the wickednesse of Iacob? Is not Samaria? <sup>i</sup>Which are the hie places of Iuda? Is not Ierusalē? Therefore I shall make Samaria an heape of stones in the felde, to laye aboute the vynyarde: hir stones shal I cast in to the valley, <sup>j</sup>and discouer hir fōundaciōs. All hir ymages shalbe brokē downe <sup>k</sup>and all hir wynnynghes shal be brent in the fyre: yee all hir Idols will I destroye: for why, they are gathered out of the hyre of an whore, <sup>l</sup>and in to an whores hyre shal they be turned agayne. Wherefore I wil mourne <sup>m</sup>and make lamentacion, bare <sup>n</sup>and naked will I go: I must mourne like <sup>o</sup>Y dragōs, <sup>p</sup>and take sorow as <sup>q</sup>Y Estriches: for their wōude is past remedy: And why? it is come in to Iuda, <sup>r</sup>and hath touched <sup>s</sup>Y porte of my people at Ierusalē allredy. Wepe not, <sup>t</sup>lest they at Geth perceaue it.

<sup>u</sup>Thou at Betaphra, welter thy self in the dust and ashes. Thou that dwellest at Sephir, get the hence with shame. The proude shall boast nomore for very sorowe: <sup>v</sup>and why? hir neghboure shall take from her what she hath. The rebellious cite hopeth, that it shal not be so euell: but for all that, the plage shal come from the LORDE, euen in to the porte of Ierusalem. <sup>w</sup>The greate noyse off the charettes shall feare them, that dwell at Lachis, which is an occasion of <sup>x</sup>Y synne of <sup>y</sup>Y doughter of Sion, for in the came vp the wickednesses of Israel. Yee she sent hir coursers in to the londe of Geth.

The houses of lies will disceaue the kynges of Israel. And as for the (o thou that dwellest at Morassa) I shal brynge a possessorer vpon the, <sup>z</sup>and the plage of Israel shal reach vnto Odolla. Make the balde, and shaue the, because of thy tender children: Make the cleane balde as an Aegle, for they shalbe caried awaye captiue from the.

## The ij. Chapter.

**W**O vnto them, that ymagyn to do harme, <sup>a</sup>and deuyse vngraciousnesse vpon their beddes, to perfourme it in <sup>b</sup>Y cleare daye: for their power is agaynst God. When they covet to haue londe, they take it by violence, <sup>c</sup>they robbe men off their houses.

Thus they oppresse a mā for his house, <sup>d</sup>and euery man for his heretage. Therefore thus sayeth the LORDE: 'Beholde, agaynst this housholde haue I deuyed a plage, wherout ye shal not plucke youre neckes: Ye shal nomore go so proudly, for it will be a perlous tyme. In that daye shall this terme be vsed, and a mournyng shal be made ouer you on this maner: We be vtterly desolate, the porcion off my people is translated. Whan wil he parte vnto vs the londe, that he hath taken from vs?

Neuerthelesse there shalbe no man to deuyde the thy porcion, in the congregacion off the LORDE. <sup>e</sup>Tush, holde youre tunge (saye they) It shall not fall vpon this people, we shall not come so to confucion, sayeth the house off Iacob. Is the sprete off the LORDE so clene awaye? or is he so mynded? Treuth it is, my wordes are frendly vnto them that lyue right: but my people doth the contrary, therefore must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned youre selues to fight, the women off my people haue ye shot out frō their good houses, and taken awaye my excellent giftes from their children. Vp, get you hence, for here shall ye haue no rest.

Because off their Idolatry they are corrupte, and shall miserably perish. Yf I were a fleshly felowe, and a preacher of lyes and tolde them that they might syt bebbinge and bollynge, and be droncken: O that were a prophet for this people.

<sup>a</sup> 4 Re. 15. a. 2 Pa. 27. a. 4 Re. 16. a. 4 Re. 18. a. and 19. <sup>b</sup> Deu. 32. a. Esa. 1. a. <sup>c</sup> Esa. 26. c. <sup>d</sup> 3 Re. 12. c.

3 Re. 11. a. 4 Re. 16. a. 21. a. <sup>e</sup> Deu. 23. c. <sup>f</sup> 2 Re. 1. c. <sup>g</sup> 4 Re. 18. c. <sup>h</sup> 3 Re. 21. a. <sup>i</sup> Am. 5. b. <sup>k</sup> Nu. 33. f.



But I will gather the in dede (o Iacob) and dryue the remnaunt off Israel all together. I shall cary them one with another, as a flocke in the folde, and as the cattell in their stalles, that they maye be disquieted of other men.

Who so breaketh the gappe, he shall go before. They shall breake vp the porte, and go in and out at it. Their kynge shall go before them, and the LORDE shalbe vpon the heade of them.

The iij. Chapter.

**A** HEARE, o ye heades of the house of Iacob, and ye leders of the house of Israel: <sup>a</sup>Shulde not ye knowe, what were lauffull and right? But ye hate the good, and loue the euell: ye plucke of mens skynnes, and the flesh from their bones: Ye eate the flesh of my people, ad flay of their skynne: ye breake their bones, ye choppe them in peces as it were in to a cauldron, ad as flesh in to a pot. <sup>b</sup>Now the tyme shall come, that when they call vnto the LORDE, he shall not heare them, but hyde his face from them: because that thorow their owne ymaginaciōs, they haue dealte so wickedly.

**B** And as concerninge the prophetes that disceau my people, thus the LORDE sayeth agaynst them: <sup>c</sup>When they haue eny thinge to byte vpon, then they preach that all shalbe well: but yf a man put not some thinge in to their mouthes, they preach of warre agaynst him.

<sup>d</sup>Therefore youre vision shalbe turned to night, <sup>e</sup>your prophecyenge to darcknesse. The Sonne shall go downe ouer those prophetes, <sup>f</sup>the daye shalbe darcke vnto them. Then shall the vision seers be ashamed, <sup>g</sup>ye saythsayers confounded: yee they shalbe fayne (all the packe of thē) to stoppe their mouthes, for they haue not Gods worde. <sup>h</sup>As for me, I am full of strength, <sup>i</sup>of <sup>j</sup>ysprete of <sup>k</sup>the LORDE, full of iudgment <sup>l</sup>and boldnesse: to shewe the house of Iacob their wickednesse, <sup>m</sup>and the house of Israel their synne.

**C** O heare this ye rulers of the house of Iacob, and ye iudges of the house off Israel: ye that abhorre the thinge that is lauffull, and wraist asyde the thinge that is straight: <sup>n</sup>Ye that buylde vp Sion with bloude, and Ierusalem with doyng wronge. O ye iudges, ye geue sentence for giftes: O ye preastes, ye teach for lucre: O ye prophetes, ye prophecy for

money. Yet wil they be takē as those that holde vpon God, and saye: Is not the LORDE amonge vs? <sup>o</sup>Tush, there can no misfortune happen vs. Therefore shal Sion (for youre sakes) be plowed like a felde: Ierusalē shall become an heape of stones, and the hill of <sup>p</sup>the temple shal be turned to an hye wodde.

The iij. Chapter.

**B**UT in the latter dayes it wil come to <sup>q</sup>pass, that <sup>r</sup>the hill off the LORDES house shalbe set vp hyer thē eny mountaynes or hilles: Yee the people shall preesse vnto it, and the multitude off the Gentiles shal haist them thither, sayēge: Come, let vs go vp to the hill of the LORDE, <sup>s</sup>and to the house of the God of Iacob: that he maye teach vs his waye, and that we maye walke in his pathes.

<sup>t</sup>For the lawe shall come out off Sion, ad the worde of God from Ierusalem, and shall geue sentence amonge the multitude off the Heithen, and reforme the people off farre cōtrees: so that of their swerdes they shal make plowshares, and sythes off their speares.

One people shall not lift vp a swerde agaynst another, <sup>u</sup>yee they shall nomore lerne to fight: but euery man shal syt vnder his vinyarde and vnder his fyge tre, and no man to fraye him awaye: for the mouth off <sup>v</sup>the LORDE of hoostes hath spoken it. Therefore, where as all people haue walked euery man in <sup>w</sup>the name of his owne god, we will walke in the name of oure God for euer and euer. <sup>x</sup>At the same tyme (sayeth the LORDE) will I gather vp the lame and the outcastes, and such as I haue chastened: and will geue yssue vnto the lame, and make of <sup>y</sup>the outcastes a greate people: <sup>z</sup>and the LORDE himself shal be their kynge vpon the mount Sion, frō this tyme forth for euermore. <sup>aa</sup>And vnto the (O thou tower of Eder, thou stronge holde off the daughter Sion) vnto the shal it come: euē the first lordshipe and kyngdome of the daughter Ierusalē. Why thē art thou now so heuy? is there no kynge in the? are thy councelers awaye, that thou art so payned, as a woman in hir trauayle?

And now (o thou daughter Sion) be sory, <sup>ab</sup>let it greue the as a wife laboringe with childe: for now must thou get the out off the cite, and dwell vpon the playne felde: Yee vnto Babilō shalt thou go, there shalt thou be

<sup>a</sup> Deu. 17. d. Iere. 5. a. Psal. 81. a. <sup>b</sup> Esa. 1. b. Eze. 8. c. 1 Pet. 3. b. <sup>c</sup> Eze. 25. d. <sup>d</sup> Deu. 28. c. <sup>e</sup> Iere. 1. c. Eze. 3. a. <sup>f</sup> Aba. 2. b. 1 Re. 8. a. Eze. 22. b. Amos 5. b. Iere. 6. b. <sup>g</sup> Iere. 26. d. Iere. 9. b. 3 Re. 9. b.

Luc. 19. d. 21. a. <sup>h</sup> Esa. 2. a. Leui. 26. g. <sup>i</sup> Leui. 24. d. Psal. 49. a. <sup>j</sup> Esa. 11. b. Esa. 65. d. <sup>k</sup> Soph. 3. d. <sup>l</sup> Luc. 1. c. <sup>m</sup> Gen. 35. d.

delyuered, and there the LORDE shal lowse the from the honde off thine enemies.\*

Now also are there many people gathered together agaynst the, sayenge: what, Sion is cursed, we shall se oure lust vpon her. But they knowe not the thoughtes off the LORDE, they vnderstonde not his counsell, that shall gather them together as the sheeues in the barne. Therefore get the vp (o thou daughter Sion) and throsshe out the come: For I wil make thy horne yron, and thy clawes brasse, that thou mayest grynde many people: their goodes shalt thou appropriate vnto the LORDE, and their substance vnto the ruler off the whole worlde.

### The 5. Chapter.

**A**FTER that shalt thou be robbed thy self, o thou robbers daughter: they shal laye sege agaynst vs, and smyte the iudge off Israel with a rodde vpon the cheke. And thou Bethleem Ephrata, art litle amonge the thousandes off Iuda. Out off the shal come one vnto me, which shall be  $\hat{y}$  gouernoure i Israel: whose outgoinge hath bene from the begynnyng, and from euerlastinge. In the meane whyle he plageth them for a season, vntill the tyme that she (which shall beare) haue borne: then shall the remnaunt off his brethren be conuerted vnto  $\hat{y}$  children of Israel. He shal stonde fast, and geue fode in the strength of the LORDE, and in the victory of the name of  $\hat{y}$  LORDE his God: and when they be conuerted, he shall be magnified vnto the farthest partes of the worlde.

**3** Then shal there be peace, so that the Assirian maye come in to oure londe, and treade in oure houses. We shall brynge vp seuen shepherdes and viij. prynces vpō them: these shal subdue the londe of Assur with the swerde, and the londe of Nynrod with their naked weapons. Thus shal he delyuer vs from the Assiriā, when he commeth within oure lande, and setteth his fote within oure borders. And the remnaunt of Iacob shal be amonge the multitude of people, as the dew of the LORDE, and as the droppes vpon the grasse, that tarieth for no man, and waiteth of no body. Yee the residue of Iacob shalbe amonge the Gentiles and the multitude off people, as the lyon amonge the beestes of  $\hat{y}$  wodde, and as the lyons whelp amonge a

flocke of shepe: which (when he goeth thorow) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne honde shalbe lift vp vpon thine enemies, and all thine aduersaries shal perish.

The tyme shal come also (sayeth the LORDE) that I wil take thine horses from the, & destroye thy charettes. I will breake downe the cities off thy londe, and ouerthrowe all thy stronge holdes. All witchcraftes will I rote out of thyne hande, there shall no mo soys sayenges be within the. Thine Idols and thyne ymages will I destroye out of  $\hat{y}$  so that thou shalt nomore bowe thy self vnto the workes of thyne owne hondes. Thy groues wil I plucke vp by the rotes, & breake downe thy cities. Thus will I be auēged also, vpon all Heithen that will not heare.

### The vi. Chapter.

**H**ERKEN now what the LORDE sayeth: Vp, reprove the mountaynes, and let the hilles heare thy voyce. O Heare the punyshment of the LORDE, ye mountaynes, and ye mightie foundaciōs of  $\hat{y}$  earth: for the LORDE wil reprove his people, and reason with Israel: O my people, what haue I done vnto the? or wherin haue I hurte the? geue me answer. Because I brought the fro the londe of Egipte, and delyuered the out of the house of bondage? Because I made Moses, Aaron and Miriam to lede the? Remembre (o my people) what Balach the kyng of Moab had ymaged agaynst the, and what answer that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal:  $\hat{y}$  ye maye knowe the lounye kyndnesses of  $\hat{y}$  LORDE.

What acceptable thyng shal I offre vnto the LORDE? shall I bowe my kne to the hye God? Shal I come before him with brent offeringes, and with calues of a yeare olde? Hath the LORDE a pleasure in many thousand rammes, or innumerable streames of oyle? Or shal I geue my firstborne for myne offences, and the frute of my body for the synne of my soule? I wil shewe the (O mā) what is good, and what the LORDE requyeth off the: Namely, to do right, to haue pleasure in lounye kyndnesse, to be lowly, and to walke with thy God: that thou mayest be called a cite of the LORDE, & that thy name maye be rightuousnesse. Heare (o

\* Mich. 5. b.     $\hat{b}$  Esa. 14. d.     $\hat{c}$  Matt. 2. a.    Ioh. 7. d.  
 $\hat{d}$  Eze. 34. d.    Ioh. 10. a.    Rom. 1. b.     $\hat{e}$  Gen. 10. b.

Mich. 4. c.     $\hat{f}$  Gen. 49. b.     $\hat{g}$  Deu. 18. b.     $\hat{h}$  Esa. 58. a.  
 $\hat{i}$  Exo. 14. c.     $\hat{k}$  Nu. 12. a.     $\hat{l}$  Nu. 23. 23. 24. 25.     $\hat{m}$  Esa. 1. d.

ye trybes) who wolde els geue you soch warnyng? "Shulde I not be displeased, for the vnrightuous good in the houses of the wicked, and because the measure is minished? Or shulde I iustifie the false balaunces and the bagge of disceatfull weightes, amonge those that be full off riches vnrightuously gotten: where the citesyns deale with falsede, speake lyes, and haue disceatfull tungen in their mouthes?

Therefore I will take in honde to punysh the, and to make the desolate, because of thy synnes. Thou shalt eate, and not haue ynough: yee thou shalt bringe thy self downe. "Thou shalt fle, but not escape: ad those y thou woldest saue, wil I delyuer to the swerde. "Thou shalt sowe, but not reape: 'thou shalt presse out olyues, but oyle shalt thou not haue, to anoynte thy self withall: thou shalt treade out swete must, but shalt drynke no wyne. "Ye kepe the ordinaunces of Amri, and all the customes of the house of Achab: ye folowe their pleasures, therfore wil I make the waist, and cause thy inhabitors to be abhorred, O my people: and thus shalt thou beare thine owne shame.

### The vij. Chapter.

**W**O is me: I am become as one, that goeth a gleenynge in the haruest. There are no mo grapes to eate, yet wolde I fayne (with all my herte) haue of the best frute. There is not a godly man vpon earth, 'there is not one righteous amonge me. They laboure all to shed bloude, and euery man hunteth his brother to death: yet they saye they do well, when they do euell. As the prince wil, so sayeth the iudge: y he maye do him a pleasure agayne. The greates man speaketh what his herte desyreth, and y hearers alowe him. The best off the is but as a thistle, and the most rightuous of them is but as a brere in the hedge. But when the daye of thy preachers commeth, y thou shalt be vysited: the shal they be waisted awaye. "Let no man beleue his frende, ner put his confidēce in a prince. Kepe the porte of thy mouth, from her y lieth in thy bosome: "for y sonne shal put his father to dishonoure, the daughter shal ryse agaynst her mother, y daughter in lawe agaynst hir mother in lawe: and a

mans foes shalbe euen they of his owne housholde.

Neuerthesse I wil loke vpon y LORDE, I wil patiently abyde God my sauoure: my God shal heare me. O thou enemye of myne, reioyce not at my fall, for I shal get vp agayne: and though I syt in darcknesse, yet y LORDE is my light. I will beare the punishment of the LORDE (for why, I haue offended him) till he syt in iudgment vpon my cause, and se that I haue right. He wil bringe me forth to the light, and I shal se his rightuousnesse.

She that is myne enemy shall loke vpon it, and be confounded, which now saith: "Where is thy LORDE God? Myne eyes shal beholde her, when she shalbe troden downe, as the claye in the stretes. "The tyme wil come, that thy gappes shal be made vp, and the lawe shal go abrode: and at that tyme shal they come vnto the, from Assur vnto the stronge cities, and from the stronge cities vnto the ryuer: from the one see to the other, from the one mountayne to the other.

Notwithstandinge the londe must be waisted, because of them that dwell therein, and for the frutes of their owne ymaginations. Therfore fede thy people with thy rodde, the flocke of thine heretage which dwell desolate in the wodde: that they maye be fedde vpon the mount of Charmel, Basan and Galaad as afore tyme. Maruelous thinges will I shewe them, like as when they came out of Egipte. This shal the Heithen se, and be aszshamed for all their power: "so that they shal laye their honde vpon their mouth, and stoppe their eares. "They shal like the dust like a serpent, and as the wormes of the earth, y tremble in their holes. They shalbe afraied of the LORDE oure God, and they shal feare y.

Where is there soch a God as thou? that pardonest wickednes, and forgeuest the offences of the remnaunt of thine heretage? He kepeth not his wrath for euer. And why? his delyte is to haue compassion: "he shal turne agayne, and be mercifull to vs: he shal put downe oure wickednes, and cast all oure synnes in to the botome of the see. Thou shalt kepe thy trust with Iacob, and thy mercy for Abraham, like as thou hast sworne vnto oure fathers longe agoo.

<sup>a</sup> Leu. 19. g. <sup>b</sup> Deu. 25. c. <sup>c</sup> Pro. 20. b. <sup>d</sup> Eze. 25. b.

<sup>e</sup> Leui. 26. d. <sup>f</sup> Osee 4. b. <sup>g</sup> Agg. 1. a. <sup>h</sup> Deu. 28. c.

<sup>i</sup> 3 Re. 16. e. <sup>j</sup> Rom. 3. b. <sup>k</sup> Iere. 9. a. <sup>l</sup> Matt. 10. e.

Deu. 13. b. 33. b. Psal. 37. b. 54. b.

<sup>m</sup> 4 Re. 19. a. <sup>n</sup> Amos 9. c. <sup>o</sup> Exo. 14. a. <sup>p</sup> Pro. 17. c.

<sup>q</sup> Gen. 3. c. <sup>r</sup> Iere. 9. d. <sup>s</sup> Iob 39. d.

The ende of the prophet Michas.

# The Prophet Naum.

## What Naum conteyneth.

### Chap. I.

He prayseth the power and goodnesse of God : he reproveth the Niniuites, because they despyed the counsell and punyshment of God.

### Chap. II

He descrybeth vnto them the terryblenesse of the plage.

### Chap. III.

He reproveth the abominacions of the malicious cite, and sheweth them of their punyshment.

**T**HIS is the heuy burthen of Niniue, which Naum of Elchos dyd wryte, as he sawe it

### The first Chapter.

**T**HE LORDE is a gelous God, and a taker of vengeance: yee a taker of vengeance is <sup>g</sup> LORDE, and wrothfull. "The LORDE taketh vengeance of his enemies, and reserueth displeasure for his aduersaries. <sup>h</sup> The LORDE suffreth longe, he is of greate power, <sup>i</sup> & so innocent, that he leaueth no man faultlesse before him. The LORDE goeth forth in tempest and stormy wether, the cloudes are the dust of his fete. Whē he reproveth the see, he dryeth it vp, & turneth all the floudes to drye londe. Basan is desolate, Charnel and the pleasure of Libanus waisteth awaye. The mountaynes tremble for him, the hilles consume. At the sight of him, the earth quaketh : yee the whole worlde, and all that dwell therein. "Who maye endure before his wrath? Or who is able to abyde his grymme displeasure? His anger taketh on like fyre, and the harde rockes burst in sunder before him.

Ful gracious is the LORDE, and a stronge holde in tyme of trouble, he knoweth thē that put their trust in him: when the floude renneth ouer, and destroyeth the place, and when the darenesse foloweth still vpon his enemies. What do ye ymagin then agaynst the LORDE on this maner? (Tush, when he hath once made an ende, there shal come nomore trouble.) For like as the thornes that sticke together, and as the drye strawe, so shal the dronckardes be consumed together, euen when they be full. There come out of <sup>g</sup> soch as ymagin myschefe, and geue vngracious counsell agaynst the LORDE.

Therefore thus saith the LORDE: Let thē be as wel prepared, yee and as many as they can, yet shal they be hewen downe, and passe awaye. And as for the, I wil vex the, but not vtterly destroye the. And now wil I breake his rodde from thy backe, and burst thy bondes in sonder. But the LORDE hath geuen a commaundement cōcernynge the, that there shall come nomore sede of thy name. "The carued and casten ymages will I rote out of the house of thy god. Thy graue shal I prepare for the, and thou shalt be confounded.

<sup>a</sup> Deu. 5. b. <sup>b</sup> Ro. 2. a. Exo. 34. a. Iere. 30. b.  
<sup>c</sup> Iere. 10. b. Esa. 34. a. Abac. 3. a. Sopb. 3. b.

<sup>d</sup> Mich. 5. c.



## The ij. Chapter.

**B**EHOŁDE, vpon the mountaynes come the fete of him, "that bryngeth good tydinges, & preacheth peace. O Iuda, kepe thy holy dayes, perfourme thy promyses: for Belial shal come nomore in the, he is vtterly rotēd out.

The scatterer shal come vp agaynst the, & laye sege to the castell. Loke thou wel to the stretes, make thy loynes stronge, arme thy self with all thy myght: for the LORDE shal restore agayne the glory of Iacob, like as ſy glory of Israel. The destroyers haue broken them downe, & marred the wyne braunches. The shyld of his giauntes glistereþ, his men of warre are clothed in purple. His charettes are as fyre, when he maketh him forwarde, his archers are wel deckte & trimmed. The charettes rolle vpon the stretes, & welter in the hye wayes. They are to lōke vpon like cressettes of fyre, and go swiftly, as the lightenyng.

**B** When he doth but warne his giauntes, they fall in their araye, & haistely they clymme vp the walles: yee the engyns of the warre are prepared all ready. The water portes shal be opened, and the kinges palace shall fall. The quene hir self shal be led awaye captiue, and hir gentilwomen shal mourne as the doves, & grone within their hertes. <sup>b</sup> Niniue is like a pole full of water, but then shal they be fayne to fle. Stonde, stōde, (shal they crie) & there shal not one turne backe. Awaye with the syluer, awaye with the golde: for here is no ende of treasure. There shalbe a multitude of all maner costly ornamentes. Thus must she be spoyled, emptied & clene striped out: that their hertes maye be melted awaye, their knees trēble, all their loynes be weake, and their faces blacke as a pot.

Where is now the dwellinge of the lyōs, and the pasture of the lyons whelpes? where the lyon and the lyonesse wente with the whelpes, and no man frayed them awaye? But the lyon spoyled ynough for his yonge ones, and deuoured for his lyonesse: he fylled his dennes with his pray, & his dwellinge place with that he had rauyszhed. Beholde, I wil vpon the (saieth the LORDE of hoostes) and wil set fyre vpon thy charettes, that they shal smoke withall, and the swerde shal deuoure thy yonge lyons. I wil make an ende of thy

spoylinge from out of the earth, & the voyce of thy messaungers shall nomore be herde.

## The iij. Chapter.

**W**O to that bloudthursty cite, which is all full of lyes and robbery, & wil not leaue of from rauyszhinge. There a man maye heare scourginge, ruszhinge, the noyse of the wheles, the crienge of the horses, & the rollinge of the charettes. There the horse men get vp with naked swerdes, and glisterynge speares: There lyeth a multitude slayne, and a greate heape of deed bodies: There is no ende of deed coarses, yee men fall vpon their bodies: And that for the greate and manyfolds whordome, of the fayre and beutifull harlot: which is a mastresse of wycheraft, yee and selleth the people thorow hir whordome, and the nacions thorow hir witchcraft.

<sup>a</sup> Beholde, I wil vpon the (saieth the LORDE of hoostes) and wil pull thy clothes ouer thy heade: that I maye shewe thy nakednes amonge the Heithen, and thy shame amonge the kingdomes. I wil cast dyrte vpon ſy, to make the be abhorred, and a gasynge stocke: Yee all they that lōke vpon the, shal starte backe, & saye: Niniue is destroyed.

Who wil haue pyte vpō the? where shal I **B** seke one to conforte the? Art thou better then the greate cite of Alexandria? that laye in the waters, and had the waters rounde aboute it: which was strongly fenced & walled with the see? Ethiopia and Egipte were hir strēgh, & that exceedinge greate aboue measure. Aphrica and Lybia were hir helpers, yet was she dryuen awaye, & brought in to captiuite: hir yonge children were smytten downe at the heade of euery strete, the lottes were cast for the most auuncient men in her, and all hir mightie men were bounde in chaynes. Euen so shalt thou also be droncken, and hyde thy self, and seke some helpe agaynst thine enemy. All thy stronge cities shal be like fyge trees with rype fyges: which whē a mā shaketh, they fall in to the mouth of the eater.

<sup>c</sup> Beholde, thy people with in the are but **C** women: the portes of thy londe shal be opened vnto thine enemies, and the fyre shal deuoure thy barres. Drawe water now agaynst thou be beseged, make vp thy strōge holdes, go in to the claye, tempre the mortar, make

<sup>a</sup> Esa. 52. b. Ro. 10. c.<sup>b</sup> Tob. 14. b. Soph. 2. c.<sup>c</sup> Eze. 24. a. Abac. 2. b.<sup>d</sup> Esa. 47. a. Eze. 16. d.

stronge bricke: " yet the fyre shal consume the, the swerde shal destroye the, yee as y locuste doth, so shal it eate the vp. It shal fall heuely vpon the as the locustes, yee right heuely shal it fall vpon the, euen as the greshoppers. Thy marchauntes haue bene mo then the starres of heauē: but now shal they sprede abroad as the locustes, and fle their waye: Thy lordes are as the greshoppers, ⁊ thy captaynes as the multitude of greshoppers:

<sup>a</sup> Esa. 10. a. 30. f. 31. b. Zach. 10. b.

which whē they be colde, remayne in y hedges: but when the Sonne is vp, they fle awaye, and no mā can tell where they are become. Thy shepherdes are aslepe (o kinge of Assur) thy worthies are layed downe: thy people is scatred abroad vpon the mountaynes, and no man gathereth them together agayne. Thy wounde can not be hyd, thy plague is so sore. All they that heare this of the, shall clappe their handes ouer the. For what is he, to whō thou hast not allwaye bene doynge hurte?

The ende of the prophet Naum.

## The Prophet Abacuc.

What Abacuc conteyneth.

### Chap. I.

He complayneth vnto God of the wickednes of the people, and threateneth them with the plague of God.

### Chap. II.

He reproveth the cuvetous and vnrightuous men.

### Chap. III.

A prayer of the prophet.

### The first Chapter.

**T**HIS is the heuy burthē, which the prophet Abacuc dyd se. "O LORDE, how longe shal I crie, ⁊ thou wilt not heare? "How longe shall I complayne vnto the, suf-frynge wronge, and thou wilt not helpe? Why letttest thou me se weerynesse and laboure? Tyrāny and violence are before me, power ouergoeth right: for the lawe is torne in peces, and there can no right iudgment go forth. And why? the vngodly is more set by then the righteous: this is the cause, y wronge iudgment procedeth. "Beholde amonge the Heithen, and loke wel: wondre at it, and be

<sup>a</sup> Psal. 21. a.

<sup>b</sup> Iob 19. a.

<sup>c</sup> Act. 13. d.

abaszshed: for I wil do a thinge in youre tyme, which though it be tolde you, ye shal not beleue.

For lo, "I wil rase vp y Caldees, that bytter and swifte people: which shal go as wyde as the londe is, to take possession of dwellinge places, that be not their owne. A grymme ⁊ boysteous people is it, these shal syt in iudgment ⁊ punyshe. Their horses are swifter then the cattes of the mountayne, ⁊ byte sorer then y wolues in y euenynge. "Their hors-men come by greate heapes from farre, they fle hastely to deuoure as the Aegle. They come all to spoyle: out of them commeth an east wynde, which bloweth and gathereth

<sup>a</sup> Deu. 28. c.

<sup>c</sup> Soph. 3. a.

their captyues, like as the sonde. They shall mocke the kinges, and laugh the prynces to scorne. They shal not set by eny stronge holde, for they shal laye ordinaunce agaynst it, and take it. Then shal they take a fresh corage vnto them, to go forth & to do more euell, <sup>a</sup> & so ascribe that power vnto their God.

**C** But thou o **LORDE** my God, my holy one, thou art from the begynnynge, therefore shal we not dye. O **LORDE**, thou hast ordered them for a punyshmēt, and set them to reprove the mightie. Thine eyes are clene, thou mayest not se euell, thou canst not beholde <sup>b</sup>  $\hat{y}$  thinge that is wicked. <sup>c</sup> Wherefore then dost thou loke vpon the vngodly, and holdest thy tunge, when the wicked deuoureth the man that is better the himself? Thou makest men as the fish in the see, and like as the crespinge beestes, that haue no gyde. They take vp all with their angle, they catch it in their net, & gather it in their yarne: wherof they reioyce and are glad. Therefore offre they vnto their net, and do sacrifice vnto their yarne: because that thorow it their porcion is become so fat, and their meate so plēteous. Wherefore they cast out their net agayne, & neuer cease to slaye the people.

### The ij. Chapter.

**A** **I** STODE vpon my watch, and set me vpon my bulworke, to loke <sup>d</sup>  $\hat{y}$  se what he wolde saye vnto me, and what answer I shulde geue him <sup>e</sup>  $\hat{y}$  reponeth me. But the **LORDE** answered me, and sayde: Wryte the vision planely vpon thy tables, that who so comneth by, maye rede it: for <sup>f</sup>  $\hat{y}$  visio<sup>n</sup> is yet farre of for a tyme, <sup>g</sup> but at <sup>h</sup>  $\hat{y}$  last it shal come to passe, & not fayle. And though he tary, yet wait thou for him, <sup>i</sup> for in very dede he wil come, and not be slacke. Beholde, who so wil not beleue, his soule shal not prosper: but the iust shal lyue by his faith. <sup>j</sup> Like as the wyne discaueth the dronkarde, euen so the proude shal fayle & not endure. He openeth his desyre wyde vp as the hell, & is as vsaciabie as death. <sup>k</sup> All Heithen gathereth he to him, & heapeth vnto him all people.

**B** But shall not all these take vp a prouerbe agaynst him, and mocke him with a byworde, and saye: Wo vnto him that heapeth vp other

mens goodes? How longe wil he lade himself with thicke claye? O how sodenly wil they stonde vp, <sup>l</sup>  $\hat{y}$  shal byte the, & awake, that shal teare <sup>m</sup>  $\hat{y}$  in peces? yee thou shalt be their pray. <sup>n</sup> Seinge thou hast spoyled many Heithen, therefore shall the remnaunt of the people spoyle the: because of mens bloude, & for the wronge done in the londe, in the cite & vnto all them that dwel therein.

<sup>o</sup> Wo vnto him, that couetously gathereth euell gotten goodes in to his house: that he maye set his nest an hye, to escape from the power of mysfortune. <sup>p</sup> Thou hast deused <sup>q</sup>  $\hat{y}$  shame of thine owne house, for thou hast slayne to moch people, and hast wilfully offended: <sup>r</sup> so that the very stones of the wall shal crie out of it, and the tymbre that lieth betwixte the ioyntes of the buyldinge shall answere. <sup>s</sup> Wo vnto him, <sup>t</sup>  $\hat{y}$  buyldeth the towne with bloude, and maynteneth <sup>u</sup>  $\hat{y}$  cite with vnrightuousnes. Shal not the **LORDE** of hoostes bringe this to passe, that the laboures of the people shal be brent with a greate fyre, and that the thinge wher vpon the people haue weered them selues, shall be lost? <sup>v</sup> For the earth shalbe full of knowlege of the **LORDES** honour, like as the waters that couer the see.

**C** Wo vnto him that geueth his neighbour dryncke, to get him wrothfull displeasure for his dronkenesse: <sup>w</sup> that he maye se his preuytees. Therefore with shame shalt thou be fylled, in steade of honour. Dryncke thou also, till thou slombre withall: for the cuppe of the **LORDES** right hōde shall compasse the aboute, and shamefull spewing in steade of thy worshipec. For the wrōge that thou hast done in Libanus, shal ouerwhelme the, <sup>x</sup> and the wilde beastes shal make the afriayed: because of mens bloude, and for the wronge done in the londe, in the cite, and vnto all such as dwel therein.

What helpe than wil <sup>y</sup> ymage do, whom the workman hath fashioned? Or the vayne cast ymage, wherin because the craftesman putteth his trust, therefore maketh he domme Idols? Wo vnto him, that saith to a peece of wod: arise, and to a domme stone: stonde vp. For what instruціō maye soch one geue? Beholde, it is layed ouer with golde and

<sup>a</sup> Esa. 46. a. <sup>2</sup> Par. 28. d. <sup>3</sup> Iere. 12. a. Psal. 36. a.  
<sup>c</sup> Dan. 9. d. <sup>d</sup> Heb. 10. d. <sup>e</sup> Ro. 1. b. <sup>f</sup> Pro. 30. b.  
<sup>g</sup> Abdi. 1. c. <sup>h</sup> Esa. 5. b. <sup>i</sup> Abdi. 1. a. <sup>j</sup> Luc. 19. d.

<sup>k</sup> Eze. 24. a. Naū. S. a. Mich. 3. c. <sup>m</sup> Exo. 9. c.  
<sup>n</sup> Nu. 14. c. Esa. 11. b. <sup>o</sup> Gen. 9. d. <sup>p</sup> Iere. 50. e.  
<sup>q</sup> Abdi. 1. c.

syluer, ⁊ there is no breth in it. <sup>a</sup> But the LORDE in his holy tēple is he, whom all the worlde shulde feare.

The iij. Chapter.

A prayer of the prophet Abacuc for the ignoraunt.

**A** LORDE, when I herde speake of ŷ, I was afrayed. The worke ŷ thou hast taken in honde, shalt thou perfourme in his tyme, O LORDE: and when thy tyme cometh, thou shalt declare it. In thy very wrath thou thinkest vpon mercy. God cometh from Theman, and the holy one from the mount of Pharan. Sela.

His glory couereth the heauens, and the earth is full of his prayse. His shyne is as ŷ sonne, ⁊ beames of light go out of his hondes, there is his power hid. Destrucciō goeth before him, and burnynge cressettes go from his fete. He stondesth, ⁊ measureth the earth: He loketh, ⁊ the people consume awaye, the moūtaynes of ŷ worlde fall downe to powlder, and the hilles are sayne to bowe them selues, for his goings are euerlastinge and sure.

I sawe, that the paulions of the Morians and the tentes of the londe of Madian were vexed for weerynesse. Wast thou not angrie (o LORDE) in the waters? was not thy wrath in the floudes, and thy displeasure in the see? yes, whē thou sattest vpon thine horse, and when thy charettes had the victory. Thou shewdest thy bowe opely, like as thou <sup>b</sup> haddest promised with an ooth vnto the trybes. Sela.

**B** Thou didest deuyde the waters of the earth. When the mountaynes saw the, they were

<sup>a</sup> Psal. 10. a.

<sup>b</sup> Gen. 49. c.

<sup>c</sup> Iosue 10. c.

afrayed, ŷ water streame wēte awaye: the depe made a noyse at the lifynge vp of thine honde. <sup>a</sup> The Sonne and Mone remayned still in their habitacion. Thine arowes wente out glisteringe, and thy speares as the shyne of the lightenyng. <sup>d</sup> Thou trodest downe the londe in thine anger, and didest throsse the Heithen in thy displeasure. Thou camest forth to helpe thy people, to helpe thine anoynted. Thou smotest downe the heade in the house of the vngodly, ⁊ discoueredest his foundacions, euē vnto ŷ necke of him. Sela.

Thou cursest his septers, the captayne of his men of warre: which come as a stormy wynde to scatre me abrode, ⁊ are glad when they maye eat vp ŷ poore secretly. Thou makest a waye for thine horses in the see, euen in the mudde of greate waters. Whē I heare this, my body is vexed, my lippes tremble at ŷ voyce therof, my bones corrupte, I am afrayed where I stonde. O that I might rest in the daye of trouble, that I might go vp vnto oure people, which are alreedy prepared.

For the fyge trees shal not be grene, ⁊ the vynes shal beare no frute. The labour of ŷ olyue shalbe but lost, and the londe shall bringe no corne: the shepe shalbe taken out of ŷ folde, and there shalbe no catell in ŷ stalles. But as for me, I wil be glad in the LORDE, and will reioyce in God my Sauoure. <sup>e</sup> The LORDE God is my strength, he shall make my fete as the fete of hertes: ⁊ he which geueth ŷ victory, shal bringe me to my hye places, synginge vpon my psalmes.

<sup>d</sup> Iosue 11. a.

<sup>e</sup> Psal. 17. d.

The ende of the prophet Abacuc.



# The Prophet Sophony.

## What Sophony conteyneth.

### Chap. I.

He prophecieth of plages for to come vpon Iuda.

### Chap. II.

He exorteth them to amēde, that they maye escape the wrath of God: and sheweth the Gentiles their punyshment.

### Chap. III.

Punyshment because of the wickednesse of the Iewes: whom God therfore refused, and chose the Heithen.

### The first Chapter.

**A** THIS is the worde of the LORDE, which came vnto Sophony the sonne of Chusi, the sonne of Gedolias, the sonne of Amarias y sonne of Hezechias: in the tyme of Iosias the sonne of Amon kinge of Iuda. "I will gather vp all thinges in the londe (saith the LORDE) I wil gather vp man and beest: I wil gather vp the foules in the ayre, and the fysh in the see (to the greate decaye of the wicked) & wil vtterly destroye the men out of the londe, saith the LORDE. I wil stretch out myne honde vpon Iuda, and vpon all soch as dwel at Ierusalem. Thus wil I rote out the remnaunt of Baal from this place, and the names of the Kemuryns and prestes: yee & soch as vpon their house toppes worshipe & bowe them selues vnto the hoost of heauen: which sweare by the LORDE,<sup>a</sup> and by their Malchom also: which starte a backe from y LORDE, and nether seke after the LORDE, ner regarde him.

**B** "Be still at y presence of the LORDE God, for the daye of the LORDE is at honde: yee the LORDE hath prepared a slayne offeringe, and called his gestes therto. And

thus shall it happen in the daye of the LORDES a slaynoffering: "I will vyset the prynces, the kinges children, & all soch as weere straūge clothinge. In the same daye also wil I vyset all those, that treade ouer the thresholde so proudly, which fyll their lordes house with robbery and falsede. At y same tyme (saith the LORDE) there shall be herde a greate crie from the fyshporte, and an howlinge from y other porte, and a greate murthur from the hilles. Howle ye that dwel in the myll, for all the marchaunt people are gone, and all they that were laden with syluer, are rote out.

"At the same tyme wil I seke thorow Ieru-<sup>C</sup>salem with lanternes, and vyset them that contynue in their dregges, and saye in their hertes: Tush, the LORDE wil do nether good ner euell. Their goodes shalbe spoyled, and their houses layed waist. "They shall buylde houses, and not dwel in them: they shal plante vynyardes, but not drynke the wyne therof. "For the greate daye of the LORDE is at honde, it is harde by, & cometh on a pace. Horrible is y tydings of the LORDES daye, then shall the giaunte crie out: for that daye is a daye of wrath, a daye

<sup>a</sup> 4 Re. 21. & 23.

<sup>b</sup> Deut. 17. b.

Iere. 5. b.

<sup>c</sup> Zach. 2. b.

<sup>d</sup> 4 Reg. 25.

Iere. 39. b.

<sup>e</sup> Iere. 5. c.

Deut. 29. c.

Iere. 23. c.

<sup>f</sup> Amos 5. b.

<sup>g</sup> Ioel 2. a.

of trouble & heuynesse, a daye of vtter destruction & misery, a darcke & glomyng daye, a cloudy & stormy daye, a daye of the noyse of trompettes and shawmes, agaynst the stronge cities and hie towres. I wil bringe y<sup>e</sup> people in to soch vexacion, that they shal go aboute like blinde mē, because they haue synned agaynst the LORDE. Their bloude shalbe shed as the dust, & their bodies as the myre. <sup>a</sup>Nether their syluer ner their golde shalbe able to delyuer thē in that wrothfull daye of the LORDE, <sup>b</sup>but the whole londe shalbe consumed thorow the fyre of his gelousy: for he shall soone make clene ryddaunce of all them that dwell in the londe.

## The ij. Chapter.

**C**OME together and gather you, O ye frauwerde people: or y<sup>e</sup> thinge go forth that is concluded, & or the tyme be passed awaye as the dust: or the fearfull wrath of the LORDE come vpon you, yee or the daye of the LORDES sore displeasure come vpon you. <sup>c</sup>Seke the LORDE all yee meke harted vpon earth, ye that worke after his iudgmēt: seke rightuousnesse, seke lowlynnesse: that ye maye be defended in the wrothfull daye of y<sup>e</sup> LORDE. <sup>d</sup>For Gaza shal be destroyed, & Ascalon shal be layed waist: They shal cast out Aszdad at the noone daye, and Accaron shal be pluckte vp by the rotes.

Wo vnto you y<sup>e</sup> dwel vpon the see coast, ye murthurous people: the worde of y<sup>e</sup> LORDE shal come vpon you. O Canaan thou londe of the Philistynes, I wil destroye the, so that there shal no man dwel in the eny more: & as for the see coast, it shal be byrdmens cottages & shepe foldes: yee it shalbe a porcion for soch as remayne of the house of Iuda, to fede ther vpon. In y<sup>e</sup> houses of Ascalon shal they rest towarde night: for the LORDE their God shal vyset thē, & turne awaye their captiuite. I haue herde the despite of Moab, & the blasphemies of the children of Ammon: how they haue shamefully intreated my people, and magnified them selues within the borders of their londe. Therefore as truly as I lyue (saith the LORDE of hostes the God of Israel) Moab shalbe as Sodome, & Ammon as Gomorra: euen drie thorne hedges, salt

pittes and a perpetuall wyldernes. The residue of my folke shall spoyle them, the remnaunt of my people shall haue them in possession. This shal happen vnto them for their pryde, <sup>e</sup>because they haue dealte so shamefully with the LORDE of hostes people, and magnified them selues aboute them. The LORDE shall be grymme vpon them, and <sup>f</sup>destroye all the goddes in the londe. And all the lles of the Heithen shal worshipe him, euery man in his place.

Ye Moriās also shal perish with my swerde: <sup>g</sup>Yee he shall stretch out his honde ouer the north, and destroye Assur. As for Ninieue, he shal make it desolate, drye and waist. The flockes and all the beastes of the people shall lye in the myddest of it, pellicanes and storckes shall abyde in the vpper postes of it, foules shal synge in the wyndowes, and rauens shal syt vpon the balckes, for the bordes of Cedre shalbe ryuē downe. <sup>h</sup>This is the proude and carelesse cite, that sayde in hir herte: I am, and there is els none. O how is she made so waist, y<sup>e</sup> the beestes lye therin? Who so goeth by, mocketh her, and poynteth at her with his fynger.

## The iij. Chapter.

**W**O to the abhominable, fylthie and cruel cite: which wil not heare, ner be reformed. Hir trust is not in the LORDE, nether wil she holde her to hir God. <sup>i</sup>Hir rulers within her are as roaringe lyons: hir iudges are as wolues in the euenynge, which leaue nothings behynde them till the morow. Hir prophetes are light personnes and vnfaithfull men: hir prestes vnhalowe the Sanctuary, and do wronge vnder the pretence of the lawe. But the iust LORDE that doth no vnright, was amonge them, euery mornynge shewing them his lawe clearly, and ceased not. But the vngodly will not lerne to be aszshamed. Therefore wil I rote out this people, and destroye their towres: yee and make their stretes so voyde, that no man shall go therin. Their cities shall be brokē downe, so that no body shal be left, ner dwel there eny more.

I sayde vnto them: O feare me, and be <sup>k</sup>cōtent to be reformed. That their dwellinge

<sup>a</sup> Eze. 7. d. <sup>b</sup> Soph. 3. b. <sup>c</sup> 4 Re. 20. a. <sup>d</sup> Ione. 3. a. <sup>e</sup> Esa. 14. e. <sup>f</sup> Iere. 47. a. <sup>g</sup> Eze. 25. c. <sup>h</sup> Esa. 15. 16. <sup>i</sup> Iere. 48. a. <sup>j</sup> Eze. 25. b. <sup>k</sup> Zach. 2. b. <sup>l</sup> Esa. 2. c.

<sup>m</sup> 4 Re. 19. f. Esa. 47. b. 34. c. <sup>n</sup> Eze. 22. c. Mich. 3. c. <sup>o</sup> Abac. 1. b.

shulde not be destroyed, and that there shulde happen vnto them none of these thinges, wherwith I shal vyset the. But neuertheles they stonde vp early, to folowe the filthynes of their owne ymaginacions. Therefore ye shal waite vpon me (saieth the LORDE) vntil the tyme that I stonde vp: for I am determed, to gather the people and to bringe the kingdomes together, that I maye poure out myne anger, yee all my wrothfull displeasure vpon them. "For all the worlde shalbe consumed with the fyre of my gelousy. And then wil I clense the lippes of the people, that they maye euerychone call vpon the name of the LORDE, and serue him with one shulder. Soch as I haue subdued, and my children also whom I haue scatred abrode, shal brynge me presentes beyonde the waters of Ethiopia.

Ⓒ In that tyme shalt thou nomore be confounded, because of all thy ymaginacions, wher thorow thou haddest offended me: "for I wil take awaye the proude boosters of thine honoure from the, so that thou shalt nomore tryumphe because of my holy hill. In the also wil I leaue a smal poore symple people, which shal trust in the name of the LORDE. The remnaunt of Israel shal do no wickednes, ner speake lyes: nether shal there eny disceatful tunge be founde in their mouthes. For they shal be fed, and take their rest, and

no man shal make them afrayed. Geue thankes o doughter Siō, be ioyful o Israel: reioyce & be glad from thy whole herte, o doughter Ierusalem, for the LORDE hath taken awaye thy punyshment, and turned backe thine enemies. The kinge of Israel, euen the LORDE himself is with the: so that thou nedest nomore to feare eny mysfortune.

In that tyme it shall be sayed to Ierusalem: **D** feare not, and to Sion: let not thine hondes be slacke, for the LORDE thy God is with the, it is he that hath power to saue: he hath a special pleasure in the, and a maruelous loue towarde the: yee he reioyseth ouer the with gladnesse. Soch as haue bene in heuynesse, wil I gather together, and take out of thy congregacion: as for the shame and reprove that hath bene layed vpon the, it shal be farre from the. And lo, in y tyme wil I destroye all those that vex the: "I wil helpe the lame, and gather vp the cast awaye: yee I wil get them honoure and prayse in all lōdes, where they haue bene put to shame. At y same tyme wil I bringe you in, and at the same tyme wil I gather you. I wil get you a name and a good reporte, amonge all people of the earth, when I turne backe youre captiuyte before youre eyes, saieth the LORDE.

<sup>a</sup> Naum 1. a. Soph. 1. c.

<sup>b</sup> Iere. 50. b.

<sup>c</sup> Mich. 4. b.

The ende of the prophet Sophomy.

# The Prophet Aggeus.

## What Aggeus conteyneth.

### Chap. I.

He exorteth the people to buylde vp the tēple, and reproueth their lōge tariēge.

### Chap. II.

He geueth the rulers a corage. Of the ornāmetes and glory of the seconde temple, wherby is vnderstōde the church of the faithfull.

### The first Chapter.

**I**N the seconde yeare of kynge Darius, <sup>a</sup>in the vj. moneth the first daye of the moneth, came the worde of the LORDE (by the prophet Aggeus) <sup>b</sup>vnto Zorobabel the sonne of Salathiel <sup>c</sup>prynce of Iuda, and to Iesua the sonne of Iosedec the hye prest, sayenge: Thus speaketh the LORDE of hoostes, and saieth: This people doth saye: The tyme is not yet come to buylde vp the LORDES house. Then spake the LORDE by the prophet Aggeus <sup>d</sup>and said: <sup>e</sup>'Ye youre selues can fynde tyme to dwell in syled houses, and shal this house lye waist? Consider now youre owne wayes in youre hertes (saieth <sup>f</sup>the LORDE of hoostes) ye sowe moch, but ye bringe litle in: <sup>g</sup>'Ye eate, but ye haue not ynough: ye drinke, but ye are not fylled: ye decke youre selues, but ye are not warme: <sup>h</sup>ye <sup>i</sup>earneth eny wage, putteth it in a broken purse.

**33** Thus saieth the LORDE of hoostes: Consider youre owne wayes in youre hertes, get you vp to the mountayne, fetch wod, <sup>j</sup>and buylde vp the house: <sup>k</sup>'that it maye be acceptable vnto me, and that I maye shewe myne honour, saieth the LORDE. Ye loked for moch, and lo it is come to litle: <sup>l</sup>and though ye brynge

it home, yet do I blowe it awaye. And why so, saieth the LORDE of hoostes? <sup>m</sup>Euē because that my house lyeth so waist, <sup>n</sup>and ye renne euery man vnto his owne house. Wherefore the heauen is forbyddē to geue you encrease. <sup>o</sup>'I haue called for a drouth, both vpon the londe <sup>p</sup>and vpon the mountaynes, vpon corne, vpon wyne <sup>q</sup>and vpon oyle, vpon euery thinge that the grounde bryngeth forth, vpon men and vpon catell, yee and vpon all handy labour.

Now when Zorobabel the sonne of Salathiel, <sup>r</sup>and Iesua the sonne of Iosedec the hye prest with the remnaunt of the people, herde the voyce of the LORDE their God, <sup>s</sup>and the wordes of the prophet Aggeus (like as the LORDE their God had sent him) the people dyd feare the LORDE. Then Aggeus the LORDES angel sayed in the LORDES message vnto the people: <sup>t</sup>'I am with you, saieth the LORDE. So the LORDE waked vpon the sprete of Zorobabel the prynce of Iuda, and the sprete of Iesua the sonne of Iosedec the hye prest, and the sprete of the remnaunt of all the people: <sup>u</sup>they came <sup>v</sup>and laboured, in the house of the LORDE of hoostes their God.

<sup>a</sup> 1 Esd. 6. a. Dan. 5. e. 6. a. <sup>b</sup> 1 Esd. 5. a. 1 Esd. 2. 3. 4. 5. <sup>c</sup> Iere. 22. b. <sup>d</sup> Leui. 26. d. Mich. 6. b. Osee 4. b. Mala. 3. b. <sup>e</sup> 3 Re. 8. d. <sup>f</sup> 1 Cor. 3. b. 6. c.

<sup>g</sup> 2 Cor. 6. c. <sup>h</sup> Deut. 28. d. <sup>i</sup> Deut. 7. d. 31. g. Agg. 2. a. Iere. 46. e. 1 Esd. 5. a.



## The ij. Chapter.

**A** VPON the xxiiij. daye of the sixte moneth, in the secōde yeaere of kinge Darius, the xxi. daye of the seuenth moneth, came the worde of the LORDE by the prophet Aggeus, sayenge: speake to Zorobabel the sonne of Salathiel prynce of Iuda, and to Iesua the sonne of Iosedec the hye prest, and to the residue of ꝑ people, & saye: 'Who is left amōge you, that sawe this house in hir first beuty? But what thinke ye now by it? Is it not in youre eyes, euē as though it were nothinge? Neuerthelesse be of good chere, o Zorobabel (saieth the LORDE) <sup>b</sup> be of good conforte, o Iesua thou sonne of Iosedec, hye prest: take good hartes vnto you also, all ye people of the londe, saieth the LORDE of hoostes, and do accordinge to the worde (for I am with you, <sup>c</sup> saieth the LORDE of hoostes) like as I agreed with you, when ye came out of the londe of Egypte: & my sprete shalbe amonge you, feare ye not.

**B** For thus saieth the LORDE of hoostes: 'Yet once more will I shake heauē and earth, the see and the drye lōde: Yee I will moue all Heithen, & the conforte of all Heithen shall come, & so wil I fyll this house with honoure, saieth the LORDE of hoostes. The syluer is myne, <sup>c</sup> & the golde is myne, saieth the LORDE of hoostes. Thus ꝑ glory of the last house shalbe greater thē the first, saieth the LORDE of hoostes: & in this place wil I geue peace, saieth the LORDE of hoostes.

The xxiiij. daye of the ix moneth in the seconde yeaere of kinge Darius, came the worde of the LORDE vnto the prophet Aggeus sayenge: Thus saieth ꝑ LORDE God of hoostes: Axe the prestes concernynge the lawe, & saye: 'Yf one beare holy flesh in his cote lappe, & with his lappe do touch the bred, potage, wyne, oyle or eny other meate: shall he be holy also? The prestes answered, & saide: No. Then sayde Aggeus: Now yf

one beynge defyled with a deed carcase, touch eny of these: shall it also be vnclene? The prestes gaue answere & sayed: yee, it shall be vnclene. <sup>e</sup> Thē Aggeus answered, and sayde: Euen so is this people & this nacion before me, saieth ꝑ LORDE: and so are all the workes of their hōdes, yee and all that they offre, is vnclene.

And now (I praye you) cōsidre from this daye forth, and how it hath gone with you afore: or euer there was layed one stone vpō another in the temple of the LORDE: that when ye came to a corne heape of xx. bushels, there were scarce ten: 'and that when ye came to the wyne presse for to poure out L. pottes of wyne, there were scarce xx. For I smote you with heate, blasinge & hale stones in all the labours of youre hondes: yet was there none of you, that wolde turne vnto me, saieth the LORDE. Considre then from this daye forth and afore, namely, from the xxiiij. daye of the ix. moneth, vnto the daye that the foundation of the LORDES temple was layed: 'Marck it well, Is not the sede yet in the barne? haue not the vynes, the fyge trees, the pomgranates and olyue trees bene yet vnfrutefull? but frō this daye forth, I shal make them to prospere.

Morouer the xxiiij. daye of the moneth came the worde of the LORDE vnto Aggeus agayne, sayenge: Speake to Zorobabel the prynce of Iuda, and saye: I will shake both heauen and earth, and ouerthrowe the seate of the kingdomes, yee & destroye the mightie kingdome of the Heithē. I wil ouerthrowe the charettes, and those that syt vpon them, so that both horse and man shal fall downe, euery man thorow his neghbours swerde. And as for the, o Zorobabel (saieth the LORDE of hoostes) thou sonne of Salathiel, my seruauent: I wil take the (saieth the LORDE) at the same tyme, and make the as a seale: for I haue chosen the, saieth the LORDE of hoostes

<sup>a</sup> 1 Esd. 3. c. <sup>b</sup> Deu. 31. b. Iosu. 1. b. <sup>c</sup> Agg. 1. c.  
<sup>d</sup> Heb. 12. d. <sup>e</sup> Deut. 8. b. <sup>f</sup> Iere. 11. c.

<sup>e</sup> Leui. 5. a. 11. d. Nu. 19. b. <sup>b</sup> Agg. 1. a. <sup>c</sup> Zach. 8. b.

The ende of the prophet Aggeus.

# The Prophet Zachary.

## What Zachary conteyneth.

### Chap. I.

He exorteth the people, not to be disobedient to the voyce of God, as their forefathers were, but to conuerte: and he sheweth them ioyfull thinges in visions.

### Chap. II.

Visions, signifienge the delyueraunce out of the captiuyte of Babilon, and the redempcion in Christ.

### Chap. III.

A vision in Iesua, signifienge the LORDE Iesus oure hye prest.

### Chap. IIII.

Another vision, wherin Zorobabel is comforted with his litle nombre of people. The right mystery herof belongeth vnto Christ.

### Chap. V.

The wrath of God for the synnes of the people.

### Chap. VI.

A vision, wherin is declared the almighty power of God, which geueth peace or warre at his pleasure.

### Chap. VII.

What the true fast is: namely, to kepe iudgment and iustice, a man to do good to his neigboure, to defende the widdowe and the fatherlesse, to do no man wronge, &c.

### Chap. VIII.

Cause of all the wrath of God: yet yf men wil turne, he is mercifull.

### Chap. IX.

The ioyfull callinge of the Heithē.

### Chap. X.

Thorow corporal promises, the prophet ledeth men vnto the promises that are fulfilled in Christ: and threateneth punyshment vnto the false prophetes and shepherdes.

### Chap. XI.

Of secrete mysteries, and of the destrucciō of the secōde temple. God is a good shepherde.

### Chap. XII.

The punyshment which the LORDE deuysed for Israel.

### Chap. XIII.

Of welles and clensynge, which belonge to the tyme of Christ.

### Chap. XIIIII.

The plage of the Iewes. The takynge vp of Ierusalem the church of God.

### The first Chapter.

IN the eight moneth of the secōde yeare of kinge Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo, the prophet, say-

enge: The LORDE hath bene sore displeased at youre forefathers. And saye thou vnto them: thus saith the LORDE of hoostes. <sup>a</sup>Turne you vnto me (saith the LORDE of hoostes) and I wil turne me vnto you, saith the LORDE of hoostes. <sup>c</sup>Be not

<sup>a</sup> Matt. 23. c.

<sup>b</sup> Iere. 31. c. Mala. 3. b.

<sup>c</sup> Iere. 44. c. Psal. 77. a.

ye like youre forefathers, vnto whom the prophetes cried a fore tyme, sayēge: Thus saith the LORDE God of hostes: "Turne you from youre euell wayes, ⁊ from youre wicked ymaginacions. But they wolde not heare, ner regarde me, saith the LORDE.

<sup>a</sup>What is now become of youre forefathers and the prophetes? are they yet still alyue? But dyd not my wordes ⁊ statutes (which I cōmaunded by my seruantes ⁊ prophetes) touch youre fore fathiers? Vpō this, they gaue answer ⁊ sayde: like as ⁊ LORDE of hostes deuysed to do vnto vs, accordinge to oure owne wayes ⁊ ymaginacions, euen so hath he dealte with vs.

**33** Vpon the xxiiij. daye of the xj. moneth (which is the moneth Sebat) in the seconde yeare of Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo the prophete, sayenge: I sawe by night, and lo, there sat one vpon a reade horse, and stode still amonge the Myrte trees, <sup>c</sup>that were benoth vpon the grounde: and behynde him were there reade, speckled and whyte horses.

Then sayde I: O my LORDE, what are these? And the angel that talked with me, sayed vnto me: I will shewe the what these be. And the man that stode amōge the Myrte trees, answered ⁊ sayde: These are they, whom the LORDE hath sent to go thorow the worlde. And they answered the angel of the LORDE, that stode amonge the Myrte trees, and sayde: We haue gone thorow the worlde: and beholde, all the worlde dwell at ease, and are carelesse.

**C** Then the LORDES angel gaue answer and sayde: O LORDE of hostes, how longe wilt thou be vnmercifull to Ierusalē and to the cities of Iuda, <sup>d</sup>with whom thou hast bene displeased now these lxx. yeares? So the LORDE gaue a lounge and a comfortable answer, vnto the angel that talked with me. And the angel that communed with me, sayde vnto me: Crie thou, and speake, thus saith the LORDE of hostes: I am exceedynge gelous ouer Ierusalem and Sion, and sore displeased at the carelesse Heithen: for where as I was but a lide angrie, they dyd their best that I might destroye them. Therefore thus

saith the LORDE: <sup>e</sup>I wil turne me agayne in mercy towarde Ierusalem, so that my house shalbe buylded in it, saith the LORDE of hostes: yee and the plommet shal be layed abrode in Ierusalem, saith the LORDE of hostes.

Crie also, and speake: thus saith the LORDE of hostes: My cities shall be in good prosperite agayne, the LORDE shall yet conforte Sion, and chose Ierusalem. Then lift I vp myne eyes and sawe, and beholde, foure hornes. And I sayde vnto the angel, that talked with me: what be these? he answered me: <sup>f</sup>These are ⁊ hornes, which haue scatred Iuda, Israel and Ierusalem abrode. And ⁊ LORDE shewed me iiij. carpenters. Then sayde I: what wil these do? He answered, ⁊ sayde: Those are the hornes, which haue so strowed Iuda abrode, that no man durst lift vp his heade: But these are come to fraye them awaye, and to cast out ⁊ hornes of the Gentiles, which lift vp their horne ouer the londe of Iuda, to scatre it abrode.

### The ij. Chapter.

**I** LIFT vp myne eyes agayne, ⁊ loked: **A** and beholde, <sup>g</sup>a man with a measure lyne in his honde. Then saide I: whether goest thou? And he sayde vnto me: To measure Ierusalem, that I maye se how longe and how brode it is. And beholde, the angel that talked with me, wente his waye forth. Then wēte there out another angel to mete him, ⁊ sayde vnto him: Runne, speake to this yonge man, ⁊ saye: Ierusalem shal be inhabited without eny wal, for <sup>h</sup>⁊ very multitude of people ⁊ catell, <sup>i</sup>⁊ shal be therein. <sup>j</sup>Yee I myself (saith the LORDE) wil be vnto her a wall of fyre rounde aboute, ⁊ wilbe honoured in her.

O get you forth, O fle from the londe of <sup>k</sup>⁊ north (saith the LORDE) ye, <sup>l</sup>whom I haue scatred in to the foure wyndes vnder heauē, saith the LORDE. Saue thy self, o Sion: thou that dwellest with <sup>m</sup>⁊ daughter of Babilon, for thus saith the LORDE of hostes: **35** <sup>n</sup>With a glorious power hath he sent me out to the Heithē, which spoyled you: for who so toucheth you, shal touche the aple of his

<sup>a</sup> Osee 14. a. Tob. 13. b. <sup>b</sup> Eze. 33. b. Iere. 44. a. 35. c. <sup>c</sup> Zach. 6. a. Apo. 6. a. <sup>d</sup> Iere. 25. b. 29. b. 1 Esp. 1. a. <sup>e</sup> Zach. 8. a. <sup>f</sup> Dan. 7. d. <sup>g</sup> Eze. 43. b. Apo. 21. c.

<sup>h</sup> Deut. 4. d. Zach. 9. a. <sup>i</sup> Iere. 23. b. <sup>j</sup> Iere. 2. a. 20. d. 30. c. Psal. 16. b. Esa. 14. a.

owne eye. Beholde, I will lift vp myne honde ouer them: so that they shal be spoyled of those, which afore serued them: ⁊ ye shal knowe, that the LORDE of hoostes hath sent me.

“Be glad, ⁊ reioyce, o daughter of Sion: for lo, I am come to dwell in the myddest of the, saith the LORDE. At the same tyme there shal many Heithen cleue to the LORDE, ⁊ shal be my people. Thus wil I dwel in the myddest of the, ⁊ thou shalt knowe, that the LORDE of hoostes hath sent me vnto the. The LORDE shall haue Iuda in possession for his parte in the holy grounde, ⁊ shal chose Ierusalem yet agayne. <sup>2</sup>Let all flesh be still before the LORDE, for he is rysen out of his holy place.

### The iij. Chapter.

**A**ND he shewed me Iesua <sup>1</sup>fy hie prest, standinge before the angel of the LORDE, and Satan stode at his right honde to resiste him. And the LORDE sayde vnto Satan: The LORDE reprove the (thou Satan) yee the LORDE that hath chosen Ierusalem, reprove the. Is not this a brande takē out of the fyre? Now Iesua was clothed in vnclene rayment, and stode before the angel: which answered ⁊ sayde vnto those, <sup>2</sup>stode before him: take away <sup>3</sup>fy foule clothes from him. And vnto him he sayde: Beholde, I haue takē away thy synne from the, ⁊ wil decke the with chaunge of raymēt. He sayde morouer: set a fayre myter vpon his heade. So they set a fayre myter vpon his heade, ⁊ put on clothes vpon him, and the angel of <sup>4</sup>fy LORDE stode there. Then the angel of the LORDE testified vnto Iesua, ⁊ spake, thus sayeth the LORDE of hoostes: Yf thou wilt walke in my wayes, ⁊ kepe my watch: thou shalt rule my house, ⁊ kepe my courtes, ⁊ I wil geue the place amōge these that stonde here. Heare o Iesua thou hye prest, thou ⁊ thy frendes that dwell before the, for they are wōderous people. Beholde, <sup>5</sup>I will bringe forth the branch of my seruauit: for lo, the stone that I haue layed before Iesua: vpon one stone shalbe vij. eyes. Beholde, I will hewe him out (saith the LORDE of hoostes) and take away the synne of that londe in one

daye. Then shall euery man call for his neghboure, vnder the vyne ⁊ vnder <sup>6</sup>fy fyge tre, saith the LORDE of hoostes.

### The iiij. Chapter.

**A**ND <sup>1</sup>fy angel that talked with me, came agayne, ⁊ waked me vp (as a man that is raysed out of his slepe) ⁊ sayde vnto me: What seist thou? And I sayde: I haue looked, and beholde: a candelsticke all of golde, with a boll vpon it ⁊ his vij. lampes therin, <sup>2</sup>⁊ vpon euery lampe vij. stalkes: And ij. olyue trees therby, one vpon the right syde of the boll, ⁊ the other vpon the left syde. So I answered, ⁊ spake to the angel <sup>3</sup>fy talked with me, sayenge: O my lorde what are these? The angel that talked with me, answered ⁊ sayde vnto me: knowest thou not what these be? And I sayde: No, my lorde. He answered, ⁊ sayde vnto me: This is the worde of the LORDE vnto Zorobabel, sayenge: Nether thorow an hoost of men, ner thorow strēth, <sup>4</sup>but thorow my sprete, saith <sup>5</sup>fy LORDE of hoostes. What art thou (thou greate mountayne) before Zorobabel? thou must be made eauen. <sup>6</sup>And he shal bringe vp the first stone, so that men shall crie vnto him: good lucke, good lucke.

Morouer, the worde of the LORDE came vnto me, sayenge: <sup>7</sup>The hondes of Zorobabel haue layed <sup>8</sup>fy foundation of this house, his hondes also shal fynishe it: that ye maye knowe, <sup>9</sup>how that the LORDE of hoostes hath sent me vnto you. For he that hath bene despysed a litle season, shal reioyce, whē he seyth the tynne weight in Zorobabels honde. The vij. eyes are the LORDES, which go thorow the hole worlde. Then answered I, ⁊ sayde vnto him: What are these two olyue trees vpon the right and left syde of the candelsticke? I spake morouer, ⁊ sayde vnto him: what be these ij. olyue branches which (thorow <sup>10</sup>fy two golden pipes) emptie them selues in to the golde? He answered me, ⁊ sayde: knowest thou not, what these be? And I sayde: No, my lorde. Then sayde he. These are the two olyue branches, <sup>11</sup>that stonde before the ruler of the whole earth.

### The v. Chapter.

**S**O I turned me lifynge vp myne eyes, ⁊ <sup>12</sup>looked, ⁊ beholde, a flyenge boke. And

<sup>1</sup> Exo. 25. a. Matt. 28. c. <sup>2</sup> Soph. 1. b. <sup>3</sup> Psal. 108. a. Matt. 4. a. Iude 1. b. <sup>4</sup> Esa. 47. a. Zach. 6. b. Iere. 23. a. 33. c. Esa. 28. c. 1 Pet. 2. a. Esa. 53. a.

<sup>5</sup> Apo. 11. a. <sup>6</sup> Esa. 11. a. <sup>7</sup> Esa. 23. c. <sup>8</sup> Phi. 1. a. <sup>9</sup> Deut. 18. d. <sup>10</sup> Apoc. 11. a.



he sayde vnto me: what seist thou? I answered: I se a flyenge boke of xx. cubites longe & x. cubites brode. Then sayde he vnto me: This is the curse, y goeth forth ouer the whole earth: For all theues shalbe iudged after this boke, & all swearers shalbe iudged according to the same. I wil bringe it forth (saith the LORDE of hoostes) "so y it shal come to the house of the thefe, & to the house of him, that falsely sweareth by my name: & shal remayne in his house, & consume it, with the tymbre & stones therof. The angel that talked with me, wente forth, & sayde vnto me: lift vp thine eyes & se, what this is y goeth forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde morouer: Euen thus are they (y dwell vpon the whole earth) to loke vpon.

**B** And beholde, there was lift vp a talent of leade: & lo, a woman sat in the myddest of the measure. And he sayde: This is vngodlynnesse. So he cast her in to the myddest of the measure, & threwe y lompe of leade vp in to an hole.

Then lift I vp myne eyes, & looked: & beholde, there came out ij. women, & the wynde was in their wynges (for they had wynges like the wynges of a Storke) & they lift vp the measure betwixte the earth & the heauen. Then spake I to the angel, y talked with me: whyther wil these beare the measure? And he sayde vnto me: "in to the londe of Synear, to buylde them an house: which when it is prepared, the measure shall be set there in his place.

#### The bi. Chapter.

**M**OROUER I turned me, lifynge vp myne eyes, & looked: & beholde, there came iiij. charettes out fro betwixte two hilles, which hilles were of brasse: "In the first charet were reade horse, In the secode charet were blacke horse, In y thirde charet were whyte horse, In y fourth charet were horses of dyuerse colours, & stronge. Then spake I, and sayde vnto the angel that talked with me: O lorde, what are these? The angel answered, & sayde vnto me: "These are the iiij. wyndes of the heauen, which be come forth to stode before the ruler of all y earth. That with the blacke horse wente in to the londe of the

north, & the whyte folowed the, and the sprekled horses wente forth towarde the south. These horses were very stronge, & wente out: and sought to go and take their iourney ouer the whole earth. And he sayde: get you hence, and go thorow the worlde. So they wete thorow out the worlde. Then cried he vpon me, and spake vnto me, sayenge: Beholde, these that go towarde y north, shal still my wrath in the north countre.

And the worde of the LORDE came vnto **B** me, sayenge: Take of the presoners that are come from Babilon: namely, Heldai, Tobias and Idaia: & come thou the same daye, and go in to the house of Iosias the sonne of Sophony. Then take golde and syluer, and make crownes therof, and set them vpon the heade of Iesua the sonne of Iosedec, the hie prest, and speake vnto him: Thus saith the LORDE of hoostes: Beholde, the man whose name is the braunch: " & he that shall springe vp after him, shal buylde vp the temple of the LORDE: yee euen he shall buylde vp the temple of the LORDE. He shal beare the prayse, he shall syt vpon the LORDES trone, and haue the dominacion.

"A prest shall he be also vpon his trone, & a peaceable counsell shalbe betwixte them both. And the crownes shal be in the temple of the LORDE, for a remembrance vnto Helem, Tobias, Idaia and Hen the sonne of Sophony. And soch as be farre of, shal come and buylde the temple of the LORDE: that ye maye knowe, how that the LORDE of hoostes hath sent me vnto you. And this shal come to passe, yf ye wil herken diligently vnto the voyce of the LORDE youre God.

#### The biij. Chapter.

**I**T happened also in the fourth yeare of **A** kyng Darius, that the worde of the LORDE came vnto Zachary in the fourth daye of the ix. moneth, which is called Casleu: what tyme as Sarasar and Rogomelech and the men that were with them, sent vnto Bethel for to praye before y LORDE: and that they shulde saye vnto the prestes, which were in the house of the LORDE of hoostes, and to the prophetes: "Shulde I wepe in the fyfte moneth, and absteyne, as I haue done now certayne yeares? Then came the worde

<sup>a</sup> 2 Thes. 2. b. Rom. 1. d.

<sup>b</sup> Gen. 10. b.

<sup>c</sup> Zach.

1. b. Apo. 6. a.

<sup>d</sup> Iere. 4. b.

<sup>e</sup> Zach. 3. b. Psal. 126. a.

<sup>f</sup> Apo. 4. b. 5. b.

<sup>g</sup> Psal. 109. a. Heb. 5. 6. 7. 8. 9. 10.

<sup>h</sup> 4 Re. 25. b.

of the **LORDE** of hoostes vnto me, sayenge: Speake vnto all the people of the londe, and to the prestes, and saye: when ye fasted and mourned "in the v & vij. moneth (now this lxx. yeaes) dyd ye fast vnto me? When ye ate also and dronke, dyd ye not eate and drinke for youre owne selues? Are not these the wordes, which the **LORDE** spake by his prophetes afore tyme, when Ierusalem was yet inhabited and welthy, she and the cities rounde aboute her: when there dwelt mē, both towarde the south and in the playne countrees?

**B** And the worde of the **LORDE** came vnto Zachary, sayenge: Thus saith **ȝ** **LORDE** of hoostes: Execute true iudgment: shewe mercy and louynge kyndnesse, <sup>b</sup> euery man to his brother: Do the wyddowe, the fatherlesse, the straunger, and poore no wronge: and let no man ymagen euell agaynst his brother in his hert. <sup>c</sup> Neuertheles they wolde not take hede, but turned their backes, and stopped their eares, that they shulde not heare, yee they made their hertes as an Adamant stone, lest they shulde heare the lawe & wordes, <sup>d</sup> which the **LORDE** of hoostes sent in his holy sprete by the prophetes afore tyme.

Wherefore the **LORDE** of hoostes was very wroth at them. And thus is it come to passe, <sup>e</sup> that like as he spake and they wolde not heare: euen so they cried, and I wolde not heare (saith the **LORDE** of hoostes) but scatered them amonge all Gentiles, whom they knewe not. Thus the londe was made so desolate, <sup>f</sup> ȝ there traualed no man in it nether to ner fro, for that pleasaunt londe was vtterly layed waist.

### The viij. Chapter.

**A** **S**O the worde of the **LORDE** came vnto me, sayenge: Thus saith the **LORDE** of hoostes: I was in a greate gelousy ouer Sion, yee I haue bene very gelous ouer her in a greate displeasure. thus saith the **LORDE** of hoostes: I wil turne me agayne vnto Sion, and wil dwel in the myddest of Ierusalem: <sup>g</sup> so that Ierusalem shalbe called a faithfull and true cite, the hill of the **LORDE** of hoostes, yee an holy hill.

Thus saith the **LORDE** of hoostes:

There shall yet olde men and women dwel agayne in the stretes of Ierusalem: yee and such as go with stauces in their hondes for very age. The stretes of the cite also shalbe full of yonge boyes and damselles, playnge vpon the stretes.

Thus saith the **LORDE** of hoostes: yf the residue of this people thynke it to be vnpossible in these dayes, shulde it therfore be vnpossible in my sight, <sup>h</sup> sayeth the **LORDE** of hoostes? Thus saith the **LORDE** of hoostes: Beholde, I wil delyuer my people **B** from the londe of the east and west, and wil brynge them agayne: that they maye dwel at Ierusalem. <sup>i</sup> They shalbe my people, and I will be their God, in treuth and rightuousnesse. Thus saith the **LORDE** of hoostes: let youre hondes be stronge, ye that now heare these wordes by the mouth of the prophetes, which be in these dayes that the foundation is layed vpon the **LORDE** of hoostes house, that the temple maye be buylded. <sup>j</sup> For why? before these dayes nether men ner catel coude wyne eny thinge, nether might eny man come in and out in rest, for trouble: but I let euery man go agaynst his neyghboure.

Neuerthelesse I wil now intreate the residue of this people nomore, as afore tyme (saith the **LORDE** of hoostes) but they shalbe a sede of peace. <sup>k</sup> The vynyarde shal geue hir frute, the grounde shal geue hir increase, and the heauens shal geue their dew: and I shal cause the remnaunt of this people, to haue all these in possession. And **C** it shall come to passe, that like as ye were a curse amonge the Heithen (O ye house of Iuda and ye house of Israel) Euen so wil I delyuer you, that ye shalbe a blessinge: feare not, but let youre hōdes be stronge.

For thus saith the **LORDE** of hoostes: like as I deuysed to punysh you, what tyme as youre fathers prouoked me vnto wrath (sayeth the **LORDE** of hoostes) and spared not: Euen so am I determed now in these dayes, for to do wel vnto the house of Iuda and Ierusalem, therfore feare ye not. Now the thinges that ye shal do, are these: <sup>l</sup> Speake euery man the treuth vnto his neyghboure, execute iudgment truly and peaceably within

<sup>a</sup> Iere. 41. a. 4 Re. 25. d. <sup>b</sup> Zach. 8. c. Exo. 22. c. <sup>c</sup> Iere. 7. a. <sup>d</sup> 2 Pet. 1. d. <sup>e</sup> Iere. 11. b. <sup>f</sup> Esa. 1. d. <sup>g</sup> Mat. 19. d.

<sup>h</sup> Iere. 3. f. Heb. 8. c. Apo. 21. c. <sup>i</sup> Agg. 1. a. <sup>j</sup> Agg. 2. c. <sup>k</sup> Ephe. 4. c. Zach. 7. b. Mala. 2. b.

your portes, none of you ymagyn euell in his hert agaynst his neyghboure, and loue no false oother: for all these are the thinges that I hate, sayeth the LORDE. And the worde of the LORDE of hostes came vnto me, sayenge: thus sayeth the LORDE of hostes: **D** The fast of the fourth moneth, the fast of the fifth, the fast of the seuenth, and the fast of the tenth, shal be ioye and gladnesse, & prosperous hye feastes vnto the house of Iuda: Only, loue the treuth and peace.

Thus saith the LORDE of hostes: There shall yet come people, and the inhabitants of many cities: and they that dwell in one cite, shal go to another, sayenge: <sup>a</sup> Vp, let vs go, and praye before the LORDE, let vs seke the LORDE of hostes, I wil go with you. Yee moch people and mightie Heithen shal come and seke the LORDE of hostes at Ierusalem, and to praye before the LORDE. Thus saith the LORDE of hostes: In that tyme shal ten men (out of all maner of languages of the Gentiles) take one Iewe by the hemme of his garment, and saye: we wil go with you, for we haue herde, that God is amonge you.

#### The ix. Chapter.

**A** THE worde of the LORDE shalbe receaued at Adrach, & Damascus shal be his offerynge: for the eyes of all mē and of the trybes of Israel shall loke vp vnto the LORDE. The borders of Hemath shal be harde therby, Tyrus also & Sidon, for they are very wise. <sup>b</sup> Tyrus shal make herself stronge, heape vp syluer as the sonde, and golde as the claye of the stretes. Beholde, the LORDE shal take her in, and haue her in possession: he shal smyte downe hir power in to the see, <sup>c</sup> and she shalbe consumed with fyre. This shal Ascalon se, and be afrayed. Gaza shalbe very sorry, so shal Accaron also, <sup>d</sup> because hir hope is come to confucion. For the kinge of Gaza shal perish, and at Ascalon shal no man dwel.

Straugers shall dwel at Aszdod, & as for <sup>e</sup> fyre pryde of <sup>f</sup> Philistynes, I shal rote it out. Their bloude will I take awaye from their mouth, and their abhominaciōs from amonge their teth. Thus they shal be left for oure God, yee they shalbe as a prynce in Iuda, &

Accaron like as Iebusi. And so will I compase my house rounde aboute with my men of warre, goinge to and fro: that no oppresseure come vpon them eny more. For that haue I sene now with myne eyes.

Reioyce thou greatly, o daughter Sion: be glad, o daughter Ierusalem. <sup>g</sup> For lo, thy kinge commeth vnto the, euen the rightuous and Sauioere: Lowly and symple is he, he rydeth vpon an asse, and vpō the foale of an asse. I wil rote out the charettes frō Ephraim, & the horse from Ierusalem, the batel bowes shal be destroyed. He shall geue the doctryne of peace vnto the Heithen, <sup>h</sup> and his dominion shalbe from the one see to the other, & from the floudes to the endes of the worlde.

Thou also thorow the bloude of thy couenant: <sup>i</sup> shalt let thy presoners out of the pytte, wherin is no water. Turne you now to the stronge holde, <sup>j</sup> ye that be in preson, & longe sore to be delyuered: And this daye I bringe the worde, that I wil rewarde the dubble agayne. For Iuda haue I bent out as a bowe for me, and Ephraim haue I fylled.

Thy sonnes (o Sio) wil I rayse vp agaynst **C** the Grekes, and make the as a giantes swerde: the LORDE God shalbe sene aboute thē, and his dartes shall go forth as the lightenyng. The LORDE God shall blowe the trompet, and shal come forth as a storme out of the south.

<sup>k</sup> The LORDE of hostes shall defende thē, they shall consume and deuoure, and subdue them with slynges stones. They shal drynke & rage, as it were thorow wyne. They shalbe fylled like <sup>l</sup> fy basens, & as <sup>m</sup> fy hornes of <sup>n</sup> fy aulter. The LORDE their God shal delyuer thē in <sup>o</sup> fy daye, as the flock off his people: for the stones off his Sanctuary shalbe set vp in his lāde. O how prosperous and goodly a thyng shall that be? The corne shall make the yonge men chearefull, and the new wyne the maydens.

#### The x. Chapter.

**P**RAYE the LORDE then by tymes to **A** geue you the latter rayne, so shall the LORDE make cloudes, and geue you rayne ynough for all the increace off the felde: For vayne is the answeere of Idols. The soyth-

<sup>a</sup> Esa. 2. a. Psal. 121. a. Iere. 31. a. <sup>b</sup> Joel 3. a.  
<sup>c</sup> Exo. 14. c. <sup>d</sup> Iere. 47. a. Amos 1. b. <sup>e</sup> Act. 15. d.  
1 Cor. 8. a. 10. c. <sup>f</sup> Esa. 62. c. Matt. 21. a. Ioh. 12. b.

<sup>g</sup> Psal. 71. b. <sup>h</sup> Esa. 42. a. Apo. 9. a. <sup>i</sup> Rom. 8. c.  
<sup>j</sup> Zach. 2. a. Eccl. 47. a. 1 Re. 17. f. <sup>k</sup> Deu. 28. c.

sayers se lyes, and tell but vayne dreames: the comforth that they geue, is nothyng worth. Therefore go they astraye like a flocke of shepe, ad are troubled, because they haue no shepherde. " My wrothfull displeasure is moued at the shepherdes, and I will vyset the goates. For the LORDE of hoostes wil graciously vyset his flocke (the house of Iuda) and holde them as a goodly fayre horse in the batell. " Out of Iuda shal come the helmet, the nale, the batelbowe, and all the princes together. They shalbe as the giauntes, which in the batell treade downe the myre vpon y stretes. They shal fight, for y LORDE shalbe with them, so that the horsmen shalbe confounded.

35 I wil coforte the house of Iuda, and pre-serue the house of Ioseph. I wil turne them also, for I pytie them: and they shal be like as they were, when I had not cast them of. For I the LORDE am their God, and wil heare them. Ephraim shalbe as a giaunt, and their herte shalbe cherefull as thorow wyne: Yee their children shal se it, and be glad, and their herte shal reioyce in the LORDE. I wil blowe for them & gather them together, for I wil redeme them. They shall increase, as they increased afore. I wil sowe the amonge the people, y they maye thinke vpo me in farre countrees: they shal lyue with their childre, and turne agayne. I wil bringe them agayne also from the londe of Egipte, and gather them out of Assiria. I wil carye them in to y londe of Galaad and to Libanus, and they shal wante nothyng. He shall go vpon the see of trouble, and smyte the see waves: so y all the depe floudes shalbe dried vp. The proude boostinge of Assur shalbe cast downe, and the scepter off Egipte shall be taken awaye. I wil comforte them in the LORDE, that they maye walke in his name, saith the LORDE.

The xi. Chapter.

36 OPEN thy dores (o Libanus) that the fyre maye consume thy Cedre trees. Howle ye Fyrre trees, for the Cedre is fallē, yee all y proude are waisted awaye. Howle (o ye oke trees of Baasan) for y mightie stronge wod is cut downe. Men maye heare the shepherdes mourne, for their glory is destroyed. Me maye heare the lyons whelpes roare, for the pryde off Iordane is waisted awaye.

<sup>a</sup> Eze. 13. a.

<sup>b</sup> Esa. 22. d. Gen. 49. b.

Thus sayeth the LORDE my God: Fede the shepe of y slaughter, which shalbe slayne of those that possesse them: yet they take it for no synne, but they y sell the, saye: The LORDE be thanked, I am rich: Yee their owne shepherdes spare them not. Therefore wil I nomore spare those that dwell in the londe (sayeth the LORDE) but lo, I will deluyer the people, euery man in to his neighbours honde, and in to the hōde of his kynge: that they maye smyte the londe, and out off their hondes wil not I deluyer them.

I myself fedde y slaughter shepe (a poore flocke verely) ad toke vnto me two stauens: the one I called louynge mekenesse, the other I called wo, and so I kepte the shepe. Three shepherdes destroyed I in one moneth, for I might not awaye with them, nether had they eny delyte in me. Then sayde I: I will fede you nomore, " the thinge that dyeth, let it dye: and that wil perishe, let it perishe, & let the renaunt eate, euery one the flesh of his neighbour. I toke also my louynge meke staff, ad brake it, that I might disannull the conuenant, which I made with all people, And so it was broken in that daye.

Then the poore symple shepe that had a respecte vnto me, knewe therby, that it was the worde of the LORDE. And I sayde vnto them: yff ye thinke it good, bryng hither my pryce: yf no, then leaue. So they wayed downe xxx. syluer pens, y value that I was prysed at. " And the LORDE sayde vnto me: cast it vnto the potter (a goodly pryce for me to be valued at of them) and I toke the xxx. syluer pens, and cast them to the potter in the house of the LORDE.

Then brake I my other staff also (namely wo) that I might lowse the brotherheade betwixte Iuda and Israel. And the LORDE sayde vnto me: Take to the also the staff off a foolish shepherde: for lo, I will rayse vp a shepherde in the londe, which shall not seke after the thinges that be lost, ner care for soch as go astraye: he shall not heale the wounded, he shal not norish the thinge that is whole: but he shall eate the flesh off soch as be fat, and teare their clawes in peces.

O Idols shepherde, that leaueth the flocke. The swerde shal come vpon his arme and vpon his right eye. His arme shalbe clene dried vp, and his right eye shalbe sore blinded.

<sup>c</sup> Esa. 10. a. Eze. 29.

<sup>d</sup> Apo. 22. c.

<sup>e</sup> Matt. 27. a.



## The xij. Chapter.

The heuy burthen which the LORDE hath deuysed for Israel.

**A** **T**HUS saith the LORDE, which spread the heauē abrode, <sup>a</sup>layde the foundation of the earth, and geueth man <sup>h</sup> breath of life: Beholde, I will make Ierusalem a cuppe of surfet, vnto all the people <sup>h</sup> are rounde aboute her: <sup>a</sup>Yee Iuda himself also shalbe in the sege agaynst Ierusalem. At the same tyme will I make Ierusalem an heuy stone for all people, so that all soch as lift it vp, shalbe toarne and rēte, and all the people of the earth shalbe gathered together agaynst it.

In that daye (sayeth <sup>h</sup> LORDE) I will make all horses abashed, and those that ryde vpon them, to be out of their wyttes. I will open myne eyes vpon the house of Iuda, <sup>ad</sup> smyte all the horses of the people with blyndnesse. And the prynces of Iuda shall saye in their hertes: The inhabiteurs off Ierusalem shall geue me consolacion in the LORDE off hoostes their God. <sup>B</sup> <sup>C</sup> In that tyme will I make the prynces of Iuda like an hote burnynge ouen with wodde, and like a cresshet off fyre amonge the strawe: so that they shal cōsume all the people roūde aboute them, both vpon the right honde and the left. Ierusalē also shalbe inhabited agayne: namely, in the same place where Ierusalem stoneth.

The LORDE shall preserue the tentes off Iuda like as afore tyme: so that the glory of the house of Dauid and the glory of the cytesyns of Ierusalem, shalbe but litle regarded, in comparision off the glory off Iuda. In that daye shall the LORDE defende the citesyns of Ierusalem: so that the weakest then amonge them shalbe as Dauid: <sup>a</sup>and the house of Dauid shalbe like as Gods house, and as the angell off the LORDE before them.

<sup>C</sup> At the same tyme will I go aboute to destroye all soch people as come agaynst Ierusalem. <sup>a</sup>Morouer, vpon the house off Dauid and vpon the citesyns off Ierusalem, will I poure out the sprete of grace and prayer: <sup>h</sup>so that they shal loke vpon me, whom they haue persued: and they shall bewepe him, as men mourne for their only begotten sonne: Yee and be sory for him, as men are sory for their first childe.

<sup>a</sup>Then shall there be a greate mournyng in Ierusalem, like as the lamentacion at Adremnon in the felde off Maggadon. <sup>a</sup>And the loude shall bewayle, euery kynred by the selues: The kynred off the house of Dauid them selues alone, and their wyues by them selues: <sup>a</sup>The kynred off the house of Nathan them selues alone, and their wyues by them selues: The kynred off the house of Leui the selues alone, and their wyues by them selues: The kynred of the house of Semei them selues alone, and their wyues by them selues: In like maner, all the other generaciōs, euerychone by them selues alone, and their wyues by them selues.

## The xiiij. Chapter.

**I**N that tyme shall the house off Dauid and <sup>a</sup> the citesyns off Ierusalem haue an open well, <sup>a</sup>to wash of synne and vncleennesse. And then (sayeth the LORDE off hoostes) I will destroye the names of Idols out off the londe: <sup>a</sup>so that they shal nomore be put in remembraunce.

<sup>a</sup>As for the false prophetes also and the vn clene sprete, I shall take them out of the londe: So that yf eny off them prophcey eny more, his owne father and mother that begat him, shall saye vnto him: <sup>a</sup>Thou shalt dye, for thou speakest lyes vnder the name off the LORDE: Yee his owne father and mother that begat him, shall wounde him, when he prophceyeth. And then shall those prophetes be confounded, euery one off his vision when he prophceieth: nether shall they weere sack clothes eny more, to disceauē mē with all. <sup>a</sup>But he shall be fayne to saye: I am no prophet: I am an husbonde man, for so am I taught by Adam fro my youth vp. <sup>B</sup> And yf it be sayde vnto him: How came these woundes then in thine hondes? He shall answer: Thus am I wounded in the house off myne owne frendes.

<sup>a</sup>Arise (o thou swearde) vpon my shepherde, and vpon the prynce of my people, sayeth the LORDE off hoostes: Smyte the shepherde and the shepe shalbe scatred abrode, and so will I turne myne honde to the litle ones. And itshal come to passe (sayeth the LORDE) that in all the londe two partes shalbe roted out,

<sup>a</sup> Esa. 40. c. 44. e. 45. b. Gen. 2. b. <sup>h</sup> Zac. 14. c.  
<sup>c</sup> Abd. 1. d. Amos 1. a. <sup>h</sup> 1 Re. 17. f. <sup>c</sup> Eze. 36. d.  
<sup>h</sup> Joel 2. f. Act. 2. b. <sup>h</sup> Ioh. 19. d. <sup>c</sup> Luc. 23. c.

<sup>a</sup> 2 Par. 35. e. <sup>h</sup> 2 Re. 12. a. <sup>a</sup> Eze. 47. a. Zach. 14. b.  
<sup>h</sup> Ioh. 19. d. <sup>a</sup> Esa. 2. c. Eze. 30. c. <sup>a</sup> Iere. 14. c. <sup>a</sup> Deu. 13. b.  
<sup>a</sup> Amos 7. c. <sup>h</sup> Gen. 3. d. <sup>h</sup> Matt. 26. e. Mar. 14. d.

"but the thirde parte shal remaine therin. And the same thirde parte wil I brynge thorow the fyre, and will clense them, as the syluer is clensed: Yee and trye them, like as golde is tryed.

Then shall they call vpon my name, and I wil heare them: I will saye: it is my people. And they shal saye: LORDE, my God.

The xiiij. Chapter.

**B**EHOULDE, the daye of the LORDE cometh, that thou shalt be spoyled and robbed: for I wil gather together all the Heithen, to fight agaynst Ierusalem: so that the cite shalbe wonne, the houses spoyled, and the women defyled. The half of the cite shal go awaye in to captiuyte, and the residue of the people shal not be caried out of the cite.

After that shall the LORDE go forth to fight agaynst those Heithen, as men vse to fight in the daye of battell. The shall his fete stode vpon the mount oliuete, that lieth vpon the east syde of Ierusalem. And he shall mount oliuete shal cleue in two, eastwarde, and westwarde so that there shal be a greate valley: and the halff mount shal remoue towardes the north, and the other half towardes the south.

And ye shall fle vnto the valley of my hilles, for the valley off the hilles shal reach vnto Asal. Yee fle shall ye, like as ye fled for the earthquake in the dayes off Osias kynge of Iuda. And the LORDE my God shal come, and all sanctes with him. In that daye shal it not be light, but colde and frost. This shalbe that specyall daye, which is knowne vnto the LORDE: nether daye ner night, but aboute the euenynge tyme it shal be light. In that tyme shall there waters of life runne out from Ierusalem: the half parte of them towardes the east see, and the other half towardes the vttemost see, and shall continue both somer and wynter. And the LORDE himself shalbe kynge ouer all the earth.

At that tyme shal there be one LORDE only, and his name shalbe but one. Men shal go aboute the whole earth, as vpon a felde: from Gibea to Remmon, and from the south to Ierusalem. She shalbe set vp, and inhabited in hir place: From Ben Iamins porte,

vnto the place of the first porte, and vnto the corner porte: and from the tower of Hanael, vnto the kynges wyne presses. There shall men dwell, and there shal be nomore cursinge, but Ierusalem shalbe safely inhabited.

This shalbe the plage, wherwith the LORDE wil smyte all people, that haue fought agaynst Ierusalem: Namely, their flesh shal consume awaye, though they stonde vpon their fete: their eyes shal corrupte in their holes, and their tunge shal consume in their mouth.

In that daye shall the LORDE make a greate sedicion amonge them, so that one man shal take another by the honde, and laye his hondes vpon the hondes of his neghboure. Iuda shal fight also agaynst Ierusalem, and the gooddes of all the Heithen shalbe gathered together rounde aboute: golde and syluer and a very greate multitude off clothes. And so shal this plage go ouer horses, mules, camels, asses and all the beastes that shall be in the hooste, like as yonder plage was.

Euery one that remaineth then of all people, which came agaynst Ierusalem, shal go vp yearly, to worshipec the kynge (euene the LORDE of hoostes) and to kepe the feast off tabernacles. And loke what generacion vpon earth goeth not vp to Ierusalem, for to worshipec the kynge (euene the LORDE of hoostes) vpon the same shal come no rayne. Yf the kynred of Egipte go not vp and come not, it shal not rayne vpon them nether.

This shalbe the plage wherwith the LORDE wil smyte all Heithen, that come not vp to kepe the feast of tabernacles: Yee this shalbe the synneplage of Egipte and the synneplage of all people, that go not vp to kepe the feast off tabernacles.

At that tyme shal the rydinge geer of horses be holy vnto the LORDE, and the kettels in the LORDES house shal be like the basens before the alter: yee all the kettels in Ierusalem and Iuda, shalbe holy vnto the LORDE of hoostes: and all they that slaye offeringes, shall come and take of them, and dight them therin. And at that tyme there shal be no mo Cananites in the house of the LORDE.

<sup>a</sup> Amos 9. b. <sup>b</sup> Iob 23. a. Esa. 43. a. Psal. 16. a. 25. a. 65. b. 1 Pet. 1. b. Pro. 17. a. Sap. 3. a. Eccli. 2. a. <sup>c</sup> Amos 1. a. <sup>d</sup> Matt. 24. c. <sup>e</sup> Zach. 13. a. Apoc. 22. a.

<sup>f</sup> Abd. 1. d. <sup>g</sup> Iere. 31. f. <sup>h</sup> 3 Esd. 3. a. <sup>i</sup> Zach. 12. a. <sup>k</sup> Nu. 29. b. Leui. 23. f. 3 Esd. 5. e. 2 Mac. 1. b.

# The Prophet Malachy.

## What Malachy conteyneth.

### Chap. I.

The benefites of God, shewed specially vnto Israel before all other: Agayne, the punyishment of the vnthanfulnessse, vnfaithfulnessse and covetousnesse of the prestes and the people.

### Chap. II.

He threatneth punyishment and confucion vnto

the prestes, and commaundeth men to loue their wyues.

### Chap. III.

Of Christes commynge, and of him that maketh redy his waye before him. Off the abrogacion of the olde leuiticall prestheade. Of the power of the iudge for to come and of that fearfull daye.

### The first Chapter.

The heuy burthen which the LORDE sheweth agaynst Israel by Malachy.

**I** HAUE loued you, sayeth  $\hat{y}$  LORDE:  $\hat{a}$ d yet ye saye: wherein hast thou loued vs? Was not Esau Iacobs brother, sayeth the LORDE? yet haue I loued Iacob, and hated Esau: "Yee I haue made his hilles waist, and his heretage a wyldernes for dragōs. And though Edom sayde: well, we are destroyed, we wil go buylde vp agayne the places that be waisted: yet (sayeth  $\hat{y}$  LORDE of hoostes) what they buylde, that brake I downe:  $\hat{a}$ so that it was called a cursed londe, and a people, whom the LORDE hath euer bene angrie withall.

Your eyes haue sene it,  $\hat{a}$ d ye youre selues must confesse, that  $\hat{y}$  LORDE hath brought the londe of Israel to greate honoure. Shulde not a sonne honoure his father, and a seruāūt his master? Yf I be now a father, where is myne honoure?  $\hat{y}$ f I be the LORDE, where am I feared? sayeth the LORDE of hoostes.

Now to you prestes, that despise my name. **B** And yf ye saye: wherein haue we despised thy name? In this, that ye offre vnclene bred vpō myne alter. And yf ye wil saye: wherein haue we offred eny vnclene thyng vnto the? In this that ye saye: the alter of the LORDE is not to be regarded. Yf ye offre  $\hat{y}$  blynde, is not  $\hat{y}$  euell?  $\hat{a}$ And yf ye offre the lame and sick, is not that euell? Yee offre it vnto thy prynce, shal he be cōtent with the, or accepte thy personne, sayeth the LORDE of hoostes?

And now make youre prayer before God, that he maye haue mercy vpon vs: for soch thinges haue ye done. Shal he regarde youre personnes (thynke ye) sayeth the LORDE of hoostes? Yee what is he amonge you, that wil do so moch as to shut  $\hat{y}$  dores, or to kyndle  $\hat{y}$  fyre vpō myne alter for naught? I haue no pleasure in you, sayeth the LORDE off hoostes: and as for the meatofferinge,  $\hat{a}$ I wil not accepte it at youre honde.  $\hat{c}$ For from the rysinge vp of  $\hat{y}$  sonne vnto  $\hat{y}$  goinge downe of the same, my name is greate amonge the

$\hat{a}$  Gen. 25. c. Ro. 9. b. Iosu. 24. a. Gen. 36. a.  $\hat{b}$  Abd. 1. a.  $\hat{c}$  Exo. 20. a. Deu. 32. a.

$\hat{d}$  Leu. 22. c. Eze. 43. e.  $\hat{e}$  Esa. 1. b.  $\hat{f}$  Psal. 112. a.

Gentiles: Yee in euery place shal there sacrifice be done, and a cleane meatofferinge offred vp vnto my name: for my name is greate amonge the Heithē, sayeth the LORDE of hoostes. But ye haue vnhalowed it, in that ye saye, the altuer of  $\text{ŷ}$  LORDE is not to be regarded, and the thinge that is set therupon, not worthy to be eaten.

Now saye ye: It is but laboure and trauayle, and thus haue ye thought scorne at it, (sayeth the LORDE off hoostes) offerynge robbery, yee the lame and the sicke. Ye haue brought me in a meatofferynge, shulde I accepte it of youre honde, sayeth the LORDE? Cursed be the dyssembler, which hath in his flocke one that is male, and when he maketh a vowe, offereth a spotted one vnto the LORDE. For I am a greate kynge (sayeth the LORDE of hoostes) and my name is fearfull amonge the Heithen.

### The ij. Chapter.

**A**ND now (o ye prestes) this commaundement toucheth you: yf ye will not heare it, ner regarde it, to geue the glory vnto my name (sayeth the LORDE off hoostes) <sup>a</sup> I wil sende a curse vpon you,  $\tau$  will curse youre blessings: yee curse them will I yf ye do not take hede. Beholde, I shal corrupte youre sede, and cast donge in youre faces: euen the donge of youre solempne feastes, and it shal cleue fast vpon you. And ye shall knowe, that I haue sent this commaundement vnto you: that my couenaunt which I made with Leui, might stonde, sayeth  $\text{ŷ}$  LORDE of hoostes.

I made a couenaunt of life and peace with him: this I gaue him, that he might stonde in awe of me: and so he dyd feare me,  $\text{ad}$  had my name in reuerence. The lawe of treuth was in his mouth, and there was no wickednesse founde in his lippes. He walked with me in peace  $\text{ad}$  equitye, <sup>b</sup> and dyd turne many one awaye from their synnes. For the prestes lippes shulde be sure knowlege, that men maye seke the lawe at his mouth, for he is a messaunger of the LORDE of hoostes. But as for you, ye are gone cleue out off the waye, and haue caused the multitude to be offended at the lawe: <sup>c</sup> ye haue broken the

couenaunt of Leui, sayeth the LORDE of hoostes. Therfore wil I also make you to be despised, and to be of no reputacion amonge all  $\text{ŷ}$  people: because ye haue not kepte my wayes, but bene parcial in the lawe.

<sup>d</sup> Haue we not all one father? Hath not one God made vs? why doth euery one off vs then despyse his owne brother, and so breake the couenaunt of oure fathers? Now hath Iuda offended: yee the abhominacion is done in Israel and in Ierusalē, for <sup>e</sup> Iuda hath defyled the Sactuary of the LORDE, which he loued, and hath kepte the daughter of a straunge God. But the LORDE shal destroye the mā that doth this (yee both the master  $\tau$  the scolar) out off the tabernacle of Iacob, with him that offreth vp meatofferynge vnto the LORDE off hoostes. Now haue ye brought it to this poynte agayne, that the altuer of the LORDE is couered with teares, wepyng and mournyng: so that I will no more regarde the meatofferynge, nether wil I receaue or accepte eny thinge at youre hōdes.

And yet ye saye: wherfore? Euen because <sup>f</sup> that where as the LORDE made a couenaunt betwixte  $\text{ŷ}$  and the wife off thy youth, thou hast despyred her: Yet is she thyne owne cōpanyon and married wife.

So dyd not <sup>g</sup> the one,  $\tau$  yet had he an excellent sprete. What dyd then the one? He sought the sede promised of God. Therfore loke well to youre sprete,  $\tau$  let no man despyse  $\text{ŷ}$  wife of his youth. Yf thou hatest her, put her awaye, sayeth the LORDE God of Israel, and <sup>h</sup> geue her a clothinge for the scorne, sayeth the LORDE of hoostes. Loke well then to youre sprete, and despyse her not. Ye greue the LORDE with youre wordes, and yet ye saye: wherwithall haue we greued him? In this, that ye saye: All that do euell are good in the sight of God, and soch please him. Or els where is the God that punysheth?

### The iij. Chapter

**B**EHOLDE, <sup>i</sup> I wil sende my messaunger, <sup>j</sup> which shal prepare the waye before me: and the LORDE whom ye wolde haue, shal soone come to his temple, yee euen the messaunger of the couenaunt whom ye longe for.

Beholde, he commeth, sayeth the LORDE

<sup>a</sup> Deu. 28. b.

<sup>b</sup> Num. 25. c.

<sup>c</sup> Deu. 33. b.

<sup>d</sup> Ephe. 4. a. Zac. 7. b. 8. c.

<sup>e</sup> 1 Esd. 9. a. Leui. 21. c.

<sup>f</sup> The one. This the interpreters rekē to be spoken of

Abra-ham. <sup>g</sup> Deu. 24. a. Iere. 3. a.

<sup>h</sup> Matt. 11. b.

Mar. 1. a. Luc. 7. c. Gen. 4. a. 5. d. Esa. 64. a.



of hoostes. But who maye abyde the daye of his comynge? Who shalbe able to endure, when he appeareth? For he is like a gold-smythes fyre, ad like wasshers sope. He shall syt him downe to trye and to clense y syluer, he shal poure the children of Leui, and purifie them like as golde and syluer: that they maye brynge meatofferings vnto the LORDE in rightuousnes. Then shall the offeringe of Iuda and Ierusalem be acceptable vnto the LORDE, like as from the begynninge in the yeaes afore tyme. I will come and punysh you, and I my self wil be a swift wytnes agaynst the witches, agaynst the aduouterers, agaynst false swearers: yee ad agaynst those, that wrögeously kepe backe the hyrelynges dewty: which vexe the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, sayeth the LORDE of hoostes. For I am the LORDE y chaunge not, and ye (o children of Iacob) wil not leaue of: ye are gone awaye fro myne ordinaüces, and sens y tyme of youre forefathers haue ye not kepte them.

<sup>b</sup> Turne you now vnto me, and I wil turne me vnto you, sayeth the LORDE of hoostes. Ye saye: Wherin shal we turne? Shulde a man vse falsede and disceate with God, as ye vse falsede and disceate with me? Yet ye saye: wherin vse we disceate with the? In Tythes and heaue offerynges. Therefore are ye cursed with penury, because ye dyssemble with me, all the sorte of you.

Brynge euery Tythe in to my barne, y there maye be meat in myne house: and proue me withall (sayeth the LORDE of hoostes) yf I wil not open the wyndowes of heauen vnto you, and poure you out a blessinge with plenteousnesse. Yee I shal reprove the consumer for youre sakes, so that he shall not eate vp the frute of youre grounde, nether shal y vynyarde be baren in the felde, sayeth y LORDE of hoostes: In so moch that all people shal saye, that ye be blessed, for ye shall be a pleasaunt löde, sayeth the LORDE off hoostes.

Ye speake hard wordes agaynst me, sayeth the LORDE. And yet ye saye: What haue we spoken agaynst the? Ye haue sayed: It is but lost labour, to serue God: What profit haue we for kepyng his commaundementes, and for walkinge humbly before the LORDE off hoostes? Therefore maye we saye, that the proude are happie, and that they which deale with vngodlynnesse, are set vp: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: The LORDE cösidreth and heareth it. Yee it is before him a memoriall boke written for soch as eare the LORDE, and remembre his name. And in the daye that I wil make (sayeth y LORDE of hoostes) they shalbe myne owne possession: and I will fauoure them, like as a man fauoureth his owne sonne, that doth him seruyce. Turne you therefore, and conside what difference is betwixte the rightuous and vngodly: betwixte him that serueth God, ad him that serueth him not.

For marck, the daye commeth that shall burne as an ouë: and all the proude, yee and all soch as do wickednesse, shalbe straw: and the daye that is for to come, shall burne the vp (sayeth the LORDE of hoostes) so that it shal leaue them nether rote ner braunch. But vnto you that feare my name, shall the Söne of rightuousnesse aryse, and health shal be vnder his winges. Ye shal go forth, and multiplie as y fat calues. Ye shal treade downe y vngodly: for they shalbe like the ashes vnder the soles of your fete, in the daye y I shal make, sayeth the LORDE of hoostes.

Remember the lawe of Moses my seruauant, which I committed vnto him in Oreb for all Israel, with the statutes and ordinaüces. Beholde, I will sende you Elias y prophet: before the cömyng off the daye of the great and fearfull LORDE. He shall turne the hertes of the fathers to their children, and the hertes of the children to their fathers, that I come not, and smyte the earth with cursyng.

<sup>a</sup> Deu. 31. f. <sup>4</sup> Re. 17. c. <sup>b</sup> Zach. 1. a. <sup>c</sup> Leui. 27. d.  
Agg. 1. a. b. <sup>d</sup> Iob 21. b. <sup>e</sup> Psal. 72. b. <sup>f</sup> Iob 21. a.

Iere. 12. a. <sup>f</sup> Psal. 17. a. <sup>e</sup> Deu. 4. 5. 9.  
<sup>a</sup> Matt. 11. b. 17. b. <sup>f</sup> Luc. 1. a.

The ende of the prophet Malachy.

# APOCRIPHA

## The bookes and treatises

which amonge the fathers of olde are not  
rekened to be of like authorite with the  
other bookes of the byble, nether  
are they foude in the Canon  
of the Hebrue.

The thirde boke of Esdras.  
The fourth boke of Esdras.  
The boke of Tobias.  
The boke of Judith.  
Certayne chapters of Hester.  
The boke of Wyzdome.  
Ecclesiasticus.  
The Storpe of Susanna.  
The Storpe of Bell.  
The first boke of the Machabees.  
The seconde boke of the Machabees.

Vnto these also belongeth Baruc, whom we haue set amōge the prophetes next vnto  
Jeremp, because he was his scribe, and in his tyme.

## The translatoure vnto the reader.

THESE boke (good reader) which be called Apocrypha, are not iudged amonge the doctours to be of like reputacion with the other scripture, as thou mayest perceaue by S. Jerome in *epistola ad Paulinum*. And the chefe cause therof is this: there be many places in them, that seme to be repugnaunt vnto the open and manyfest trueth in the other boke of the byble. Neuertheles I haue not gathered them together to the intent that I wolde haue them despysed, or litle sett by, or that I shulde thinke them false, for I am not able to proue it: Yee I doute not verely, yf they were equally conferred with the other open scripture (tyme, place, and circumstaunce in all thinges considered) they shulde nether seme contrary, ner be vntruly & peruersly aledged. Treuth it is: A mā's face can not be sene so wel in a water, as in a fayre glasse: nether cā it be shewed so clearly in a water that is stered or moued, as in a styll water. These & many other darck places of scripture haue bene sore stered and myxte with blynde and cuetous opynions of men, which haue cast soch a myst afore the eyes of f̄ symple, that as longe as they be not cōferred with the other places of scripture, they shall not seme other wyse to be vnderstonde, then as cuetousnes expoundeth them. But who so euer thou be that readest scripture, let the holy goost be thy teacher, and let one text expounde another vnto the: As for soch dreames, visions and darck sentences as be hyd from thy vnderstandinge, commytte them vnto God, and make no articles of them: But let the playne text be thy gyde, and the sprete of God (which is the author therof) shal lede the in all trueth.

As for the prayer of Salomō (which thou findest not herin) f̄ prayer of Azarias, and the swete songe that he and his two felowes songe in the fyre: the first (namely the prayer of Salomon) readest thou in the eight chapter of the thirde boke of the kynges, so that it appeareth not to be *Apocryphum*: The other prayer and songe (namely of the thre children) haue I not founde amonge eny of the interpreters, but onely in the olde latyn texte, which reporteth it to be of Theodotios translacion. Neuertheles, both because of those f̄ be weake and scrupulous, and for their sakes also that loue soch swete songes of thanksgeuinge: I haue not left them out: to the intent that the one shulde haue no cause to complayne, and that the other also might haue the more occasion to geue thanks vnto God in aduersite, as the thre children dyd in the fyre. Grace be with the. Amen.

# The thirde boke of Esdras.

## What this boke contepneth.

### Chap. I.

The vertuous kynge Osias renueth the seruyce of God, setteth the prestes in their ordre, and holdeth the feast of Easter. Of his death. Of Iechonias his sonne. Of kynge Ioachim and Sedechias.

### Chap. II.

God moneth kinge Cyrus to delyuer the presoners, like as he promysed by the prophet Ieremy. Of kynge Artaxerses, by whose auctorite the Iewes are forbydden to buylde vp Ierusalem.

### Chap. III.

Of the feast that kinge Darius made, and of the thre yonge men that wrote euery one his sentence, to proue who might saye the best. The first sheweth his mynde.

### Chap. IIII.

The seconde goeth aboute to proue his sentence the wisest, but Zorobabel getteth the victory, for the trueth beareth euer the bell. Darius comaundeth to buylde vp Ierusalem agayne.

### Chap. V.

What they be & how many, that come agayne to Ierusalem out of the captiuyte of Babilon. The tēple and the altare are buylded agayne. The Heithen withstonde them.

### Chap. VI.

The officers in Syria laboure vnto kynge Darius, to forbyd the buyldinge of the temple at Ierusalem: but he commaundeth to kepe the ordinance that kynge Cyrus made before.

### Chap. VII.

The aduersaries myndes are satisfied, the buyldinge is fynished, and the Passeouer holden.

### Chap. VIII.

How Esdras and the other (beinge discharged by the letters and commaudemēt of kinge Artaxerses) go vp to Ierusalem. The complaynte concernynge those, that were defyled and vncleane.

### Chap. IX.

Of the counsell that was taken, as touchinge the vncleane mariage.

### The first Chapter.

**A**ND Iosias helde the feast of Easter in Ierusalem vnto the LORDE,<sup>a</sup> and slewe y<sup>e</sup> Passeouer the xiiij. daye of the first moneth. He set y<sup>e</sup> prestes also in ordre (acordige to their daylie courses) beyng arayed in longe garnētes in the tēple of the LORDE. And he spake vnto the Leuites the holy ministers of Israel, that they shulde

halowe them selues vnto the LORDE, to set the holy arke of the LORDE, in the house that kynge Salomō the sonne of Dauid had buylded and sayde: Ye shal nomore beare the Arke vpon youre shulders. Now serue youre LORDE, & take the charge of his people of Israel, after youre vyllagies and youre trybes: acordinge as kynge Dauid the kynge of Israel hath ordered, & acordinge as Salomon his sonne hath honorably prepared: Yee loke y<sup>e</sup> all do seruyce in the temple, acordinge to the ordringe and distribucion of the prynci-

<sup>a</sup> 2 Par. 25. a. 4 Re. 23. c.



pall mē which are appoynted out of the trybes, to do seruyce for the childrē of Israel. <sup>a</sup> Kyll ſ̄ Passeouer, & prepare offeringes for youre brethren, and do accordinge to the commaundemēt of ſ̄ LORDE, which he gaue vnto Moses. And vnto ſ̄ people ſ̄ was foude, Iosias gaue xxx. thousande of shepe, lambes, kyddes and goates, & thre thousande oxē. These the kynge (of his kyngly liberalite) gaue vnto the people, accordinge as he had promysed: & to the prestes (for the Passeouer) he gaue two thousande shepe & an hundreth oxē. Morouer Iechonias & Semeias and Nathanael brethren, & Hasabias, Iehiel and Iosabad, gaue them to the Passeouer, fyue thousande shepe and fyue hundreth bullockes.

And when these thinges were brought to passe, the prestes and the Leuites stode goodly in their ordre, and had the vneleuended bred thorow out ſ̄ trybes. And after the ording of the princypall men in the trybes, they offred vnto the LORDE in the sight of the people, accordinge as it is written in the boke of Moses, <sup>b</sup> & so they rosted the Easterlambe as accordinge was. As for the thāk offeringes & the other, they dight thē in kettels & pottes, & sett them before the people with good will, and afterwarde before them selues and the prestes. For the prestes offred the fatt, vntyll the tyme was expyred, but the Leuites prepared for them selues & for their brethren the childrē of Aaron. The syngers also ſ̄ children of Asaph stode in their ordre, accordinge as David had deuysed. So dyd Asaph, Zachary & Iedithū, which were appoynted by the kynge. Morouer the porters & dorekeepers stode by the dores & ſ̄ diligently, so ſ̄ none wente out of his stondinge & seruyce: for their brethren (the Leuites) prepared for them. Thus were all thinges performed, that belonged to the offringe of the LORDE. In that daye they helde the Passeouer, & offred thank offeringes besyde ſ̄ sacrifice of ſ̄ LORDE, accordinge to ſ̄ commaundement of kynge Iosias.

<sup>c</sup> So the children of Israel which were thē present helde an honorable Passeouer, & the feast of swete bred vij: dayes lōge. Yee soch a Passeouer was not kepte in Israel, from ſ̄ tyme of the prophet Samuel. And all the kynges of Israel helde not soch an Easter, as this which kynge Iosias helde, & ſ̄ prestes, ſ̄

leuites, ſ̄ Iewes & all Israel, of all thē ſ̄ were at Ierusalē. In ſ̄ xviij: yeare of ſ̄ raigne of Iosias was this Passeouer kepte. And with a perfecte hert dyd kynge Iosias ordre all his workes (before ſ̄ LORDE) & ſ̄ things ſ̄ were wryttē of hī in tymes past, cōcernynge those ſ̄ synned & were vngodly agaynst ſ̄ LORDE before all people, & ſ̄ sought not the worde of ſ̄ LORDE vpon Israel. After all these actes of kynge Iosias, Pharaō ſ̄ kynge of Egipte wēte vp, & came towarde <sup>d</sup> Carcamis by Euphrates, & Josias wēte to mete hī. Then sent the kynge of Egipte vnto Iosias, sayenge: what haue I to do with ſ̄, o kynge of Iuda? I am not sent of ſ̄ LORDE to fight agaynst ſ̄, for my warre is upō Euphrates, go thou ſ̄ waye home agayne in all ſ̄ haist. And Iosias wolde not turne agayne vpon his charet, but vndertoke to fight agaynst him, & herkened not vnto ſ̄ worde of ſ̄ prophet, which he tolde him out of the mouth of God, but pitched a battaill agaynst him in ſ̄ felde of Mageddo. And the prynces pressed to kynge Iosias. Then sayde the kynge vnto his seruantes: <sup>e</sup> Cary me awaye out of the battayll, for I am sore wounded. And immediatly his seruantes tokē him awaye out of the front of the battayll. Then satt he vp vpon the secōde charett, came to Ierusalē, dyed, & was buried in his fathers sepulchre. And in all Iewry they mourned for Iosias, yee the rulers also with their wyues made lamētacion for him vnto this daye: And this was done euer still in Israel.

These thinges are written in the boke of the stories of ſ̄ kynges of Iuda: namely, all the actes & workes of kynge Iosias, his kyngly power & maiesty, his vnderstandinge in the lawe of God, & what he dyd, yee thinges which are not wryttē in the boke of the kynges of Israel & Iuda. <sup>f</sup> And ſ̄ people toke Iechonias the sonne of Iosias, & made him kynge in ſ̄ steade of Iosias his father, when he was xxxiiij. yeare olde. And he reigned ouer Israel thre monethes. And the kinge of Egipte put him downe, ſ̄ he shulde not raigne in Ierusalē, & raysed vp a taxinge of the people: namely, an C. talentes of syluer & one talēt of golde. The kinge of Egipte also made Ioachim his brother kynge of Iuda & Ierusalē. As for thē of the kynges counsell with the kynge himself and Zaraceles his brother, he tokē thē, & caried thē awaye presoners into Egipte. Fyue

<sup>a</sup> Exo. 12. d. <sup>b</sup> Exo. 12. b. <sup>c</sup> 4 Re. 25. f. 3 Par. 25. d.

<sup>d</sup> 3 Re. 22. f.

<sup>e</sup> 4 Re. 23. f. 2 Par. 36. a.

¶ **E** twentye yere olde was Ioachim, whan he was made kynge in the londe of Iuda and Ierusalem, and he dyd euell before the LORDE. <sup>a</sup> After this, Nabuchodonosor ꝑ kynge of Babylō came vp, bounde him with bandes of yron, & caried him vnto Babilō. Nabuchodonosor also toke all ꝑ vessel ꝑ were halowed in the tēple of the LORDE, & all ꝑ Iewels, & caried thē vnto Babilon, & brought thē in to his owne tēple at Babilon. Of his vncleennes & vngodlynes, it is writtē in ꝑ boke of the actes of ꝑ kynges. And Ioachim his sonne reigned in his steade: He was made kynge beinge xvij. yere olde, & reigned but thre monethes & x. dayes in Ierusalē, & dyd euell before the LORDE. So after a yere, Nabuchodonosor sent & caused him be brought vnto Babilon with ꝑ holy vessels of ꝑ LORDE, & made Sedechias his brother kynge of Iuda and Ierusalē, whan he was xxj. yere olde: and he reigned xj. yere.

¶ And he dyd euell also in ꝑ sight of ꝑ LORDE, & cared not for ꝑ wordes ꝑ were spokē vnto hī by ꝑ prophet Ieremy at ꝑ mouth of the LORDE. <sup>b</sup> And where as he had made on oath vnto kynge Nabuchodonosor, he man-swore himself, & fell frō him hauynge a stiff neck & hert, & trāsgressed all ꝑ statutes & ordinaunces of the LORDE God of Israel. The rulers also & heades of ꝑ people of the LORDE dyd moch euell, & became vngodly, more thē the Heithen, beyngē defyled in all maner of abhominaciōs: Yee & defyled ꝑ holy tēple of the LORDE at Ierusalē. And the LORDE God of their fathers sent his messaungers vnto thē, to turne them backe & to call thē agayne frō their synnes: for he wolde fayne haue spared thē for his holy tabernacles sake. Neuertheles, they had his messaungers in derision: & loke what God spake vnto thē by his prophetes, they made but a sporte of it. This drew on so longe, tyll the LORDE was wroth with his people for their vngodlynes, & tyll he caused the kynges of ꝑ Caldees to come vp, which slew their yonge men with the swerde, yee euen in the compasse of their holy tēple, & spared no body, nether yonger olde, nether mayden ner yonge man: but they were all delyuered in to the power of the kynges of ꝑ Caldees, & all the holy vessels of the LORDE and the kynges treasures toke they, & caried them vnto Babilon. <sup>c</sup> As

for the house of the LORDE, they brēt it, & brake downe the walles of Ierusalē, set fyre vpon hir towres, destroyed all hir noble buyldinges and brought them to naught, and the people that were not slayne with the swerde, they caried vnto Babilon.

Thus became they ꝑ presoners & bōde mē of ꝑ kynge of Babilon, tyll they were delyuered & raygned for them selues, when the wordes of the LORDE were fulfilled, which he promysed them by the mouth of the prophet Ieremy, and tyll the londe had hir rest: <sup>d</sup> namely, all the time ꝑ it laye wayest, had it rest & quyetnes lxxvij. yeaes.

### The ii. Chapter.

**N**OW whā kynge Cyrus raygned ouer the Persians, <sup>e</sup> & whā the LORDE wolde perfourme the worde ꝑ he had promysed by the mouth of the prophet Ieremy: the LORDE raysed vp the sprete of Cyrus, the kynge of the Persiās, so ꝑ he caused this wrytinge to be proclaimed thorow out his whole realme, sayenge: Thus sayeth the kynge of ꝑ Persians: The LORDE of Israel thāt hye LORDE hath made me kynge of the lōde, and commaunded me to buylde him an house at Ierusalem in Iewry. Yf there be eny now of youre people, ꝑ LORDE be with him, and go vp with him to Ierusalem. And all they that dwell rounde aboute ꝑ place, shal helpe thē, whether it be with golde, with syluer, with giftes, with horses and necessary catell, and all other thinges that are brought with a fre wyll to the house of the LORDE at Ierusalē.

Then the pryncipall mē out of the trybes and vyllages of Iuda and Ben Iamin stode vp: so dyd the prestes also & the leuites (whō the LORDE had moued) to go vp, and to buylde the house of the LORDE at Ierusalē. And they that were aboute them, helped them with all maner of golde, and syluer, and catell also and with many liberall giftes, and this dyd many one, whose mynde was stered vp therto. Kynge Cyrus also brought forth the vessels and ornaments, that were halowed vnto the LORDE (which Nabuchodonosor the kynge of Babilon had caried awaye from Ierusalem, and consecrated them to his Idoll and ymage) and delyuered them to Mithridatus his treasurer,

<sup>a</sup> 4 Reg. 24. c.    <sup>b</sup> Iere. 37. a.    <sup>c</sup> Iere. 39. 52.

<sup>d</sup> Iere. 25. b. and 29. b.    <sup>e</sup> 2 Par. 36. d. 1 Esd. 1. a.

and by him they were delyuered to Salmasar & debyte in Iewry. And this was the nōbre of them: Two thousande and iij. C. syluer boules, xxx. syluer basens, xxx. basens of golde, ij. M. and iij. C. vessels of syluer, and a thousande besyde. All the vessels of golde and syluer were v. M. viij. C. and lx. These were nombred vnto Salmasar, and them that were come agayne with him to Ierusalē out of the captiuyte of Babilon. Now in the tyme of kynge Artaxerses the kynge of Persia, these men: Balemus and Mithridatus, Sabellius, Rathimus, Balthemus, Semelius & scribe, and other that dwelt in Samaria & in other places vnder & dominion therof, Wrote a letter vnto kynge Artaxerses, wherein they complained vnto the kynge of them in Iewry and Ierusalem. The letter was made after this maner:

**C** Syr, thy seruantes Rathimus the story wryter, Sabellius the Scribe, & other iudges of thy courte in Celosyria and Phenices. Be it knowne and manifest to our lorde the kynge, that the Iewes which are come vp frō you vnto vs in to the rebellious and wicked cite, begynne to buylde it agayne, and the walles aboute it, and to set vp the tēple of the new. Now yf this cite and the walles therof be sett vp agayne, they shal not only refuse to geue trybutes and taxinges, but also rebell vterly agaynst the kynge. And for so moch as they take this in hande now aboute the temple, we thought it reason, to thinke no scorne of it, but to shewe it vnto our lorde the kynge, & to certifie him therof: to the intent yf it please the kinge, he maye cause it be sought in the boke of olde: and thou shalt fynde soch warnynge wrytten, and shalt vnderstonde, that this cite hath allwaye bene rebellious and disobedient, that it hath subdued kynges and cities, and that the Iewes which dwell therein, haue euer bene a rebellious, obstinate, vnfaithfull and fightinge people, for the which cause this cite is waysted. Wherefore now we certifie oure lorde the kynge, that yf this cite be buylde and occupied agayne, & the walles therof set vp a new, thou canst haue no passage in to Celosyria and Phenices.

**D** Then wrote the kynge to Rathimus the story wryter, to Balthemus, to Sabellius & scribe, and to the other officers and dwellers in Syria and Phenices, after this maner: I

haue red the epistle which thou sentest vnto me, and haue commaunded to make diligent search, and haue founde, that the cite hath euer resisted kynges, that the same people are dishobedient, and haue caused moch warre, & that mightie kynges haue raigned in Ierusalem, which also haue raysed vp taxinges of Syria and Phenices. Wherefore, I haue commaunded those people, that they shal not buylde the cite, that they make no more in it, and that they procede no further with the buyldinge: for so moch as it might be the cause of warre, and displeasure vnto kynges.

Now whan Rathimus and Sabellius the scribe and the rulers in the londe had red the wrytinge of kynge Artaxerses, they gatt them together, and came in all the haist to Ierusalem with an hoost of horsemen, and with moch people of fote, and forbad them to buylde. And so they left of buyldinge of the temple, vnto the seconde yeare of kynge Darius.

#### The iij. Chapter.

**K**YNGE Darius made a greate feast vnto **A** his seruantes, vnto all his courte, & to all the officers of Media and Persia, yee and to all the debytes & rulers that were vnder him, from India vnto Ethiopia, an hundredth & xxvij. countrees. So whan they had eaten, and dronken beinge satisfied, and were gone home agayne, Darius the kynge wente in to his chambre, layed him downe to slepe, and so awaked.

Then the thre yonge men, that kepte the kynges personne, and watched his body, commoned amonge them selues, and spake one to another: Let euery one of vs saye some thinge, and loke whose sentence is wyser and more excellent then the other, vnto him shal kinge Darius geue greate giftes, and clothe him with purple. He shal geue him vessels of golde to drynke in, clothes of golde and couerings: he shall make him a costly charett & a brydle of golde, he shall geue him a bonet of whyte sylke and a chayne of golde aboute his neck: yee he shal be the seconde & pryncipall nexte vnto kynge Darius, & that because of his wysdome, and shalbe called & kynges kynsman.

So euery one wrote his meaninge, sealed it **B**



and layed it vnder the kinges pelowe, and sayde: whan the kyng aryseth, we will geue him oure wrytinges: and loke whose worde the kyng and his chefe lordes iudge to be the most wysely spoken, the same shall haue the victory. One wrote: wyne is a stronge thinge. The secode wrote: The kyng is ströger. The thirde wrote: wemen haue yet more strength, but aboue all thinges *y* trueth beareth awaye the victory. Now whan the kyng was rysen vp, they toke their wrytinges and delyuered them vnto him, and so he red them. Then sent he forth to call all his chefe lordes, all the debytes *q* rulers of the countrees of Media and Persia. And whan they were sett downe in the councell, the wrytinges were red before them. And he commaunded to call for *y* yonge mē, *y* they might declare their meanynges thē selues by mouth. So when they were sent for, and came in, *y* kyng sayde vnto them: shew vs and make vs to vnderstōde, what the thinges are that ye haue wrytten.

**C** Then beganne the first (which had spokē of the strength of wyne) *q* sayde: O ye men, wyne is maruelous ströge,<sup>a</sup> and ouercōmeth them *y* drynke it: it disceaueth the mynde, *q* bryngeth both the poore man *q* *y* kyng to dotage and vanite. Thus doth it also with the bondman and with the fre, with the poore *q* ryche: it taketh awaye their understandinge, and maketh them careles and mery, so that none of them remembreth eny heuynes, dett or dewtie: It causeth a man to thinke also that *y* thinge which he doth, is honest and good: and remembreth not that he is a kyng, nor *y* he is in auctorite, *q* *y* he ought not to do soch thinges. Morouer, whan men are drynckinge, they forgett all frendshipec, all brotherly faithfulness and loue: but as soone as they are dronckē, they drawe out the swerde *q* wil fight: *q* whā they are layed downe frō the wyne, *q* so rysen vp agayne, they can not tell what they dyd. Iudge ye now, Is not wyne the strongest? For who wolde els take in hande, to do soch thinges? And whan he had spoken this, he helde his tongue.

The iiii. Chapter.

**A** THEN the secode (which had sayde, *y* the kyng was stronger) beganne to

<sup>a</sup> Pro. 20. a.

speake, sayēge: O ye men, are not they the strongest *q* most excellent, *y* cōquere the lōde *q* the see, *q* all *y* is in *y* see *q* in the earth? Now is the kyng lord of all these thinges, *q* hath dominion of thē all: *q* loke what he cōmaūdeth, it is done. Yf he sende his mē forth a warfare, they go and breake downe hilles, walles *q* towres. They are slayne, *q* slaye (other men) them selues, *q* ouer passe not *y* kynes worde. Yf they get the victory, they brynge the kyng all the spoyle. Likewyse, the other *y* medle not with warres and fightinge, but tyll the grounde: whan they reape, they brynge trybute vnto *y* kyng. And yf *y* kyng alone do but cōmaunde to kyll, they kyll: yf he cōmaunde to forgeue, they forgeue: yf he cōmaunde to smyte, they smyte: yf he byd dryue awaye, they dryue awaye: yf he commaunde to buylde, they buylde: yf he cōmaunde to breake downe, they breake downe: yf he cōmaunde to plante, they plāte. The comon people *q* *y* rulers are obedient vnto him. And *y* kyng in the meane season sytteth hi downe, eateth and drynketh, *q* taketh his rest: thē kepe they watch rōnde aboute *y* kinge, *q* not one of thē darre gett him out of *y* waye, to do his owne busynes, but must be obediēt vnto *y* kinge at a worde. Iudge ye now o ye men, how shulde not he go farre aboue, vnto whom men are thus obediēt? And whan he had spokē this, he helde his tonge. The thirde (whose name was Zorobabel, which had spokē of wemen *q* of *y* trueth) begāne to saye after this maner: O ye mē, it is not *y* greate kyng, it is not the multitude of mē, nether is it wine *y* excelleth: Who is it thē, *y* hath *y* lordshipec ouer thē? Haue not wemen borne the kyng, *q* all *y* people *y* rule these thinges? Haue not wemē borne thē, *q* brought thē vp, *y* plante the vyues, wherout *y* wyne cōmeth? They make garnētes for all mē, they geue honour vnto all men, *q* with out wemen can not men lyue. Yf they gather golde *q* syluer *q* all precious thinges, *q* se a fayre *q* wel fauoured womā, they leaue all together, and turne their eyes onely vnto the woman, *q* gaze vpon her, *q* haue more desyre vnto her, then vnto the syluer *q* golde, or eny maner of precious thinge. A mā leaueth his father<sup>b</sup> *y* brought him vp, he leaueth his owne naturall cōūtre, and cleueth vnto the woman: yee he

<sup>b</sup> Gen. 2. d. Mat. 19. a. 1 Cor. 6. d. Ephe. 5. c.



ioperdeth his life with the woman, and remembreth nether father, ner mother, ner cowntre. By this then ye must nedes knowe, y wemen haue y domynion ouer you.

Doth it greue you? A mā taketh his swerde & goeth his waye to steale, to kyll, to murder, to sayle vpon the see, & seyth a lyon, and goeth in the darcknes: and when he hath stollen, disceaue & robbed, he bringeth it vnto his loue. Agayne, a man loueth his wyfe better then father and mother: yee many one there be, that renne out of their wyttes & become bondmen for their wyues sakes: many one also haue perished, & haue bene slayne, & haue synned because of wemen.

And now beleue me, I knowe a kynge which is greate in his power, & all lodes stode in awe of him, & no man darre laye hande vpon him: yet dyd I se, y Apame (y daughter of the greate kynge Bartacus) the kynges cōcubine, satt besyde the kynge vpo the right hāde, and toke of his crowne from his heade, and set it vpon hir owne heade, and smote the kynge with hir left hande. Morouer, the kynge loked vpo her with open mouth: yf she laughed vpon him, he laughed also: but yf she toke eny displeasure with him, the kynge was fayne to flater her, & to geue her good wordes, till he had gotten hir fauoure agayne.

O ye men, are not wemen then stronger? Greate is the earth, and hie is the heauen that do these thinges. Then the kynge & the prynces loked one vpon another. So he beganne to speake of the trueth: O ye men, are not wemē stronger? Greate is the earth, hye is the heauen, swyft is the course of the Sonne, he compaseth the heauen rounde aboute, and fetcheth his course againe to his owne place in one daye. Is he not excellent that doth this? yee greate is the trueth, and stronger then all thinges. All the earth calleth vpon the trueth, the heauen prayseth it, all workes shake and tremble at it, and with it is no vnrighteous thinge. Wine is vnrighteous, the kynge is vnrighteous, wemen are vnrighteous: all the children of men are vnrighteous, yee all their workes are vnrighteous, and there is no trueth in them, in their vnrighteousnes also shall they be destroyed and perish. As for y trueth, it endureth, and is alwaye stronge: it lyueth, and cōquereth for euermore worlde without ende.

The trueth accepteth no personnes, it putteth no difference betwixte rych or poore, betwixte y mightie or symple, but doth right vnto euery mā, whether they be enel or good, & all men are louyngly dealt withall in the workes of it. In the iudgment of it there is no vnrighteous thinge, but strength, kingdome & power and maiesty for euermore. Blessed be the God of trueth.

And with that he helde his tōge, and all y people cried & sayde: Greate is the trueth, and aboue all. Then sayde the kynge vnto him: Axe what thou wilt, more then is appointed in the wrytinge, and I shal geue it the, for thou art founde wyser then thy companyons: thou shalt sytt nexte me, and be my kynsman. Then sayde he vnto the kynge: Remembre thy promyse and vowe, which thou hast vowed and promysed (in the daye whan thou camest to the kyngdome) to buylde vp Ierusalem, and to sende againe all the vessels and Iewels, that were taken awaye out of Ierusalem: which Cyrus separated, whan he offred in Babilon, and wolde sende them agayne: And thy minde was to buylde vp the temple, which the Edomites brēt, whan Ierusalem was destroyed by the Caldees. This onely (O kynge) is the thinge that I requyre, this is y maiesty, which, I desyre & axe of the: that thou pourfoume the vowe, which thou with thine owne mouth hast made vnto the kynge of heauen.

Then Darius the kynge stode vp, and kyssed him, and wrote a letter vnto all the debytes and shreues, to all y lordes and nobles, y they shulde conueye him forth, & all them y wolde go vp with him. He wrote a letter also vnto all y shreues y were in Celosyria & Phenices, & vnto Libanus, y they shulde harle cedre trees from Libanus vnto Ierusalem, to buylde y cite withall. Morouer he wrote vnto all y Iewes that were gone out of his realme in to Iewry because of the fredome, y no officer, no ruler ner shreue shulde come to their dores: and that all their londe which they had conquered, shulde be fre and not tributary: And that the Edomytes shulde geue ouer the cities and vyllagies of the Iewes, which they had taken in: yee & that they shulde yearly geue xx. talētes to y buyldinge of the temple, vntill the tyme that it were fynished: and to the daylie halowinge

<sup>a</sup> Eccls. 1. a.

<sup>b</sup> Esa. 40. a. Psal. 116. a.

<sup>c</sup> 2 Esd. 2. b. 3 Esd. 6. d.

of the brent offeringes (as it is commaunded) ten talentes yearly also: And y<sup>e</sup> all they which come from Babilon to buylde the cite, shulde haue fre lybertie, they & their children, and all the prestes.

**F** He wrote the greatnesse also, & commaunded that the holy garment shulde be geuen the, wherin they ministred: and wrote that commaundementes shulde be geuen to the Leuites, vntill the daye, that the house were fynished and Ierusalem buylded vp: and commaunded that all they that watched the cite, shulde haue their porcions and wagies.

He gaue ouer also all the vessell y<sup>e</sup> Cyrus had separated from Babilon: & all y<sup>e</sup> Cyrus had geue<sup>n</sup> in comaundement, y<sup>e</sup> same charged he also, y<sup>e</sup> it shulde be done, & sent vnto Ierusalem. Now whan this yonge mā was gone forth, he turned his face towarde Ierusalē, & prayed y<sup>e</sup> kinge of heauē, & sayde: Of y<sup>e</sup> cometh victory, of the cometh wysdome & clearnesse, & I am thy seruau<sup>t</sup>. Blessed art thou, which hast geuen me wysdome: the wyll I prayse, O LORDE, thou God of oure fathers.

And so he toke the letters, & wente vnto Babilou: And whan he came there, he tolde this vnto all his brethrē y<sup>e</sup> were at Babilō, & they prayed y<sup>e</sup> God of their fathers, y<sup>e</sup> he had geue<sup>n</sup> them refreszshinge & lyberte to go vp, & to buylde Ierusalē & the temple (which is there called after the name of the LORDE) and they reioysed with instrumentes & gladnesse, seuen dayes longe.

#### The v. Chapter.

**A**<sup>F</sup>TER this, were the prynciall mē of all y<sup>e</sup> vyllagies chosen in the trybes & kinreddes, that they shulde go vp with their wiuēs and children, with their seruauntes and maydens, with all their catell & substaunce. And Darius the kynge sent with them a thousande horsmen, to conueye them safely vnto Ierusalem: and their brethrē were glad, playenge vpon instrumentes, and synginge.

And these are the names of the mē, which wente vp out of the vyllagies accordinge to the trybes. Of the prestes, the sonne of Phineas, the sonne of Aaron: Iesus the sonne of Iosedec, Ioachim the sonne of Zorobabel<sup>b</sup> the sonne of Salathiel (of the kynred of Dauid, out of the kynred of Phares, of the trybe of

Juda) which spake wonderfull thinges vnder Darius the kynge of Persia, in y<sup>e</sup> seconde yeaer of his raigne in the first moneth of Nisan.

These also are they of Lewry, which came vp and turned Agayne vnto Ierusalem, out of the captiuyte that Nabuchodonosor y<sup>e</sup> kynge of Babilon had brought vnto Babilon. And euery man sought his porcion agayne in Lewry, his cite, they that came with Zorobabel, and with Iesus, Nehemias, Saraias, Raelaias, Elimeus, Emmanius, Mardocheus, Beelserus, Mechpsa, Rochor, Olorius, Emonias, one of their prynces.

And the nōbre of the, accordinge to their kynreddes & rulers, was. The childrē of Phares, two thousande, an hundredth & lxxij. The children of Ares, iij. M. an C. and lvij. The children of Femo, an C. and xliij. In the sonnes of Iesus and Ioabes, a M. iij. C. and two. The sonnes of Beniu, ij. M. iij. C. and lxx. The sonnes of Choroba, ij. C. and v. The sonnes of Banica, an C. and lxxvij. The sonnes of Rebec, iij. C. and thre. The sonnes of Archad, iij. C. and xxvij. The sonnes of Cham, xxxvij. The sonne of Zoroar, ij. M. and lxxvij. The sonnes of Adinu, iij. C. and lxj. The sonnes of Adarectis an C. and viij. The sonnes of Ciaso and Zelas, an C. and vij. The sonnes of Azorec, iij. C. and xxxix. The sonnes of Iedarbone, an C. and xxxij. The sonnes of Hananias, an C. and xxx. The sonnes of Asoni, xc. The sonnes of Marsar, iij. C. and xxij. The sonnes of Zabarus, xcv. The sonnes of Sepholemon, an C. and xxij. The sonnes of Nepopas, lv. The sonnes of Hechanatus, an C. and lvij. The sonnes of Zebethanus, an C. and xxxij. The sonnes of Crearpatos, (which is called also Enochades and Modias) iij. C. and xxij. Of them of Gramos and Gabea, an C. and xxj. Of them of Besselon and Ceagge, lxxv. Of them of Bastharus, an C. and xxij. Of them of Bechenobes, lv. Of the sonnes of Liptis, there were an C. and lv. Of the sonnes of Labonnus, iij. C. and lvij. Of the sonnes of Sichen, iij. C. and lxx. Of the sonnes of Suadon and Elimon, iij. C. and lxxvij. Of the sonnes of Ericus, ij. M. an C. and xlv. The sonnes of Anaas, thre hundredth and lxx.

The prestes: The sonnes of Ieddus: The

<sup>a</sup> Eccli. 1. a.

<sup>b</sup> Matt. 1. b.

<sup>c</sup> 3 Esd. 4. b.

sonnes of Euther: The sonnes of El Iasib, iij. C. and lxxij. The sonnes of Emerus, ij. C. and liij. The sonnes of Fasurius, iij. C. ⁊ lvij. The sonnes of Carea, ij. C. ⁊ xxvij. The Leuites: The sonnes of Iesus in Caduhel and Banus, and Serebias, and Edeas, seuentie and foure.

**C** The whole nombre of these from xij. yeares, was iij. M. iij. C. and lxij. Of the sonnes, daughters and wyues, the whole summe was iij. M. ij. C. and xliij. The sonnes of the prestes that prayed God in the temple: The sonnes of Asaph, of whom there were an C. and xxvij. But the dore keepers were: The children of Esmenus: The children of Aser: The children of Amon: The children of Acuba, Topa: The children of Tobî: an C. and xxxix. in all.

The prestes that serued in the temple: The sonnes of Sel, the sonnes of Gaspha, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Heliu, the sonnes of Labana, ⁊ sonnes of Armacha, ⁊ sonnes of Acuba, the sonnes of Vtha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Canna, ⁊ sonnes of Geddu, ⁊ sonnes of An, ⁊ sonnes of Radin, ⁊ sonnes of Desanon, the sonnes of Nechoba, the sonnes of Caseba, the sonnes of Goza, the sonnes of Ozul, the sonnes of Sinona, the sonnes of Atra, ⁊ sonnes of Hastem, ⁊ sonnes of Asiana, ⁊ sonnes of Manei, ⁊ sonnes of Nasisin, ⁊ sonnes of Accufa, ⁊ sonnes of Agista, ⁊ sonnes of Azui, ⁊ sonnes of Fauon, the sonnes of Phasalon, the sonnes of Meeda, the sonnes of Susa, the sonnes of Cared, ⁊ sonnes of Barcus, the sonnes of Sarea, ⁊ sonnes of Coesi, ⁊ sonnes of Nasit, ⁊ sonnes of Agista, the sonnes of Pedon: Salomon his sonnes, the sonnes of Asophot, the sonnes of Phazida, the sonnes of Celi, ⁊ sonnes of Dedon, the sonnes of Gaddahel, the sonnes of Zapheus, ⁊ sonnes of Aggia, the sonnes of Sacharet, ⁊ sonnes of Sabathc, the sonnes of Saroneth, ⁊ sonnes of Malsit, ⁊ sonnes of Ania, ⁊ sonnes of Sasus, ⁊ sonnes of Addus, ⁊ sonnes of Suba, ⁊ sonnes of Eura, ⁊ sonnes of Rahotis, the sonnes of Phasphat, ⁊ sonnes of Malmôn. All these mynistred in the Sanctuary, ⁊ were seruantes of Salomon: euen iij. C. and lxxxij.

**D** These folowinge are they, ⁊ wete vp frô

Chelmellat Thelarsa (whose prynces were Carnelā ⁊ Careth) ⁊ might not shewe forth their cities ⁊ kynredde, how they were of Israel: The sonnes of Dalarus, ⁊ sonnes of Tubc, ⁊ sonnes of Nechodaicus. Of ⁊ prestes ⁊ executed ⁊ office of ⁊ presthode, ⁊ were not founde: The sonnes of Obia, ⁊ sonnes of Achisos, the sonnes of Addin, which married one of ⁊ daughters of Phargeleu, ⁊ were named, after him. The writinge of ⁊ same kynred was sought in ⁊ register of their generacion, but it was not foude: and therefore were they forbyddē to execute ⁊ office of ⁊ presthode. Vnto these sayde Nehemias and Astharas, ⁊ they shulde haue no porcion in ⁊ Sanctuary, tyll there rose vp an hie prest, ⁊ were well instructe in the playne clearnes ⁊ trueth. Of all Israel (besyde seruantes ⁊ maydens) there were xliij. M. iij. C. ⁊ xl. Now were there of seruantes ⁊ maydens, vij. M. iij. C. and xxxvj. Of synginge mē ⁊ synginge women there were ij. C. ⁊ lxx. Foure hundredth ⁊ xxxv. Camels. Seuen thousande ⁊ xxxvj. horses. Two hundredth thousande ⁊ xlv. Mooles. Fyue thousande and xxxv. Asses.

Their heades also and the rulers in the trybes, when they came to Ierusalem, ⁊ wolde buylde ⁊ sett vp ⁊ tēple of God againe in his place, they gaue (after their abylyte) vnto the tēple, to ⁊ treasure ⁊ to ⁊ seruyce of the Sāctuary, xij. M. poundes of golde, v. thousande of syluer, ⁊ an hundredth prestes garmētes. And so dwelt the prestes ⁊ the Leuites, ⁊ the people ⁊ wente out to Ierusalē ⁊ in the cōuntre there aboute, the syngers also ⁊ the porters, euery one of Israel in his owne lande.

**E** So whan the seuenth moneth came, and whan the childrē of Israel were euery man<sup>a</sup> at his busines, they came all with one cōsent in to the courte, which was before ⁊ east dore. And there stode Iesua the sonne of Iosedec and his brethren ⁊ prestes, ⁊ Zorobabel the sonne of Salathiel and his brethren, settinge vp an alter, to offre brent sacrifices vpon it, as it is written in ⁊ lawe of Moses.

There came people also of other countres, and the Heithen out of all londes set vp the alter in his place, and offred sacrifices ⁊ brent offerynges vnto the LORDE in the mornynge. And so they helde the feast of tabernacles, as it is commaunded in the lawe.<sup>b</sup>

<sup>a</sup> 1 Esd. 5. a.

<sup>b</sup> Leui. 23. f.



And daylie offred they as acordinge was, and made the sacrifices appoynted, the offeringes also of the Sabbathes and of the new Moones, and all holy feastes. "And all they that vowed offeringes vnto the LORDE, beganne at the new Moone of  $\text{y}$  seuēth moneth to offre vnto God, for the temple of the LORDE was not yet buylded. And they gaue vnto the Masons and Carpētērs, money, meate & drynke with chearfulnesse. Vnto them of Sydon also and Tyre they gaue cartes,  $\text{y}$  they shulde cary Cedre trees from Libanus to be ieastes and beames, and that they shulde make shippes in the hauen of Ioppa, acordinge as it was appoynted and ordeyned, by Cyrus kynge of the Persians.

And in the seconde yeare they came in to the temple of God at Ierusalem. In the seconde moneth beganne Zorobabel<sup>b</sup> the sonne of Salathiel, and Iesua the sonne of Iosedec, and their brethren the prestes and Leuites, and all they that were come vnto Ierusalem out of the captiuyte of Babilon, & layed the foundation of the temple, in the new Moone of the seconde moneth in the seconde yeare  $\text{y}$  they were come in to Iewry and Ierusalem. And they appoynted the Leuites (that were aboue xx. yeare olde) vnto the seruyce of the LORDE: so Iesua and his sonnes and his brethren all the Leuites stode together, and performed the lawe & ordinance in the house of the LORDE.

And the prestes stode and had their garments & trompettes, & the Leuites, the sonnes of Asaph had Cymbals, geuyng thanks, and prayes vnto the LORDE, acordinge as Dauid the kynge of Israel had ordeyned.<sup>c</sup> And the songe that they dyd synge vnto the LORDE, was after this maner: O synge vnto the LORDE,<sup>d</sup> for he is gracious, and his goodnes vpon Israel endureth for euer. And all the people blew out with trompettes, and sunge with loude voyce, praysynge the LORDE together in the rearinge vp of the house of the LORDE. There came also from amonge the prestes and Leuites the rulers and elders, acordinge to the trybes and kynreds (soch as had sene the house afore) to the buyldinge of this temple with greate crye and greate mournynge, many also with trompettes and greate ioye: In so

moch, that the trompettes might not wel be herde for the wepyng and mournynge. For the comon people blew goodly vpō the trompettes.

Then came the enemies of the trybes of Iuda and Ben Iamin,<sup>e</sup> to knowe what that trōpettyng and noyse of shawmes might be. And they perceaued  $\text{y}$  it was they which were come agayne out of captiuyte, & wolde buylde the temple a new vnto the LORDE God of Israel. So they wente to Zorobabel and Iesua and to the rulers of the villages, & sayde vnto them: Shal we buylde with you also? for we like wyse haue herde youre LORDE, & we walke after the same maner, from the dayes of Aszbazareth the kinge of Assiria, which brought vs hither. Then Zorobabel and Iesua and the rulers of the villages of Israel sayde vnto them: It is not mete, that ye shulde buylde the temple of oure God with vs: we oure selues alone wil buylde vnto the LORDE, like as Cyrus<sup>f</sup> the kynge of the Persians hath commaunded vs.

But the Heithen in the londe layed them selues against those that were in Iewry, helde vp the buyldinge from them, layed wayte vpō them preuely, stopped soch as brought eny thinge to them, forbad them to buylde, & hyndered those that made the passage, that the buyldinge shulde not be fynished: & this continued so longe as kynge Cyrus lyued: & so they put of the buyldinge for the space of two yeare, vntill  $\text{y}$  raigne of kynge Darius.

#### The vi. Chapter.

NOT with stondinge, in the seconde yeare of the raigne of Darius,<sup>g</sup> Aggeus & Zachary the sonne of Addo prophecied vpon them in Iewry and Ierusalem, in the name of the God of Israel. Then Zorobabel the sonne of Salathiel and Iesua the sonne of Iosedec stode vp,<sup>h</sup> and beganne to buylde the house of the LORDE at Ierusalem, when the prophetes of the LORDE helped them.

At the same tyme came Sysennes the vnder shreue in Syria and Phenices, with the landlordes and his companyons, and sayde vnto them: Who hath bydden & commaunded you to buylde the house? to make the rofe and all other thinges agayne? And who are the workemen, that buylde them? Neuer-

<sup>a</sup> 1 Esd. 3. b.<sup>b</sup> Eccli. 49. b. and c.<sup>c</sup> 1 Par. 17. b.<sup>d</sup> Psal. 135. a.<sup>e</sup> 1 Esd. 4. a.<sup>f</sup> 1 Esd. 1. a.<sup>g</sup> 1 Es. 5. a.<sup>h</sup> Agg. 1. c.



theles the elders of the Iewes had soch grace of the LORDE, that they wolde not be lett (though they were prouoked therto) but buylded on still, vntill the tyme that kynge Darius were certified therof, and an answer receaued from him. The letter that these men sent vnto kynge Darius, was after this maner:

33 Sysennes the vnder shreue in Syria and Phenices, and the land lordes with their cōpaniōs, which are head rulers in Syria and Phenices, sende their salutacion vnto Darius the kynge. We certifie oure lorde the kynge, that we came in to the londe of Iewry, ⁊ wente to Ierusalem: where we founde them buyldinge the greate house of God and the tēple, with greate costly fre stone and with goodly tymbre for the walles: yee they make greate haist with the worke, ⁊ helpe one another, and it goeth forth prosperously in their handes, and with greate diligence ⁊ worshipe is it made. Then axed we the elders, who had cōmaunded them to make vp the house and the buyldinge: and this we dyd, to f̄ intēt that we might certifie the perfectly, and wryte vnto the, the names of those f̄ were f̄ rulers of the worke. So they gaue vs this answer: we are the seruantes of the LORDE, which made heauen and earth: ⁊ as for this house,<sup>a</sup> it hath bene buylded and set vp afore tyme by the greate and mightie kynge of Israel. But whan oure fathers prouoked God vnto wrath, ⁊ synned agaynst the God of Israel, <sup>b</sup> he gaue thē ouer in to the power of Nabuchodonosor kynge of Babilon the kynge of the Caldees, which brake downe f̄ house and brēt it, and caried awaye the people presoners vnto Babilon.

C Neuertheles, in the first yere that kynge Cyrus reigned at Babilon, Cyrus the kynge wrote and commaunded to buylde vp this house agayne: and all the ornāmentes that Nabuchodonosor caried awaye from Ierusalem vnto Babilon, and appropriated vnto his owne temple: those brought Cyrus forth agayne, and deliuered them to Zorobabel ⁊ to Salmanasar the vndershreue, commaundynge them, f̄ they shulde brynge those same ornāmentes agayne to Ierusalē in to f̄ tēple, ⁊ to begynne from f̄ tyme forth, to buylde the tēple agayne in his owne place. Thē Salmanasar layed the foundation of f̄ LORDES

house at Ierusalem, and euer sence haue they buylded, ⁊ yet is it not ended. And therefore (O kynge) yf thou thynkest it good, let it be sought in the Lybraries ⁊ rolles of kynge Cyrus: yf it be founde thē, that it is done with the counsell and cōsent of kynge Cyrus, and yf oure lorde f̄ kynge be so mynded, let him wryte vnto vs therof.

Then cōmaunded kynge Darius, to seke in the Lybraries:<sup>d</sup> and so at Egbathanis in a litle cite in Media there was founde soch a wrytinge: In the first yere of the raigne of Cyrus, the same kynge Cyrus cōmaunded, f̄ the house of the LORDE at Ierusalem shulde be buylded agayne (⁊ odoures to be made there contynually vnto the LORDE) whose heyth shalbe ten cubites, f̄ bredth lx. cubites ⁊ iij. square with thre hewen stones, with a losfe of tymbre of the same countre, yee with a new loft, ⁊ the expenses therof to be geuen of f̄ house of kynge Cyrus. And the ornāmentes of golde ⁊ syluer, f̄ Nabuchodonosor toke out of the house of the LORDE at Ierusalem, shalbe set agayne in the temple at Ierusalē, where they were afore. Sysennes also the vndershreue in Syria and Phenices, f̄ prynces and their companions, and the other f̄ be head rulers in Syria and Phenices, shall not medle ner haue eny thinge to do with that place.

I Cyrus haue cōmaunded also, that they shal buylde the house of the LORDE whole vp: ⁊ haue ordeyned them, to helpe those f̄ be come out of captiuyte, tyll the house of the LORDE be fynished: ⁊ out of the tribute and taxinge that is yearly rayسد vp in Syria and Phenices, diligently to geue them a certayne summe, to the offerynge of the LORDE: and the same to be deliuered vnto Zorobabel the officer: that he therewithall maye ordeyne oxen, rammes, lambes, ⁊ corne, salt, wyne and oyle, and that contynually euery yere: after the expences which the prestes that be at Ierusalem, shew to be made daylie:<sup>e</sup> this shalbe geuen vnto them without delaye, that they maye offer sacrifices daylie to the hyst God, for the kynge and for his seruantes, and to praye for their lyues. Let it be proclaimed also on euery syde, that who so euer breaketh or despyseth this cōmaundement of f̄ kynge, shalbe hanged vpon a galow (made of his owne good) ⁊ all

<sup>a</sup> 3 Reg. 6. a.<sup>b</sup> 4 Re. 24. and 25. Iere. 39. 52.<sup>c</sup> 1 Esd. 5. c. <sup>d</sup> 1 Esd. 6. a. 3 Esd. 4. c. <sup>e</sup> 3 Esd. 6. b.

his goodes shalbe seasoned vnto ꝑ kynges. The LORDE therfore (whose name is there called vpon) rote out and destroye all ꝑ kynges and people, that vndertake by violence to hynder the same, or to deale vncurteously with the house of the LORDE at Ierusalem. I Darius the kinge haue ordeyned, that these thinges shalbe done with all diligence.

## The biij. Chapter.

**T**HEN Sysennes ꝑ vndershreue in Celosyria and Phenices, and the other landlordes with their companions, obeyed the thinges that kyng Darius had ordened, were diligent in the holy workes, ⁊ were fellow helpers with the olde rulers of the Iewes. And so the worke of the Sanctuary wente forth and prospered, whan Aggeus and Zachary prophecied. And they performed all thinges thorow the commaundement of the LORDE God of Israel, and after the deuyce of Cyrus, Darius, and Artaxerses kynges of Persia.

**A**nd thus was oure house fynished, vnto the xxij. daye of the moneth Addar in ꝑ vij. yeare of kyng Darius. And the children of Israel the prestes ⁊ the Leuites, ⁊ the other that were come out of captiuyte, ⁊ soch as were ioyned vnto them, dyd acordinge as it is wrytten in the boke of Moses. And in the dedicacion of the temple they offred an hundredth oxen, an C. rammes, iij. C. lambes, ⁊ xij. goates for the synnes of all the people of Israel, after ꝑ nombre of the trybes of Israel. The prestes also ⁊ the Leuites stode arayed in the prestly garnētes, after ꝑ trybes, ouer all ꝑ workes of the LORDE God of Israel, acordinge to ꝑ boke of Moses, and the porters by all the dores.

**C** And the children of Israel (with those ꝑ were come out of captiuyte) helde the Passeouer the xiiij. daye of the first moneth, whan the prestes and the Leuites were sanctified. They that came out of captiuyte, were not all sanctified together: but the Leuites were all sanctified together. And so all they that came out of captiuyte, kylled the easter lambe, for their brethre, for the prestes ⁊ for them selues. And the childre of Israel ꝑ came out of captiuyte, ⁊ escaped frō all ꝑ abominacions of the Heithē, sought the LORDE, and kepte the feast of vnuenuded bred vij. daies longe, eatinge ⁊ drynkyng ⁊ were mery be-

fore the LORDE: ꝑ the LORDE had turned the deuyce of the kyng of Assiria, ⁊ comforted their handes to the workes of ꝑ LORDE God of Israel.

## The viij. Chapter.

**A**ND after him, whan Artaxerses the kyng of ꝑ Persiās reigned,<sup>a</sup> there wete vnto him Eszdras the sonne of Saraias, the sonne of Azarias, the sonne of Helchia, ꝑ sonne of Sallū, the sonne of Sadoc, ꝑ sonne of Achitob, the sonne of Amarias, ꝑ sonne of Azarias, the sonne of Boccus, ꝑ sonne of Abisu, ꝑ sonne of Phineas, the sonne of Eleazar, ꝑ sonne of Aaron ꝑ first prest. This Eszdras wete vp from Babilon (for he had good vnderstandinge in ꝑ lawe of Moses, ꝑ was geuē of the LORDE God of Israel, to be taught ⁊ done in dede.) And ꝑ kinge fauoured him, ⁊ dyd him greate worships and honoure, after all his desyres. There wente vp with him also certayne of ꝑ children of Israel, of the prestes, of ꝑ Leuites, of the syngers, porters, and mynisters of ꝑ temple at Ierusalem.

In the vij. yeare of the raigne of kyng Artaxerses, in the v. moneth, ꝑ is in the vij. yeare of the raigne, they wente from Babilon in the newmoone of the v. moneth, ⁊ came the hye waye to Ierusalē after his commaundement, like as the LORDE had prospered their iourney. For in these Eszdras gat greate instrucciō, ꝑ he shulde leane none of ꝑ thinges behynde, which were in ꝑ lawe ⁊ cōmaundementes of God. And he taught whole Israel all righteousnes ⁊ iudgment.

Then came the Secretaries of kyng Artaxerses, ⁊ delyuered ꝑ wrytinges (ꝑ were come frō Artaxerses the kyng) to Eszdras the prest ⁊ reder of the lawe of the LORDE: And this is ꝑ copie of ꝑ letter: Kyng Artaxerses sendeth his gretinge vnto Eszdras the prest ⁊ reder of the lawe of ꝑ LORDE: Of frendshipe ⁊ good will I haue ordeyned and charged, yf there be eny of the Iewes, of ꝑ prestes ⁊ Leuites in my realme, which desyeth ⁊ is contēt to go with the vnto Ierusalē, ꝑ he maye do it. Therefore yf eny be mynded to beare the cōpany, let thē come together, ⁊ go with the (like as I am contēt ⁊ my vij. frendes my cōcēlers:) to se what they do at Ierusalē ⁊ in Iewry, ⁊ kepe ꝑ thinges acord-

<sup>a</sup> 1 Esd. 7. a.

inge as thou hast in  $\hat{y}$  lawe of the LORDE:  
 B  $\alpha$  to bringe the giftes vnto God the LORDE  
 of Israel,  $\hat{y}$  I  $\alpha$  my frendes haue promysed to  
 Ierusalē,  $\alpha$  all the syluer  $\alpha$  golde  $\hat{y}$  is in  $\hat{y}$   
 countre of Babilon, vnto  $\hat{y}$  LORDE to Ieru-  
 salē, with the thinge  $\hat{y}$  is geuē for the peo-  
 ple in the LORDES temple at Ierusalem:  
 Yee that the same syluer  $\alpha$  golde maye be  
 gathered, and oxen, rammes, shepe  $\alpha$  goates  
 and other that belōge to these thinges: and  
 that they maye offer sacrifices vnto the  
 LORDE, vpon the aluter of their LORDE,  
 which is at Ierusalem.

And what so euer thou  $\alpha$  thy brethrē wyl  
 do with the syluer  $\alpha$  golde,  $\hat{y}$  do after  $\hat{y}$  mynde,  
 $\alpha$  after the cōmaundement of the LORDE  
 thy God:  $\alpha$  like wyse with all the holy vessels,  
 $\hat{y}$  are geuē the for the seruyce of the house of  
 the LORDE thy God:  $\alpha$  other thinges what  
 soeuer is necessary for the to the worke of  
 the temple,  $\hat{y}$  shalbe geuē the of the kynges  
 treasure:  $\alpha$  loke what thou with thy brethrē  
 wilt do with the golde and syluer, that do  
 after  $\hat{y}$  wil of the LORDE. And I kynge  
 Artaxerses haue commaunded the keepers of  
 $\hat{y}$  treasures in Syria and Phenices, that what  
 soeuer Esdras the prest and reder of the lawe  
 of the LORDE doth wryte, it shalbe geuen  
 him: tyll an C. talentes of syluer, and of  
 golde in lyke maner: Of corne also an C.  
 measures, and tyll an hūdreth vessels of wyne,  
 and other plenteous thinges without nombre.  
 Let all thinges be done after the lawe of  $\hat{y}$   
 hiest God, that the wrath of God aryse not  
 in the realme of the kynge and of his sonnes.  
 I commaunde you also, that ye requyre no  
 taxinge ner tribute of the prestes, Leuites,  
 syngers, and mynisters of the temple, ner of  
 the wryters: and that no man haue auctorite  
 to medle eny thinge against them. As for  
 the (O Esdras) set thou iudges and arbiters  
 in the whole lande of Syria and Phenices,  
 after the wysdome of God: and lerne all  
 such as are ignoraunt in the lawe of God thy  
 LORDE, and let all them that offende  
 agaynst the lawe, be punyshed: whether it  
 be with death, with payne, to be condemned  
 in money, or to be banyshed.

Then sayde Esdras  $\hat{y}$  wryter: Blessed be  
 $\hat{y}$  God of oure fathers, that hath geuen so  
 good a mynde and wyll in to the hert of the  
 kynge, to magnifie his house  $\hat{y}$  is at Ieru-

salem, and hath made me to be accepted in  
 the sight of  $\hat{y}$  kynge, of his counsell, of his  
 frēdes and of his nobles. And so I was sted-  
 fast in my mynde, acordinge as the LORDE  
 my God helped me, and I chose out men of  
 Israel, to go vp with me. And these are the  
 heades\* (after their kynreds  $\alpha$  houses of their  
 fathers) that wente vp with me from Babilon,  
 out of the kyngdome of Artaxerses: Of the  
 sonnes of Phares, Gersonius. Of  $\hat{y}$  sonnes  
 of Siemarith, Amenus. Of the sonnes of  
 Dauid, Accus, the sonne of Cecilia. C

Of the sonnes of Phares, Zachary: and  
 with him there turned agayne an hundreth  
 and fiftie men. Of the sonnes of the captayne  
 of Moabilon, Zaraei, and with him ij. C. and  
 l. men. Of the sonnes of Zachnes, Iechonias  
 Zecholi, and with him ij. C. and l. men. Of  
 the sonnes of Salamaasias, Gotholie, and lxx.  
 with him. Of the sonnes of Esead, Zarias  
 Miheli, and with him lxxx. Of the sonnes  
 of Iob, Abdias Ieheli, and with him ij. C.  
 and xij. men. Of the sonnes of Bania, Salimoth  
 the sonne of Iosaphia, and with him an  
 C. and lx. men. Of the sonnes of Beer,  
 Zachary Bebei, and with him ij. C. and viij.  
 men. Of the sonnes of Esead, Iohannes  
 Ezechan, and with him Cx. men. Of the  
 sonnes of Adonicā those that were the last,  
 and these are their names: Eliphalam  $\hat{y}$   
 sonne of Gebel and Semeias,  $\alpha$  with him lxx.  
 men. All these called I together by the  
 water Thia, where we pitched oure tentes  
 thre dayes, and there I mustered them.

\*As for the sonnes of the prestes and  
 Leuites, I founde none there. Then sent I  
 vnto Eleazar,  $\alpha$  Eccelom, and Masman,  $\alpha$   
 Malobam, and Enaathan, and Samea, and  
 Ioribimathan, Eunagan, Zachary, Mosollamū  
 (these were the leders and men of experiēce)  
 $\alpha$  I sent them worde, that they shulde come  
 vnto Loddeus, which was by the place of the  
 treasury,  $\alpha$  commaunded them that they  
 shulde speake vnto Loddeus and to his  
 brethren  $\alpha$  to those that were in the treasury,  
 to sende vs soch mē, as might execute the  
 prestes office in the house of the LORDE  
 oure God. And with the mightie hāde of  
 oure LORDE God, they brought vnto vs mē  
 of good experience, from amōge the sonnes of  
 Moolius, the sonne of Leui,  $\hat{y}$  sonne of Israel,  
 Sebebeiam  $\alpha$  the sonnes  $\alpha$  his brethrē Aszbīn



¶ Anim, of whom there were xviij. From amonge the children of the sonnes of Cananeus, ¶ their sonnes were xx. men. And of them ¶ served in the temple, whom Dauid had ordeyned, and the pryncipall men that ministred for the worke vnto the Leuites in the temple, ij. C. and xx. men: whose names are all tokened vp in wrytinge.

¶ Then commaunded I a fastynge vnto ¶ yonge men before the LORDE,<sup>a</sup> ¶ I might desyre of him a prosperous iourney ¶ a good waye for vs, yee for vs, for oure children and for the cattell, because of the layenges awayte: ¶ I durst not require of the kynge men of horse ¶ of fote, to conueye vs safely agaynst oure enemies, for we had sayde vnto the kynge, that ¶ power of the LORDE oure God shulde be with them, that seke him with their whole hert. And therefore we besought God oure LORDE earnestly because of these thinges, and he was mercifull vnto vs, and herde oure prayer. And I separated from amonge ¶ rulers of the people, ¶ from ¶ prestes of ¶ temple xij. men, ¶ Sebeia ¶ Asania, ¶ ten men of their brethren with them. And I weied thē the golde ¶ the syluer ¶ all the prestly ornāmētes of the house of oure God, which the kynge ¶ his coucell, ¶ his prynces ¶ whole Israel had geuē. And whan I had weyed it, I gaue thē an Cl. talētes in syluer, an C. talentes of syluer vessell, an C. talentes of golde, ¶ of goldē vessell seuē tymes twentie, and vessels of other metall (yee of good metall) xij. glisteringe as the golde, ¶ saide vnto thē: ye also are holy vnto the LORDE, ¶ the vessels are holy, ¶ the golde ¶ the syluer is promised vnto the LORDE the God of oure fathers. Be diligent now ¶ kepe it, vntill the tyme ¶ ye delyuer it to the rulers of the people, to ¶ prestes, to the Leuites ¶ to ¶ pryncipall mē of the cities of Israel in Ierusalem, ¶ in the chambre of the house of oure God.

¶ So ¶ prestes ¶ the Leuites which receaued of me the golde,<sup>b</sup> the syluer ¶ the vessell, brought it to Ierusalē in to the tēple of the LORDE. And from Thia we brake vp the xij. daye of the first moneth, tyll we came to Ierusalē. And whan the thirde daye was past, the weyed golde ¶ syluer was delyuered in ¶ house of the LORDE the fourth daye, vnto Marimoth the sonne of Ior the prest, ¶

with him was Eleazar ¶ sonne of Phineas, and with thē were Iosabbus ¶ sonne of Iesnet, Medias ¶ the sonne of Banus, ¶ certayne of the Leuites to the nombre ¶ to the waight: ¶ the waight of them was writtē vp the same tyme. As for those that were come out of captiuyte, they offred sacrifice vnto the LORDE the God of Israel: euē xij. oxen for all Israel, lxxxvj. rammes, lxxij. shepe, xij. goates for synne, xij. kyne for a thank-offeringe, all to the sacrifice of the LORDE. And ¶ kinges cōmission delyuered they vnto ¶ stewardes and debytes of the kynge, and to the vndersheues in Celosyria and Phenices.

¶ Now whan these thinges were done, the rulers came vnto me, and sayde: The generacion of Israel, the prynces, ¶ prestes and Leuites, the straunge people and indwellers of the londe, haue not put awaye their vnclennesse, from the Cananites, Hethites, Pheresites, from the Moabites, Egipcians ¶ Edomites. For both they and their sonnes haue mengled them selues with the daughters of them, ¶ the holy sede is mixte with the outlandish Heithen, ¶ sens the begynnyng of their raigne haue the rulers and heades bene partakers of their wickednesse.

As soone as I had herde these thinges, immediatly I rent my holy garmentes, and pulled out ¶ hayre of my heade ¶ my beard, ¶ sat me downe sroufull ¶ heuy. So all they that were moued thorow the worde of the God of Israel, came vnto me: and I sat still full of heuines vntill the euenynge sacrifice. Then stode I vp frō fastinge, hauynge rent clothes ¶ the holy garmēt, kneeled downe vpon my knees, helde out my hādes vnto ¶ LORDE, ¶ sayde: O LORDE, I am confounded ¶ ashamed before thy face, for oure synnes are become many vpon oure heades, ¶ oure wickedneses are exalted vnto the heauē: for sens ¶ tyme of oure fathers we are in greate sinne vnto this daye. And for the synnes of vs ¶ oure fathers, we with oure brethren ¶ with oure prestes haue bene deliuered vnto the kinges of the earth, in to the swerde, ¶ in to captiuite, ¶ became a spoyle with confucion ¶ shame vnto this daie. And now O LORDE God, how greate is the mercy ¶ we haue gottē of the? in ¶ thou hast left vs a rote ¶ a name in the place of thy Sanctuary, to discouer oure light in the

<sup>a</sup> 1 Esd. 8. c.<sup>b</sup> 1 Esd. 8. d.<sup>c</sup> 1 Esd. 9. a.



house of  $\text{\textcircled{f}}$  LORDE oure God,  $\text{\textcircled{t}}$  geuē vs meate at all tymes of our ministracion. And whan we were in captiuyte, we were not forsaken of the LORDE oure God: but he made the kynges of Persia gracious  $\text{\textcircled{t}}$  fauourable vnto vs, so  $\text{\textcircled{f}}$  they gaue vs vytayles  $\text{\textcircled{t}}$  meate, yee  $\text{\textcircled{t}}$  leue to buyde vp the tēple of oure LORDE God agayne, to repayre the waisted places of Sion, and to dwell in Iewry  $\text{\textcircled{t}}$  Ierusalem. And now O LORDE, what shall we saye, hauyng all these thinges in possession? For we haue broken thy cōmaundementes, which thou gauest vnto vs by the handes of thy seruantes the prophetes, sayenge: The londe  $\text{\textcircled{f}}$  ye go vnto,  $\text{\textcircled{t}}$   $\text{\textcircled{f}}$  is geuen you for an heretage to haue in possession, is defyled with the vncleennes  $\text{\textcircled{t}}$  fylthynges of the Heithen,  $\text{\textcircled{t}}$  with their abhominacion haue they poluted it alltogether. Therefore shal ye not ioyn<sup>a</sup> youre daughters vnto their sonnes, ner mary youre sonnes vnto their daughters: Morouer, ye shall neuer seke to make peace with them,  $\text{\textcircled{f}}$  ye maye increase  $\text{\textcircled{t}}$  eate the best in the lande,  $\text{\textcircled{t}}$   $\text{\textcircled{f}}$  ye maye deuyde  $\text{\textcircled{f}}$  inheritaunce of the lande vnto youre children for euermore. As for the thinge  $\text{\textcircled{f}}$  now happeneth vnto vs, it commeth all for oure wicked workes and greate synnes. yet hast thou geuen vs soch a rote,  $\text{\textcircled{f}}$  we are come againe in to oure owne londe: and we are so wicked,  $\text{\textcircled{f}}$  we haue brokē thy statutes  $\text{\textcircled{t}}$  cōmaundementes agayne,  $\text{\textcircled{t}}$  mengled oure selues with the vncleenes of the outlandish Heithen. O LORDE, art thou angrie with vs? wilt thou rote vs cleane out?  $\text{\textcircled{f}}$  oure rote  $\text{\textcircled{t}}$  name remayne nomore? O LORDE God of Israel, thou art true, for oure rote endureth yet vnto this present daye. And beholde, now are we before  $\text{\textcircled{f}}$  in oure synnes, now can we not stonde before the in them.

$\text{\textcircled{c}}$  And whan Esdras with this prayer had knowleged the synne, wepinge,<sup>b</sup>  $\text{\textcircled{t}}$  lyège flatt vpon the grounde before the tēple, there gathered vnto him from Ierusalem a greate multitude of men  $\text{\textcircled{t}}$  women, of yonge men  $\text{\textcircled{t}}$  maydens, for there was a very greate wepinge and mournyng in the cōgregacion. So whan Iechonias the sonne Ieheli one of the children of Israel cried, he sayde vnto Esdras: we haue synned agaynst the LORDE, because we haue mariēd outlandish women of the Heithē. Now art thou ouer all Israel.

<sup>a</sup> Deut. 7. a. and 12. d.<sup>b</sup> 1 Esd. 10. a.

We wil sweare an ooth therfore vnto  $\text{\textcircled{f}}$  LORDE,  $\text{\textcircled{f}}$  we shal put away all oure wyues which we haue takē of the Heithē, with their childrē: like as it is appoynted the by oure fore elders. Stonde vp then, open thou it and declare it playnely vnto vs acordige to the lawe of  $\text{\textcircled{f}}$  LORDE: for the matter belongeth vnto  $\text{\textcircled{f}}$ ,  $\text{\textcircled{t}}$  we wyll helpe the, quyte thy self manly. So Esdras arose, and toke an ooth of the rulers of  $\text{\textcircled{f}}$  prestes  $\text{\textcircled{t}}$  of  $\text{\textcircled{f}}$  Leuites  $\text{\textcircled{t}}$  of all Israel, to do after these thinges, and they sware.

## The ix. Chapter.

**T**HEN Esdras stode vp from the courte  $\text{\textcircled{t}}$  of the tēple without,<sup>a</sup>  $\text{\textcircled{t}}$  wente in to the chāber of Ionathas the sonne of Nasabus,  $\text{\textcircled{t}}$  remayned there,  $\text{\textcircled{t}}$  ate no meate ner dronke drynke, for the multitude of the wickednes of the people. And there was made a proclamacion in all Iewry  $\text{\textcircled{t}}$  at Ierusalem, for all soch as were gathered at Ierusalē out of captiuyte,  $\text{\textcircled{f}}$  who so euer came not to Ierusalē within two or thre dayes (acordinge to the iudgment of the olde lordes of counsell) his goodes shulde be taken from him,  $\text{\textcircled{t}}$  he excluded from the cōgregacion of the captiuyte. And in thre dayes were all they of the trybe of Iuda  $\text{\textcircled{t}}$  Ben lamin gathered together at Ierusalem, the xx. daye of  $\text{\textcircled{f}}$  ix. moneth. And  $\text{\textcircled{f}}$  whole multitude sat tēblinge in the courte of the temple, for it was wynter. So Esdras arose vp,  $\text{\textcircled{t}}$  sayde vnto them: ye haue done vnrighteously, in that ye haue taken outlandish wyues to mariage,  $\text{\textcircled{t}}$  so to increase the synnes of Israel. And now knowlege the same,  $\text{\textcircled{t}}$  geue prayse vnto the LORDE God of oure fathers,  $\text{\textcircled{t}}$  perfourne his wil, departinge from the Heithen of the londe,  $\text{\textcircled{t}}$  from the outlandish wyues. Then cried the whole multitude with loude voyce,  $\text{\textcircled{t}}$  sayde: like as thou hast spokē, so wil we do: But for so moch as the people are many,  $\text{\textcircled{t}}$   $\text{\textcircled{f}}$  wynter here, we maie not stōde without  $\text{\textcircled{f}}$  house: agayne, this worke is not a thinge,  $\text{\textcircled{f}}$  can be fynished in a daye or two, for we be many  $\text{\textcircled{t}}$  haue synned in these thinges: Ordene therfore,  $\text{\textcircled{f}}$  the rulers of the multitude and all they that dwell with vs, and as many as haue outlandish wyues, the prestes also and iudges of euery place, maye stonde in the tyme appoynted. tyll they

<sup>c</sup> 1 Esd. 10. b.

lowse vp the wrath of the LORDE in this busynes.

Then Ionathas the sonne of Ezeli, ⁊ Ozias and Thecam receaued ⁊ charge of this matter, ⁊ Bozoramus, ⁊ Leius and Sabatheus helped thē therto. After this, all they stode vp ⁊ were come out of captiuyte. And Eszdras the prest chose vnto him the pryncipall men from amonge the fathers accordinge to their names, ⁊ in the new moone of the tenth moneth they sat together, to examen this matter. And so the matter was a determyng (concernynge the men ⁊ had outlandish wyues) vntill the new moone of the first moneth. And of the prestes ⁊ had mixte thē selues with outlandish wyues, there were founde:<sup>c</sup> Of the sonnes of Iesu the sonne of Iosedec ⁊ his brethren, Mazeas, Eleazer, Ioribus ⁊ Ioadeus, which offred them selues to put awaye their wyues, ⁊ to offre a ramme for their ignoraunce. And of the sonnes of Gemmeri, Masseas, ⁊ Esses ⁊ Ieelech Azarias. Of ⁊ sonnes of Fosera, Limosias, Hismaen, Nathanea, Iussio, Ieddus, ⁊ Talsas. And of the Leuites, Iosabdu, Semeis and Colnis, Caletas, Facteas, Salnas and Elionas. Of the syngers of the Sactuary, Eliarib, Zackarus. Of the porters, Sallumus ⁊ Tolbanes. And of Israel, of the children of Foro, Osi ⁊ Remias, ⁊ Geddias, ⁊ Melchias, Michelus, Eleazarus, Iēmebias ⁊ Bannas. And of the childrē of Iolaman, Chantias, Zachary, Ietzrelus, Ioddus, Erimoth ⁊ Elias. And of ⁊ sonnes of Iathoim, Eliadas, Liasamus, ⁊ Zochias, Larimoth, Sabdus ⁊ Tebedias. And of ⁊ sonnes of Zebeas, Iohānes Amanias, Zabdius, ⁊ Emeus. And of the sonnes of Bannus, Olammus, Maluchus, Ieddus, Iasub, Asabus ⁊ Ierimoth. And of ⁊ sonnes of Addin, Naatus ⁊ Moosias ⁊ Caleus ⁊ Raanas Maasnas, Mathathias, Besel, Bannus, and Manasses.

And of the sonnes of Naue, Nones, Afeas, Melchias, Sameas, Simō, Ben Iamin, Malchus ⁊ Marras. And of the sonnes of Asom, Carianeus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Moodias, Abramas, Iohel, Baneas, Peliaas, Iona, Marimoth, Eliasib, Mathaneus, Eliahis, Orizas, Dielus, Semedius, Zambris ⁊ Ioseph. Of ⁊ sonnes of Nobeus, Idelus, Mathathias, Sabadus, Zecheda, Sedmi, Iesseus, ⁊ Baneas. All these had takē outlādish wemē

to mariage, ⁊ they put thē awaye with their childrē.

The prestes ⁊ Leuites, ⁊ all they ⁊ were of Israel, dwelt at Ierusalem ⁊ thorow out all ⁊ londe, in the new moone of the seuenth moneth, ⁊ the childrē of Israel were in their dwelllynges. And ⁊ whole multitude came together vpon ⁊ floore at ⁊ east syde<sup>d</sup> of the holy porte of ⁊ tēple. And they spake vnto Eszdras ⁊ hie prest ⁊ reder, ⁊ he wolde brynge ⁊ lawe of Moses, which was geuē of ⁊ LORDE God of Israel. So Eszdras the hie prest brought the lawe vnto the whole multitude, to man and woman, ⁊ to all prestes, ⁊ they might heare the lawe, in the new moone of the seuenth moneth. And he red in ⁊ floore ⁊ is before ⁊ holy porte of ⁊ tēple, from the mornynge early vntill the euenynge, before men ⁊ wemen. And they applied their mynde all vnto the lawe.

And Eszdras the prest ⁊ reder of ⁊ lawe stode vp vpon a scaffolde of wodd, which was made therfore: ⁊ vpon his right hande there stode by him Mathathias, Samus, Ananias, Azarias, Vrias, Ozechias, ⁊ Balsamus: Vpon his lefte hāde stode Faldeus, Misael, Malachias, Abuschas, Sabus, Nabadias, ⁊ Zachary. Then toke Eszdras ⁊ boke before the whole multitude, for he was ⁊ pryncipall and had in most honoure of thē all. And whā he had red out ⁊ lawe, they stode all straight vp vpon their fete. So Eszdras prayed the LORDE the most hye God, the Allmightie God of hoostes. And all ⁊ people answered, Amen: ⁊ helde vp their hādes, fell downe flat vpon the earth, ⁊ prayed ⁊ LORDE: Iesus, Beneas, Sarebias, Iaddimus, Accubus, Sabbatheus, Calithes, Azarias, Ioradus, Ananias, ⁊ Philias the Leuites which taught the lawe of the LORDE, ⁊ red the lawe of the LORDE in the cōgregacion, ⁊ euery man sett those before ⁊ vnderstode the lawe. Then spake Atharathes vnto Eszdras the hye prest ⁊ reder, ⁊ to the Leuites ⁊ taught the multitude, sayenge: This daye is holy vnto the LORDE: ⁊ all they ⁊ had herde the lawe, wepte. So Eszdras sayde:<sup>e</sup> Departe youre waye then, ⁊ eate the best, ⁊ drynke the sweetest, ⁊ sende giftes vnto them ⁊ haue nothinge: for this daye is holy vnto the LORDE, and be not ye sory. Then wente they their waye euerychone, ate and

<sup>c</sup> 1 Esd. 10. d.<sup>d</sup> 2 Esd. 8. a.<sup>e</sup> 2 Esd. 8. c.

dronke and were mery, & sent rewardes vnto thẽ ŷ had nothinge, ŷ they also might eate with gladnesse: for they were exceedingly reioysed, thorow the wordes that were red

vnto them in the lawe: And so they were all gathered together at Ierusalem to holde the feast, accordinge to the couenaunt of ŷ LORDE God of Israel.

The ende of the thirde boke of Eszdras.

## The fourth boke of Eszdras.

What this boke contryneth.

### Chap. I.

God reproveth the people for their vnthankfulnes, and rehearseth vnto them his owne lounge mercy, that he maye bringe the agayne: yf they wyl not amende, he wil chose another people.

### Chap. II.

The Synagoge cōplayneth vpō hir children. The callynge of the Heithen.

### Chap. III.

Eszdras sheweth of the excellent workes of God, done vnto the people, and hath a frendly contencion with God: because he suffreth the Babilonians to haue the dominion ouer them, where as they yet are sinners also.

### Chap. IIII.

The angel rebuketh Eszdras, for takinge in hāde to seke out the grounde of Gods iudgment, and instructeth him with fayre symilitudes.

### Chap. V.

A comunicaciō of Eszdras and the angel together.

### Chap. VI.

The angel enfourmeth Eszdras, and answereth him to his questions.

### Chap. VII.

The angel sheweth Eszdras many secrete matters, and thinges for to come.

### Chap. VIII.

Eszdras prayeth for the people, that God wyl rather loke vpon his owne lounge mercy and the godlynnes of few, the vpon the wycked synnes of many.

### Chap. IX.

Tokens of the tyme and punyshment for to come. Visions are shewed vnto Eszdras.

### Chap. X.

A comunicacion betwixte Eszdras, and the woman that appeared vnto him.

### Chap. XI. XII. XIII.

Of certayne visions and the interpretacions therof.

### Chap. XIIIII.

God appeareth vnto Eszdras in the bush, talketh with him, and cōmaundeth him what he shal doo.

### Chap. XV.

God sheweth Eszdras the punyshmēt that he wyl sende vpon the synfull people, and commaundeth him to tell them the same.

### Chap. XVI.

Punishment vpon the Heithen, and how the people of God shal behaue them selues therein.

## The first Chapter.

A **T**HE seconde boke of þy prophet Esdras:<sup>a</sup>  
 (þy sonne of Saraia, the sonne of Azarias, þy sonne of Helchia, þy sonne of Sallū, the sonne of Sadoe, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias, the sonne of Maraioth, the sonne of Sarahias, the sonne of Vzī, the sonne of Boccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui) which was presoner in the lande of the Meedes, in the raigne of Artaxerses kyng of Persia.

And the worde of the LORDE came vnto me, sayenge: <sup>a</sup>Go thy waye & shew my people their synfull dedes, & their children their wickednesses, which they haue done against me, that they maye tell their childers childrē the same: for the synnes of their fathers are increased in them. And why? they haue forgotten me, & haue offred vnto straunge goddes. Am not I euen he, that brought them out of the lande of Egypte, from the house of bondage? But they haue prouoked me vnto wrath, & despyed my counceils. Pull thou out then the hayre of thy heade, and cast all euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge & nourture. How longe shal I forbear them, vnto whom I haue done so moch good? Many kynges haue I destroyed for their sakes:<sup>c</sup> Pharaō with his seruātes and all his power haue I smytten downe and slayne:<sup>d</sup> All þy nacions haue I destroyed and roted out before them, and in þy east haue I brought two landes and people to naught, euen Tyre & Sydon, and haue slayne all their enemies. Speake thou therfore vnto them, sayenge: Thus sayeth the LORDE:<sup>e</sup> I led you thorow the see, and haue geuen you sure stretes sence the begynnyng. I gaue you Moses to be youre capayne, and Aaron to be the prest:<sup>f</sup> I gaue you light in a piler of fyre, & greate wōders haue I done amōge you: yet haue ye forgotten me, sayeth the LORDE.

Thus sayeth the allmightie LORDE: I <sup>g</sup>gaue you quales to eate, and tentes for youre succoure: Neuertheles ye murmured, and

ascribed not þy victory of youre enemies vnto my name: yee this same daie do ye yet murmoure. Where are the benefites, that I haue done for you? Whan ye were hongrie in the <sup>h</sup>wildernes, dyd ye not crie vnto me: Why hast thou brought vs in to this wildernes, to kill vs? It had bene better for vs, to haue serued þy Egipcians, then to dye in this wilderness. Thē had I pitie vpon youre mourninges, and gaue you Manna to eate. Ye ate angels foode. Whā ye were thyrstie, dyd not I hew þy hardstone, & caused water ynough to flowe thereout? For the heate, I couered you with þy leaues of the trees. A good pleasaunt fatt londe gaue I you: I cast out the Cananites, the Pheresites and Philistynes before you. What shal I do more for you, saieth the LORDE?

Thus sayeth the Allmightie LORDE:<sup>i</sup> Whan ye were in the wildernes, in the water of the Amorites, beyng a thyrst & blasphemynge my name, I gaue you not fyre for youre blasphemies, but cast a tre in to þy water, and made the ryuer swete. What shall I do vnto the, O Iacob? Thou Iuda woldest not obeye me. I wil turne me to another people, & vnto those will I geue my name, that they maye kepe my statutes. Seinge ye haue forsakē me, I wil forsake you also. Whan ye desyre me to be gracious vnto you, I shal haue no mercy vpon you. <sup>j</sup>Whan ye call vpō me, I wil not heare you. For ye haue defyled youre hādes with bloude, and youre fete are swift to commytt manslaughter. Ye haue not forsaken me (in a maner) but youre owne selues, sayeth the LORDE.

Thus sayeth the Allmightie LORDE:<sup>k</sup> haue I not prayed you, as a father his sonnes, as a mother hir daughters, and as a uorsse hir yonge babes, that ye wolde be my people, and I shulde be youre God: that ye wolde be my children, and I shulde be youre owne father? I gathered you together, as an henne gathereth hir chens vnder hir wynges. But now what shal I do vnto you? I shal cast you out fro my face. <sup>l</sup>Whan ye offre vnto me, I shal turne my face from you: for your solempne feast dayes, youre new moones and youre circumcisions haue I forsaken. I sent vnto you my seruantes the prophetes,

<sup>a</sup> 1 Esd. 7. a. <sup>3</sup> Esd. 8. a. <sup>b</sup> Esa. 58. a. <sup>c</sup> Exo. 14. f. <sup>d</sup> Nu. 21. d. Iosu. 8. 10. & 12. <sup>e</sup> Exo. 14. f. <sup>f</sup> Exo. 3. b. Nu. 18. a. <sup>g</sup> Exo. 13. d. <sup>h</sup> Exo. 16. c. <sup>i</sup> Nu. 14. a.

<sup>j</sup> Nu. 20. b. <sup>k</sup> Exo. 15. d. <sup>l</sup> Deu. 32. b. <sup>m</sup> Esa. 1. b. <sup>n</sup> Matt. 23. d. <sup>o</sup> Esa. 1. a. and 66. a.



whom ye haue taken and slayne, and torne their bodies in peces, whose bloude I wyll requyre of youre handes, sayeth the LORDE.

**F** Thus sayeth the Allmightie LORDE: youre house must be desolate. I wil cast you out as the wynde doth y<sup>e</sup> strawe: youre children shal not be fruitfull, for they haue despysed my commaundement, and done y<sup>e</sup> thinge y<sup>e</sup> is euell before me. Yourre houses wil I geue vnto a people y<sup>e</sup> shal come, and they y<sup>e</sup> neuer herde me, shal beleue in me: ⁊ they vnto whō I neuer shewed token, shal do the thinge y<sup>e</sup> I cōmaunde thē. They haue sene no prophetes, yet shal they call their synnes to remembraunce, and knowlege thē. I reporte me vnto the grace, that I wil do for the people which is to come, whose children reioyse in gladnes: ⁊ though they haue not sene me with bodely eyes, yet in sprete they beleue the thinge that I saye. And now brother, beholde what greate <sup>w</sup>orshipe, and se y<sup>e</sup> people that commeth from the east, vnto whom I wyll geue the dukedome of Abraham, Isaac and Iacob, of Oseas, Amos, and Micheas, of Ioel, Abdy, Ionas, Naum and Abacuc, of Sophony, Aggeus, Zachary and Malachy, which is called also an angel (or messainger) of the LORDE.

The ii. Chapter.

**A** **T**HUS sayeth the LORDE: I brought this people out of bondage, I gaue thē my cōmaundementes by my seruantes y<sup>e</sup> prophetes, whom they wolde not heare, but despysed my cōcels. The mother that bare them, sayeth vnto them: Go youre waye ye children, for I am a wyddow ⁊ forsaken: I brought you vp with gladnesse, but with sorow and heuynes haue I lost you: for ye haue synned before the LORDE youre God, and done y<sup>e</sup> thinge that is euell before him. But what shall I now do vnto you? I am a wyddow and forsakē: go youre waye (o my children) and axe mercy of the LORDE. As for me O father, I call vpon the for a wytnesse ouer the mother of these childrē, which wolde not kepe my couenant: y<sup>e</sup> thou brynge them to cōfucion, and their mother to a spoyle, that she beare no more. Let their names be scatred abrode amonge the Heithen, let them be put out of the earth, for they haue thought scorne of my couenant.

W<sup>e</sup> be vnto the Assur, thou that hydest the vnrighteous by the. Thou wicked people, remembre what I dyd vnto Sodom and Gomorre, whose land is turned to pitch and aszshes. Euen so also wyll I do vnto all them, that heare me not, sayeth the Allmightie LORDE. Thus sayeth the LORDE vnto Eszdras: Tell my people, y<sup>e</sup> I will geue them the kyngdome of Ierusalem, which I wolde haue geuen vnto Israel. Their glory also wyl I take vnto me, and geue them the euerlastynge tabernacles, which I had prepared for those.

The tre of life shalbe vnto them a swete smellynge oyntment: they shal nether labourer ner be weery. Go ye youre waye, ⁊ ye shal receaue it. Praye for youre selues a few dayes, that they maye dwell therin. Now is the kingdome prepared for you, therfore watch. Take heauē and earth to wytnesse, for I haue broken the euell in peces, and created the good, for I lyue sayeth y<sup>e</sup> LORDE. Mother embrace thy children, and brynge them vp with gladnes: make their fete as fast as a piler, for I haue chosen the, sayeth the LORDE.

And those that be deed wyll I rayse vp <sup>C</sup> agayne from their places, and brynge them out of y<sup>e</sup> graues, for I haue knowne my name in Israel. Feare not thou mother of the children, for I haue chosen the, sayeth the LORDE. And for thy helpe I shal sende the my seruantes Esay and Ieremy, after whose counsell I haue sanctified ⁊ prepared for the, xij. trees with dyuerse frutes, and as many welles flowinge with mylke and hony, ⁊ seuen mountaynes, wherpo<sup>r</sup> there growe roses and lilies, wherin I wyl fyll my children with ioye. Execute iustice for the wyddowe, be iudge for the fatherlesse: geue to y<sup>e</sup> poore: defende the cōfortlesse: clothe the naked: heale the wounded and sick: laugh not a lame man to scorne: defende the crepell, and let the blinde come in to y<sup>e</sup> sight of my clearnes. Kepe the olde ⁊ yonge within thy walles: <sup>D</sup> where so euer thou fyndest the deed, tokē them, and burye them, and I shal geue the the first place in my resurreccion. Holde styll (O my people) and take thy rest, for thy quyetes is come. Fede thy children O thou good norsse, stablish their fete: As for the seruantes whom I haue geuen the, there

<sup>a</sup> Esa. 65. a. Rom. 10. c.

<sup>b</sup> Esa. 41. d. Luc. 13. c.

Matt. 8. b.

<sup>c</sup> Gen. 19. c.

<sup>d</sup> Tobi. 1. d.

shal not one of them perishe, for I wyl seke the from thy nombre, vexe not thy self.

For whan the daye of trouble and heuynes commeth, other shal wepe and be soroufull, but thou shalt be mery and plenteous. The Heithen shalbe gelous, but they shalbe able to do nothinge agaynst the, sayeth the LORDE. My handes shal couer the, so that thy children shal not se the fyre euerlastinge. Be ioyfull O thou mother with thy childrē, for I wyll delyuer the, sayeth the LORDE. Remembre thy deed childrē, for I shal brynge them out of the earth, and shew mercy vnto them, for I am mercifull, sayeth the LORDE Allmightie.

Enbrace thy childrē, vntyll I come and shew mercy vnto them, for my welles runne ouer, and my grace shal not fayle. I Eszdras receaued a charge of the LORDE vpon the mount Oreb, that I shulde go vnto Israel. But whan I came vnto thē, they set me at naught, and despyed the commaundement of y LORDE. And therefore I saye vnto you O ye Heithen, that heare and vnderstonde: Loke for youre shepherde, he shal geue you euerlastinge rest: for he is nye at hande, that shal come in the ende of the worlde. Be ready to the rewarde of the kyngdome, for the euerlastinge light shall shyne vpon you for euermore. Fle the shadowe of this worlde, receaue the ioyfulnes of youre glory. I testifie my sauoure openly: O receaue the gift y is geuen you, and be glad, geuyng thanks vnto him, that hath called you to the heauenly kyngdome. Aryse vp, and stonde fast: beholde the nombre of those that be sealed in the feast of the LORDE, which are departed from the shadowe of the worlde, and haue receaued glorious garnētes of the LORDE. Take thy nombre O Sion, and shutt vp thy purified, which haue fulfilled the lawe of the LORDE. The nombre of thy children whom thou longested for, is fulfilled: beseke the power of the LORDE, that thy people which haue bene called from the begynnyng, maye be halowed.

I Eszdras sawe vpon the mount Sion a greate people, whom I coude not nombre, & they all prayed the LORDE with songes of thankesgeuyng. And in the myddest of thē there was a younge mā of an hye stature, more

excellent then all they, and vpon euery one of their heades he sett a crowne, and was euer hygher and hygher, which I marueled at greatly. So I axed y angell, & sayde: Syr, what are these? He answered and sayde vnto me: These be they, that haue put of the mortall clothinge and put on the immortall, and haue testified & knowleged the name of God. Now are they crowned, and receaue the rewarde.

Then sayde I vnto the angell: what yonge personne is it, that crowneth them, & geueth them the palmes in their handes? So he answered and sayde vnto me: It is y sonne of God, whom they haue knowleged in the worlde. Then beganne I greatly to commend them, that stode so stify for the name of the LORDE. And so the angell sayde vnto me: Go thy waye, and tell my people, what maner of thinges and how greate wonders of the LORDE thy God, thou hast sene.

#### The iiij. Chapter.

IN the thirtie yeare of the fall of the cite, I was at Babilon & laye troubled vpō my bed, & my thoughtes came vp ouer my hert: for I sawe y desolacion of Sion, & the plenteous wealth of them y dwelt at Babilon: & my sprete was sore moued, so that I begāne to speake fearful wordes to the most hyest, and sayde: O LORDE LORDE, thou spakest at the begynnyng, whan thou plant-edst y earth, (and that thy self alone) and gauest commaundement vnto y people, and a body vnto Adam, which was a creature of thy handes, and hast brethed in him the breth of life: and so he lyued before the, and thou leddest him in to paradyse, which gardē of pleasure thy right hande had planted, or euer the earth was made. And vnto him thou gauest commaudemēt to loue y waye, which he transgressed, & immediatly thou appoyntedest death in him, and in his generacions. Of him came nacions, trybes, people, & kynredes out of nombre. And euery people walked after their owne wil, and did nyce thinges before the: and as for thy commaundementes, they despyed them.

But in processe of tyme thou broughtest the water floude, vpon those that dwelt in the worlde, and destroydest them. And like as the death was in Adam, so was the water

<sup>a</sup> Apo. 7. c.

<sup>b</sup> Gen. 2. b.

<sup>c</sup> Gen. 6. b.

<sup>d</sup> Gen. 7. b.

floude also in these. Neuertheles one of them thou leftest: namely, Noe with his housholde, of whom come all righteous mē. And it happened that, when they y dwelt vpon the earth, beganne to multiplie, and had gotten many children, and were a greате people, they beganne to be more vngodly then the first.

Now when they all lyued so wickedly before the, <sup>a</sup> thou didest chose the a man from amonge them, whose name was Abram. Him thou louedest, and vnto him only thou shewdest thy wyll, and maydest an euerlastinge couenaunt with him, promisinge him, that thou woldest neuer forsake his sede. <sup>b</sup> And vnto him thou gauest Isaac, vnto Isaac also thou gauest Iacob and Esau. As for Iacob thou didest chose him, and put backe Esau. And so Iacob became a greате multitude.

**C** And it happened that whā thou leddest his sede out of Egipte, thou broughtest thē vp to the mount Sion, <sup>c</sup> bowinge downe the heauens, settinge fast the earth, mouyng the grounde, makyng the depthes to shake, and troublinge the worlde: And thy glory wente thorow foure portes of fyre, and earth quakes, and wyndes and colde: that thou mightest geue the lawe vnto the sede of Iacob, and diligence vnto the generaciō of Israel.

And yet tokest thou not awaye from thē that wicked hert, that thy lawe might bryng forth frute in them. For the first Adam bare a wicked hert, transgressed, and was overcome, and so be all they y are borne of him. <sup>d</sup> Thus remayned weaknes with the lawe in the hert of the people, with the wickednesse of the rote: so that the good departed awaye, and the euell abode still. So the tymes passed awaye, and the yeares were brought to an ende. <sup>e</sup> Then didest thou rayse the vp a seruauant called Dauid, whom thou commaundedst to buylde a cite vnto thy name, and to offere vp incense and sacrifice vnto the therin. This was done now many yeares.

**D** Then the inhabitants of the cite forsoke the, and in all thinges dyd euē as Adam and all his generacions had done: for they also had a wicked hert. And so thou gauest thy cite ouer in to the handes of thine enemies. Are they of Babilon then better and more righteous then thy people, y they shal therefore haue the domynion of Sion? For when I came

there, and sawe their vngodlynes, and so greате wickednesse, that it coude not be nōbred: yee when my soule sawe so many euell doers (in y xxx. yeare) my hert fayled me, for I sawe, how thou suffrest them in soch vngodlynes, and sparest y wicked doers: but thine owne people hast thou roted out, and preserued thine enemies, & this hast thou not shewed me.

I cannot perceaue how this happeneth. Do they of Babilon then better, then they of Sion? Or is there eny other people, y knoweth the, sauynge the people of Israel? Or what generacion hath so beleued y couenautes, as Iacob? And yet their rewarde appeareth not, and their labour hath no frute. For I haue gone here and there thorow the Heithē, & I se, y they be rych & wealthy, & thynke not vpon y commaundementes. Weye thou therefore oure wickednesse now in y balauce, and theirs also that dwell in the worlde, and so shal thy name be no where founde but in Israel. Or where is there a people vpon earth, y hath not synned before the? Or what people hath so kepte thy commaundementes? Thou shalt fynde, that Israel by name hath kepte thy preceptes, but not the other people and Heithen.

#### The iiii. Chapter.

**A**ND the angell that was sent vnto me <sup>a</sup> (whose name was Vriel) gaue me answer, and sayde: Thy hert hath takē to moch vpon it in this worlde, and thou thinkest to comprehend the waye of the Hyest. Then sayde I: yee my lorde. And he answered me, and sayde: I am sent to shewe the thre wayes, and to sett forth thre symilitudes before the: wherof yf thou canst declare me one, I wil shewe the also the waye, that thou desyrest to se, and I shal shewe the from whēce the wicked hert commeth. And I sayde: tell on my LORDE. Then sayde he vnto me: Go thy waye, weye me the weight of the fyre, or measure me the blast of the wynde, or call me agayne the daye that is past. Then answered I and sayde: What man borne is able to do that? Why requyrest thou soch of me? And he sayde vnto me: Yf I shulde axe the, how depe dwellings are in the see? Or how greате water springes are

<sup>a</sup> Gen. 12. 15.    <sup>b</sup> Gen. 21. a. Gen. 25. c. Gen. 32. a.

<sup>c</sup> Exo. 19. a. Deut. 4. b.    <sup>d</sup> Rom. 8. a.

<sup>e</sup> 1 Re. 16. c. 2 Reg. 5. a.



vpon  $\hat{y}$  firmamēt? Or how greate water sprynges are in the begynnynge of the depe? Or which are the outgoinges of Paradise? Peradnētūre thou woldest saye vnto me: I neuer wente downe yet in to  $\hat{y}$  depe ner hell, nether dyd I euer clymme vp in to heauen. Neuertheles now haue I axed the but onely of fyre and wynde and of the daye, where thorow thou hast traauayled, and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

33 He sayde morouer vnto me: Thine owne thinges, and such as are growne vp with  $\hat{y}$ , canst thou not knowe: how shulde thy vessel then be able to cōprehende the waye of the Hyest, and now outwardly in the corrupte worlde, to vnderstōde the corrupcion  $\hat{y}$  is eydent in my sight? Thē sayde I vnto him: It were better that we were not at all, thē that we shulde lyue in wickednesse, and to suffre, and not to knowe wherfore. He answered me, and sayde: I wēte in a wod, and the trees toke soch a deuyce and sayde: "Come let vs go, and fight agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet more woddess.

The floudes of the see also in lyke maner toke this deuyce, and sayde: Come, let vs go vp, and fight agaynst the trees of the wodd, that we maye make our londe the wyder. The thought and deuyce of the wodd was but vayne and nothinge worth, for the fyre came, and consumed the wod: The thought of the floudes of the see came likewyse to naught also, for the sonde stode vp and stopped them.

34 Yf thou were iudge now betwyxte these two, whom woldest thou iustifie, or whom woldest thou cōdemne? I answered and sayde: Verely it is a foolish thought that they both haue deuysed. For the grounde is geuen vnto the wod, and the see also hath his place to beare his floudes. Then answered he me  $\tau$  sayde: Thou hast geuen a right iudgment, why iudgest thou not thy self also? For like as the grounde is geuen vnto the wod, and the see to his floudes: <sup>b</sup>euē so they that dwell vpon earth, maye vnderstōde nothinge, but that which is vpon earth: and he that dwelleth aboue the heauens, maye onely vnderstōde the thinges, that are aboue the hea-

uens. Then answered I and sayde: I beseke the (O LORDE) let me haue vnderstōdinge: for it was not my mynde to be curious of thy hye thinges, but of soch as we daylie medle withall: namely, wherfore that Israel is blasphemēd of the Heithen, and for what cause the people (whom thou euer hast loued) is geuen ouer, to be punyshed of vngodly naciōs: and why the lawe of oure fathers is brought to naught, and the wrytten couenantes come to none effecte, and we passe awaye out of the worlde as the greshopers, and oure life is a very feare, and we are not worthy to optayne mercy. What wyl he do then vnto his name, which is called vpon ouer vs? Of these thinges haue I axed question.

Then answered he me and sayde: The more thou searchest, the more thou shalt maruel, for the worlde hasteth fast to passe awaye, and can not comprehend the thinges, that are promysed for the righteous in tyme to come, <sup>c</sup>for this worlde is full of vnrighteousnes and weaknes.

But as concernynge the thinges wherof thou axest me, I wyl tell the. The euell is sowne, but the destruccion therof is not yet come. Yf the euell now that is sowne, be not turned vpsyde downe, and yf the place where  $\hat{y}$  euell is sowne, passe not awaye, then can not the thinge come  $\hat{y}$  is sowne with  $\hat{y}$  good. For the corne of euell sede hath bene sowne in the hert of man from the begynnyng, and how moch vngodlynnes hath he brought vp vnto this tyme? and how moch shal he yet brynge forth, vntyll he come in to the barne?

35 Pondre now by thyself, whā  $\hat{y}$  corne of euell sede is cutt downe, how greate a barne shal it fyll? I answered and sayde: How and whā shal these thinges come to passe? Wherfore are oure yeaeres few  $\tau$  euell? And he answered me, sayēge: Haist not thou to moch vpon the Hyest, for thy haistynes to be aboue him is but in vayne, thou makest to moch a doo. Dyd not  $\hat{y}$  soules also of the righteous axe question of these thinges in their holynes, sayenge: How longe shal I hope of this fashion? Whan commeth the frute of my barne, and my rewarde? And vpō this Ieremiel the archangel gaue them answer, and sayde: <sup>d</sup>Euē whan the nombre

<sup>a</sup> Iud. 9. b. 2 Par. 25. c. <sup>b</sup> Esa. 55. c. Ioh. 3. c.

1 Cor. 2. b.

<sup>c</sup> 1 Ioh. 5. c.

<sup>d</sup> Apoc. 6. b.



of the sedes is fylled in you: for he hath weyed the worlde in the balaunce: in measure and nombre hath he measured the tyme, and moueth it not, vntyll the same measure be fulfilled. Then answered I and sayde: O LORDE LORDE, now are we all full of synne, and for oure sake peraduenture it is not, that the barne of the righteous shall not be fylled, because of the synnes of the that dwell vpon earth.

**f** So he answered me, & sayde: Go y waye to a woman with childe, and axe her, when she hath fulfilled hir ix. monethes, yf hir childesbed maye kepe y byrth eny lōger within her. Thē sayde I: No LORDE, that can she not. And he sayde vnto me: In hell the secrete places of soules are like y preuy chamber of a woman. For like as a woman that trauallyeth, maketh haist, whan the tyme to necessity of the byrth is at hande: Euē so doth she haist to delyner it that is commytted vnto her. Loke what thou desyrest to se, it shalbe shewed the from the begynnynge. Then answered I and sayde: Yf I haue founde fauoure in thy sight, and yf it be possible, and yf I be mete therfore, shewe me then, whether there be more to come thē is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

**6** And he saide vnto me: Stonde vp vpō y right syde, and I shal expounde the symilitude vnto the. So I stode, & beholde, an whote burnynge ouē wente ouer before me: & it happened y whan the flamme was gone by, the smoke had the vpper hande. After this there wēte ouer before me a watery cloude, and sent downe moch rayne with a storme: & whan the stormy rayne was past, the droppes remayned still. Then sayde he vnto me: like as the rayne is more then the droppes, and as the fyre exceedeth the smoke, euen so y measure of the thinges that are past, hath the vpper hande. Then wente the droppes and the smoke aboue: and I prayed and sayde: May I lyue (thynkest thou) vntyll that tyme? Or what shall happen in those dayes? He answered me, and sayde: As for the tokē wherof thou axest me, I maye tell the of the in a parte: but as touchinge \*y life, I may not shewe the, for I am not sent therfore.

\* Some rede, my life.

### The v. Chapter.

**N**EUERTHELESSE, as concernynge the tokens, mark this: Beholde, the dayes shal come, that they which dwell vpon earth, shalbe takē in a greate nombre, & the waye of the trueth shalbe hyd, and the lōde shalbe baren from faith: but iniquyte shal haue the vpper hande, like as thou hast sene now, and as thou hast herde lōge ago. And the lōde that thou seist now to haue rule, shalt thou shortly se waist. But yf God graunte the to lyue, thou shalt se after y thirde trompet, that the Sonne shal sodenly shyne agayne in the night, and the Moone thre tymes in the daye, & bloude shal droppe out of wodd, and the stone shal geue his voyce, and the people shalbe vnquyte: and euen he shal rule, whom they hope not that dwell vpon earth, and the foules shal flyt, and the Sodomitish see shal cast out his fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce therof.

There shalbe a cōfucion also in many places, and the fyre shal be oft sent agayne, and the wyld beasts shal go their waye, & menstruous wemen shal beare monsters, and salt waters shalbe founde in the swete: one frende shal fight agaynst another: then shal all wyt and vnderstandinge be hyd and put asyde in to their secrete places, & shalbe sought of many, and yet not be founde: then shal vnrighteousnes and voluptuousnes haue the vpperhande vpon earth. One lande also shal axe another, and saye: Is righteousnes gone thorow the? And it shal saye: No. At the same tyme shal men hope, but nothinge optayne: they shal laboure, but their wayes shal not prosper.

To shewe the soch tokens I haue leue, and yf thou wylt praye agayne, & wepe as now, and fast seven dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulness wente thorow all my body, & my mynde was feble and carefull, so that I almost swowned withall. So the angell that was come to talke with me, helde me, comforted me, and sett me vp vpon my fete.

And in the seconde night it happened, y Salathiel the captayne of the people came vnto me, sayenge: Where hast thou bene?

\* Mat. 24. a.

and why is thy countenance so heuy? Knowest thou not, *ŷ* Israel is commytted vnto the, in the londe of their captyute? Vp then, and eate, and forsake vs not, as the shepherde that leaueth his flock in the handes of wicked wolues. Then sayde I vnto him: Go thy waye fro me, and come not nye me: *¶* he herde it, and as I sayde, so wete he his waye fro me. And so I fasted seuen dayes, mournynge and wepyng, like as Vriell the angell commaunded me. And after seuen dayes it happened, that *ŷ* thoughtes of my hert were very greuous vnto me agayne, *¶* my soule receaued *ŷ* sprete of vnderstandynge, *¶* I begane to talke with the most hyst agayne, and sayde: O LORDE LORDE, of euery wod of *ŷ* earth *¶* of all the trees therof, thou hast chosen *ŷ* one onely vynyarde: and of all londes of the whole worlde thou hast chosen the one pytt: and of all floures of the grounde thou hast chosen the one lylic: and of all the depthes of the see thou hast fylled the one ryuer: and of all builded cities thou hast halowed Sion vnto thy self: and of all *ŷ* foules that are created, thou hast named the one doue: and of all the catell *ŷ* are made, thou hast prouyded *ŷ* one shepe: *¶* amōge all *ŷ* multitudes of folkes thou hast gotten the one people, and vnto this people whom thou louedest, thou gauest a lawe, *ŷ* is proud of all.

**D** And now O LORDE, why hast thou geue this one people ouer vnto many? *¶* vpon the one rote thou hast prepared other, and why hast thou scatred *ŷ* one onely people amonge many? which treade the downe, yee which haue euer withstonde *ŷ* promyses, *¶* neuer beleued *ŷ* couenautes? And though thou werest enemye vnto *ŷ* people, yet shuldest thou punysh the with thine owne handes. Now whā I had spokē these wordes, the angell *ŷ* came to me *ŷ* night afore, was sēt vnto me, *¶* sayde vnto me: Heare me, *¶* herke to *ŷ* thinge *ŷ* I saye, *¶* I shal tell *ŷ* more. And I sayd: Speake on my LORDE. The sayde he vnto me: Thou art sore vexed *¶* troubled for Israels sake. Louest thou *ŷ* people better, then him *ŷ* made them? And I sayde: No LORDE, but of very grefe *¶* cōpassion haue I spokē. For my reynes payne me euery houre, because I wolde haue experience of the waye of the most hyst, and to seke out parte of his iudgment. And he sayde vnto me: that thou mayest not.

And I sayde: wherfore LORDE? Where vnto was I borne then? Or why was not my mothers childesbed then my graue? So had I not sene the mysery and trouble of Iacob, and the trauayle of my people of Israel.

And he sayde vnto me: Nobre me *ŷ* things, *ŷ* are not yet come: gather me together *ŷ* droppes, that are scatred abroad: make me *ŷ* floures grene agayne, *ŷ* are wythered: opē me the thinge that is closed: and bringe me forth the wyndes, that are shut vp: Shewe me the ymage of a voyce, and then shal I declare the the thinge, that thou labourest to knowe. And I sayde: O LORDE LORDE, who may knowe these thinges, but he that hath not his dwellynge with mē? As for me, I am vn wise: how maye I the speake of these thinges, wherof thou axest me? The sayde he vnto me: like as thou canst do none of these thinges *ŷ* I haue spoken of, Euen so canst thou not fynde out my iudgment, or in the ende the loue that I haue promysed vnto my people. And I sayde: Beholde o LORDE, yet art thou nye vnto them that haue no ende: and what shal they do that haue bene before me, or we that be now, or they that shal come after vs? And he sayde vnto me: I wyll lycken my iudgment vnto a ryng. Like as there is no slacknesse of the last, euen so is there no swiftnesse of the first. So I answered *¶* sayde: Coudest thou not make those (that haue bene made, and that be now, and that are for to come) in one, that thou mightest shewe thy iudgment the sooner?

Then answered he me and sayde: The creature may not haist aboute the maker, nether maye the worlde holde the at once, that shalbe created.

And I sayde: How hast thou sayde then vnto thy seruauant, that thou lyuynge maker hast made the creature lyuynge at once, *¶* the creature bare it? eue so might it now also beare them that be present, at once. And he sayde vnto me: Axe the childesbed of a womā, and saye vnto her: Yf thou bringest forth childrē, why doest thou it not together, but one after another? Praye her therefore, to brynge forth ten children at once. And I sayde: she can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I geuen a childesbed vnto the earth, for those

that be sowne vpon it by processe of tyme. For like as a yonge childe maye not brynge forth the thinges that belonge to the aged, euen so haue I ordered the worlde which I made.

¶ And I axed and sayde: Seynge thou hast now geuē me a waye, I wyl speake before ŷ: for oure mother of whō thou hast tolde me, is yet yonge, ⁊ now she draweth nye vnto age. He answered me ⁊ sayde: Axe a woman that beareth children, ⁊ she shal tell the. Saye vnto her: wherefore are not they (whom thou hast now brought forth) like those that were before her, but less of stature? And she shal answer the: They ŷ be borne in the youth of strēth, are of one fashion: and they that are borne in the tyme of age (whan the child-eszbed fayleth) are other wyse. Cōsidre now thy self, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures which now begynne to be olde, and haue passed ouer the strength of youth. Then sayde I: LORDE I beseke the, yf I haue founde fauoure in thy sight, shewe thy seruauant, by whom doest thou vyset thy creature?

#### The vi. Chapter.

¶ **A**ND he sayde vnto me: In the begynnyng whan the grounde was made, before the worlde stode, or euer ŷ wyndes blew, before it thondred and lightened, or euer the foundations of Paradise were layed, before the fayre floures were sene, or euer the moueable powers were established, before ŷ innumerable multitudes of angels were gathered together, or euer ŷ highnesses of ŷ ayre were lifted vp, afore ŷ measures of the firmament were named, or euer ŷ hymneys in Sion were hote, and or the presente yeares were sought out, and or euer the inuencions of them ŷ now synne, were put asyde, before they were sealed that now gather faith for a treasure: then dyd I cōsidre and pondre all these thinges, and they all were made thorow me, and thorow none other: by me also they be ended, and by none other.

Then answered I and sayde: which shalbe the partyng asunder of the tymes? Or whan shalbe the ende of the first, and the begynnyng of it that foloweth? And he sayde vnto me: From Abrahā vnto Isaac, whā Iacob ⁊ Esau were borne of him, Iacobs

hande helde first the hele of Esau: for Esau is the ende of this worlde, and Iacob is the begynnyng of it that foloweth. The hande of man betwixe the hele and the hande. Other question (Esdras) axe thou not.

I answered then and sayde: O LORDE **LORDE**, yf I haue founde fauoure in thy sight, I beseke the, shewe thy seruauant the ende of thy tokēs, wherof thou shewedst me parte the last night. So he answered and sayde vnto me: Stōde vp vpon thy fete, and heare the perfecte voyce and sounde. There shal come a greate mocion, but ŷ place where thou stōdest shal not be moued. And therefore whan thou hearest the wordes, be not afrayed: for of the ende shal the worde and foundation of ŷ earth be vnderstonde. And why? the worde therof trembleth and quaketh, for it knoweth, that it must be chaunged at the ende. And it happened, that whā I had herde it, I stode vp vpon my fete and herkened: and beholde, there was a voyce ŷ spake, and the sounde of it was like the sounde of many waters, and it sayde. Beholde, ŷ dayes come, ŷ I wyl begynne to drawe nye, and to vyset them that dwell vpon earth, and wyl begynne to make inquisition of them, what they be ŷ haue hurte equityte with vnrighteousnes, and whan the lowe estate of Sion shalbe fullylled: and whan the worlde, that shal vanish awaye, shalbe ouersealed, then wyl I do these tokens.

The bokes shalbe opened before the firmament, and they shal se all together, ⁊ the children of a yeaere olde shal speake with their voyces: the womē with childe shal brynge forth vntymely children of thre or foure monethes olde, and they shall lyue, and be raysed vp: ⁊ sodely shal the sowne places appeare as the vnsowne, the full store houses shal sodenly be founde emptye, and the trompett shal geue a sounde, which whā euery man heareth, they shalbe haistely afrayed. At that tyme shall frendes fight<sup>r</sup> one agaynst another like enemies, and the earth shal stonde in feare with them.

The sprynges of the welles shal stonde styll, and in thre houres they shal not renne. Who so euer remayneth from all these thinges that I haue tolde the, shal escape, and se my saluacion, and the ende of youre worlde. And the men that are receaued, shal se it, they



that haue not taisted death frō their byrth: and the hert of the indwellers shalbe chaunged, and turned in to another meynynge: for euell shalbe put out, and disceate shalbe quenched. As for faith, it shal florish, corrupcion shalbe ouercome: and the trueth, which hath bene so longe without frute, shalbe declared.

And it happened whan he talked with me, that I loked demurely vpō him, before whō I stode, and these wordes sayde he vnto me: I am come to shewe þy, the tyme of þy night for to come.

Yf thou wilt praye yet more, and fast seū dayes agayne, I shal tel the more thinges, & greater then before: for thy voyce is herde before the Hyest: for why? the Mightie hath sene thy righteous dealynge, he hath sene also thy chastite, which thou hast had euer sence thy youth: and therefore hath he sent me to shewe the all these thinges, and to saye vnto the: Be of good comforte, and feare not, and haist not with þy tymes that are past to thyne vayne thinges, and make no haist of the latter tymes.

And it happened after this, þy I wepte agayne, and fasted seven dayes in like maner, that I might fulfill the thre wekes, which he tolde me. In the eight night was my hert vexed within me agayne, and I beganne to speake before the Hyest: for my sprete was greatly set on fyre, and my soule was in distresse, and I sayde: O LORDE, thou spakest vnto thy creature from the begynnynge (euen the first daye) and saydest: Let<sup>a</sup> heauen and earth be made, and thy worde was a perfecte worke. And then was there the sprete, and the darknesnes were yet on euery syde, and sylence: there was no mans voyce as yet from the. Then commaundedst thou a fayre light to come forth out of thy treasures, that thy worke might appeare and be sene.

Vpon the seconde daye thou maydest the sprete of the firmament, and commaundedst it to parte asunder & to make a deuyson betwixte the waters, that the one parte might remayne aboue, and the other beneth. Vpon the thirde daye thou broughtest to passe, þy the waters were gathered in the seuenth parte of the earth: Sixe partes hast thou dried vp, and kepte them, to the intēt þy men might sowe and occupie huszbandrie therin. As soone as thy worde wente forth, the worke was

madē. For immediatly there was greate innumerable frute, & many dyuerse pleasures & desyres of temptation, floures of chaungeable colour and smell, and this was done the thirde daye.

Vpon the fourth daye thou cōmaundedst that the Sonne shulde geue his shyne, and þy Moone hir light: the starres didest thou sett in ordre, and gauest them a charge, to do seruyce euen vnto man,<sup>d</sup> that was for to be made. Vpō the fifth daye thou saydest vnto the seuenth parte (where the waters were gathered) that they shulde bringe forth diuerse beastes, foules and fishes. And so it came to passe, that the domme water and without soule, brought forth luyynge beastes at the commaundement of God, that all people might prayse thy wonderous workes. Then didest thou preserue two soules, þy one thou caldest Enoch and the other Leuiathan, and didest separate the one from the other: for the seuenth parte (namely, where the water was gathered together) might not holde them both. Vnto Enoch thou gauest one parte, which was dried vp the thirde daye, that he shulde dwell in the same parte, wherin are a thousande hilles. But vnto Leuiathā thou gauest the seuenth parte, namely the moyst, and hast kepte him to deuoure what thou wylt, and whan.

Vpon the sixte daye thou gauest cōmaundement vnto the earth, that before the it shulde brynge forth beastes, catell and all þy cреpe, & (besydes this) Adam also, whom thou maydest lorde of all thy creatures: Of him come we all, and the people also, whom thou hast chosen specially vnto thy self. All this haue I sayde now and spoken before the, that I might shewe, how that the worlde is made for oure sakes. As for the other people which also come of Adam, thou hast sayde that they are nothinge, but be like a spetle, and hast lickened the abundaūce of them vnto a droppe (that falleth) from the rofe of the house.

And now (O LORDE) the Heithē which haue euer bene reputed as nothinge, haue begōne to be lordes ouer vs, and to deuoure vs: but we thy people (whom thou hast called þy first borne, thy only begotten, and thy feruent louer) are geuen in to their handes and power. Yf the worlde now be made for oure sakes, why haue we not the inheritaunce in

<sup>a</sup> Gen. 1. a.<sup>d</sup> Deu. 4. c.



possession with the worlde? How longe shal this endure?

The viij. Chapter.

**A**ND it happened after that I had spoken out these wordes, there was sent vnto me an angell (which had bene by me also the nightes afore) and he sayde vnto me: Vp Eszdras, and heare the wordes that I am come to tell the. And I sayde: speake on LORDE my God. Thē sayde he vnto me: The see is sett in a wyde place, y it might be depe and greate: but the inтраnce is narow and small like a ryuer. For who wolde go in to the see, to lōke vpon it, and to rule it? Yf he wente not thorow the narow, how might he come in to the brode?

Item, another. A cite is buylded and sett vpon a brode felde, and is full of all goodes: the inтраnce is narow and sodane, like as yf there were a fyre at the right hande, and a depe water at the left, and as it were onely one strate path betwixte thē both, so small, that there coude but one man go there.

Yf this cite now were geuen to an heyre, & he neuer wente thorow this parlowe waye, how wolde he receaue his inheritaunce? And I sayde: It is so, LORDE. Then sayde he: Euen so is Israel also a porcion. And why? for their sakes haue I made the worlde: & whan Adam trāsgressed my statutes, then was y thinge iudged that was done. Then were y inтраunces of the worlde made narow, full of sorow and trauayle: They are but few & euell, full of pearlys and laboure. For the inтраunces of the fore worlde were wyde and sure, and brought immortall frute.

**B** Yf they now which are entred in to this worlde, maye not comprehend these straye and vayne thinges, moch lesse maye they cōprehende and vnderstonde the secrete thinges: Why disquietest thou thy self then, seynge thou art but a corruptible mā? And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaued in to thine hert the thinge that is for to come, but that is present?

Thē sayde I: O LORDE LORDE, thou hast ordened in thy lawe,<sup>a</sup> that the righteous shulde inheret these thinges, but that the vnfaithfull and vngodly shulde perishe. Neuer-

theles the righteous shall suffre straye thinges, and hope for wyde: for they that haue lyued vngodly & suffred straye thinges, shal not se the wyde.

And he saide vnto me: There is no iudge aboute God, and none that hath vnderstondinge aboute the Hyeest. For there be many y perish, because they despyse y lawe of God that is sett before them. For God hath geuen straye commaundement to such as come, that they knowe what they do, and how they shulde lyue: and yf they kepte this, they shulde not be punyshed.

Neuertheles they were not obedient vnto him, but spake agaynst him: ymagined vayne thinges, & purposed to synne, and sayde morouer, that there was no God, & that God regarded it not. His wayes haue they not knowne, his lawe haue they despyed, & denyed his promyses: in his statutes & ordinaunces haue they not bene faithfull & stedfast, and haue not performed his workes.

And therfore Eszdras, vnto the full, plenty: and to the empye, empynesse. Beholde, the tyme shal come, y these tokens which I haue tolde the, shal come to passe, & the bryde shall appeare: & the earth y now passeth awaye, shalbe shewed: & who so euer is deliuered from y foresayde euels, shal se my wōders. For my sonne Iesus shal be openly declared, with those y be with him: and they y remayne, shal be mery in foure hundreth yeares.

After these same yeares shall my sonne Christ dye, and all men that haue life: and y worlde shalbe turned in to the olde sylence seuen dayes, like as in the fore iudgmentes, so that no man shall remayne. And after seuē dayes, the worlde that yet awaketh not, shalbe raysed vp, & shal dye corrupte. And the earth shal restore those that haue slepte in her, and so shall the dust those that dwell in sylence, and the secrete places shal deliuer those that be committed vnto them. And y most hiest shal be openly declared vpon the seate of iudgment, & all misery shal vanysh awaye, and lōge suffringe shalbe gathered together. But the iudgment shall contynue, y trueth shal remayne, and faith shal waxe strōge, the worke shal folowe, and the rewarde shall be shewed, the righteousnesses shall watch, and the vnrighteousneses shall beare no rule.

<sup>a</sup> Deut. 8. a.

**D** Then sayde I: Abraham prayed first for the Sodomites, <sup>a</sup> & Moses for the fathers <sup>y</sup> synned in the wyldernes, & he <sup>y</sup> came after him for Israel, in <sup>y</sup> tyme of Ahas and Samuel: and Dauid for <sup>y</sup> destruccion, and Salomon for them that came in to the Sanctuary, & Helias for those that receaued rayne, and for the deed, that he might lyue: and Ezechias for <sup>y</sup> people in the tyme of Sennacherib: & dyuerse other in like maner, which haue prayed for many.

Euē so now, seyng <sup>y</sup> corrupte is growne vp, and wickednes increased, and the righteous haue prayed for the vngodly, wherfore shal it not be so now also?

He answered me, and sayde: This present worlde is not <sup>y</sup> ende, there remaineth moch honour in it, therefore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and <sup>y</sup> begynnynge of the immortalite for to come, wherin all corruption vanysheth, all voluptuousnes is lowsed, all myszeleue taken awaye, righteousness growne, and the verite spronge vp. Then shall no man be able to saue him that is destroyed, ner to oppresse him <sup>y</sup> hath gottē <sup>y</sup> victory.

**E** I answered thē, & sayde: This is my first <sup>y</sup> last sayge: <sup>y</sup> it had bene better, not to haue geuen the earth vnto Adam: or els whan it was geuē him, to kepe him that he shulde not synne. For what profit is it for men now in this present tyme to lyue in heynes, & after death to loke for punysment? O thou Adā, what hast thou done? For though it was thou <sup>y</sup> synned, thou art not fallē alone, but we all <sup>y</sup> come of the. For what profit is it vnto vs, yf there be promysed vs an euerlastinge hope, where as we oure selues are euell and wayne? & <sup>y</sup> there are layed vp for vs dwellynges of health & fredome, where as we haue lyued euell? and that the worships of <sup>y</sup> Hiest is keppe to defende them, which haue led a pacient life, where as we haue walked in <sup>y</sup> most wicked wayes of all? and that there shalbe shewed a paradise, whose frute endureth for euer, wherin is fredome and medycyne, where as we shal not go in? for we haue walked in vnpleasaunt places: And that the faces of them

which haue absteyned, shal shyne aboute the starres, where as oure faces shalbe blacke and darcke? For whyle we lyued and dyd vnrighteously, we considered not, that we shulde suffre therfore after death?

**F** Thē answered he me, and sayde: This is the consideracion & thought of the battayl, which man hath vpon earth: that yf he be ouercome, he shall suffre as thou hast sayde. But yf he gett the victory, he shall receaue the thinge that I saye. For this is the life, wherof Moses spake vnto the people, whyle he lyued, sayenge: Chose the life,<sup>a</sup> that thou mayest lyue. Neuertheles they beleued him not, nether the prophetes after him, No ner me which haue spoken vnto them, that heynes shulde not reach vnto them to their destruccion, like as ioye is for to come ouer those, that haue suffred thē selues to be enfourmed in saluacion.

I answered then & sayde: I knowe LORDE, that the Hiest is mercyfull, in <sup>y</sup> he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walke in his lawe:<sup>c</sup> and that he is pacient and longe sufferinge towarde those that haue synned in their workes: and that he is liberral to geue where as it requyreth: and that he is of greate mercy, for he multiplieth his lounge kyndnesses towarde those that are present, and that are past, and to them which are for to come. For yf he multiplie not his mercies, the worlde shal not be made luyng, with those that dwell therein: He geueth also, for yf he gaue not of his goodnesse, that they which haue done euell, might be eased, the ten thousande parte of men shulde not be made luyng. And yf the iudge forgaue not those <sup>y</sup> bē healed with his worde, and yf he wolde destroye <sup>y</sup> multitude that stryue, there shulde be very few left in an innumerable multitude.

#### The viij. Chapter.

**A** ND he answered me, sayēge: The most hiest made this worlde for many, but the worlde to come for few. I wyl tell the a symilitude, Esdras: As whan thou axest the earth, it shal saye vnto the, that it geueth moch moulde, wherof erthen vessels are made, but litle of it <sup>y</sup> golde cometh of.

<sup>a</sup> Gen. 18. d. Exo. 32. c. 2 Re. 24. b. 2 Par. 6. c. 3 Re. 17. a. 4 Re. 18 and 19

<sup>b</sup> Deut. 30. d.

<sup>c</sup> Rom. 2. a.

Euen so is it with the worke of this worlde. There be many created,<sup>a</sup> but few shall be preserued. Then answered I & sayde: Then swalowe vp the witt (thou soule) and deuoure the vnderstandinge, for thou art agreed to herken and to geue eare, and wyllinge to prophecie: for thou hast no longer space geuen the, but only to lyue. O LORDE, wilt thou not geue thy seruauit leue, y we maye praye before the, and that thou mayest geue sede vnto oure hert, and buylde oure vnderstandinge, that there maye come frute of it: and that euery one which is corrupte, and beareth the state and place of a man, maye lyue?

For thou art alone, and we all are one workmanshipe of thy handes, like as thou hast sayde, and like as the body is fashioned now in the childesbed, and thou geuest the membres, and thy creature is preserued in fyre and water: & ix. monethes doth thy worke suffre thy creature, which is fashioned in her: but the thinge that preserueth and it y is preserued, shal both be kepte together: & whan tyme is, the childesbedd delyuereth y thinge, that is kepte and growne in her.

**B** For thou hast commaunded the brestes to geue mylck vnto the frute, that the thinge which is created and fashioned, maye be nourished for a tyme: and then thou disposest and ordrest it with thy mercy, bryngest it vp with thy righteousnes, nuturest it in thy lawe, and refourmest it with thy vnderstandinge, mortifiest it as thy creature, and makest it luyunge as thy worke. Seinge then that thou destroyest him, which with so greate labours is created and fashioned thorow thy commaundement, thou coudest lyghtly ordene also, that the thinge which is made, might be preserued.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am sory: and of thy inheritance, for whose cause I mourne: and of Israel, for whom I am wofull: and for Iacob, for whose sake I am greued: therefore begynne I to praye before the, for my self and for them, for I se the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the swiftnes of the iudge, which is to come: therefore heare my voyce, and vnderstode my wordes, and I shal speake before the.

<sup>a</sup> Mat. 20. b. and 21. b.

This is the begynnyng of the wordes of Esdras, before he was receaued: O LORDE, thou that dwellest in euerlastyngnesse, whose eyes are lift vp in the ayre, whose stole is excedding hye, whose glory and maiesty maye not be comprehēded, before whom the hoostes of heauen stonde with tremblinge, whose kepinge is turned in winde and fyre, whose worde is true, whose talkyng is stedfast, whose commaundement is stronge, whose ordynaunce is fearfull, whose loke dryeth vp the depthes, whose wrath maketh the mountaynes to melt awaye, & whose trueth beareth wytnes: O heare y prayer of thy seruauit, and marck with thine eares the petition of thy creature.

For whyle I lyue, I wil speake: and so lōge as I haue vnderstandinge, I will answer. O loke not vpō the synnes of thy people, which serue y in the trueth. Haue no respecte vnto the wicked studies of the Heithen, but to the desyre of those that kepe thy testimonies with sorowes. Thinke not vpon those that haue walked faynedly before the, but vpon them, which with wyll haue knowne thy feare.

Let it not be thy wyll to destroye them, which haue had beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, which are worse then beastes: but loue them, that allwaye put their trust in y righteousnes and glory; for we and oure fathers haue all the same sicknes and disease, but because of oure synnes thou shalt be called mercifull.

**D** For yf thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of righteousnes: for y righteous which haue layed vp many good workes together, shall out of their dedes receaue rewarde. For what is man, that thou shuldest take displeasure at him? Or what is the corruptible mortall generacion, that thou shuldest be so rough towards him?

<sup>b</sup> For of a trueth there is no man amonge them that be borne, but he hath dealt wickedly: and amonge the faithfull there is none, which hath not done amysse. For in this (O LORDE) thy righteousnes & thy goodnes shalbe prayed and declared, yf thou be mercifull vnto them, which are not rych in good workes.

<sup>b</sup> 3 Re. 8. g.

2 Par. 6. f.

1 Ioh. 1. b.



Then answered he me and sayde: Some thinges hast thou spoken a right, and acordinge vnto thy wordes it shal be. For I wil not verely cōsidre the worke of them, which haue synned before death, before the iudgment, before destrucciō, "but I wyll reioyse ouer the worke and thought of ȳ righteous. I wil remembre also the pilgramege, the hollymakynge and the rewarde. Like as I haue spoken now, so shall it come to passe. For as the huszbād man soweth moch sede vpon the grounde, and planteth many trees, and yet allwaye the thinge that is sowne or plāted is not all keppe safe, nether doth it all take rote: Euen so is it of them that are sowne in the worlde, they shal not all be preserued.

E I answered then & sayde: Yf I haue founde grace, then let me speake. Like as the husbāde mans sede perisheth, yf it receaue not rayne in due season, or yf there come to moch rayne vpon it: Euen so perisheth man also, which is created with thy handes, and is like vnto thine owne ymage and to thy self, for whose sake thou hast made all thinges, and likened him vnto the huszbande mans sede. Be not wroth at vs (O LORDE) but spare thy people, and haue mercy vpon thine owne inheritaunce: O be mercifull vnto thy creature.

F Then answered he me and sayde: Thinges present are for the present, and thinges to come for such as be to come. For thou wātest yet moch, seyng thou mayest loue my creature aboue me: I haue oft times drawne nye vnto the, but neuer to the vnrighteous. In this also thou art maruelous before the Hyest, in that thou hast humbled thy self, as it becommeth the, and hast not regarded thine owne self, ȳ thou art had in soch honoure amonge the righteous. Therefore shal greate wrechidnes and mysery come vpon them, that in the latter tyme shal dwell in ȳ worlde, for they haue walked in greate pryde.

But vnderstonde thou for thy self, and seke out glory for such as be like the: for vnto you is paradise opened, the tre of life is plāted, the tyme to come is prepared, plenteousnes made ready: a cite is builded for you, and a rest is prepared, yee perfecte goodnes and wysdome. The rote of euell is marked from you, the weaknes and moth is hyd from you, & into hell flyeth corrupcion in

forgetfulnes. Sorowes are vanyshed awaye, and in the ende is shewed the treasure of immortalite. And therfore axe thou no more questions, cōcernynge the multitude of them that perishe. For they haue taken libertie, despysed the Hyest, thought scorne of his lawe, and forsaken his wayes.

E Morouer, they haue troden downe his righteous, and sayde in their hert, that there is no God, yee and that wittingly, for they dyc. For like as the thinge that I haue spoken of, is made ready for you: Euē so is thyrst and payne prepared for them. For it was not his wil that man shulde come to naught: but they which be created, haue defyled the name of him that made them, and are vnthankfull vnto him, which prepared life for them. And therfore is my iudgment now at hande. These thinges haue I not shewed vnto all men, but vnto few: namely, vnto the, and to such as be like the.

Then answered I and sayde: Beholde O LORDE, now hast thou shewed me the multitude of the tokens, which thou wilt begynne to do at the last: but at what tyme and whan, thou hast not shewed me.

#### The ij. Chapter.

A **H**E answered me then and saide: Measure thou the tyme diligently in it self, whan thou seist that one parte of the tokens come to passe, which I haue tolde ȳ before: so shalt thou vnderstonde, that it is the very same tyme, wherin the Hyest wil begynne to vysit the worlde, which he made. And whā there shalbe sene earthquake and vproure of the people in the worlde, then shalt thou well vnderstonde, that the most hiest spake of those thinges, from the dayes that were before the, euen from the begynnynge.

For like as all that is made in the worlde, hath a begynnynge and ende, and the ende is manifest: Euen so the tymes also of the Hyest haue playne begynnynge in wonders and signes, and the ende in workynge and in tokens. And euery one that shalbe sauēd, and shall be able to escape by his workes & by faith (wherin ye haue beleued) shall be preserued from the saide pears, and shal se my sauoure in my londe and within my borders, for I haue halowed me from the worlde. Then shall they be in carefulnessse,

<sup>a</sup> Gen. 4. a.

<sup>b</sup> Psal. 13. a.



which now haue abused my waies: and they that haue cast them out despytefully, shall dwell in paynes.

**B** For soch as in their life haue receaued benefites, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yet fredome, and whan they had yet open rowme of amendemēt and conuersion, ⁊ vnderstode not, but despyed it: ⁊ same must kuowe it after death in payne. And therefore be thou nomore carefull, how the vngodly shalbe punyshed, ⁊ how the righteous shalbe saued, and whose the worlde is, and for whom the worlde, and whan it is. Then answered I and sayde: "I haue talked before ⁊ now I speake, and wyl speake also herafter, that there be many moo of them which perish, then shal be saued, like as the floude is greater then the droppes.

And he answered me, sayenge: like as the felde is, so is also the sede: as the floures be, so are the colours also: soch as the workman is, soch is also ⁊ worke: and as the huszband man is himself, so is his huszbandrye also, for it was the tyme of the worlde. And whan I prepared for them that are now, or euer the worlde was made, wher in they shulde dwel, then was there no man that withstode me.

**C** Now whan euery one was, and the maker also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe which is vnsearcheable, their maners were corrupte. So I considered the worlde, and beholde, there was parell, because of ⁊ thoughtes that were come in to it. And I sawe, and spared thē greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generations. Let the multitude perish thē, which are growne vp in vayne, and let my grape ⁊ wynebery be kepte: euen my plante: for with greate laboure haue I made it vp.

Neuertheles yf thou wilt take vpon the yet seuen dayes mo (but thou shalt not fast in them) go thy waye then in to ⁊ felde of floures, where no house is buylded, and eate onely of the floures of the felde, taist not flesh, drinke no wine, but eate floures onely. Praye vnto the Hyest continually, so will I come, and talke with the.

**D** So I wente my waye and came in to the felde which is called Ardath (like as he com-

maunded me) and there I sat amonge ⁊ floures, and ate of the herbes of the felde, and ⁊ meate of the same satisfied me. After seuen dayes I sat vpon the grasse, ⁊ my hert was vexed within me like as afore: and I opened my mouth, and beganne to talke before the Hyest, and saide: O LORDE, thou ⁊ shewest thy self vnto vs, ⁊ thou hast declared and opened thy self vnto oure fathers in the wyldernes, in a place where no man dwelleth, in a baren place, whan they came out of Egipte, and thou spakest, sayēge: Heare me O Israel, and marke my wordes thou sede of Iacob. Beholde, I sowe my lawe in you, and it shal brynge frute in you, ⁊ ye shalbe honoured in it for euer. For oure fathers which receaued the lawe, kepte it not, and obserued not thy ordinaunces and statutes, ⁊ the frute of ⁊ lawe was not declared: for it might not, for why? it was thine. For they that receaued it, perished, because they kepte not ⁊ thinge that was sowne in them.

It is a custome whan the grounde receaueth **E** sede, or the see a shipp, or a vessell meate and drynke, that, whan it perisheth or is broken wherin a thinge is sowne, or wherin eny thinge is put: the thinges also perishe ⁊ are broken, which are sowne or putt therin. But vnto vs it hath not happened so: for we ⁊ haue receaued the lawe, perish in synne, and oure hert also which receaued the lawe: notwithstandinge "the lawe perisheth not, but remaineth in his laboure.

And whan I considered these thinges in my hert after this maner, I loked aboute me with myne eyes, and vpon the right syde I sawe a woman, which mourned sore, made greate lamentacion, and wepte with loude voyce: hir clothes were rent in peces, ⁊ she had aszshes vpon hir heade.

Thē let I my thoughtes go, ⁊ I was in, ⁊ **F** turned me vnto her, ⁊ sayde: wherfore wepest thou? why art thou so sory ⁊ discomforted? And she sayde vnto me: Syr, let me bewayle myself ⁊ take yet more sorowe: for I am sore vexed in my mynde, ⁊ brought very lowe. And I said vnto her: what ayleth ⁊? Or who hath done eny thinge to ⁊? tell me. She sayde: I haue bene vnfrutefull and baren, and haue had an huszband thirtie yeares. And these xxx. yeares I do nothinge els daye and night and all houres, but make

<sup>a</sup> 4 Esd. 8. a. <sup>b</sup> Exo. 19. d. and 24. a. Deut. 4. b.

<sup>c</sup> Deut. 32. f. <sup>d</sup> Esa. 40. a. 2 Tim. 2. a. <sup>e</sup> 4 Es. 10. d.

my prayer to  $\text{y}$  Hiest. After thirtie yeares God herde me thy handmayden, loked vpon my misery, considred my trouble, and gaue me a sonne, and I was glad of him, so was my huszbād also and all my neighbours, and we gaue greate honour vnto  $\text{y}$  Mightie. And I norished him with greate trauayle. So whan he grewe vp,  $\tau$  came to the tyme, that he shulde haue a wife, I made a feast.

### The r. Chapter.

**A**ND it happened that whan my sonne wente in to his chamber, he fell downe, and dyed: the ouerthrew we all the lightes, and all my neighbours rose vp to cōforte me. The toke I my rest vnto the secōde daye at night:  $\tau$  whan they had all rested,  $\text{y}$  they might comforte me, I rested also, and rose vp by night, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cite, but to remayne here, and nether to eate ner drynke, but continually to mourne and to fast, vntill I dye.

Then let I my meditacions and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolish woman, seist thou not oure heynes and mournynge, and what happeneth vnto vs? how Sion oure mother is all wofull and sory, and how she is cleane brought downe and in misery? seinge we be all now in heynes,  $\tau$  make oure mone (for we be all soroufull.) As for the heynes that thou takest, it is but for one sonne. Demande the earth, and she shal tell the, that it is she which ought (by reason) to mourne, for the fall of so many that growe vpon her. For from the begynnyng all men are borne of her,  $\tau$  other shal come: and beholde, they walke allmost all in to destruccion, and many of them shalbe roted out.

Who shulde then (by reason) make more mournynge, then she, that hath lost so greate a multitude? and not thou, which art sory but for one. But yf thou woldest saye vnto me: My mournynge is not like the mournynge of the earth, for I haue lost the frute of my body, which I bare with heynes: as for the earth, accordinge to the ordynance of  $\text{y}$  earth onely, so that many are gone awaye in her, as it is come to passe: Then saye I vnto the: like as thou hast borne with trauayle  $\tau$  sorowe, euen so the earth also from the begynnyng

geueth hir frute vnto man, for him  $\text{y}$  made her. And therfore witholde thy sorowe and heynes by thy self, and loke what happeneth vnto  $\text{y}$ , beare it strōgly.<sup>a</sup> For yf thou iudgest the marck  $\tau$  ende of God to be righteous and good, and receauest his counsell in tyme, thou shalt be commended therein. Go thy waye then in to the cite to thy husbande.

And she sayde vnto me: that wyll I not do, I will not go in to the cite, but heare will I dye. So I commoned more with her, and sayde: Do not so, but be couceled, and folowe me: for how many falles hath Sion? Be of good comforte because of the sorowe of Ierusalem. For thou seist that oure Sanctuary is layed waist, oure aulter broken, oure temple destroyed, oure playenge of instrumentes and synginge layed downe, the thankesgeuyng put to sylence, oure myrth is vanished awaye, the light of oure candlestick is quenched,  $\text{y}$  Arke of the couenaunt is takē from vs, all oure holy thinges are defyled, and the name that is called vpon ouer vs, is dishonoured, oure children are put to shame, oure prestes are brent, oure Leuites are caried awaye in to captiuyte, oure virgins are defyled, and oure wyues rauyshed, oure righteous men spoyled, and oure childre destroyed, oure yonge men are brought in bōdage, and oure strōge worthies are become weake: and Sion (which scale is  $\text{y}$  greatest of all) is lownd vp from hir worshipe: for she is deliuered in to the handes of them that hate vs.

And therfore shake of  $\text{y}$  greate heynes, and putt awaye the multitude of sorowes: that the Mightie maye be mercyfull vnto the, and that the Hiest maye geue the rest from  $\text{y}$  laboure and trauayle. And it happened, that whan I was talkynge with her, hir face dyd shyne  $\tau$  glyster, so that I was afraied of her, and mused what it might be. And immediatly she cast out a greate voyce, very fearfull, so that  $\text{y}$  earth shoke at the noyse of the woman: and I loked, and beholde, the woman appeared vnto me nomore: but there was a cite buylded, and a place was shewed from the grounde and foundation.

Then was I afraied, and cried with loude voyce, and sayde: where is Vriel the angell, <sup>b</sup> which came to me at the first? For he hath caused me to come in many consideracions and hye thoughtes, and myne ende is turned

<sup>a</sup> Heb. 12. a.

<sup>b</sup> 4 Esd. 4. a.

to corrupcion, and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and looked vpon me, and I laye as one that had bene deed, and myne vnderstandinge was altered, and he toke me by the right hande, and comforted me, and set me vp vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstandinge vexed? and the vnderstandinge of thy hert, and wherefore art thou sory? And I sayde: Because thou hast forsaken me: and I haue done acordynge vnto thy wordes,<sup>a</sup> I wente in to the felde, and there haue I sene thynges, that I am not able to expresse. He saide vnto me: Stōde vp and be manly, and I shal geue the exortacion.

Then sayde I: Speake on to me my LORDE, forsake me not, lest I dye in vayne: for I haue sene that I knewe not, & herde that I do not knowe. Or shall my vnderstandynge be disceaued, and my mynde? But now I beseke the, that thou wilt shewe thy seruauent of this wōder. He answered me thē and sayde: heare me, and I shall enfourme the, and tell the wherefore thou art afrayed, for the Hyest hath opened many secrete thynges vnto the.

He hath sene that thy waye is right, and that thou takest sorowe continually for thy people, and makest greate lamentacion for Sion: and therefore vnderstonde the vision which thou sawest a litle whyle agoo after this maner: Thou sawest a woman mournynge, and thou hast comforted her: Neuertheles now seist thou the licknes of the woman no more, but thou thoughtest there was a cite buylded: and like as she tolde the of the fall of her sonne, so is this the answer: The woman whom thou sawest, is Sion: and where as she tolde the, that she hath bene thirtie yeaeres vnfrutefull and baren, those are the xxx. yeaeres, wherein there was no offeringe made in her.

But after xxx. yeaeres Salomon buylded her, and offred, and then bare the baren a sonne. And where as she tolde the, that she nourished him with labour, that was the dwellynge of Ierusalem. But where as the sonne dyed in hir chamber, that is the fall of Ierusalem. And thou sawest hir lickenesse, how she mourned for hir sonne: and what els happened vnto her, I haue shewed y.

And now God seyth, that thou art sory in thy mynde, and suffrest from y hert for her: and so hath he shewed the hir cleannesse, and the fayrnes of hir bewtie.

And therefore I bad the remayne in the felde, where no house is buylded. For I knew y the Hyest wolde shew this vnto the, therefore I commaunded the to go in to the felde, where no foundacion ner buyldinge is. For in the place where the Hyest wyll shewe his cite, there shall be no mans buyldinge. And therefore feare not, and let not thine hert be afrayed, but go thy waye in, and se the glorious and fayre buyldinge, and how greate it is, and how greate thou thinkest it after the measure of thine eyes, & then shalt thou heare as moch as thine eares maye comprehendē. For thou art blessed aboue many other, and art called with the Hyest, as y few. But to-morow at night thou shalt remayne here, and so shal the Hyest shewe the visions of hye thynges, which he wyll do vnto them that dwell vpon earth in y last dayes. So I slepte the same night like as he cōmaunded me.

#### The xi. Chapter.

**T**HEN sawe I a dreame: and beholde, there came vp from y see an Aegle, which had xij. wynges and thre heades: And I sawe, and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of his fethers there grew other litle contrary fethers: the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Morouer I sawe, that the Aegle flew with his wynges, and rained vpon earth, & ouer all them that dwell vpon the earth: and I sawe y all thynges vnder heauen were subiecte vnto him, and no man spake against him, no not one creature vpon earth. I sawe also that the Aegle stode vp vpon his clawes, & gaue a sounde with his fethers, & a voyce sayge after this maner: watch not all together, slepe euery mā in his owne place, & watch for a tyme, but let the heades be preserued at the last. Neuertheles I sawe, y the voyce wente not out of his heades, but from the myddest of his body. And I nombred his cōtrary fethers, & beholde, there were eight of them. And I looked, & beholde, vpon



the right syde there arose one fether, & raigned ouer all the earth. And it happened, y when it raigned, the ende of it came, & the place therof appeared no more. So the nexte folowinge stode vp, & raigned, & had a greate tyme: & it happened, y when it raigned, the ende of it came also like as the first, so that it appeared nomore.

Then came there a voyce vnto it, & sayde: Heare thou y hast kepte in the earth so lōge, this I saye vnto the, before thou begynnest to appeare nomore: There shal none after y atteyne vnto thy tyme. Then arose the thirde, & raigned as the other afore, & appeared nomore also. So wēte it with all the residue of one after another, so y euery one raigned, & thē appeared nomore. Thē I lokēd, & beholde, in processe of tyme the fethers y folowed were set vp vpo the right syde, y they might rule also: and some of thē ruled, but within a while they appeared nomore: for some of thē were set vp, but ruled not. After this I lokēd, & beholde, y xij. fethers appeared nomore, and the two wynges: & there was nomore vpon the Aegles body, but two heades that rested, & sixe fethers. Then sawe I also, y the sixe fethers were parted in two, & remayned vnder the heade, y was vpon the right syde, for the foure cōtynued in their place. So I lokēd, and beholde, they that were vnder the wynges, thought to set vp them selues, and to haue the rule. Then was there one set vp, but shortly it appeared nomore, and the seconde were sooner awaye then the first. And I behelde, and lo, the two thought also by thē selues to raigne: & whā they so thought, beholde, there waked one of the heades that were at rest, namely, it that was in the myddest, for that was the greater of the two heades. And then I sawe, that the two heades were fylled with him, and the heade was turned with them y were by him, & ate vp y two vnder wynges, y wolde haue raigned.

But this heade put y whole earth in feare, and bare rule in it, ouer all those y dwelt vpon earth with moch labour, and he had the gouernaunce of the worlde, ouer all the foules that haue bene. After this I lokēd, and beholde, the heade that was in the middest, sodenly appeared nomore, like as y wynges: then came the two heades, which ruled vpon earth, & ouer those that dwelt therin. And I

behelde, & lo, the heade vpon the right side, deuoured it that was vpon the left syde. And I herde a voyce, which sayde vnto me: loke before the, and conside the thinge that thou seist. Then I sawe, and beholde, as it were a lyon that roareth, rennyng haistely out of y wod, and he sent out a mans voyce vnto the Aegle, and sayde: Heare thou, I wyl talke with the, and the Hyst shal saye vnto the: Is it not thou that hast the victory of the foure beastes, whom I made to raigne vpon earth and in my worlde, and that y ende of their times might come thorow thē?

And the fourth came, and ouerwanne all the beastes that were past, and had power ouer the worlde with greate fearfulness, and ouer the whole compasse of the earth with the most wicked labour, and so longe time dwelt he vpon the earth with disceate, & the earth hast thou iudged not with trueth. For thou hast troubled the meke, thou hast hurte the peaceable and quyet, thou hast loued lyers, and destroyed the dwellynges of them that brought forth frute, and hast cast downe the walles of such as dyd the no harme. Therefore is thy wrongeous dealyng and blasphemy come vp vnto the Hyst, and thy pryde vnto the Mightie. The Hyst also hath lokēd vpo the proude tymes, and beholde, they are ended, and their abhominacions are fulfilled. And therefore appeare nomore thou Aegle, and thy horrible wynges, and thy wicked fethers, and thy vngracious heades, and thy synfull clawes, and all thy vayne body: that the earth maye be refreshed, and come agayne to herself, whan she is deliuered from thy violence, and that she maye hope for y iudgment and mercy of him that made her.

#### The xij. Chapter.

AND it happened whā y Lyō spake these wordes vnto y Aegle, \*y heade y afore had y vpperhāde, appeared nomore: nether dyd y foure wynges appeare eny more, y came to hi, & were sett vp to raigne, & their kyngdome was small & full of vproure.

And I sawe, & beholde, they appeared nomore, & y whole body of y Aegle was brēt, & the earth was in greate feare. Then awaked I out of the trance of my mynde, and from greate feare, and sayde vnto my sprete: Lo, this hast thou geuen me, in y thou searchest

\* Rede, I sawe, and beholde,



out the wayes of the Hyest: lo, yet am I weery in my minde, and very weake in my sprete, and litle strēth is there in me, for the greate feare that I receaued this night. Therefore wil I now beseke the Hyest, ŷ he wyl comforte me vnto the ende, ⁊ I sayde:

**B** **LORDE** **LORDE** yf I haue founde grace before thy sight, and yf I am iustified with ŷ before many other, ⁊ yf my prayer be come vp before thy face, cōforte me then, and shew me thy seruauant the interpretacion ⁊ playne differēce of this horrible sight, that thou mayest perfectly cōforte my soule: for thou hast iudged me worthy, to shew me ŷ last of tymes.

And he sayde vnto me: this is the interpretation of this sight, The Aegle whom thou sawest come vp from the see, is the kingdome which was sene in the vision of thy brother "Daniel, but it was no expounded vnto him, for now I declare it vnto the.

**C** Beholde, the dayes come, that there shal ryse vp a kyngdome vpō earth, and it shal be feared aboue all the kyngdomes ŷ were before it. In the same kyngdome shal xij. kynges raigne, one after another. For the secōde shal begynne to raigne, and shal haue more tyme thē the other, ⁊ this do ŷ xij. wynges signifie, which thou sawest. As for the voyce that spake, and that thou sawest go out from the heades but not from ŷ body, it betokeneth, that after the tyme of that kyngdome there shall aryse greate stryuynges, and it shal stonde in parell of fallynge: neuertheles it shal not yet fall, bot shal be set in to his begynnyng. And ŷ eight vnderwynges which thou sawest hāge vnto ŷ wynges of hi, betokē, ŷ in hi there shal aryse eight kynges, whose tyme shalbe but small, ⁊ their yeares swift, ⁊ two of them shal beare. But whan the middest tyme commeth, there shal be foure kepte in the tyme, whan his tyme begynneth to come that it maye be ended, but two shal be kepte vnto ŷ ende.

And where as thou sawest thre heades restynge, this is the interpretacion: In his last shal the Hyest rayse vp thre kyngdomes, and call many agayne in to thē, ⁊ they shal haue the dominion of the earth, and of those that dwell therein, with moch labour above all those ŷ were before thē. Therefore are they called ŷ heades of the Aegle: for it is they ŷ shal

<sup>a</sup> Dan. 7.

bringe forth his wickednes agayne, ⁊ ŷ shal perforce ⁊ fynish his last. And where as thou sawest, that ŷ greate heade appeared no more, it signifieth, that one of them shal dye vpō his bed, ⁊ yet with payne, for the two that remaine, shalbe slayne with the swerde. For the swerde of the one shal deuoure the other, but at the last shal he fall thorow the swerde himself.

**D** And where as thou sawest two vnderwings vpon the heade that is on the right syde, it signifieth, that it is they, whō the Hyest hath kepte vnto their ende: this is a small kyngdome, ⁊ full of trouble. The Lyon whō thou sawest rysinge vp out of the wodd and roaringe, and speakinge vnto the Aegle, and rebukynge him for his vnrighteousnesse, is the wynde, which the Hyest hath kepte for them and for their wickednesse vnto the ende: he shal reprove them, and rente them asunder before them. For he shal sett them lyuyng before the iudgment, and shal rebuke them: for the residue of my people shal he delyuer with trouble, those ŷ be preserued ouer myne endes: and he shal make them ioyfull vntyll the commynge of the daye of iudgment, wherof I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest, and this is the interpretation. Thou only hast bene mete to knowe the secrete of the Hyest.

Therefore wryte all these thinges ŷ thou hast sene in a boke, and hyde them, and teach thē the wyse in the people, whose hertes thou knowest maye comprehendē and kepe these secretes. But wayte thou here ŷ self yet seuen dayes moo, that it maye be shewed the, what so euer it pleaseth the Hyest to declare vnto the, and with that he wente his waye.

**E** And whan all the people perceaued, ŷ the seuen dayes were past, ⁊ I not come agayne into ŷ cite, they gathered them all together from the least vnto the most, ⁊ came vnto me, and sayde: what haue we offended the? ⁊ what euell haue we done agaynst the, ŷ thou forsakest vs, ⁊ syttest here in this place? For of all people thou only art left vs, as a grape of the vyne, and as a candell in a darcke place, and as an hauen ⁊ shippe preserued from ŷ tēpest. Haue we not els aduersite ynough, but thou must forsake vs? Were it not better for vs, that we had bene brent with Sion? For we are no better, then they ŷ dyed there:

and they wepte with loude voyce. Then answered I the ⁊ sayde: Be of good cōforte O Israel, ⁊ be not heuy thou house of Iacob: for ⁊ Hyst hath you in remēbraunce, ⁊ ⁊ Mightie hath not forgottē you in tētaciō. As for me, I haue not forsakē you, nether am I departed from you: but am come in to this place to praye, because of ⁊ mysery of Israel, that I might seke mercy for ⁊ lowe estate of youre Sāctuary. And now go youre waye home euery mā, and after these dayes wyl I come vnto you. So the people wēte their waye in to the cite, like as I commaunded them: but I remainyd still in the felde seuen dayes, as ⁊ angell bad me, and I ate onely of the floures of the felde, and had my meate of the herbes in those dayes.

## The xiiij. Chapter.

**A**ND it happened after the seuē dayes, ⁊ I dreamed a dreame by night. And beholde, there arose a wynde from the see, that it moued all the floudes therof. And I loked, and beholde, the man was stronge and increased with the cloudes of heauen: and whan he turned his countenance to cōsider, all the thinges trembled that were sene vnder him: and whan the voyce wente out of his mouth, all they brent that herde him, like as the earth whan it feleth the fyre.

After these I sawe, ⁊ beholde, there was gathered together a multitude of mē out of nombre from the foure wyndes of the heauē, to fight agaynst ⁊ man, that came out from ⁊ see. And I loked, ⁊ beholde, he graued himself a greate moūtaine, and flew vp vpon it. But I wolde haue sene the border or place, wherout the hill was grauen, ⁊ I coude not.

I sawe after these, ⁊ all they which came to fight agaynst him, were sore afrayed, and yet durst they fight. Neuertheles whan he sawe the fearsnesse and violence of the people, he nether lift vp his hande ner helde swerde, ner eny weapon: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes ⁊ wynde of the flamme: and out of his tōge he cast out sparkes and stormes, and they were all myxte together: the blast of fyre, the wynde of the flāmes, and ⁊ greate storme, ⁊ fell with a russhe vpon ⁊ people, which was prepared to fight ⁊ brēt thē vp euerychone: so that of the innumerable multitude there was nothinge sene,

but onely dust ⁊ smoke. Whan I saw this, I was afrayed.

Afterwarde sawe I the same man come downe from the mountayne, and callinge vnto him another peaceable people: and there came moch people vnto him: some were glad some were sory, some of them were bounde, so that they were caried and brought forth.

Then was I sick thorow greate feare, and I awaked, and sayde: thou hast shewed ⁊ seruauent all ⁊ wōders frō ⁊ begynnyng, ⁊ hast counted me worthy, ⁊ thou mightest receaue my prayer: shewe me now yet the interpretation of this dreame. For thus I cōsidre in my vnderstandinge: Wo vnto them that shal be left in those dayes, ⁊ moch more wo vnto thē that are not left behynde: for they that were not left, were in heuynes.

Now vnderstonde I ⁊ thinges that are layed vp in the latter dayes, which shal happen vnto them, and to those that are not left behynde. Therefore are they come in to greate parells, and many necessities, like as these dreames declare. Yet is it easier, ⁊ he which suffreth hurte, come in these, then to passe awaye as a cloude out of the worlde, and now to se ⁊ thinges ⁊ shal happen in ⁊ last.

Then answered he me, and sayde: The interpretation of the sight shall I shewe the, and I will open vnto the, the thinge ⁊ thou hast requyred. For thou hast spoken of them that are left behynde, and this is the interpretation. He that taketh awaye the parell in that tyme, hath kepte himself. They that be fallen in to harme, are such as haue workes ⁊ faith vnto the Most mightie. Knowe this therefore, that they which be left behynde, are more blessed, then they that be deed. This is the meanyng of the vision. Where as thou sawest a man comynge vp from the depe of the see, ⁊ same is he whom God the Hyst hath kepte a greate season, which by his owne self shall deliuer his creature, ⁊ he shal orde thē that are left behynde. And where as thou sawest, ⁊ out of his mouth there came a blast of wynde, fyre and storme, ⁊ how ⁊ he lift vp nether swerde ner weapon, but ⁊ the ruszshinge in of him destroyed the whole multitude, ⁊ came to fight agaynst him: it signifieth. that the dayes come, whan God wyl deliuer thē ⁊ are vpon earth, ⁊ in a traunce of mynde shall he come vpon thē, ⁊ dwell in the earth. And one shal vndertake to fight agaynst

another, one cite agaynst another, one place agaynst another, <sup>a</sup> one people agaynst another, <sup>b</sup> one realme agaynst another. When this commeth to passe, then shal the tokens come, that I shewed the before: and thē shal my sonne be declared, whō thou sawest clymme vp as a mā. And whan all <sup>c</sup> people heare his voyce, euery man shal in their owne lōde leaue the battayll, <sup>d</sup> y they haue one agaynst another, and an innumerable multitude shall be gathered together, as they that be willinge to come and to ouercome him by fightinge. But he shal stōde vpon the toppe of the mount Sion. Neuertheles Sion shall come, <sup>e</sup> shall be shewed, beyng prepared <sup>f</sup> and buylded for all men, like as thou sawest the hill grauen forth without eny hādes. But my sonne shal rebuke the people <sup>g</sup> y are come for their wickednes, with the tempest, and for their euell ymaginations: and their paynes wherwith they shal be punyshed, are lickened vnto the flamme: and without eny labourē shal he destroye them, euen by the lawe, which is cōpared vnto the fyre.

<sup>h</sup> And where as thou sawest, that he gathered another peaceable people vnto hi: those are the ten trybes, which were caried awaye prisoners out of their owne londe, in the tyme of Oseas the kynge, whom <sup>i</sup> Salmanasar the kinge of Assiria toke prisoner, and caried them ouer <sup>j</sup> y water, and so came they in to another londe.

But they gaue them this counsell, <sup>k</sup> y they shulde leaue the multitude of the Heithē, and to go forth in to a farther countre, where neuer mankynde dwelt: that they might there kepe their statutes, which they neuer kepte in their owne lande. And so they entred in at the narrow passages of the water of Euphrates, and <sup>l</sup> God shewed tokens for thē, and helde styll the floude tyll they were passed ouer: for thorow that countre there was a greate waye, namely of a yeaer and an half iourney, for the same region is called Asareth. Then dwelt they there vnto the latter tyme: and when they come forth agayne, <sup>m</sup> y Hyest shall holde styll the sprynges of the streame agayne, that they maye go thorow, therfore sawest thou the multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now whan he destroyeth the multitude that is

gathered together, he shal dēfede his people that remayne, and then shal he shew them greate wonders.

Then sayde I: O LORDE LORDE, <sup>n</sup> shew me this: wherfore haue I sene the man comynge vp from the depe of the see?

And he sayde vnto me: Like as thou cāst nether seke out ner knowe these thinges that are in the depe of the see, euen so maiest thou not se my sonne, or those that be with him, but in the tyme of the daye. This is the interpretacion of the dreame which thou sawest, therfore thou onely art here lightened: for thou hast forsaken thine owne lawe, and applied thy diligence vnto myne, and sought it. <sup>o</sup> Thy life hast thou ordred in wysdome, and hast called vnderstandinge thy mother, and therfore haue I shewed the <sup>p</sup> treasure of the Hyest. After thre dayes I wil shew the more, and talke with the at more large, yee heuy and wonderous thinges wyl I declare vnto the.

Then wente I forth in to <sup>q</sup> felde, geuyng prayse and thankes greatly vnto God, because of his wonders which he dyd in tyme, and because he gouerneth the same, and soch as is in tyme, and there I satt thre dayes.

#### The xiiii. Chapter.

<sup>r</sup> V P O N the thirde daye I satt vnder an oke tre, then came there a voyce vnto me out of the bush, <sup>s</sup> and sayde: Eszdras, Eszdras. And I sayde: here I am LORDE, and stode vp vpon my fete. Thē spake he vnto me: <sup>t</sup> In the bush dyd I appeare vnto Moses, <sup>u</sup> and talked with him, whā my people serued in Egipte, and I sent him, and led my people out of Egipte, <sup>v</sup> and brought him vpō y mount Sion, where I helde him by me a longe season, and tolde him my wonderous workes, and shewed him <sup>w</sup> y secretes of the tymes, and the ende, and commaunded him, sayēge: These wordes shalt thou declare, <sup>x</sup> and not hyde thē. And now I saye vnto the, that thou laye vp in thine hert the dreames that thou hast sene, and the interpretacions which I haue shewed the: for thou shalt be receaued of all, thou shal be turned and remayne with my counsell, and with soch as be like the, vntyll <sup>y</sup> y tymes be ended. For the worlde hath lost his youth, and the tymes begynne to waxe olde. For the tyme is deuyded in to twolue partes,

<sup>a</sup> Mat. 24. a.

<sup>b</sup> 4 Re. 17. a.

<sup>c</sup> Exo. 14. c. Iosu. 3. d.

<sup>d</sup> 3 Reg. 5. Prou. 7. a.

<sup>e</sup> Exo. 3. a.



and ten partes of it are gone all ready, and half of the tenth parte: yet remayneth there that, which is after  $\frac{1}{2}$  half of  $\frac{1}{2}$  tenth parte.

**B** Therefore prepare and ordre thy house, and refourme thy people: comforte such of them as be in trouble: and tell now of the destruction: let go from the mortall thoughtes: cast awaye the burthens of man: put of the weake nature: laye vp in some place  $\frac{1}{2}$  thoughtes that are most heuy vnto the, and haist the to flyt from these tymes: for soch euell & wickednesse as thou hast now sene happē, shal they do yet moch worse. For the weaker that the worlde and the tyme is, the more shal synne and wickednesse increase, in them that dwell vpon earth. For the trueth is fled farre awaye, & lesynge is hard at hande. For now haisteth the vision to come, that thou hast sene.

**C** Then answered I and sayde: Beholde **LORDE**, I wyl go as thou hast commaunded me, and refourme the people which are present. But they  $\frac{1}{2}$  shal be borne afterwarde, who wyl exhorte or rebuke the? Thus the worlde is set in darcknes, and they  $\frac{1}{2}$  dwell therin, are without light: for thy lawe is kyndled, because no man knoweth the thinges that are done of the, or that shalbe done. Yf I haue fōūde grace before the, sende the holy goost in to me, and I shall wryte all that hath bene done in the worlde sene the begynnynge, which was wryten in thy lawe, that men maye fynde the path, and that they which wyl lyue in the latter dayes, may lyue.

And he answered me, sayēge: Go  $\frac{1}{2}$  waye, gather thy people together, & saye vnto the, that they seke the not for xl. dayes, but loke thou gather the many boxe trees, and take with the Sarcā, Dabria, Selemia, Echanus and Asial, these fyue, which are ready to wryte swiftly, and come hither, and I shal light a cādle of vnderstōdinge in thine hert, which shal not be put out, tyll the thinges be performed which thou shalt begynne to wryte. And then shalt thou declare some thinges openly vnto the perfecte, and some thinges shalt thou shew secretly vnto  $\frac{1}{2}$  wyse. Tomorrow this houre shalt thou begynne to wryte.

**D** Then wēte I forth (as he commaūded me) and gathered all  $\frac{1}{2}$  people together, and sayde: Heare these wordes o Israel: Oure fathers from the begynnynge were straungers in Egipte,

from whēce they were delyuered, and receaied the lawe of life, <sup>6</sup> which they kepte not, which ye also haue trasgressed after thē. Then was this londe and the londe of Sion parted amōge you by the lot to possesse. But youre fathers and ye youre selues also haue done vnrighteousnes, & haue not kepte the wayes which the Hyest cōmaūded you. And for so moch as he is a righteous iudge, he toke from you in tyme the thinge that he had geuen you. And now are ye here and youre brethren amōge you. Therefore yf so be that ye wil subdue youre owne vnderstandinge, and refourme youre hert, ye shal be kepte aliue, & after death shal ye opteyne mercy. For after death shall the iudgment come, whan we shal lyue agayne: and then shal the names of the righteous be manifest, and  $\frac{1}{2}$  names of the vngodly with their workes shalbe declared. Let no mā therefore come now vnto me, ner axe eny question at me these xl. dayes.

**E** So I toke the fyue men (as he commaūded me) and we wente in to the felde, and remayned there. The next daye a voyce called me sayēge: 'Esdras, Open thy mouth, & drynke that I geue the. Thē opened I my mouth, & beholde, he reached me a full cuppe, which was full of water, but the colour of it was like fyre. And I toke it and dranke. And whā I had drunken it, my hert had vnderstōdinge, and wyszdome grew in my brest: for my sprete was kepte in remembraunce, and my mouth was opened and shut no more. The Hyest gaue vnderstōdinge vnto the fyue men,  $\frac{1}{2}$  they wrote  $\frac{1}{2}$  hye thiges of the night, which they vnderstode not. But in the night they ate bred: as for me, I spake in the daye, and helde not my tonge by night. In xl. dayes, they wrote two hundreth & foure bokes.

And it happened whā the xl. dayes were fulfilled, that the Hyest spake, sayenge: The first that thou hast wrytē, speake openly,  $\frac{1}{2}$  the worthy and vnworthy maye rede it. But kepe  $\frac{1}{2}$  lxx. last,  $\frac{1}{2}$  thou mayest shew it onely to such as be wyse amonge thy people. For in them is the sprynge of vnderstōdinge, the fountayne of wyszdome, and the streame of knowlege. And I dyd so.

The xii. Chapter.

**B**EHOLDE, speake thou in the eares of **A** my people the wordes of prophecie,

<sup>a</sup> Mat. 24. a. 1 Joh. 2. c.

<sup>b</sup> Deut. 4. 5.

<sup>c</sup> Eze. 3. a. Apoc. 10. b.



which I wyll put in  $\text{f}$  mouth, saieth the LORDE: and cause them to be wrytten in a letter, for it is the trueth. Feare not the ymaginaciōs against  $\text{f}$ , let not  $\text{f}$  vnfaithfulness of them trouble the, that speake agaynst the. For all the vnfaithfull shal dye in their vnfaithfulness. Beholde saieth the LORDE, I wil brynge plagues vpon the worlde:  $\text{f}$  swerde, honger, death and destruccion, for wickednes hath the vpper hande in all  $\text{f}$  earth, and their shamefull workes are fulfilled.

**B** Therefore saieth the LORDE: I wil holde my tonge nomore vnto their wickednesse, which they do so vngodly: nether wil I suffre them in the thinges, that they deale with all so wickedly. <sup>a</sup> Beholde, the innocent bloude of the troubled crieth vnto me, and the soules of the righteous complayne cōtynually: and therefore (saieth the LORDE) I wil surely aūge, and receaue vnto me all the innocēt bloude from amonge them.

<sup>b</sup> Beholde, my people, is led as a flock of shepe to be slayne, I wil not suffre them now to dwel in Egipte, but wyl brynge them out with a mightie hande and a stretched out arme, and smyte it with plagues as afore, and wyl destroye all the londe off it. Egipte shal mourne, and the foundations of it shalbe smytten with the plage and punyshment,  $\text{f}$  God shal brynge vpon it.

**C** They that tyll  $\text{f}$  grouēde, shal mourne, for their sedes shal be destroyed thorow the blastinge and hale, and an horrible starre. Wo worth  $\text{f}$  worlde and them that dwell therein, for  $\text{f}$  swerde  $\text{a}$  their destrucciō draweth nye:  $\text{a}$  one people shal stōde vp to fight against another,  $\text{a}$  swerdes in their hādes. For mē shalbe vnstedfast, and some shal do violence vnto other: they shal not regarde their kynge and prynces, the wayes of their doinges and hādelinges in their power. A man shal desyre to go in to the cite,  $\text{a}$  shal not be able. For because of their pryde  $\text{f}$  cities shalbe brought in feare,  $\text{f}$  houses shal shake, and men shalbe afraied. A man shal haue no pitie vpon his neghboure, but one shal prouoke another vnto battayll, to spoyle their goodes because of the hunger of bred, and because of the greate trouble.

**D** Beholde, I gather  $\text{a}$  call together all the kynges of  $\text{f}$  earth which are from the vprysinge, from the south, from the east and Liba-

nus to turne vnto them, and restore the thinges that they haue geuē them. Like as they do yet this daye vnto my chosen, so wil I do also, and recōpense thē in their bosome. Thus sayeth  $\text{f}$  LORDE God: My right hande shal not spare  $\text{f}$  synners, and my swerde shal not cease ouer them, that shed the innocēt bloude vpon earth. The feare is gone out frō his wrath, and hath cōsumed the foundations of the earth, and the synners like the strawe that is kindled. Wo worth them that synne, and kepe not my commaundementes, saieth the LORDE. I wil not spare them. Go youre waye ye children from violence, defyle not my Sanctuary: for the LORDE knoweth all thē that synne agaynst him, and therefore delyuereth he them vnto death and destrucciō: For now are the plagues come vpon the worlde,  $\text{a}$  ye shal remayne in thē. For God shal not delyuer you, because ye haue synned agaynst him.

**E** Beholde, an horrible vision commeth frō the east, where generacions of Dragons shal come out, and the people of the Arabes with many charettes, and the multitude of them shalbe as the wynde vpō earth, that all they which heare them ragynge in their wrath, maye feare and be afraied: and as the wyld bores out of  $\text{f}$  wod, so shal they go out, and with greate power shal they come, and stonde fightinge with thē, and shal waiste the porcion of the londe of the Assirians.

And then shal the Dragons haue the vpper hande, not remembreinge their byrth, and shal turne aboute swearinge together in greate power, to persecute them. But these shalbe afraied, and kepe sylence at their power, and shal fle: and one out of the londe of the Assirians shal besege thē, and consume one of thē, and in their hoost shal be feare and drede, and strife amonge their kynges.

**F** Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme. They shal smyte one vpon another, and they shal smyte at  $\text{f}$  greate starre vpon earth and their starre, and the bloude shalbe from the swerde vnto the bely, and the smoke of mā vnto  $\text{f}$  Camels lytter: And there shalbe greate fearfulnes and tremblinge vpō earth, and they that se the wrath, shal be afraied, and a tremblinge shal come vpon them.

<sup>a</sup> Apo. 6. b. and 19. a.

<sup>b</sup> Psal. 43. c. Rom. 8. c. 1 Co. 4. b.

And then shal there come greate raynes from y south and from the north, and parte from the west, and from the stormy wynde from the east, and shal shutt them vp agayne, ⁊ the cloude which he rayned vp in wrath, and the starre to cause feare towarde y east and west wynde, shalbe destroyed, ⁊ the greate cloudes shalbe lift vp, and y mightie cloudes full of wrath, and the starre, that they maye make all the earth afayed and the y dwell therein, and that they maye poure out ouer all places an horrible starre, fyre and hale and flyenge swerdes, and many waters: y all felde maye be full, and all ryuers, ⁊ they shal breake downe the cities ⁊ walles, mountaynes ⁊ hylles, all trees, wod, and the grasse of the medowes, and all their frute. And they shal go stedfast vnto Babilon, and make her afayed, they shal come to her and besege her: the starre and all wrath shal they poure out vpon her.

Then shal the dust and smoke go vp vnto the heauen, and all they that be aboute her, shal bewaile her: and they that remaine vnder her, shal do seruyce vnto them that haue put her in feare. And thou Asia y confortest thyself also vpō the hope of Babilon, and art a worshippe of hir personne: Wo be vnto the thou wretch, because thou hast made thyself like vnto her, ⁊ hast deceyved y daughters i whordome, that they might tryumphe and please thy louers, which haue allwaye desyred to cōmytte whordome with the: thou hast folowed the abhominable cite in all hir workes and inuencions.

Therefore sayeth God: I wyl sende plagues vpon the, wyddowhode, pouerte, hōger, warres, and pestilence, to waist thy houses with destruccion and death, and the glory of thy power shal be dried vp as a floure, whan y heate aryseth y is sent ouer the. Thou shalt be sick as a poore wife that is plagued ⁊ beate of women: so y the mightie and louers shal not be able to receaue the. Wolde I so hate the saith the LORDE? Yf thou haddest not allwaye slayne my chosen, exaltinge the stroke of thy handes, and sayde ouer their death, whan thou wast drunkē: set forth the bewtye of thy countenance.

The rewarde of thy whordome shalbe recompensed the in thy bosome, therefore shalt thou receaue \* rewarde.

\* Some rede, no rewarde.

Like as thou hast done vnto my chosen (sayeth the LORDE) euen so shal God do vnto the, and shal delyuer the in to the plage. Thy childrē shal dye ofonger, ⁊ thou shalt fall thorow y swerde. Thy cities shalbe broken downe, ⁊ all thine shal perish with the swerde in y felde. They y be in y mōtaynes shal dye ofonger, ⁊ eat their owne flesh, ⁊ drinke their owne bloude for very hōger of bred and thyrst of water. Thou vnhappye shalt come thorow the see, ⁊ receaue plages agayne.

In the passage they shal caste downe the slayne cite, ⁊ shal rote out one parte of y londe, ⁊ cōsume the porcion of thy glory. They shal treade the downe like stubble, ⁊ they shalbe thy fyre and shal consume the: thy cities and thy londe, thy wod and thy frutefull trees shal they burne vp with the fyre. Thy children shal they cary awaye captiue, and loke what thou hast, they shal spoyle it, and marre the bewtie of thy face.

### The xvi. Chapter.

WO vnto the Babilon ⁊ Asia, wo vnto y Egipte ⁊ Syria: gyrd your selues with clothes of sack ⁊ hayre, and mourne for your childrē, be sory, for your destruccion is at honde. A swerde is sent vpon you, ⁊ who wil turne it back? A fyre is kyndled amōge you, ⁊ who wil quench it? Plages are sent vnto you, ⁊ what is he that wyl dryue them awaye? Maye eny man dryue awaye an hōgrie lyon in the wod? Or maye eny mā quench the fyre in the stubble, whan it hath begonne to burne? Maye one turne agayne the arowe, y is shot of a stronge archer? The mightie LORDE sendeth the plages, ⁊ what is he that wil dryue them awaye? The fyre is kyndled ⁊ gone forth in his wrath, and what is he that will quench it? He shall cast lightenynges, and who shal not feare? He shal thunder, and who shall not be afayed? The LORDE shal threaten, and who shal not vtterly be beaten to poulder at his presence? The earth quaketh, ⁊ the foundacions therof: y see aryseth up with waves from the depe, and the floudes of it are vnquyte, ⁊ the fishes therof also before the LORDE, ⁊ before the glory of his power. For stronge is his right hande that holdeth the bowe, his arowes that he shuteth, are sharpe, ⁊ shall not mysse, whan they begynne to be shot in to y endes of the worlde.

**B** Beholde, ȳ plagis are sent, ⁊ shal not turne agayne, tyll they come vpon earth. The fyre is kyndled, ⁊ shall not be put out, tyll it consume the foundations of the earth. Like as an arowe which is shot of a mightie archer, returneth not backward, euen so ȳ plagis ȳ shal be sent vpon earth, shal not turne agayne. Wo is me, wo is me, who wyl delyuer me in those dayes? The begynnyng of sorowes ⁊ greate mourning: the begynnyng of derth ⁊ greate death: the begynnyng of warres, ⁊ the powers shal stonde in feare: the begynnyng of euels, ⁊ they shal tremble euery one. What shal I do in these thinges, when the plagis come? Beholde, hōger and plage, trouble ⁊ anguysh are sent, as scourges for amendement. But for all these thinges they shal not turne frō their wickednesses, ner be allwaye myndefull of ȳ scourges.

**C** Beholde, vitayles shalbe so good cheape vpon earth, ȳ they shal thinke them selues to be in good case: and euen then shal myschefe growe vpō earth, warres, derth ⁊ greate disquietnes. For many of them that dwell vpō earth shall perish of hōger, ⁊ the other that escape the hunger, shal the swerde destroye: ⁊ the deed shalbe cast out as donge, ⁊ there shalbe no man to cōforte them. For ȳ earth shalbe waisted, ⁊ the cities shalbe cast downe: there shalbe no man left to tyll ȳ earth ⁊ to sowe it. The trees shal geue frute, ⁊ who shal plucke thē of ⁊ gather them? The grapes shal be ripe, ⁊ who shal treade thē? For all places shalbe desolate of mē, so that one man shal desyre to se another, or to heare his voyce. For of one whole cite there shalbe ten left, ⁊ two in the felde, which shall hyde thē selues in the thicke buszshes, ⁊ in the clyffes of stones: like as when there remaine thre or foure olyues vpon the olyue tre, or as when a vynyarde is gathered, there are left some grapes, of them that diligētly sought thorow the vynyarde.

**D** Euen so in those dayes there shalbe thre or foure left, for thē ȳ search their houses with the swerde. And the earth shalbe left waiste, ⁊ the feldes therof shall waxe olde: and hir wayes and all hir pathes shal growe full of thornes, because no man shal trauallye there thorow. The daughters shal mourne, hauinge no brydegromes: the wemen shal make lamentacion, hauynge no huszbandes, their

daughters shal mourne, hauinge no helpe of their brydegrome. In the warres shall they be destroyed, ⁊ their huszbandes shal perish of hunger. O ye seruantes of the LORDE, heare these thinges, ⁊ marck thē. Beholde, the worde of the LORDE, O receaue it: beholde, the plagis drawe nye, ⁊ are not slack in tarienge. Like as a trauaylinge woman, which after ȳ ix. moneth brīgeth forth a sonne, when the houre of the byrth is come, an houre two or thre afore that the paynes come vpō hir body, ⁊ when the childe cōmeth to the byrth, they tary not the twinceklynge of an eye: Euē so shall not ȳ plagis be slack to come vpon earth, ⁊ the worlde shal mourne, ⁊ sorowes shal come vpō it on euery syde.

**E** O my people, heare my worde, make you redy to the battayll: ⁊ in all euell be euen as pylgreds vpon earth. He ȳ selleth, let him be as he that flyeth his waye: ⁊ he ȳ byeth, as one that wil lese. Who so occupieth marchaūdies, as he that wyenneth not: ⁊ he that buyldeth, as he that shall not dwell therein: he that soweth, as one ȳ shal not reape: he that twysteth the vynyarde, as he that shal not gather the grapes: they that mary, as they that shall get no children: and they ȳ mary not, as the wyddowes: ⁊ therfore they ȳ laboure, laboure in vayne. For straungers shall reape their frutes, ⁊ spoyle their goodes, ouer throwe their houses, ⁊ take their childrē captiue, for in captiuyte ⁊ hunger shal they get children. And they that occupie their marchaundies with robbery, how longe decke they their cities, their houses, their possessions ⁊ personnes? the more wil I punysh them for their synnes, sayeth the LORDE. Like as an whore enuyeth an honest woman, so shall righteousnes hate iniquyte, when she decketh hir self, and shall accuse her to hir face, when he cōmeth that defendeth, which shal make inqysiciō for all synne vpō earth. And therfore be not ye like there vnto, ner to the workes therof: for or euer it be longe, iniquite shalbe taken awaye out of the earth, and righteousness shal raigne amonge you.

**F** Let not the synner saye, that he hath not synned: for coles of fyre shal burne vpon his heade, which saith before the LORDE God ⁊ his glory: I haue not synned. Beholde, the LORDE knoweth all ȳ workes of men, their ymaginacions, their thoughtes ⁊ their

\* 1 Cor. 7. d.

b Psal. 126. a. Pro. 10. c. Eccle. 11. b.

hertes. For he spake but the worde:<sup>a</sup> let the earth be made, & it was made: let the heauē be made, and it was made. In his worde were y<sup>e</sup> starres made, & he knoweth the nombre of them. He searcheth the grounde of the depe, & the treasures therof: he hath measured the see, and what it conteyneth. He hath shut the see in the myddest of the waters, and with his worde hath he hanged the earth vpon the waters. He spredeth out the heauen like a vowe, vpon the waters hath he founded it. In the deserte and drye wyldernes hath he made sprynges of water, and poles vpō the toppe of the mountaynes, y<sup>e</sup> the floudes might poure downe from y<sup>e</sup> stony rockes to water the earth. He made man, and put his hert in the myddest of y<sup>e</sup> body, and gaue him breth, life and vnderstandinge, yee and the sprete of y<sup>e</sup> Allmightie God, which made all thinges, and hath searched the groude of all the secretes of the earth.

¶ He knoweth youre ymaginacions & inuēcions, and what ye thynke whan ye synne, & wolde hyde youre synnes. Therefore hath y<sup>e</sup> LORDE searched and sought out all youre workes, and he shal bewraye you all. And whan youre synnes are brought forth, ye shalbe ashamed before men, and youre owne synnes shalbe youre accusers in that daye. What wil ye do? Or how wil ye hyde youre synnes before God and his angels? Beholde, God himself is the iudge, feare him, leaue of from

<sup>a</sup> Gene. 1. a.

youre synnes, and forget youre vnrighteousnesses, and medle nomore with them: so shal God lede you forth, and delyuer you from all trouble. For beholde, the heate of a greate multitude is kyndled ouer you, and they shal take awaye certayne of you, and fede the ydle with Idols: and they that cōsent vnto them, shal be had in derision, laughed to scorne, & trodden vnder fote.

For vnto the places there shalbe a place, and in the next cities a greate insurreccion vpon those that feare y<sup>e</sup> LORDE. They shal be like mad men, they shall spare no man: they shall spoyle and waist soch as feare the LORDE, their goodes shall they take from them, and shute them out of their houses. Then shall it be knowne who are my chosen, & they shalbe tryed as the golde in the fyre. Heare O ye my beloued, saieyth the LORDE: beholde, the dayes of trouble are at honde, but I wil delyuer you from the same. Be not ye afraied, dispayre not, for God is youre captayne.

Who so kepeth my cōmaundementes and preceptes (sayeth the LORDE God) let not youre synnes weye you downe, & let not youre vnrighteousnesses be lift vp. Wo be vnto thē that are subdued vnto their synnes, and tangled in their wickednesses: like as a felde is hedged in with buszshes, and the path therof couered with thornes, y<sup>e</sup> no man maye trauaile thorow: and so is he taken, and cast in the fyre, and brent.

The ende of the fourth boke of Esdras.



# The boke of Tobias.

What this boke conteyneth.

## Chap. I.

Of the kynred, life and godly conuersacion of Tobias.

## Chap. II.

The lounge compassion that Tobias sheweth in buryge the deed, for the which cause he is hated and persecuted. God nourtoureh him with byndues. His wyfe casteth him in the teth.

## Chap. III.

Tobias prayeth hertely vnto God, for the trouble and captiuyte of him self and the people. Of Sara the daughter of Raguel.

## Chap. IIII.

Tobias teacheth his sonne in the feare of God.

## Chap. V.

The sonne obeyeth the father, and goeth his earāde. God prouydeth mercifully for him, and sendeth his angell to be his gyde.

## Chap. VI.

In their iourney they take a fish, wherof the angell commaundeth him to kepe the hert, the gall and the leuer, and telleth him wherto it is good.

## Chap. VII.

They come to Raguel, which receaueth them lounyngly, and marieth his daughter Sara vnto Tobias.

## Chap. VIII.

Tobias goinge to bed with his wife, ordreth him self as the angell bad him, and so both he and his wyfe are preserued from euell.

## Chap. IX.

Tobias sendeth the angell vnto Gabelus for the money.

## Chap. X.

Tobias father and mother lōge sore for his comynge: And Raguel seyng that he can kepe him no longer, sendeth him awaie with his wife.

## Chap. XI.

They returne home, and are welcommed ioyfully. Olde Tobias hath his sight agayne. They reioyse alltogether, and geue thakes vnto God.

## Chap. XII.

The father and the sonne wolde fayne rewarde the angell. He wil haue nothinge: but sheweth them what he is.

## Chap. XIII.

Tobias the elder prayseth God, & exorteth other mē, to be thankfull vnto him.

## Chap. XIIIII.

Tobias beyng now olde, prophecieth the destruction of Niniue, and the prosperous health of Israel. The sonne forsaketh the sinfull cite, as his father bad him, & goeth to his father in lawe.

## The first Chapter.

**T**OBIAS was of the trybe and cite of Nephtali, which lyeth in the hye countrees of Galile aboute Naason the waye towarde the west, hauyng the cite of Sephet vpon the left syde.

Though he was taken presonner in the

dayes of Salmanasar kynge of the Assirians, neuertheles beyng in captiuyte, he forsoke not & waye of trueth: In so moch that what so euer he might gett, he parted it dailie with his felowpresoners & brethren, that were of his kynred. And though he were yonger the

all in the trybe of Nephtali, yet dyd not he behaue himself childishly in his workes. And when all the other wente to the goldē calues, which Ieroboam the kynge of Israel had made, he himself alone fled all their companies, and gat him to Ierusalem vnto the temple of the LORDE, and there worshipped <sup>¶</sup> LORDE God of Israel, <sup>¶</sup>faithfully offeringe all his first frutes and tithes, so that in the thirde yeaere he ministred all the tithes vnto the straungers and conuertes. These and soch like thinges dyd he accordinge to the lawe of God, when he was yet but yonge.

But when he was a man, he toke out of his owne trybe<sup>a</sup> a wyfe called Anna, and of her he begat a sonne, whom he called after his owne name, and taught him from his youth vp, to feare God, and to refraine from all synne.

Now when he with his wife, his sonne and with all his kynred was come in captiuitie vnto Ninieue, what tyme as they all ate of the meates of the Heithē, he <sup>¶</sup>kept his soule, and was neuer defyled in their meates. And for so much as he was myndefull of the LORDE in all his hert, God gaue him fauoure<sup>c</sup> in the presence of Salmanasar the kynge, which gaue him power to go where he wolde, and so had he liberte to do what him list.

So wente Tobias vnto all them that were in prison,<sup>d</sup> and comforted them, and gaue them wholesome exortacions. And when he came to Rages a cite of the Medes, hauynge <sup>\*</sup> ten talētes of syluer (of <sup>¶</sup> thinges wherwith the kynge had honoured him) and sawe amonge a greate company of people of his kinred, one Gabelus (which was of his owne trybe) beyng in necessite, he gaue him the sayde weight of syluer vnder an handwritinge.

After a longe season when Salmanasar the kynge was deed, and Sennacherib his sonne reigned in his steade, which hated the children of Israel, Tobias wente daylie thorow out all his kynred, and comforted them, and gaue of his goodes to euery one of thē, as moch as he might: he fed the hongrie, clothed the naked, and buried the deed and slaine, and that diligently.

And whan Sennacherib the kynge came agayne and fled out of Iewry,<sup>e</sup> (what tyme as God punyshed him for his blasphemie) <sup>¶</sup> in

his wrath slew many of the children of Israel, Tobias buried their bodies.<sup>f</sup> But when it was tolde the kynge, he commaunded to slaye him, and toke awaye all his goodes. Neuertheles Tobias with his sonne <sup>¶</sup> with his wife fled his waye, and was hyd naked, for there were many that loued him. But after xlv. dayes the kynge was slayne of his owne sonnes. Then came Tobias againe to his house, and all his goodes were restored vnto him.

### The ij. Chapter.

AFTER these thinges vpon a solempne daye of the LORDE Tobias made a good feast in his house, <sup>¶</sup> sayde vnto his sonne: Go <sup>¶</sup> waye <sup>¶</sup> brynge hither some of oure trybe, soch as feare God, that they maye make mery with vs. And whā he was gone, he came agayne, and tolde his father, that one of the children of Israel laye slayne vpon the strete. And immediatly he leape from his table, left the feast, came fastinge to the deed coarse, toke him <sup>¶</sup> bare him preuely in to his house, <sup>¶</sup> whan the Sonne was downe, he might safely burye him. And whā he had hyd the coarse, he ate his meate with mournynge and feare, remembryng <sup>¶</sup> wordes, that the LORDE sayeth by the prophet Amos: <sup>¶</sup> youre hye feastes shalbe turned to sorowe and heuynes.

But whan <sup>¶</sup> Sonne was downe, he wente his waye <sup>¶</sup> buried him. Then all his neighbours reproued him, sayenge: It is not lōge, sens it was commaunded to slaye the<sup>g</sup> because of this matter, and hast scarce escaped the daunger of death, and buriest thou the deed againe? Neuertheles Tobias fearinge God more then the kynge, toke the bodies of the slayne, hyd them in his house, <sup>¶</sup> buried them at mydnight.

It happened vpō a daye, that he had buried <sup>¶</sup> deed, <sup>¶</sup> was weery, came home, <sup>¶</sup> layed him downe by the wall <sup>¶</sup> slepte. And whyle he was a slepe, there fell downe vpō his eyes warme donge out of the swalowes nest, so <sup>¶</sup> he was blynde. <sup>¶</sup> This tentacion dyd God suffre to happen vnto him, that they which came after, might haue an example of his paciēce, like as of holy Iob. For in so moch as he euer feared God from his youth vp, <sup>¶</sup> kepte his commaundementes, he was not heuy

<sup>a</sup> 3 Re. 12. d. <sup>b</sup> Exo. 22. d. and 23. c. Deut. 12. a. 18. a. 26. a. <sup>c</sup> Nu. 36. c. <sup>d</sup> Gen. 43. f. Iudit. 12. a. <sup>e</sup> Iere. 40. a. <sup>f</sup> Matt. 25. c.

<sup>\*</sup> Some reade: ten talētes of golde. <sup>g</sup> 4 Re. 19. g. <sup>h</sup> 4 Esd. 2. c. <sup>i</sup> Amos 8. b. 1 Mac. 1. b. <sup>j</sup> Tob. 1. d. <sup>k</sup> Deu. 8. a. and 13. a. Ioh. 9. a. and 11. a.

against God, that the plague of blyndnes chaused vnto him, but remayned stedfast in the feare of God, and thanked God all the dayes of his life.

**D** For like as blessed Iob was had in derision of kynges, euen so was he laughed to scorne of his elders & kynsfolkes, which sayde vnto him: "where is thy hope, for  $\hat{y}$  which thou hast done allmes and buried the deed?" But Tobias rebuked th $\hat{c}$ , & spake: Saye not so, for we are the children of holy men,<sup>a</sup> & loke for the life, which God shal geue vnto them, that neuer turne their beleue from him. Anna his wife wente daylie to the weeuynge worke, & loke what lyuinge she coude get with the labour of hir handes, she brought it. And it happened  $\hat{y}$  she toke a kyd and brought it home.

And whan hir huszband herd it crie, he sayde: loke  $\hat{y}$  it be not stollen,<sup>d</sup> restore it agayne to the owners: for it is not lauffull for vs, to eate or to touch eny thinge of theft. Then was his wife angrie, and sayde: "Now is thy hope become vayne openly, & thy allmes dedes are manifest. With these & soch like wordes dyd she east him in the tethe.

### The iij. Chapter.

**A** **T**HEN Tobias toke it heuely, & with teares beganne to make his prayer, sayenge: O LORDE, thou art righteous, & all thy iudgm $\hat{e}$ tes are true, yee all  $\hat{y}$  wayes are mercy, faithfulness & iudgm $\hat{e}$ t.<sup>f</sup> And now O LORDE be myndefull of me, & take no vengeance of my synnes, nether remembre my myszdedes ner  $\hat{y}$  myszdedes of my elders. For we haue not bene obedi $\hat{c}$ t vnto  $\hat{y}$  cōmaundem $\hat{e}$ tes, therefore are we spoyled, brought in to captiuyte, in to death, in to derision & shame vnto all nacions, amōge whō thou hast scatred vs. And now O LORDE,  $\hat{y}$  iudgm $\hat{e}$ tes are greate, for we haue not done acordige to  $\hat{y}$  cōmaundem $\hat{e}$ tes, nether haue we walked innocētlly before  $\hat{y}$ . And now O LORDE, deale with me acordinge to thy wil, & cōmaunde my sprete to be receaued in peace, for more expediēt were it for me to dye, th $\hat{c}$  to lyue.

**B** At the same tyme it happened, that Sara the daughter of Raguel at Rages a cite of  $\hat{y}$  Medes was slaundersd of one of hir fathers handmaydes, namely, that she shulde haue

had seuen huszbandes, which as soone as they were gone in vnto hir, were slayne of the deuell called Asmodeus. Therefore whan she reproued the mayden for hir faute, she answerde her, sayenge: God let vs neuer se sonne ner daughter of the more vpon earth, thou kyller of thy huszbandes. Wilt thou slay me also, as thou hast slayne seuen men? At this voyce wēte Sara in to an hye chamber of hir house, and three dayes and thre nightes she nether ate ner drāke, but cōtynued in prayer, and besought God with teares, that he wolde deluyur her from this rebuke.

**C** Vpon the thirde daye it chaunced, that whan she had made an ende of hir prayer, she prayesd the LORDE, sayenge: Blessed be thy name O God of oure fathers, which whan thou art wroth, shewest mercy, and in the tyme of trouble thou forgeuest the synnes of them, that call vpon the. Vnto the O LORDE turne I my face, vnto the lift I vp myne eyes. I beseke  $\hat{y}$  O LORDE, lowse me out of the bondes of this rebuke, or els take me vtterly awaye frō of  $\hat{y}$  earth. Thou knowest LORDE, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte company with those that passe their tyme in sporte, nether haue I made my self partaker with them that walke in lighte behauoure. Neuertheles an huszbande haue I consented to take, not for my pleasure, but in thy feare.

**D** Now peradventure either I haue bene vnworthy of them, or els were they vnmete for me, for thou happily hast kepte me to another huszband. For why?  $\hat{e}$  thy counsell is not in  $\hat{y}$  power of man. But who so euer loueth the and serueth the a right, is sure, that yf his life be tempted and proued, it stādeth in the tryenge: and yf he endure in pacience, he shal haue a rewarde and be hylie crowned: and yf he be in trouble, that God (no doute) shal deluyur him: and yf his life be in chastenyng, that he shall haue leue to come vnto thy mercy.

For thou hast no pleasure in oure dampnacion: & why? after a storme thou makest  $\hat{y}$  wether fayre and still: after wepinge and heynes thou geuest greate ioye. Thy name O God of Israel, be prayesd for euer. At the same tyme were both their prayers herde in

<sup>a</sup> Iob 4. a. <sup>b</sup> Tob. 8. a. <sup>c</sup> Ephe. 4. c. <sup>d</sup> Deu. 22. a.

<sup>e</sup> Iob 2. b. <sup>f</sup> Psal. 24. b. <sup>g</sup> Esa. 8. d. and 40. b. and 46. b.

the sight of the magesty of the Hyest God. And Raphael the holy angel of the LORDE was sent to helpe thē both, whose prayers came together before God.

The iiii. Chapter.

**A** SO whā Tobias thought his prayer to be herde, that he might dye, he called vnto him his sonne Tobias, & sayde vnto him: My sonne, heare the wordes of my mouth, and laye thē in thine hert as a foundation. When God taketh away my soule, burie thou my body, & holde thy mother in honoure all the dayes of hir life. For thou oughtest to remembre, what and how greate pears she suffred for ſ in hir wōbe. And whā she also hath fulfilled the tyme of hir life, bury her besyde me. Haue God in thy thought all the dayes of thy life, & bewarre, lest at eny tyme thou cōsent vnto synne, and lest thou let slippe the commaundemētes of the LORDE oure God.

**B** Geue almes of thy goodes, and turne neuer thy face from the poore: and so shal it come to passe, that the face of the LORDE shal not be turned away from the. Be mercifull after ſ power. Yf thou hast moche, geue plēteously: yf thou hast litle, do thy diligence, gladly to geue of that litle. For so gatherest thou thy self a good rewarde in the daye of necessite. For almes deluyeth \*frō death, & suffreth not the soule to come in darcknes. A greate comforte is almes before the hye God, vnto all them that do it.

My sonne, kepe the well from all whordome, and (besyde thy wife) se that no faute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde, for in pryde beganne all destruccion.

**C** Who so euer worketh eny thinge for the, immediatly geue him his hyre, and loke that thy hyred seruante wagies remayne not by the ouer night. Loke that thou neuer do vnto another man, the thinge that thou woldst not another mā shulde do vnto the. Eate thy bred with the hongrie and poore, and couer the naked with thy clothes. Set thy bred and wyne vpon the buryall of the righteous, and do not thou eate and drynke therof with the synners. Axe euer counsell at ſ wyse.

Be allwaye thankfull vnto God, and beseke him, that he will ordre thy wayes, & that what so euer thou deuyst or takest in hande, it maye remayne in him. I certifie the also my sonne, that (whan thou wast yet but a bab) I deluyered ten talentes of syluer vnto Gabelus, at Rages a cite of the Medes, & his handwrytynge haue I by me. And therefore seke some meanes, how thou mayest come by him, & receaue of him ſ sayde weight of syluer, and geue him his handwrytynge agayne.

My sonne, be not afraied: trueth it is, we lede here a poore life: but greate good shal we haue, yf we feare God, and departe from all synne, and do well.

The v. Chapter.

**T**HEN answered Tobias his father, & **A** sayde: father, all that thou hast commaunded me, wil I do, and that diligently. But how I shal requyre this money, I can not tell. Nether doth he knowe me, ner I him. What token shal I geue him? And as for the waye thither, I neuer knew it. Then his father answered him, and sayde: I haue his handwrytynge by me, which whan thou shewest him, immediatly he shall paye the. But go thy waye now, & get the some faithfull man to go with ſ for an hyre, that thou mayest receaue ſ money, whyle I am yet lyuynge.

Then wente Tobias out, & vpon the strete **B** he founde a fayre yonge man stondinge, gyrded vp, and as it were one ready to take his iourney. And he knew not that it was an angel of God, but saluted him, and sayde: From whence art thou, thou good yonge man? He answered: Of the children of Israel.

And Tobias sayde vnto him: knowest thou the waye, that ledeth vnto the countre of ſ Medes? He answered: I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged with oure brother Gabelus, that dwelleth in Rages a cite of ſ Medes, which lyeth vpon the mount Egbathanis. Tobias sayde vnto him: I praye the, tary for me, tyll I haue tolde my father these thinges. Then wēte Tobias in, and tolde his father all. At ſ which his father marueled, & prayed, that he wolde come in vnto him.

Now whan the angel came in, he saluted **C**

<sup>a</sup> Exo. 20. b. Eccli. 7. c. <sup>b</sup> Rom. 6. b. \* Some reade: frō all synne & from death. 1 Tess. 4. u.

<sup>c</sup> Gen. 5. a. <sup>d</sup> Deu. 24. c. <sup>e</sup> Matt. 7. a. <sup>f</sup> Luc. 14. b. <sup>g</sup> Tob. 1. c. <sup>h</sup> Rom. 8. d.



him, and sayde: ioye be with the for euermore. And olde Tobias saide: what ioye can I haue, that syt here in darcknes, & se not the light of heauen? The yonge man sayde vnto him: Be of good cheare, God shal helpe the shortly. And Tobias sayde vnto him: Canst thou brynge my sonne to Gabelus, vnto the cite of Rages in Media? And when thou comest agayne, I shal paye the thy hyre. And the angell sayde vnto him: I shal lede thy sonne, and brynge him to the agayne. Then Tobias answered him: Tell me I praye the, of what house, or of what trybe art thou?

The angell Raphael sayde vnto him: Axest thou after the kynred of an hyrelinge, or sekest thou a gyde for thy sonne to go with him? But that I make the not carefull, I am Azarias the sonne of greate Hananias. And Tobias answered: Thou art come of a greate kynred, but I praye ŷ, be not displeased, that I desyre to knowe thy kynred. The angell sayde vnto him: Thy sonne shal I lede forth safely, and brynge him whole to the agayne.

**D** Then answered Tobias, and sayde: well, go on youre waie, and God be in youre iourney, and his angell beare you company. So when they had prepared all thinges, ŷ they wolde take with them in their iourney, Tobias bad his father & his mother fare well, and they wente on their waye both together. Now when they were gone, his mother beganne to wepe, and sayde: "The staff of oure age hast thou taken awaye, and sent him from vs.

• Wolde God that money had neuer bene, for the which thou hast sent him awaye. Yf we had bene content with oure pouerte, this had bene greate riches vnto vs, that we sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, & thine eyes shall se him. For I trust, that ŷ good angell of God shal beare him cōpany, and ordre well all the thinges that he doth: so that he shal come to vs agayne with ioye. At these wordes his mother left of frō wepyng, & helde hir tonge.

#### The vi. Chapter.

**A** SO Tobias wente on his waye, and a dogg folowed him, and ŷ first night they abode by the water of Tigris. Then wente he out

to wash his fete, and beholde, there came forth an horrible fish to deuoure him. Of whom Tobias was afrayed, and cried with a loude voyce, sayenge: LORDE, he commeth vpon me. And the angell sayde vnto him: Take him by the cheke blade, and drawe him to the. And he dyd so, and drew him vpō the londe, and the fish beganne to leape at his fete.

**B** Thē sayde the angell vnto him: Take out the bowels of this fish, and as for the hert, the gall and the leuer, kepe them by the. For these thinges are necessary and good for medicyne. Tobias dyd so, and rosted the fish, and they toke him with them in their iourney: the residue they salted, as much as was sufficient for them, till they came to Rages. Then Tobias axed the angell, and sayde vnto him: I praye ŷ brother Azarias, tell me, wher to are these thinges good of the fish, that thou hast bydden me kepe?

The angell answered him and sayde: Yf thou layest a peece of the hert vpon the coales, the smoke therof dryeth awaye all maner of euell spretes, whether it be from man or from woman, so that from thence forth ŷ same shal come nomore vnto them. The gall is good to anyoite or to strake ŷ eyes withall, where as there is eny blemish in them, so shal they be whole.

**C** And Tobias sayde vnto him: where wilt thou that we remayne? The angell answered and saide: Here is a nye kinsman of thine, one Raguel by name, which hath a daughter called Sara, & hath nether sonne ner daughter but her. All his good belōgeth vnto the, and thou must mary his daughter: and therefore desyre her at her father, and he shal geue her the to wife. Then answered Tobias & sayde: As I vnderstonde, she hath bene married vnto seuen huszbandes, and they all are deed: and I haue herde saye, that the deuell slew them. I am afrayed therefore, lest soch thinges happen vnto me also: which yf it came to passe (seinge I am the onely sonne of my father and my mother) I shulde brynge thē in their age with sorow to their graues.

**D** Then sayde ŷ angell Raphael vnto him: Heare me, and I will tell the, what they be of whom the deuell hath power. Namely, they that receaue mariage of soch a fashiō, that they shut God out from thē and from their

hert, and geue them selues to their owne lust, euen as it were an horse and Moole, which haue no vnderstandinge: vpon soch hath y<sup>e</sup> deuell power. But whan thou takest her, and art come in to the chamber, witholde thy self from her thre dayes, and geue thy diligence vnto nothinge but vnto prayer with her.

And in the first night rost the leuer of the fish, and the deuell shalbe dryuē awaye. The secōde night shalt thou be receaued in to the company of the holy patriarkes. The thirde night shalt thou opteyne the blessinge of God, so that whole children shalbe borne of you. After the thirde night take the mayden in the feare of God, and more for the desyre of children, then for eny fleshly lust: that in the seide of Abraham thou mayest optayne the blessinge in children.

#### The viij. Chapter.

**T**HEN wente they in to Raguel, which receaued them ioyfully. And whan Raguel looked vpon Tobias, he sayde vnto Anna his wife: How like is this yonge man vnto my sisters sonne. And whan he had spoken this, he saide: whence be ye good brethren? They saide: Of the trybe of Nephtali, out of the captiuyte of Ninieue. Then sayde Raguel vnto them: knowe ye my brother Tobias? They saide: yee, we knowe him well. And whan he had spoken moche good of him, the angell sayde vnto Raguel: Tobias of whom thou axest, is this yonge mā's father. Then Raguel bowed him self downe, and wepte, toke him aboute the neck and kyssed him, and sayde: Gods blessinge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna his wyfe and Sara his daughter wepte also.

**N**ow whā they had talked together, Raguel bad kyll a wether, and to make a feast. And whā he prayed thē to sytt downe to dyner, Tobias sayde: I wil nether eate ner drinke here this daye, excepte thou first graunte me my petition, & promyse me to geue me thy daughter Sara. Whan Raguel herde this, he was astonnyed, for he knew, what had happened vnto the other seuen men, that wēte in vnto her: and he beganne to feare that it shulde chaunce vnto him also in like maner.

And whyle he stode so in doute, and gaue

the yonge man no answer, the angell sayde vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belogeth thy daughter to wife, therefore might none other haue her.

Thē sayde Raguel: I doute not, but God hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for the same intent, that this daughter of myne might be married in hir owne kynred, accordinge to the lawe of Moses.<sup>d</sup> And now dowte thou not, but I wil geue her vnto the: So he toke the righthande of his daughter, and gaue her in to the right hāde of Tobias, and sayde: The God of Abraham, the God of Isaac and the God of Iacob be with you, ioynye you together, and fulfill his blessinge in you. And they toke a letter and made a wrytinge of the mariage. And then made they mery, and prayed God. And Raguel called Anna his wife vnto him, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of goode cheare my daughter, the LORDE of heauen geue the ioye, for the heuynesse that thou hast suffred.

#### The viij. Chapter.

**N**OW after y<sup>e</sup> they had supped, they brought the yōge man in to her. Thē thought Tobias vpon the wordes of the angell, and toke out of his bagg a peece of the leuer of the fish, and layed it vpon the hote coales. So the angell Raphael toke holde of the deuell, and sent him awaye, and bounde him in the wyldernes of the hyer Egipte. Thē spake Tobias vnto the virgin, and sayde: Vp Sara, let vs make oure prayer vnto God to daye, tomorrow, and ouermorrow: for these thre nightes wil we reconyle oure selues with God: and whan the thirde holy night is past, we shall ioynye together in y<sup>e</sup> deuty of mariage. For we are the children of holy men, and we maye not come together as the Heithen, y<sup>e</sup> knowe not God.

Then stode they vp both together, and besought God earnestly, y<sup>e</sup> he wolde preserue them. And Tobias sayde: O LORDE God of oure fathers, praysed be thou of heauē & earth of the see, welles, & floudes, & of all the creatures that be therein. Thou maydest Adam<sup>e</sup> of the mould of the earth, & gauest

<sup>a</sup> 1 Tess. 4. a. <sup>b</sup> Psal. 31. b. <sup>c</sup> Tob. 8. b. <sup>d</sup> Tob. 9. b.

<sup>e</sup> Nu. 36. c. Tob. 6. c. <sup>f</sup> 1 Cor. 7. a. <sup>g</sup> Tob. 6. d. <sup>h</sup> Gen. 2. b.

him Eua for an helper. And now LORDE thou knowest that it is not because of voluptuousnes, that I take this sister of myne to wyfe, but onely for the loue of children, in whom thy name be blessed for euer. And Sara sayde: haue mercy vpon vs (O LORDE) haue mercy vpon vs, and let vs both come whole and sounde to a good age.

**C** And aboute the cocke crowe, it happened, that Raguel called his seruantes, and they wete with him, to make a graue. For he sayde: it is chaunced vnto him peraduecture, as it dyd vnto the other seuen men, that wente in vnto her. Now whā they had made the graue, Raguel came agayne to his wyfe, and sayde vnto her: sende one of thy maydēs, to loke yf he be deed, that I maye burye him afore it be light daye.

So she sent a mayden to se, which whan she came in to the chamber, she founde them whole and sounde, slepyng together. And so she came agayne, & brought good tydings. **D** Then Raguel and Anna his wife prayed y LORDE, and sayde: Prayed be thou o LORDE God of Israel, For it is not happened vnto vs, as we thought. For thou hast dealte mercifully with vs, and put awaye from vs the enemye that persecuted vs, and hast shewed mercy vnto yonder two beloued. O LORDE, cause thē to magnifie the more perfectly, and to offere the sacrifice of thy prayse, and of their health: that all people maye knowe, y thou onely art God in all the earth.

**E** And immediatly Raguel commaunded his seruantes, to fylle the graue, that they had made, with earth, afore it was light: and bade his wife prepare a feast, & to make ready all thinges that were necessary for meate, to soch as wente by y waye. He caused two fatt kyne also and foure wethers to be slayne, & meates to be prepared for all his neighbours and frendes.

And Raguel charged Tobias, to remayne with him two weekes. As for all the good y he had, he gaue Tobias y one half of it, and made his wrytinge, that the half which remayned, shulde fall vnto Tobias after their death.

#### The ix. Chapter.

**A** **T**HEN Tobias called vnto him the angell, whom he thought to haue bene a man, and sayde vnto him. Brother Azarias, I praye the herke vnto my wordes: Yf I shulde geue myself to be y seruauant, I shal not

deserue y prouydence. Neuertheles I beseeke the, that thou wylt take the beastes and the seruantes, and go vnto Gabelus in Rages the cite of the Meedes, and delyuer him his handwrytinge, and receaue the money of him, and praye him to come to my mariage. For thou knowest thyself, that my father telleth y dayes: and yf I tary one daye to longe, he wyl be sory in his mynde. Now seist thou how earnestly Raguel hath requyred me, so that I can not saye him nay.

Then toke Raphael foure of Raguels seruantes, and two Camels, & wente vnto Rages the cite of the Medes: and whan he had founde Gabelus, he gaue him his handwrytyng, & receaued all y money. He tolde him also of Tobias y sonne of Toby, how all thiges had happened, & caused him to come with him to y mariage. Now whan he came in to the house of Raguel, he foude Tobias syttinge at y table: & he leape vp, & they kyssed one another, and Gabelus wepte, and prayed God, and sayde: the blessinge of the God of Israel haue thou, for thou art the sonne of a right verteous & iust man, & of one y feareth God, & geueth greate allmes. And blessinge haue y wife, and youre elders, that ye maye se youre children, and youre childers childre, vnto the thirde and fourth generaciō, and that youre sede maye be blessed of y God of Israel, which reigneth worlde without ende. And whan they all had sayde Amen, they wente to the feast, but with the feare of the LORDE helde they the feast of the mariage.

#### The x. Chapter.

**N**OW whyle yōge Tobias made lōge taryenge by reason of y mariage, his father was full of care and heuynes, and thought: what shulde be the cause, that my sonne taryeth so longe? Or why shulde he be keppe so longe there? Peraduerture Gabelus is deed, and no man wyl geue him the money. Thus begāne he to be very soroufull, he & Anna his wife with him, & beganne to wepe both together, because their sonne was not come agayne vnto them at the daye appoynted. As for his mother, she wepte with discomfortable teares, and sayde: Wo is me, my sonne: Oh what ayled vs to sende the awaye into a straunge countre, thou

light of oure eyes, thou staff of oure age, thou comforte of oure life, "thou hope of oure generation? Seinge all þy thinges that we haue are onely in the, we shulde not haue sent the awaye from vs.

B Then Tobias comforted her, and sayde: holde thy tonge, and be not discomforted, oure sonne is whole and sounde: the man þy we sent him withall, is faithfull ynough. Neuertheles she might in no wyse be cōforted: but daylie wente out, looked aboute, and wente aboute all the stretes, wherby she thought he shulde come againe: that (yf it were possible) she might se him cōmynge afare of.

But Raguel saide vnto his sonne ī lawe: O tary here, and I shall sende a messaūger vnto thy father Tobias, to tell him þy thou art in good health. Tobias sayde vnto him: I am sure, that my father and my mother counte euery daye, and that their hertes are sory.

C So whan Raguel prayed Tobias with many wordes, ⁊ he wolde in no wyse heare him, he delyuered Sara vnto him, ⁊ the half parte of all his good: in seruantes and handmaydes, in shepe, in camels, and in kyne and moch money, and so sent him awaye from him with peace and ioye, and sayde: The holy angell of the LORDE be with you in youre journey, and brynge you forth safe ⁊ sounde, that ye maye fynde all thinges in good case with youre elders, and that myne eyes maye se youre children, afore I dye.

So the elders embraced their daughter, kyssed her, and let her go, exortinge her to honour hir father and mother in lawe, to loue hir huszbande, to rule well hir huszsholde, to kepe hir house in good ordre, and to shew hir self faultlesse.

### The xi. Chapter.

A NOW as they were goinge homewarde againe, vpon þy xj. daye they came to Charra, which lyeth in the half waye towarde Ninieue. And the angell sayde: Brother Tobias, thou knowest how thou hast left thy father: therefore yf it please the, we two wyll go before, and let the husholde with thy wife and þy catell come soft ⁊ fairly after vs. And whan Tobias was content that they shulde go before, Raphael sayde vnto him: Take of the gall of the fish with the, for it shal be neces-

sary. So Tobias toke of the gall, and they wente their waye. But Anna the mother of Tobias sat daylie by the waye syde vpon þy toppe of an hill, from whence she might se farre aboute her.

B And whyle she was waytinge there for his cōmynge, she looked afarre of, and anone she perceaued hir sonne comminge, and ranne and tolde hir huszbande, sayenge: beholde, thy sonne commeth. And Raphael sayde vnto Tobias: As soone as thou comest in to the house, immediatly worships the LORDE thy God, and geue thanks vnto him: then go to thy father, and kysses him, ⁊ strake his eyēs ouer with the gall of þy fish, that thou hast brought with the. For be sure, that his eyes shal straight waye be opened, and thy father shal se the light of heauen, and shal reioyce at the sight of the. Then the dogg that had bene with them in their journey, rāne before, and came as a messaūger, and wagged with his tayle for gladnesse.

C So þy blynde father arose, and beganne to renne, and stombled with his fete, and gaue a seruauant his hande, ranne to mete his sonne, receaued him, and kyssed him, he and his wife, and beganne to wepe for ioye.

Now whan they had worshipped ⁊ thanked God, they satt downe. Then toke Tobias of the fishes gall, and anoynted his fathers eyes: and taried half an houre, and then beganne the blemysh to go out of his eyes, like as it had bene the whyte szkynne of an egg: which Tobias toke and drew from his eyes, and immediately he receaued his sight.

B Then they prayed God, he and his wife, and all they that knew him. And Tobias sayde: O LORDE God of Israel, I geue the prayse and thanks, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seuen dayes came Sara his sonnes wife also whole and sounde with all þy husholde and catell, with camels and moch money of his wyues, and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Nabath Tobias sister sonnes came and were glad, ⁊ reioysed with him, by reason of all the good that God had shewed vnto him.

And so for þy space of seuen dayes they made mery, and were right ioyfull euerichone.



## The xii. Chapter.

**A** **T**HE Tobias called his sonne vnto him  
 ⁊ sayde: What maye we geue this holy  
 man, that wente with the? Tobias answered  
 his father and sayde: Father, what rewarde  
 shal we geue him? Or what thinge can de-  
 serue his benefites? He hath bene my gyde,  
 and brought me safe agayne: he receaued the  
 money from Gabelus, he caused me to get my  
 wife, he droue the euell sprete from her, he  
 hath bene occasiō of gladnesse to hir father  
 and mother: he delyuered me, that I was not  
 denoured of the fish, he hath made the to se  
 the light of heauen, yee we all haue receaued  
 greate good of him. How shulde we worthely  
 deserue these thinges vnto him? But I praye  
 the my father, that thou wilt desyre him, yf  
 happlie he wil voutsafe, to take with him the  
 half of all that we haue brought.

**B** So the father and the sonne called him,  
 toke him asyde, and beganne to praye him,  
 that he wolde be content to take in good  
 worth, the half parte of all that they had  
 brought. Then sayde he secretly vnto them:  
 Prayse ⁊ God of heauen, and geue thanks  
 vnto him before all men luyng, for he hath  
 shewed his mercy \* vnto vs. It is good to  
 hyde the Kynges secretes, but to shew and to  
 prayse ⁊ workes of God, it is an honorable  
 thinge. Prayer is good with fastinge, and to  
 geue almes is better, then to hoorde vp trea-  
 sures of golde. \* For almes delyuereth from  
 death, clenseth synne, and causeth to fynde  
 euerlastinge life. But they that do synne and  
 vnrightheousnes, are ⁊ enemies of their owne  
 soules.

**C** Wherefore I tell you the trueth, and wyl hyde  
 nothinge from you. <sup>a</sup>Whan thou praydest  
 with teares, and burydest the deed, and leftest  
 thy dyner, and hyddest the deed in thy house  
 vpon the daye tyme, that thou mightest burye  
 them in the night, I offred thy prayer before  
 the LORDE. And because thou wast ac-  
 cepte and beloued of God, it was necessary,  
 that tentacion shulde trye the. <sup>c</sup>And now  
 hath the LORDE sent me to heale the,  
 and to delyuer Sara ⁊ sonnes wife from the  
 euell sprete. For I am Raphael an angell,  
 one of the seven that stonde before God.

**D** Whā they herde this, they were sore afraied,

and trembled, and fell downe vpon their faces  
 vnto the grounde. Then sayde the angell:  
 Peace be with you, feare not. Where as I  
 haue bene with you, it is the will of God,  
 geue prayse and thanks vnto him.

<sup>d</sup>You thought that I dyd eate and drinke  
 with you, but I vse meate that is invisible,  
 and drynke that can not be sene of men.

Now therfore is ⁊ tyme that I must turne  
 agayne, vnto him that sent me: but be ye  
 thankfull vnto God, and tell out all his won-  
 derous workes.

And whan he had spoken these wordes,  
 he was taken awaye out of their sight, so ⁊  
 they sawe him nomore. Then fell they downe  
 flat vpon their faces by the space of thre  
 houres, and prayed God: and whan they  
 rose vp, they tolde all his wōderous workes.

## The xiiij. Chapter.

**T**HEN olde Tobias opened his mouth, **A**  
 and prayed the LORDE and sayde:  
 Greate art thou o LORDE for euermore,  
 and thy kyngdome worlde without ende: for  
 thou scourgest and healest, thou ledest vnto  
 hell, and bryngest out agayne, and there is  
 none ⁊ maye escape thy hande. O geue  
 thanks vnto ⁊ LORDE ye children of Israel,  
 and prayse him in the sight of the Heithē.  
 For amonge the Heithen which knowe him  
 not hath he scatred you, to the intēt that ye  
 shulde shew forth his maruelous workes: ⁊  
 cause them for to knowe, that there is none  
 other God allmightie but he. He hath chast-  
 ened vs for oure mysdedes, and for his owne  
 mercy sake shal he saue vs.

Considre then, how he hath dealt with you,  
 ⁊ prayse him with feare and drede, and mag-  
 nifie the euerlastinge kyng in youre workes.

I wil prayse him euen in the londe of my  
 captiuyte, for he hath shewed his maiesty  
 vnto a synfull people. Turne you therfore  
 O ye synners, and do righteousnes before  
 God, and be ye sure, that he wyl shew his  
 mercy vpon you. As for me ⁊ my soule, we  
 wil reioyse in God. O prayse the LORDE  
 all ye his chosen, holde the dayes of gladnesse,  
 and be thankfull vnto him. <sup>f</sup>O Ierusalem  
 thou eite of God, the LORDE hath punyshed  
 the for the workes of thine owne handes. O  
 prayse the LORDE in thy good thinges, ⁊

\* Some rede, vnto you.

<sup>a</sup> Tob. 4. b. Dani. 4. d.<sup>b</sup> Tob. 2. a.<sup>c</sup> Prou. 3. b.<sup>d</sup> Gen. 18. a. and 19. a. Iud. 13. c.<sup>e</sup> Deut. 32. f. 1 Reg. 2. b. Sup. 16. c. <sup>f</sup> 2 Para. 6. a.

geue thanks to the euerlastinge God, that he maye builde vp his tabernacle agayne in  $\hat{y}$ , that he maye call agayne vnto the, all such as be in captiuyte, and that thou mayest haue ioye for euermore. <sup>a</sup>With a fayre light shalt thou shyne,  $\tau$  all  $\hat{y}$  endes of  $\hat{y}$  worlde shal honour the. <sup>b</sup>The people shal come vnto the from farre, they shal bringe giftes, and worshipe  $\hat{y}$  LORDE in the, and thy londe shal they haue for a Sanctuary, for they shal call vpon the greate name in the.

$\text{C}$  Cursed shal they be that despyse the,  $\tau$  all they that blaspheme the, shal be condempned: but blessed shal they be,  $\hat{y}$  buylde the vp. As for the, thou shalt reioyse in  $\hat{y}$  childrē, for they all shalbe blessed, and gathered together vnto the LORDE. Blessed are they all  $\hat{y}$  loue  $\hat{y}$ , and be glad of thy peace. Prayse thou the LORDE o my soule, for the LORDE oure God hath delyuered his cite Ierusalem from all hir troubles. I wil counte my self happie, yf my sede remayne to se  $\hat{y}$  clearnes of Ierusalē.

The gates of Ierusalem shalbe buylde with Saphyre and Smaragde, and all the cōpase of hir walles with precious stones. <sup>c</sup>All hir stretes shalbe paned with whyte Marble stone, and in all hir stretes shal Alleluya be sunge. Praysed be  $\hat{y}$  LORDE, which hath exalted her,  $\hat{y}$  his kyngdome maye be vpon her for euermore, Amen. And so Tobias made an ende of his talkynge.

### The xiiij. Chapter.

$\text{A}$  ND after that Tobias had gottē his sight agayne, <sup>d</sup>he lynyed two and xl. yeares,  $\tau$  sawe his childers children. Now whan he was an hundreth and two yeaere olde, he dyed,  $\tau$  was buried honorably in Niniue. For whan he was sixe and fiftie yeaeres of age, he lost the sight of his eyes, and whā he was three score yeaere olde, he gat his sight agayne. The residue of his life led he in ioye, and

increased well in the feare of God, and departed in peace.

But in  $\hat{y}$  houre of his death he called vnto him his sonne Tobias, and seuen yonge springaldes his sonnes children, and sayde vnto them: The destruccion of Niniue is at hande, <sup>e</sup>for the word of the LORDE can not fayle, and oure brethren that are scatred out of the londe of Israel, shal come thither agayne. And the whole londe of it that hath bene waist, shalbe fylled: <sup>f</sup>and the house of God that was brent in it, shalbe buylde agayne,  $\tau$  all such as feare God shall returne thither: the Heithen also shal forsake their Idols,  $\tau$  come to Ierusalem, and dwell there, and all the kynges of the earth shalbe glad of her, and worshipe the LORDE God of Israel.

And therefore my children, heare youre  $\text{C}$  father: Serue the LORDE in faithfulness, <sup>g</sup>seke after his will, and do the thinge that pleaseth him. Commaunde youre children  $\hat{y}$  they do right, geue allmes, be myndefull of God, and euer to be thankfull vnto him in trueth and with all their power. Heare me therfore my childrē, and abyde not here: but in what daye so euer ye haue buried youre mother besyde me, gett you from hence. For I se, that the wickednes of it shal brynge it to destruccion and ende.

After  $\hat{y}$  death of his mother, Tobias departed away from Niniue, with his wife and children, and with his childers children,  $\tau$  came agayne to his father and mother in lawe, and founde them whole and in a good age, and toke the care of thē. And he closed their eyes, and was heyre vnto all Raguels goodes, and sawe the fifth generacion and childers childrē. And whan he was xcix. yeaere of age, he dyed in the feare of the LORDE, and his kynsfolkes buried him. And all his posterite continued in a good life, and holy conuersacion: so that they were loued  $\tau$  accepted both of God and men, and of all the people of the londe.

<sup>a</sup> Luc. 2. c. <sup>b</sup> Esa. 60. a. Mar. 8. a. Acto. 2. a.  
<sup>c</sup> Apo. 21. c. <sup>d</sup> Tob 42. c. Psal. 127. a.

<sup>e</sup> Nau. 1. 2. 3. Soph. 2. c. <sup>f</sup> 1 Esd. 3. 6. 3 Esd. 5. d.  
<sup>g</sup> Deut. 6. c. 1 Reg. 7. a. Josu. 24. c.

# The boke of Judith.

What this boke conteyneth.

## Chap. I.

Of the noble cite Egbathanis. Of Nabuchodonosor the kynge of the Assirians, of his victory and power.

## Chap. II.

The vnsaciabie desyre that Nabuchodonosor had to raigne : of his hoost & tyranye.

## Chap. III.

Dyuerse kynges and prynces yelde them selues for feare. The tyranny of Holofernes and pryde of the kynge.

## Chap. IIII.

The Iewes are afrayed and carefull for Ierusalem and the temple, make their londe ströge, prepare them selues to the battayll, call vpon God and Eliachim the prest comforteth them.

## Chap. V.

Holofernes taketh indignacion at the children of Israel, because they go aboute to defende them selues. Achior beareth wytnesse to the trueth.

## Chap. VI.

Achior for tellynge the trueth is takē, and delyuered vnto the people of the Iewes : vnto whom he telleth all the matter, which moueth the people to crye vpon God.

## Chap. VII.

Holofernes layeth sege to Bethulia. The children of Israel crye vpon God. Holofernes taketh the water from them, so that they in the cite haue greate thyrst, and are vnpacient. Osias comforteth them, and appoynteth fyue dayes to the grace of God.

## Chap. VIII.

Iudith reproueth the elders that sett a tyme to the mercy of God ; she exorteth the people to amēdemēt & to praier, reheareth the benefites of God, and telleth them hir deucey.

## Chap. IX.

Iudith goeth in to hir oratory, and prayeth feruently vnto God, for the deliuerānce of hir people.

## Chap. X.

Iudith decketh herself of the best fashiō, taketh hir maydē with her, & goeth forth by night in to Holofernes tent.

## Chap. XI.

Iudith telleth Holofernes the cause of hir cōmynge, which pleaseth him well.

## Chap. XII.

Holofernes commaundeth to intreate hir well, and geueth hir liberty to go in and out to hir prayer, maketh a greate supper, byddeth hir to it, and is dronken.

## Chap. XIII.

Iudith seketh oportunitie, prayeth vnto God for strēgh, smyteth of the heade of drōken Holofernes, and bryngeth it in to the cite, where the people reioyse and prayse God.

## Chap. XIIIII.

Holofernes heade is stickte vp vpon the walles, the children of Israel fall vpon their enemies, which take their flight. Achior cōmeth in to the nombre of the people of God.

## Chap. XV.

Holofernes hoost are out of their wyttes after his death, the Israelites folowe vpō thē, the other cities of Israel helpe them, they wyne greate spoyles, & cōmēde Iudith.

## Chap. XVI.

Iudith syngeth prayse vnto the LORDE. The people come together vnto Ierusalē to geue thanks and prayse vnto the LORDE. How Iudith made hir ende.

## The first Chapter.

**A**RPHAXAT the kynge of the Medes subdued many people vnto his dominion, & buylded a noble ströge cite, which he called Egbathanis. The walles of it made he of fre stone, foure squared, seuëtie cubites hye, and thirtie cubites brode. He made towres therevpon of an hundreth cubites hye. But vpon the foure corners euery syde was twentie fote brode. He made the portes in the heith, like as the towres. This kynge trusted in his mightie hoost, & in his glorious charettes.

So in *ÿ* twolft yeare of his raigne it happened, that Nabuchodonosor *ÿ* kynge of the Assirians (which raigned in the greäte cite of Ninieue) fought agaynst Arphaxat, and ouercame hî in *ÿ* greäte felde called Ragau, besyde Euphrates and Tigris and Iadason in the felde of Erioth the kynge of the Elikes.

**B** Then was the kyngdome of Nabuchodonosor exalted, and his hert was lift vp:<sup>a</sup> and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, and vnto the Heithen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the greäte felde of Esz-drelō, to all them that were in Samaria, and beyonde the water of Iordane vnto Ierusalem and the whole londe of Iesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kynge of *ÿ* Assirians sende messaungers. But they all with one consent wolde not agree vnto him, and sent the messaungers agayne emptie, and put the awaye without honoure. Then Nabuchodonosor the kynge toke indignaciō at all those londes, and sware by his trone & by his kyngdome, that he wolde be auenged of all these countrees.

## The ij. Chapter.

**I**N the xiiij. yeare of kynge Nabuchodonosor, vpon the xxij. daye of *ÿ* first moneth, it was deuynd in the courte of Nabuchodonosor *ÿ* kynge of the Assiriās, that he wolde defende himself. So he called vnto him all *ÿ* elders, all his captaynes and men of warre, and shewed them his secrete counsell, and tolde them, that his purpose was, to brynge the whole earth vnder his domynion. Now when they were all content with this sayenge, Nabuchodonosor the kynge called Holofernes

the chefe captayne of his warres and saide vnto him: Go thy waye forth agaynst all the kyngdomes of the west and specially agaynst those that haue despyed my commaundement. <sup>a</sup>Thou shalt spare no realme, all stronge cities shalt thou brynge in subieccion vnto me.

Then Holofernes called together all the captaynes & rulers of all the power in Assiria, and mustred the soudyers vnto the hoost (like as the kynge commaunded him) namely, an hundreth and twētye thousande fightinge men vpon fote, and twolue thousande archers vpon horsebacke. All his ordinaunce sent he before with an innumerable multitude of camels, so that the hoost was well prouyded for with oxen, and small catell, and *ÿ* without nombre. He caused corne to be prepared out of all Syria for his hoost. Moch golde and syluer also toke he out of the kynges house. So he toke his iourney, he and all his hoost, with charettes, horsmen, and archers: of whom there were so many, that they couered the grounde of the lande, like the gres-hoppers.

And when he was gone past the borders of the Assirians, he came towarde the greäte mountaynes of Ange, which lye vpon the left syde of Celicia: and so he wente vp in to all their castels, and wanne euery ströge holde. As for *ÿ* welthy citie of Melothus, he brake it downe, & spoyled all the childrē of Tharsis and the Ismaelites, which laye towarde the wyldernes and vpon the south syde of *ÿ* londe of Chelon. He went ouer Euphrates also, and came in to Mesopotamia, and brake downe all the hye cities that were there, from the broke of Mambre tyll a man come to the see: and he toke the borders in from Celicia vnto the coastes of Iaphet towarde the south. He caried awaye all the Madianites, and spoyled all their goodes: & who so euer withstode him, he slew them with the swerde. After this he wente downe in to the felde of Damascus in the tyme of haruest, and brent vp all the corne and all the trees, and caused the vynes to be cutt downe. And the feare of him fell vpon all them that dwelt in *ÿ* earth.

## The iij. Chapter.

**S**O the kynges & prynces of all cities & <sup>a</sup>londes sent their Embassitours: namely,

<sup>a</sup> 1 Mac. 1. a.<sup>b</sup> Eze. 9. b.



they of Syria and Mesopotamia, Syria Sobal  
 ⁊ Lybia ⁊ Celicia, which came to Holofernes,  
 ⁊ sayde: Let thy wrath cease towarde us:  
 It is better for vs to serue the greate kynge  
 Nabuchodonosor with oure lyues, and to be  
 subiecte vnto the, then that we shulde dye and  
 be slayne, and receaue greater hurte. All oure  
 cities and possessions, all mountaynes and  
 hilles, all felde, greate and small catell, shepe,  
 goates, horses, and camels, all oure goodes  
 and housholdes, be in thy power, vnder thy  
 subieccion be it alltogether. We oure selues  
 also and oure children wylbe thyne owne,  
 come vnto vs a peceable lorde, and vse oure  
 seruyce at thy pleasure.

**B** Then came Holofernes downe from the  
 mountaynes with horsemē ⁊ greate power,  
 and conquered all stronge fensed cities, and  
 all that dwelt in the londe. And out of all  
 cities he toke stronge men, ⁊ such as were  
 mete for y warre, to helpe him. There came  
 soch a feare also vpon those countrees, that  
 the indwellers of all the cities, the prynces  
 and rulers ⁊ the people together, wēte forth to  
 mete him as he came, ⁊ receaued him honor-  
 ably with garlandes ⁊ torches, with daunces,  
 tabrettes and pipes.

**C** Neuertheles though they dyd this, yet  
 might they not swage his rigorous stomak:  
 but he destroyed their cities, ⁊ hewed downe  
 their woddess. For Nabuchodonosor the kynge  
 had commaunded him, that he shulde rote out  
 all the goddes of the londe: to y intent that  
 he onely might be called and taken for God,  
 of the nacions which Holofernes with his  
 power brought vnder him. So wente he  
 thorow Syria Sobal, and thorow all Appamia,  
 and all Mesopotamia, came to the Idumeans  
 in the lōde of Gabaa and Septopoli, and toke  
 their cities, and remayned there thirtie dayes,  
 wherin he caused all the whole multitude of  
 his hoost to be gathered together.

#### The iiii. Chapter.

**A** **W**HAN the children of Israel y dwelt in  
 Jewry herde this, they were sore  
 afrayed of him. There came soch tremblinge  
 also and feare vpon them, that they sorowed  
 he shulde do vnto the cite of Ierusalem and  
 the temple of the LORDE, as he had done  
 to other cities ⁊ their temples. So they  
 sent in to all Samaria rōunde aboute vnto

Iericho, toke in and occupied all the toppes  
 of the mountaynes, made fast the townes with  
 walles, and prepared corne for them agaynst  
 the battayll.

Eliachim also y prest wrote vnto all thē  
 that dwelt towarde Eszdrelon (which lyeth  
 ouer agaynst y greate felde by Dotha Im) ⁊  
 vnto all those by whom men might haue pas-  
 sage vnto them, that they shulde take in the  
 wayes of the mountaynes, wherby there  
 might be eny waye and passage to Ierusalem,  
 ⁊ y they shulde holde diligent watch, where  
 eny strate waye was betwixte y mōutaynes.  
 And the children of Israel dyd, as Eliachim  
 the prest of the LORDE had commaunded  
 them. <sup>B</sup> And all the people, cried earnestly,  
 and humbled their soules with fastinges and  
 prayers, they and their wyues. The prestes  
 put on hayrie clothes, and layed the yonge  
 babes before the temple of the LORDE, and  
 couered the aulter of the LORDE with an  
 hayrie clothe. And with one acorde cried  
 they vnto the LORDE God of Israel, that  
 their children shulde not be geuen in to a  
 pray, and their wyues in to a spoyle, y their  
 cities shulde not be layed waist, ⁊ y their  
 Sanctuary shulde not be vnhalowed, and so  
 they to be a shame and rebuke vnto the  
 Heithen.

**C** Then Eliachim the hye prest of the LORDE  
 wente rōunde aboute all Israel, and spake  
 vnto them, sayenge: Be ye sure, y the  
 LORDE wil heare youre petitions, yf ye cō-  
 tynue stedfast in fastinges and prayers in y  
 sight of the LORDE. Remembre Moses  
 the seruante of the LORDE, which ouer-  
 threw y Amalechites (that trusted in their  
 might ⁊ power, in their hoost, in their shildes,  
 in their charettes ⁊ horsmen) not with weapens,  
 but with holy prayers. Euen so shal all the  
 enemies of Israel be, yf ye contynue in this  
 worke, that ye haue begonne. So vpon this  
 exortacion they contynued in prayer before  
 the LORDE: In so moch that they which  
 offred brent sacrifices vnto the LORDE, offred  
 the offringes vnto y LORDE, beyng arayed  
 in hayrie clothes, and had aszshes vpon their  
 heades. And they all besought God from  
 their whole hert, y he wolde vyset his people  
 of Israel.

#### The v. Chapter.

**A** **N**D worde came to Holofernes the prynce  
 of the warres of the Assyriās, y the

<sup>a</sup> Iudit. 5. a.

<sup>b</sup> Eccli. 35. b.

<sup>c</sup> Exo. 17. c.

childrē of Israel prepared them selues to make resistance, & how they had stopped the wayes betwixte the mountaynes. Then was he exceddinge wroth, & called all the prynces of Moab, & the captaynes of Ammon, & sayde vnto them: Tell me, what people is this, & kepeth in the moūtaynes? Or what maner of cities are they? What is their power? Or what maner of hoost haue they? Who is their captayne? And why do they<sup>a</sup> despyse vs (more then all those that dwell in the east) and come not forth to mete vs, & they might receaue vs with peace?

Then Achior the captayne of all the Ammonites answered, and sayde: Syr, yf it please the to heare me, I wil tell the trueth before the concernynge this people that dwell in the mountaynes, and there shal no lye go out of my mouth.

Ⓓ This people is of the generacion of the Caldees, they dwelt first in Mesopotamia, for they wolde not folowe & goddesses of their fathers that were in the londe of the Caldees, & so forsoke they the customes of their fore fathers (which had many goddesses) and worshipped one God, that made heauē and earth: which also commaunded them that they shulde go from thence, and dwell at Haran. Now whan there came a deth<sup>d</sup> in to & whole londe, they wente downe to Egipte, & there they dwelt foure hundreth yeares, in & which they multiplied so greatly, that their hoost might not be nombred. And whan the kynge of Egipte oppressed them,<sup>e</sup> and subdued thē in buyldinge of his cities with makynge of claye & brick, they cried vnto God their LORDE, which punished the whole londe of Egipte with dyuerse plagues.

Ⓔ Now whan the kynge of Egipte let thē go their waye,<sup>f</sup> & the plague ceased, & then folowed after thē, to take thē, & to brynghe thē agayne in to his seruyce, whyle they were flyenge awaye, the God of heauē opened & see, so & the waters stode fast vpon both the sydes as a wall, & these wente thorow the botome of the see drye shod. In the which place whā an innumerable people of the Egipcians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one, to tell thē that came after, how it happened.

Ⓕ So whan this people was passed thorow the reed see, they came in to the wildernes of the mount Synai, where neuer man might dwell afore, & where the sonne of mā had neuer rested. "There were & bytter waters made swete for thē, that they might drynke, & xl. yeares had they meate from heauē. Where so euer they wente (without bowe & arowe, without bukler or swerde) their God fought for thē, & caused thē to haue the victory. Yee no man was able to hurte this people, excepte it were so, & they departed vnfaithfully from & worshippinge of the LORDE their God. But as oft as they worshipped<sup>g</sup> any other besyde their God, he gaue them ouer to be spoyled, to be slayne, & to be put to confucion. Neuertheles as oft as they were sory for departyng from the worshipec of their God, the same God of heauen gaue them power & strēth to withstōde their enemies.

Ⓖ Morouer they slew the kynge of the Canaanites, Iebusites, Pherezites, Ethites, Euites & Amorites,<sup>i</sup> & all & mightie in Hesebon, & toke their lōdes & cities in possession: and so longe as they synned not in & sight of their God, it wēt well with them, for their God hateth vnrighteousnesse. For in tymes past whan they wente out of & waye,<sup>j</sup> which God had geuen them, & they shulde walke in it, they were destroyed in dyuerse battayles of many nacions, & many of them were caried awaye presoners into a straūge cōutre. But now lately they haue turned thē selues agayne vnto the LORDE their God, & are come together agayne<sup>k</sup> out of the countrees where they were scatred abroad: and thus haue they cōquered these mountaynes & dwell therein: & as for Ierusalem where their Sanctuary is, they haue it agayne in possession.

Ⓗ And therefore my lorde, make diligēt inquisition, yf this people haue done wickednesse in the sight of their God, then let vs go vp agaynst them, for doutles the God shal deliuer them in to thy handes, & subdue them vnto & power. But yf this people haue not displeased their God, we shal not be able to withstande them, for their God shal defende thē,<sup>m</sup> & so shall we be a shame to all & worlde.

Now whan Achior had spoken out these wordes, all the prynces of Holofernes were

<sup>a</sup> Iudit. 3. b.<sup>b</sup> Iudit. 11. b.<sup>c</sup> Gen. 11. d.<sup>d</sup> Gen. 41. g. and 46. a. Exodi 1. a. and 12. f. Galat. 3. c.<sup>e</sup> Exodi 1. b. and 5. b.<sup>f</sup> Exo. 12. c. and 14. b.<sup>g</sup> Exo. 15. d. Exo. 16. f. Deut. 8. a.<sup>h</sup> Iudit. 2. 3. 4.<sup>i</sup> Nu. 21. a. Iosu. 12.<sup>j</sup> 4 Re. 25. a.<sup>k</sup> 1 Esd. 1. a.<sup>m</sup> Iudit. 6. c.

wroth, & thought to slaye him, & sayde one to another: what is he this, which darre saie, y<sup>e</sup> y<sup>e</sup> childrē of Israel are able to withstōde Nabuchodonosor the kynge & his hoost? where as they are an vnwapened people, without strēgh or vnderstōdinge of y<sup>e</sup> fettes of warre? That Achior therefore maye knowe, y<sup>e</sup> he hath disceauned vs, we wil go vp in to y<sup>e</sup> moūtaynes: & whan the mightie men of thē are taken, he also shalbe stickte with the swerde, y<sup>e</sup> all people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without him.

## The vi. Chapter.

**S**O whan they had left of speakinge, Holofernes toke sore indignacion, & sayde vnto Achior. For so moch as thou hast prophecied vnto vs, sayenge: that the people of Israel "shalbe defended of their God, I will shew the, that there is no God but Nabuchodonosor. Yee whan we slaye them all as one man, <sup>b</sup>thou also shalt perish with them thorow the swerde of the Assirians, & all Israel shal be destroyed with the, & thē shalt thou fele, that Nabuchodonosor is the LORDE of the whole earth. Thē shal the swerde of my knyghthode go thorow thy sydes, & thou shalt fall downe stickte amonge the wounded of Israel, & shalt not come to thy self agayne, but be vtterly destroyed with thē. But yf thou thynkest thy prophecy to be true, why dost thou then chaunge thy colour? why art thou afayed? Thynkest thou that my wordes are not able to be per-  
 13 foured? But that thou mayest knowe, that thou shalt fele these thinges with thē, beholde, from this houre forth wyll I sende the vnto yonder people, that whan the punyshment of my swerde (which they haue worthely deserved) falleth vpon them, thou mayest be punyshed with them.

So Holofernes cōmaunded his seruantes to take Achior, & to cary him vnto Bethulia, and to delyuer him in to the handes of the children of Israel. Then Holofernes seruantes toke him, & wete thorow the playne felde. But whan they drew nye vnto the mountaynes, the slynge casters came out agaynst them: Neuertheles they gat them awaye by the syde of the mountayne, & bounde Achior hand & fote to a tre, & so left

him bounde with wythies, & turned agayne vnto their lorde.

Notwithstōdinge the children of Israel wente downe fro Bethulia, came vnto him, lowsed him, brought him to Bethulia, set him in the myddest of the people, and axed him what the matter was, that the Assiriās had left him bounde.

Osias the sonne of Micha of the trybe of Symeon, & Charnim (which is also called Gothoniell) were the pryncipall rulers at the same tyme. Now whan Achior stode in the myddest of the Senatours, & before thē all, he tolde them, what answere he gaue Holofernes, to the thinge that he axed him, and how Holofernes people wolde haue slayne him for so sayenge, & how Holofernes himself was wroth, & cōmaunded him for the same cause to be delyuered vnto y<sup>e</sup> Israelites: that whan he ouercame the childrē of Israel he might commaunde Achior also to be put to death with dyuerse tormentes, because he sayde: "the God of heauen is their defender.

And whā Achior had playnely tolde out all these thinges, all the people fell downe vpon their faces, prayinge the LORDE, and poured out their prayers together vnto the LORDE, with a generall complaynte & wepyng, & sayde: O LORDE God of heauen & earth, beholde their pryde, & loke vpon oure lowlynes, & cōsidre how it standeth with thy sayntes, & make it to be knowne, y<sup>e</sup> thou forsakest not those, which holde them fast by the, & how y<sup>e</sup> thou bringest thē lowe, y<sup>e</sup> presume of thē selues, & make their boast in their owne strength. So whan the wepyng and prayer of the people (which they had made the whole daye longe) was ended, they cōforted Achior, sayēge: the God of oure fathers, whose power & strength thou hast praysed, shall so rewarde the, y<sup>e</sup> thou shalt rather se their destruccion. Whan y<sup>e</sup> LORDE oure God then shall geue his seruantes this liberte, God be with the also amonge vs: so y<sup>e</sup> if it please y<sup>e</sup>, thou with thyne mayest dwell with vs.

Now whan Osias had ended the counsell, he toke him in to his house, and made a greate supper, called all the elders to it, & so they refrezshed them selues after the fastinge. And afterwarde was all the people called together, which made their prayers all the night

<sup>a</sup> Iudit. 5. f.<sup>b</sup> Iudit. 5. a.<sup>c</sup> Iudit. 5. b.<sup>d</sup> Iudit. 5. f.



longe in the congregacion, and besought the God of Israel for helpe.

The vij. Chapter.

**T**HE next daye Holofernes commaunded his hoost, to go vp agaynst Bethulia. There were <sup>a</sup>an C. <sup>xx</sup>. thousande fightinge men on fote, <sup>¶</sup> two <sup>¶</sup> twentie thousande horsmē, besyde the prepaynge of them <sup>¶</sup> were wonne, <sup>¶</sup> came to them on euery syde out of the countrees <sup>¶</sup> cities which he had takē. All these prepared them selues vnto the battayll agaynst the Israelites, and came on by the hyl syde, vnto the topp that loketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon <sup>¶</sup> lyeth towardes Eszdreleon.

**N**ow whan the childrē of Israel sawe so greate a multitude of the Assirians, they fell downe flat vpon <sup>¶</sup> ground, strowed aszshes vpon their heades, <sup>¶</sup> prayed with one acorde, <sup>¶</sup> the God of Israel wolde shew his mercy vpon his people. And so they toke their weapens, <sup>¶</sup> sat betwixte the mountaynes in <sup>¶</sup> narrow place, <sup>¶</sup> kepte the waye daye <sup>¶</sup> night. But whyle Holofernes was goinge aboute, he founde the water springe, which from the south syde was conueyed in to the cite by a condyte: this cōmaunded he to be directe another waye, <sup>¶</sup> to cut their condite in sunder. There were welles also not farre from the walles, which they vsed secretly, more for pleasure then for necessite.

**T**hen wente the Ammonites <sup>¶</sup> the Moabites vnto Holofernes, and sayde: The children of Israel trust nether in speare ner arowe, but haue taken in, and kepe the mountaynes and hilles. That thou mayest ouercome them therfore without <sup>¶</sup> strykyng of eny battayll, sett mē to kepe the welles, that they drawe no water out of them: so shalt thou destroye thē without swerde, or at the least they shall be so feble, that they must be fayne to geue ouer the cite, which they thinke not able to be wōne, for so moch as it lieth in the mōū-taynes. These wordes pleased Holofernes well and all his men of warre, and he <sup>b</sup>set an hundred men at euery well rounde aboute.

**A**nd whan this watch had endured twentie dayes, the Cisternes and all that had water, fayled them that dwelt in the cite of Bethulia,

so that in <sup>¶</sup> whole cite they had not drynke ynough for one daye, for the people had water geuen them daylie in a measure. Then came the men and women, yonge personnes and children all vnto Osias, and sayde all with one voyce: 'God be iudge betwixte vs and the, for thou hast dealt euell with vs: thou woldest not speake peaceably with the kynge of the Assirians, therfore hath God solde vs in their handes, and there is no man to helpe vs, where as we are brought downe before their eyes in thirste and greate destruccion. Therfore gather now together all the people that be in the cite, that we maye all yelde oure selues wyllingly vnto <sup>¶</sup> people of Holofernes: for better it is <sup>¶</sup> we be captyue and prayse the LORDE with oure lyues, then to be slayne and perishe, and to be laughed to scorne <sup>¶</sup> shamed of euery man whan we se oure wyues and children dye before oure eyes. We take heauen <sup>¶</sup> earth this daye to recorde, and the God of oure fathers (which punysheth vs accordinge to the deseruyng of oure synnes) and geue you warynge, <sup>¶</sup> ye geue vp the cite now in to <sup>¶</sup> power of Holofernes hoost, that oure ende maye be shorte with the swerde, which els shal endure longe for wante of water and for thirst.

Whan they had spokē out these wordes, **T**here was a greate wepyng and howlyng in the whole congregacion, and that of euery man, and they cryed an whole houre longe vnto God with one voice, sayenge: we haue synned with oure fathers, <sup>d</sup>we haue done amysse, we haue dealt wickedly. Thou <sup>¶</sup> art gracious, haue mercy vpon vs, punysh oure vnrighteousnes with thine owne scourge, and geue not those ouer that knowlege the, vnto a people which knoweth the not, lest they saye amonge the Heithen: 'where is their God?

And whan they were so weery with this crienge and wepyng, that they helde their tinges, Osias stode vp with watrye eyes, and sayde: <sup>f</sup>O take good hertes vnto you (deare brethren) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the LORDE: peraduenture he shal cut awaye his indignacion, and geue glory vnto his name. But yf he helpe vs not whan these fyue dayes are past, we shall do as ye haue sayde.

<sup>a</sup> Iudit. 2. b.

<sup>b</sup> Iudit. 16. a.

<sup>c</sup> Exo. 17. a.

<sup>d</sup> Psal. 105. a.

<sup>e</sup> Psal. 113. b.

<sup>f</sup> Iudit. 8. b.



## The viij. Chapter.

**A**ND it happened whan these wordes came to the eares of Iudith a wyddow, which was the daughter of Merari, the sonne of Idox, the sonne of Ioseph, the sonne of Osias, the sonne of Elai, <sup>f</sup> sonne of Iammor, the sonne of Iedeon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, the sonne of Euam, <sup>f</sup> sonne of Nathania, the sonne of Salathiel, <sup>f</sup> sonne of Symeon, the sonne of Ruben. And hir huszbande was called Manasses, which dyed in the dayes of the barlye haruest. For whyle he was byndinge <sup>f</sup> sheeues together in the felde, the heate came vpon his heade, and he dyed at Bethulia his cite, and there was he buried beside his fathers. Now was Iudith his desolate wyddow three yeares <sup>q</sup> six monethes. And in the hyer partes of hir house she made herself a preuy chambre, where she dwelt, beyng closed in with hir maydēs. She ware a smock of hayre, and fasted all the dayes of hir life, excepte the Sabbathes, and new moones <sup>q</sup> the solempne dayes that the people of Israel kepte. She was a very fayre and beautifull personne. Hyr husbände also had lefte her greate riches, a plenteous housholde, greate vnmoueable possessions and many catell. This Iudith was a woman of a very good reporte with euery one, for she feared the LORDE greatly, and there was no body that speake an euell worde of her.

Whā this Iudith herde, how Osias had promised the people, <sup>a</sup> that after the fyfthe daye he wolde geue vp <sup>f</sup> cite vnto the Assirians, she sent for the elders Chambri and Charmin: and whan they came to her, she sayde: what thinge is this, wherein Osias hath consented, <sup>f</sup> yf God helpe not within fyue dayes, he wil geue ouer the cite to the Assirians? What are ye, that ye tempte the LORDE? This deuyce optayneth no mercy of God, but prouoketh him vnto wrath and displeasure. Wyl ye set the mercy of <sup>f</sup> LORDE a tyme, <sup>q</sup> appoynte him a daye after youre wyll?

**C** Neuertheles for so much as the LORDE is pacient, let vs rather amende oure selues, pouringe out teares, and besekynge him of grace. <sup>b</sup> For God threateneth not as a mā, nether wyl he be prouoked vnto wrath as the

children of men. And therfore let vs hertely fall downe before him, and serue him with a meke sprete, and with wepyng eyes saye vnto the LORDE, that he deale with vs accordinge to his owne wyll and mercy: that like as oure hert is now vexed, <sup>q</sup> brought lowe thorow the pryde of them, it maye so be comforted thorow his grace: in so moch as we folowe not the synnes of oure fathers, which forsoke their God, <sup>q</sup> worshipped other goddes: <sup>f</sup> for the which synne they perished with the swerde, were spoyled <sup>q</sup> brought to shame of all their enemies. As for vs, we knowe none other God but onely him, for whose cōforte let vs tarry with mekenesse. He shall requyre and make <sup>f</sup> inquisition for oure bloude, from the vexacions of oure enemies: he shal bryng downe all the Heithen, that ryse vp agaynst vs, and put them to dishonoure, euē the LORDE oure God.

Therfore deare brethren, seinge ye are the honorable and elders in the people of God, vnto whom all <sup>f</sup> people haue respecte, and vpon whom the life of the people stondesth, lift vp their hertes with youre exortacion, <sup>f</sup> they maye call to remembrance, how oure <sup>f</sup> fathers also in tymes past were tempted, <sup>f</sup> they might be proued, yf they worshipped their God a right. They ought to remēbre, how oure father Abraham beinge tempted, and tryed thorow many tribulations, was founde a louer and frende of God. So was <sup>f</sup> Isaac, so was Iacob, so was Moses, and all they that pleased God, beinge tryed thorow many troubles, were fōude stedfast in faith. Agayne, they that receaued not their tentacions with the feare of God, but put thē selues <sup>f</sup> forth with vnpaciency and murmuryng agaynst God, perished of the destroyer, and were slayne of serpentes. And therfore shulde not we vndertake to be auenged, for the thinge that is done vnto vs: but to conside, that all these punyshmentes are farre lesse then oure synnes <sup>q</sup> myszdedes: Beleuynge also, that this correccion commeth vnto vs (as to the <sup>f</sup> seruantes of God) for amendment, and not for oure destruction.

Then sayde Osias <sup>q</sup> the elders vnto Iudith: All that thou speakest, is true, and no mā can reprove thy wordes. Praie thou for vs now therfore vnto God, for thou art an holy

<sup>a</sup> Iudit. 7. e. <sup>b</sup> Iere. 18. a. and 25. a. <sup>c</sup> Iudic. 2. b. 4. a. 6. a. <sup>d</sup> Deut. 32. e. <sup>e</sup> Deu. 8. a. 2 Par. 32. f.

<sup>f</sup> Gen. 17. a. and 22. a. <sup>g</sup> Gen. 28. b. Pro. 3. b. Heb. 12. a. <sup>h</sup> Nu. 11. a. and 21. a. 1 Cor. 10. a. <sup>i</sup> Rom. 8. d.

womā, and fearest God. And Iudith sayde vnto them: "Seynge ye knowe, that my wordes are of God, then proue my counsell and deuce, yf it be of God: and beseke God, that he wyll brynge my counsell to a good ende.

Thus haue I deuysed: "Ye shal stōde this night before the porte, and I wyll go forth with Abra my maydē: Praye ye therefore vnto God, that he wyl graciously remēbre his people of Israel within fyue daies, as ye haue sayde. As for the thinge that I go in hande withall, axe ye no questions of it, tyll I open it vnto you myself: do ye nothinge els, but praye vnto the LORDE, youre God for me. Then Osias the prynce of the people of Iuda sayde vnto her: Go thy waye in peace, the LORDE be with the, that we maye be auenged of oure enemies, And so they wente from her agayne.

#### The ix. Chapter.

**N**OW whā they were gone their way, Iudith wente in to hir oratory, put on an hayrie smock, strowed aszhes vpon hir heade, fell downe before the LORDE, and cryed vnto him, sayenge: O LORDE God of my father "Symeon, which gauest him a swerde for a defence agaynst the enemies, that vsed violence and wilfulnes, and that rauyshed ♀ vyrgin and put her to dishonesty. Thou that gauest their wiues in to a praye, and their daughters in to captiuyte, and all their praye for a spoyle vnto thy seruantes, which bare a zeale vnto the, helpe me wyddow, O LORDE my God, I beseke ♀. For thou hast done all thinges from the begynnyng, and loke what thou hast taken in hande and deuysed, it came euer to passe. For all thy wayes are prepared, & thy iudgmentes are done in thy euerlastinge fore knowlege. O loke now vpon the armyes of the Assirians, like as it was thy pleasure somtyme to loke vpon the hoost of the "Egipcians, when they beyngeweapened, persecuted thy seruantes, & put their trust in their charettes, horsmen, and in the multitude of their men of warre. But thou lokedest vpon their hoost, castinge a thicke darcknes before them: and whan they came in to the depe, the waters ouerwhelmed them.

Euē so LORDE let it go with these, that trust in ♀ power and multitude of their men of warre, in their charettes, "arowes & speares, and knowe not, that thou onely art oure God, which destroyest warres from the begynnyng, and that thou art the LORDE. O lift vp thine arme now like as euer from ♀ begynnyng, and in thy power brynge their power to naught, cause their might to fall in thy wrath. They make their boast, ♀ they wyl vnhalowe and defyle thy Sanctuary, and to waist the tabernacle of thy name, and to cast downe the horne of thine aluter with their swerde. Brynge to passe (O LORDE) ♀ the pryde of the enemye maye be cut downe with his owne swerde: that he maie be taken with the snare of his eyes in me, and ♀ thou mayest smyte him with the lippes of my loue. O geue me a stedfast mynde, that I maye despyse him and his strength, and that I maye destroye him.

This shal brynge thy name an euerlastinge remēbraunce, yf the hande of a woman "ouerthrowe him. For thy power (O LORDE) stondest not in ♀ power of men, nether hast thou eny pleasure in the strēth of horses. There was neuer proude personne that pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and LORDE of all creatures, heare me poore woman, callynge vpon the, and puttyng my trust in thy mercy. Remembre thy "couenaunt O LORDE, and mynister wordes in my mouth, & stablysh this deuyce in my hert, that thy house maye contynue still in holynes, and that all the Heithen maye knowe and vnderstōde, that thou art God, and that there is none other but thou.

#### The x. Chapter.

**A**ND whan she had left of cryenge vnto the LORDE, she rose vp from the place, where she had lyen flat before the LORDE, and called hir mayde, wente downe in to hir house, layed ♀ hayrie cloth from her, "put of the garmentes of hir wyddowhode, waszshed hir body, anoynted hir self with precious thinges of swete sauoure, broyded and plated hir hayre, sett an hooue vpon hir

<sup>a</sup> 1 Cor. 14. d. 1 Ioh. 4. a. 1 Tess. 5. c. <sup>b</sup> Iudit. 10. b.  
<sup>c</sup> Gen. 34. d. <sup>d</sup> Exo. 14. c. <sup>e</sup> Psal. 45. b.

<sup>f</sup> Iudic. 4. d. and 5. d. 2 Par. 14. c. 16. b. 20. a. Iudic. 7. a.  
<sup>g</sup> Psal. 146. b. <sup>h</sup> Eccli. 36. a. <sup>i</sup> Iudit. 16. b.

heade, and put on soch apparell as belongeth vnto gladnesse, slippers vpon hir fete, armettes, spanges, earynges, fynger rynges, and deckte herself with all hir best araye.

The LORDE gaue her also a speciall beutyte and fayrnesse (for all this deckinge of hir self was not done for eny voluptuousnesse and pleasure of the flesh, but of a right discrecion and vertue, therefore dyd the LORDE increase hir beutyte) so ſhe was exceadinge amiable and welſauoured in all mens eyes. She gaue hir mayde also a bottell of wyne, a pot with oyle, pottage, cakes, bred & chese, and wente hir waye.

**B** Now whan she came to the porte of the cite, she founde Osias and the elders of the cite waitinge there. Which whan they sawe her, they were astonnyed, & marueled greatly at her beuty, neuertheles they axed no question at her, but let her go, sayenge: The God of oure fathers geue ſhe his grace, and with his power perfourme all the deuyce of thy hert: that Ierusalem maye reiouse ouer the, and that thy name maye be in the nombre of the holy & righteous. And all they ſhe were there, sayde with one voyce: so be it, so be it. Iudith made hir prayer vnto ſhe LORDE, & wente out at ſhe porte, she & hir mayde.

And as she was goinge downe the moun-tayne, it happened that aboute the sprynge of the daye, the spyes of ſhe Assirians met with her, and toke her, sayenge: whence comest thou? Or whither goest thou? She answered: I am a daughter of ſhe Hebrues, and am fled from them, for I knowe, that they shalbe geue vnto you to be spoyled: because they thought scorne to yelde the selues vnto you, that they might fynde mercy in youre sight. Therefore haue I deuyced by my self after this maner: I wyll go before the prynce Holo-fernes, and tell him all their secretes, and wyll shew him, how he maye come by them, and wynde them, so that not one man of his hoost shall perish.

**C** And whan these men had herde hir wordes, & considered hir fayre face, they were astonnyed (for they wondred at hir excellent beutyte) & sayde vnto her: Thou hast saued thy life by fyndinge oute this deuyce, ſhe thou woldest come downe to oure lorde: & be thou sure, that whā thou comest vnto him, he shal in-treate the well, & thou shalt please him at ſhe hert. So they brought her in to Holofernes

pauylion, and tolde him of her. Now whan she came in before him, immediatly he was ouercome & taken with hir beutyte. Then saide his seruantes: who wolde despyse ſhe people of ſhe Iewes, ſhe haue so fayre wemē? Shulde we not by reason fight against the for these? So whā Iudith sawe Holofernes syt-tinge in a canapye, ſhe was wrought of purple, sylke, golde, Smaragde and precious stones, she loked fast vpo him, & fell downe vpo the earth. And Holofernes seruantes toke hir vp agayne, at their lordes commaundement.

### The xi. Chapter.

**T**HEN sayde Holofernes vnto her: Be of good chere, and feare not in thine hert, for I neuer hurte man, that wolde serue Nabuchodonosor the kynge. As for thy people, yf they had not despyed me, I shulde not haue lift vp a speare agaynst the. But tell me now, what is the cause ſhe thou art departed from them, and wherfore art thou come vnto vs?

And Iudith sayde vnto him: Syr, vnder-stande the wordes of thy handmayden: for yf thou wilt do after ſhe wordes of thy hād-mayden, the LORDE shall brynge thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the londe lyueth, & as truly as his power lyueth, which is in the to the punyshment of all men that go wronge, all men shall not onely be subdued vnto him thorow the, but all the beestes also of ſhe felde. For all people speake of thy prudēt actiuyte, and it hath euer bene reported, how thou onely art good and mightie in all his kyng-dome, and thy discrecion is commēded in all londes.

**B** The thinge is manifest also, that Achior spake, and it is wel knowne, what thou comādedst to do vnto him. For this is plaine and of a suretye, that oure God is so wroth with vs (by the reason of oure synnes) that he hath shewed by his prophetes vnto the people, how that for their synnes he wyl de-lyuer them ouer vnto the enemie. And for so moch as the children of Israel knowe that they haue so displeased their God, they are sore afraied of the. They suffre greate hon-ger also, & for wante of water, they are deed now in a maner. Morouer, they are ap-pointed to slaye all their catell, that they

maye drynke the bloude of them: and are purposed to spende all the holy ornaments of their God (which he hath forbyddē thē to touch) for corne, wyne and oyle. Seinge now that they do these thinges, it is a playne case, y<sup>e</sup> they must nedes be destroyed. Which when I thy handmayden perceaued, I fled from them, and the LORDE hath sent me vnto y<sup>e</sup>, to shew the these thinges. For I thy handmayden worshipec God euen here now besyde the, and thy honde mayden shal go forth, and I wil make my praier vnto God, and he shal tell me, when he wyl rewarde thē their synne: then shal I come and shew the, & brynge the thorow the myddest of Ierusalem, so that thou shalt haue all y<sup>e</sup> people of Israel, as the shepe without a shepherde: there shal not so much as one dogg barck agaynst the, for these thinges are shewed me by the prouydence of God: and for so much as God is displeased with them, he hath sent me to tell the the same.

These wordes pleased Holofernes and all his seruantes, which marueled at the wysdome of her, and sayde one to another: there is not soch a woman vpon earth, in bewtye and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hither before thy people, that thou mayest geue them in to oure handes. And for so much as thy promyse is good, yf thy God perfourme it vnto me, he shall be my God also, and thou shalt be excellent and greate in the court of Nabuchodonosor, and thy name shalbe spoken of in all the londe.

The xij. Chapter.

**T**HEN commaunded he her to go in, where his treasure laye, and charged that she shulde haue hyr dwellynge there, and appoynted, what shulde be geuen her frō his table. Iudith answered him, and sayde: "As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (lest I displease my God) but wyl eate of such as I haue brought with me. Then sayde Holofernes vnto her: Yf these thinges that thou hast brought with the fayle, what shal we do vnto the? And Iudith sayde: As truly as thou lyuest my lorde, thy hande mayden shall

\* Gen. 34. f.

not spende all this, tyll God haue brought to passe in my hande, the thinges that I haue deuyd.

So his seruantes brought her in to the tent, where as he had appoynted. And as she was goinge in, she desyred that she might haue leue to go forth by night & before daye, to hir prayer and to make intercession vnto the LORDE. Then commaunded Holofernes his chamberlaynes, that she shulde go out and in at hir pleasure, to praye vnto hir God those thre dayes.

And so in the night season she wēt forth in to the valley of Bethulia, and wasshed herself in the well water. Then wente she vp, and besought the LORDE God of Israel that he wolde prospere hir waye, for the delyuerance of his people. And so she wente in, and remayned cleane in hir tent, till she toke hir meate in the euenynge.

Vpon y<sup>e</sup> fourth daye it happened, y<sup>e</sup> Holofernes made a costly supper vnto his seruantes, and sayde vnto Vagao his chamberlayne: Go thy waye, and counsell this Hebruesse, that she maye be wyllynge to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shulde so laugh a man to scorne, that she were come from him vnmedled withall.

Then wente Vagao vnto Iudith, and sayde: Let not the good daughter be afraied, to come in to my lorde, that she maye be honoured before him, that she maye eate and drynke wyne, and be mery with him. Vnto whom Iudith answered: Who am I, that I shulde saye my lorde naye? what so euer is good before his eyes, I shal do it: and loke what is his pleasure, that shal I thinke well done, as long as I lyue.

So she stode vp, and deckte herself with hir apparell, and wente in, and stode before him. And Holofernes hert was whole moued, so that he brent in desyre towarde her. And Holofernes sayde vnto her: drynke now and sytt downe, and be mery, for thou hast founde fauoure before me. Then sayde Iudith: Syr, I wil drynke, for my mynde is meryer to daye, than euer it was in all my life. And she toke and ate and dranke before him, the thinges that hir mayden had prepared for her. And Holofernes was mery with her, and dranke more wyne, then euer he dyd afore in his life.



## The xiiij. Chapter.

**A** NOW when it was late in the night, his seruauntes made haist, euery mā to his lodginge. And Vagao shutt the chamber dores, and wente his waye, for they were all ouerladen with wyne.<sup>a</sup> So was Iudith alone in the chamber. As for Holofernes, he laye vpon the bed all droncken, and of very dronkenness fell a slepe.

Then commaunded Iudith hir mayden, to stōde without before the dore, and to wayte. And Iudith stode before the bed, makynge her prayer with teares, and moued hir lippes secretly, and sayde. Strength me O LORDE God of Israel, and haue respecte vnto the workes of my handes in this houre, that thou mayest set vp thy cite of Ierusalem, like as thou hast promysed: O graunte that by the I maye perfourme the thinge, which I haue deuyd thorow the beleue that I haue in the.

**33** And whan she had spoken this, she wente to the bedsteade, and lōwsd the swerde that hanged vpon it, and drew it out. Then toke she holde of the hairie lockes of his heade, and sayde: Strength me o LORDE God in this houre, and with that, she gaue him two strokes vpon the neck, and smote of his heade. Then toke she the canapy awaye, and rolled the deed body asyde. Immediately she gat her forth, and delyuered the head of Holofernes vnto hir mayden, and bad hir put it in hir walett.

And so these two wente forth together after their custome, as though they wolde praye, and so passed by the hoost, and came thorow the valley vnto the porte of the cite. And Iudith cried afarre of vnto f watchmen vpon the walles: Open the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And whan they herde hir voyce, they called the elders of the cite together. And they came all to mete her, litle t greate, yonge t olde, for they thought not that she shulde haue come so soone. So they lighted candels, and gathered aboute hir euerichone: but she wente vp in to an hye place, and caused sylence to be proclaimed.

**C** Whan euery man now helde his tonge, Iudith sayde: O prayse the LORDE oure God, for he hath not despysed, ner forsaken them, that put their trust in him: and in me

his honde mayden he hath perfourmed his mercy, which he promysed vnto the house of Israel: yee in my hāde this same night hath he slayne the enemy of his people.

And with that she toke forth the heade of Holofernes out of the walett, and shewed it them, sayenge: Beholde the heade of Holofernes the captayne of the Assiriās, and this is the canapy, wherin he laye in his dronkenness: where the LORDE oure God hath slayne him by the hande of a woman.

But as truly as the LORDE lyueth, his angell hath kepte me, goinge thither, remayninge there, and commynge hither agayne from thence. And the LORDE hath not suffred me his handmayden to be defyled, but without eny fylthynes of synne hath he brought me agayne vnto you: t f with greate victory, so that I am escaped, and ye delyuered. O geue thanks vnto him euerychone, for he is gracious, and his mercy endureth for euer.<sup>b</sup>

So they praysed the LORDE altogether, and gaue thākes vnto him. And to her they sayde: The LORDE hath blessed the in his power, for thorow the he hath brought oure enemies to naught. **D**

And Ozias f chefe ruler of the people of Israel, sayde vnto her: Blessed art thou of the LORDE the hye God, aboue all wemen vpon earth.

Blessed be the LORDE the maker of heauen and earth, which hath gyded f a right to wounde and to smyte of the heade of the captayne of oure enemies. For this daye he hath made thy name so honorable, that thy prayse shall neuer come out of the mouth of mē, which shal all waye remembre f power of the LORDE: seinge thou hast not spared thine owne self, but put the in ieoperdy, consideringe the anguysh and trouble of thy people, and so hast helped their fall before God oure LORDE. And all the people sayde: Amē, Amen.

Achior also was called, t he came. Then sayde Iudith vnto him: The God of Israel vnto whō thou gauest wytnes, that he wolde be auenged of his enemies, euen he hath this night thorow my hande smytē of the head of all the vnfaithfull. And that thou mayest se that it so is, beholde, this is f heade of Holofernes, which in his presumptuous pryde despysed the God of the people of Israel, and

<sup>a</sup> Eccli. 31. c.<sup>b</sup> Psal. 105. a. and 106. a.

threatened <sup>ſ</sup> with destruction, sayenge :  
 "whan the people of Israel is takē, I shall  
 cause the also to be stickte with the swerde.  
 Whan Achior sawe Holofernes heade, he fell  
 downe vpon his face to the grounde for very  
 anguish & feare, so <sup>ſ</sup> he swowned withall.  
 But after that he was come agayne to himself,  
 he fell downe before her & prayed her, sayēge:  
 Blessed art thou of thy God in all the taber-  
 nacles of Iacob: for all the people that heare  
 of thy name, shall prayse the God of Israel  
 because of the.

The xiiij. Chapter.

**I**UDITH saide vnto all the people: Bre-  
 thren heare me, Styck vp this heade vpon  
 oure walles, and whan the Sonne aryseth, take  
 euery man his weapon, and fall out violently:  
 not as though ye wolde go besyde them, but  
 to renne vpon them with violence. Whan the  
 spyes in the tētes se this, they shall of neces-  
 site be cōpelled to fle backward, and to rayse  
 vp their captayne to the battyll. So whā  
 their captaynes come in to Holofernes pau-  
 lion, and fynde the deed body wrapped in the  
 bloude, fearfulness shall fall vpon them: and  
 whan ye perceauē that they fle, folowe them  
 without all care, for God shal delyuer them  
 vnto you, to be destroyed.

Then Achior seynge the power of God  
 which he had shewed vnto the people of  
 Israel, fell of from his Heithenish beleue, and  
 put his trust in God, and let him self be cir-  
 cumcided: and so was he nombred amonge  
 the people of Israel, he and all his posterite  
 vnto this daye.

**N**ow as soone as it was daye, they stickte  
 vp Holofernes heade vpon the walles, and  
 euery man toke his weapon, and so they  
 wente out with an horrible crye. Whan the  
 spyes sawe that, they ranne vnto Holofernes  
 tent. And they that were within the tēt,  
 came before his chamber, and made a greate  
 russzhinge to wake him vp, because they  
 thought with the noyse to haue raised him.  
 For there durst not one of the Assirians  
 knocke, go in, ner to open.

But whan the captaynes and prynces and  
 all the chefe in the kynge of the Assirians  
 hoost came together, they saide vnto the  
 chamberlaynes: Go youre waye in, and wake

him vp, for the myse are crepte out of their  
 holes,<sup>a</sup> and darre prouoke vs vnto battayll.

Then wente Vagao in to his chamber, **C**  
 stode before the bed, and clapped with his  
 handes, for he thought he had bene slepyng  
 with Iudith.

But whā he had herkened perfectly with  
 his eares, and coude perceauē no sterynge,  
 he wente nyer to the bed, and lift it vp, and  
 then sawe he the deed body of Holofernes  
 lyenge there without a heade, weltred in his  
 bloude vpon the earth. Then cried he with  
 loude voyce, and with wepyngē rent his  
 clothes, and wente in to Iudiths tent, and  
 founde her not: And so he leapt out vnto  
 the people, and sayde: one womā of <sup>ſ</sup> Lewes,  
 hath brought all Nabuchodonosors people to  
 shame.

For lo, Holofernes lyeth vpon the grounde,  
 and hath no heade.

Whan the chefe of the assirians hoost herde  
 that, they rente their clothes, and there fell  
 an intollerable feare and tremblinge vpō them,  
 so <sup>ſ</sup> theyr myndes were sore afrayed. And  
 there was an exceedyngē greate crye in the  
 whole hoost.

The xv. Chapter.

**N**OW whan all the hoost herde that **A**  
 Holofernes was headed, their mynde  
 and counsell fell from them: and soch a  
 feare came vpon them, that they vndertoke  
 to defende them selues by flyenge awaye: one  
 spake not to another, but hanged downe their  
 heades, left all behynde them, and made haist  
 to escape from the Hebrues: for they herde,  
 that they were haistinge to come after with  
 their weapons, and so they fled by the wayes  
 of the felde, and thorow all the fote pathes  
 of the dales.

And whan <sup>ſ</sup> children of Israel sawe that  
 they fled, they folowed vpon them, and wente  
 downe with trōpettes, blowingē and makynge  
 a greate crie after thē. As for the Assirians,  
 they had no ordre, and kepte not thē selues  
 together, but fled their waye. Neuerthelesse  
 the children of Israel fell vpon them with  
 one company and ordre, and discomfited as  
 many as they might gett. And Osias sent  
 messaungers vnto all the cities and cōtrees  
 of Israel.

So all the regions and euery cite sent out **B**

<sup>a</sup> Iudit. 6. a.

<sup>b</sup> 1 Re. 14. b.

their best men after them in harnesse, & smote them with the swerde, tyll they came to y vttemost parte of their borders. And the other that were in Bethulia came in to the tētes of the Assirians, and toke all that they which were fled, had left behynde them, and so they founde greате good. And they that came agayne to Bethulia from the battayll, toke with them soch thinges as had bene theirs: there was no nōbre of the catell, and of all costly Iewels, so that from the lowest vnto the hiest, they were all made riche of the spoyles of them. And Ioachim the Hye prest at Ierusalē, came to Bethulia with all the elders, that they might se Iudith.

C Now when she came out vnto them, they beganne all to prayse her with one voyce, sayenge: thou worshippe of the cite of Ierusalem, thou ioye of Israel, thou honoure of oure people, thou hast done manly, and thy hert is comforted, because thou hast loued clenlynes and chastyte, & hast knowne no man but thine owne huszbande: therfore hath the hāde of the LORDE comforted the, and blessed shalt thou be for euer. And all people sayde: so be it, so be it.

In thirtie dayes coude the people of Israel scarce gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had bene his specially, (whether it were of golde, of syluer, precious stones, clothinge and all ornamentes) they gaue it vnto Iudith. And all the people reioysed, both wemen, maydens, and yonge people, with pipes and harpes.

#### The xvi. Chapter.

A THEN sange Iudith this songe vnto the LORDE: Begynne vnto the LORDE vpon the tabrettes, singe vnto the LORDE vpon the cymbals. O syng vnto him a new songe of thankesgeuyng, be ioyfull and call vpon his name. "It is the LORDE that destroyeth warres, euen the LORDE is his name. Which hath pitched his tentes in the myddest of his people, that he might deliuer vs from the hande of all oure enemies. Assur came out of the mountaynes in the multitude of his strength. His people stopped the water brokes, and their horses couered the valleys.

He purposed to haue brēt vp my londe, and to slaye my yonge men with the swerde.

B He wolde haue caryed awaye my children and virgins in to captiuyte, but the allmightie LORDE hurte him, and deliuered him in to the handes of a woman, which brought him to confucion. For their mightie was not destroyed of the yonge men. It was not the sonnes of Titan that slew him, nether haue the greате giauntes sett them selues agaynst him: but Iudith the daughter of Merari with hir fayre bewtye hath discomfited him, and brought him to naught. "For she layed awaie hir widdowes garment, and put on the apparell of gladnesse in the reioysinge of the children of Israel. She anoynted hir face, and bounde vp hir hayre in an hooe, to begyle him. Hir slippers rauyshed his eyes, hir bewtye captiuated his mynde, "with the swerde smote she of his neck. The Persians were astonnyed at hir stedfastnesse, and the Medes at hir boldnes. Then howled the armyes of y Assirians, whan my symple appeared, drye of thyrst. The sonnes of the daughters haue pearced C them thorow, and slayne them as fugityue childrē: they perysed in the battayll, for the very feare of the LORDE my God. Let us syng a songe of thākesgeuyng vnto the LORDE, a new songe of prayse wyl we syng vnto oure God. LORDE, LORDE, thou art a greате God, mightie in power, whom no man maye ouercome. All thy creatures shulde serue the, "for thou spakest but the worde, & they were made: thou sente thy sprete, & they were created, and no man maye withstonde thy voyce. The mountaynes shal moue from the foundations with the waters, the stony rockes shal melt before the like waxe. But they that feare the, shal be greате with y in all thinges. Wo vnto the people that ryse vp against my generacion, for the allmightie LORDE wyl auenge him self of them, & in the daye of iudgmēt wyl he yset them. For he shall geue fyre & wormes in to their flesh, that they maye burne and fele it for euermore.

D After this it happened, that after the victory all the people came to Ierusalem, to geue prayse and thankes vnto the LORDE. And whā they were purified, they offred all their brent sacrifices and their promysed offerynges.

\* Psal. 45. b.

b Iudit. 7. c.

c Iudit. 10. a.

d Iudit. 10. d.

\* Gen. 1. a. Psal. 32. a. Psal. 103. d.

And Iudith offred all Holofernes weapens, and all the Jewels, that  $\hat{y}$  people had geuē her, "and the canopy that she toke from his bed, and hanged them vp vnto the LORDE. The people was ioyfull, as the vse is:  $\alpha$  this ioye by reason of the victory, with Iudith, endureth thre monethes.

So after these dayes euery man wente home agayne, and Iudith was in greate reputacion at Bethulia, and right honorably taken in all the londe of Israel. Vnto hir vertue also was chastite ioyned, so  $\hat{y}$  after hir huszbonde Manasses dyed, she neuer knew man all the dayes of hir life. Vpon the hye solempne

dayes she wente out with greate worshipec. She dwelt in hir huszbandes house an hundredth and fyue yeare,  $\alpha$  left hir honde mayden fre, and dyed, and was buried besyde hir huszbande in Bethulia. And all the people mourned for her seuen dayes. <sup>b</sup> So longe as she lyued, there was none that troubled Israel, and many yeares also after hir death.

The daye wherein this victory was gotten, was solemnly holden, and rekened of the Iewes in the nombre of the holy dayes, and is yet greatly holden of the Iewes euer sence, vnto this daye.

<sup>a</sup> 2 Re. 8. b. Iudit. 13. b.

<sup>b</sup> Gen. 50. b.

The ende of the boke of Iudith.

## The chapters in the boke of Hester,

Which are not founde in the text of the Hebrue, but in the Greke and Latyn.

### The xi. Chapter after the Latyn.

In this chapter is describyed the dreame of Mardocheus.

<sup>a</sup> **M**ARDOCHEUS the sonne of Iair, the sonne of Semei, " $\hat{y}$  sonne of Cisei of  $\hat{y}$  trybe of Ben Iamin a Iew: which had his dwellynge in Susis, a man of greate reputaciō,  $\alpha$  excellent amonge all them that were in the kynges courte (Neuerthelesse he was one of the presoners, whom <sup>a</sup>Nabuchodonosor the kyng of Babilō had caried awaye from Ierusalem vnto Babilon with Iechonias the kyng of Iuda.) In the seconde yeare of the raigne of greate Artaxerses in the first daye of  $\hat{y}$  moneth Nisan, had this Mardocheus soch a dreame: He thought he herde a greate tēpest, horrible thonderclappes, erthquakes,  $\alpha$  greate vprour in  $\hat{y}$  londe:  $\alpha$   $\hat{y}$  he sawe two greate

dragōs, ready to fight one agaist another. Their crye was greate. At the which roaing and crye all Heithen were vp, to fight agaynst  $\hat{y}$  righteous people. And  $\hat{y}$  same daye was full of darcnes  $\alpha$  very vnclaire, full of trouble  $\alpha$  anguysh, yee a greate fearfulness was there in all the londe. The righteous were amased, for they feared  $\hat{y}$  plage  $\alpha$  euell  $\hat{y}$  was deuysed ouer thē,  $\alpha$  were at a poynte with them selues to dye. So they cried vnto God, and while they were cryenge, the litle well grew in to a greate ryuer  $\alpha$  in to many waters. And with  $\hat{y}$  it was daye,  $\alpha$  the sonne rose vp agayne. And  $\hat{y}$  lowly were exalted, and deuoured the glorious and proude.

Now whan Mardocheus had sene this dreame, he awoke, and mused stedfastly in his hert, what God wolde do: and so he desyred to knowe all the matter, and his mynde was there vpon vntyll the night.

<sup>a</sup> Hester 2. a.

<sup>b</sup> 4 Reg. 24. d. Iere. 24. a.



## The xij. Chapter.

In this chapter is declared, how Mardocheus vttereth the treason of the two seruantes agaynst the kynge, and therefore doth the kynge rewarde him.

**A**T the same tyme dwelt Mardocheus with Bagatha and Thares the kynges chamberlaynes and porters of the palace. But whan he herde their deuyce, and had diligently considered their ymaginacions, he perceaued that they wente aboute, to laye their cruell <sup>a</sup>handes vpon the kynge Artaxerses: and so he certified the kinge therof. Then caused the kynge to examen <sup>f</sup> two gelded with tormentes. And whan they had graunted it, they were put to death.

**B**This the kynge caused to be put in <sup>f</sup> Cronicles for an euerlasting remembraunce, and Mardocheus wrote vp the same matter. So the kynge commaunded, that Mardocheus shulde do seruyce in the courte, and for this faithfulnessse of his, he gaue him a rewarde. But Aman the sonne of Amadathu the Agagite, which was holden in greate honoure and reputation in the kynges courte, vnder-toke to hurte Mardocheus <sup>g</sup> his people, because of the two chamberlaynes that were put to death.

## The xiiij. Chapter

The copie of the commaundement, which kige Artaxerses (by the entisinge of Amā) sent out in to all countres, for the destruction of the Iewes. The prayer of Mardocheus.

**T**HE greate kynge Artaxerses which <sup>a</sup>raigneth from India vnto Ethiopia, ouer an hundreth and seuen and twētye londes, sendeth his frendly salutation vnto all the prynces and debytes of the countrees, which be subiecte vnto his dominion. Whan I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my mynde was not with crueltye and wronge to exalte myself by the reason of my power: but purposed with equitye allwaye and gentylnes, to gouerne those that be vnder my iurisdiction, and wholly to set them in a peaceable life, and therby to brynge my kingdome vnto tranquylite, that men might safely go thorow on euery syde, and to renue peace agayne, which all men desyre. Now whan I axed my

councelers, how these thinges might be brought to a good ende, there was one by vs, excellēt in wysdome, whose good wyll, trueth <sup>g</sup> faithfulness hath oft bene shewed <sup>g</sup> proued (which was also <sup>f</sup> pryncipall <sup>g</sup> next vnto <sup>f</sup> kige) Amā by name, which certified vs, how <sup>f</sup> in all lōdes there was crepte in a rebellious folke, <sup>f</sup> made statutes <sup>g</sup> lawes agaynst all other people, <sup>g</sup> haue allwaye despyed the proclaimed commaundementes of kynges: and how that for this cause it were not to be suffred, that soch rule shulde contynue by you <sup>g</sup> not to be put downe. Seinge now we perceauē the same, that this people alone are contrary vnto euery man, vsynge straunge and other maner of lawes, <sup>g</sup> withstonde oure statutes and doinges, and go aboute to stablish shrewd matters, that oure kyngdome shulde neuer come to good estate and stedfastnes: Therefore haue we commaūded, that all they that are appoynted in wrytinge and shewed vnto you by Aman (which is ordered and set ouer all oure busynes, and the most pryncipall next vnto the kynge, and in maner as a father) shal with their wiues <sup>g</sup> children be destroyed and rote out with the swerde of their enemies and aduersaries: <sup>g</sup> <sup>f</sup> there shalbe no mercy shewed, <sup>g</sup> no man spared. And this shalbe done <sup>f</sup> xiiij. daye of the moneth called Adar) of this yeare, that they which of olde (and now also) haue euer bene rebellious, maye in one daye with violence be thrust downe in to the hell, to the intēt that after this maner, oure empyre maye haue peace and tranquylite.

But Mardocheus thought vpon all the workes and noble actes of <sup>f</sup> LORDE, <sup>g</sup> made his prayer vnto him, sayenge: O LORDE LORDE, thou valeaunt and allmightie kynge (for all thinges are in thy power, and yf thou wilt helpe and delyuer Israel, there is no mā that can withstōde ner lett the: for thou hast made heauen <sup>g</sup> earth, and what wonderous thinge so euer is vnder the heauen: thou art LORDE of all thinges, and there is no man, <sup>f</sup> can resist the O LORDE) Thou knowest all thinges, thou wotest LORDE, that it was nether of malyce, ner presumpcion, ner for eny desyre of glory, that I wolde not bowe downe myself ner worshippe yonder proude presumptuous Aman (for I wolde haue bene cōtent, and <sup>f</sup> with good wyll, yf it might haue

<sup>a</sup> Hest. 2. d. and 6. a.<sup>b</sup> l'est. 1. a. and 16. a.

done Israel eny good, to haue kyst euē his fotesteppes) but that I dyd it, because I wolde not sett the honour of a mā in the steade of the glorye of God, and because I wolde worshipe none but onely *ȝ* my LORDE. And this haue I done in no pryde ner presumption.

32 And therefore O LORDE thou God and kinge, haue mercy vpon thy people for they ymagyn how they maye bringe vs to naught, yee their mynde and desyre is to destroye and to ouerthrowe the people, that hath euer bene thine inheritaunce of olde. O despyse not thy porciō, which thou hast deliuered & brought out of Egipte for thine owne self. Heare my prayer, and be mercifull vnto thy people, whō thou hast chosen for an heretage vnto thyself. Turne oure complaynte and sorow in to ioye, that we maye lyue O LORDE, and prayse thy name. O LORDE, suffre not *ȝ* mouthes of them that praise the, to be destroyed.

All *ȝ* people of Israel in like maner cried as earnestly as they coude vnto the LORDE, for their death and destruccion stode before their eyes.

#### The xiiiij. Chapter.

Of the sorowe, complaynte and prayer of quene Hester.

33 **Q**UENE Hester also beyng in the battayll of death, resorted vnto the LORDE, layed awaye hir glorious apparell, and put on the garmētes that serued for sighinge and mournynge. In the steade of precious oyntment, she scatred ashes and dōge vpon hir heade: and as for hir body, she humbled it, and brought it very lowe, All the places where she was wōte to haue ioye afore, those fylled she with *ȝ* hayre, *ȝ* she plucte out herself. She prayed also vnto the LORDE God of Israel with these wordes:

O my LORDE, thou onely art oure kynge, helpe me desolate womā, which haue no helper but *ȝ*, for my misery and destruccion is harde at my hande. Fro my youth vp I haue herde "out of the kynred of my father, that thou tokest Israel from amōge all people (and so haue oure fathers of their fore elders) that they shulde be thy perpetuall inheritaunce, and loke what thou didest promise thē, thou hast made it good vnto thē.

Now well LORDE, we haue synned before **B** the, <sup>a</sup>therefore hast thou geuen vs in to the hādes of oure enemies, because we worshipped their goddes. LORDE thou art righteous. Neuertheles it satisfieth thē not, that we are in bytter and heuy captiuyte and oppressed amonge them, but thou hast layed their hondes vpon the hondes of their goddes: so that they begynne to take awaye, the thinge that thou with thy mouth hast ordered and appoynted: to destroye thyne inheritaunce, to shut and to stoppe *ȝ* mouthes of them that prayse the, to quēch the glory and worshipe of thy house and thine aulter, and to open the mouthes of the Heithen, *ȝ* they maye prayse the power & vertue of the goddes, and to magnifie the fleshly kynge for euer.

O LORDE, geue not thy cepter vnto thē **C** that be nothinge, lest they laugh vs to scorne in oure misery and fall: but turne their deuyce vpō them selues, and punysh him, that hath begonne the same ouer vs, and set him to an example. Thinke vpon vs O LORDE, and shew thy self in *ȝ* tyme of oure distres and of oure trouble. Strength me O thou kynge of goddes, thou LORDE of all power, geue me an eloquēt<sup>e</sup> and pleasaunt speach in my mouth before the Lyon. Turne his hert in to *ȝ* hate of oure enemye, to destroye him, and all such as consent vnto him. But deliuer vs with thy hande, and helpe me desolate woman, which haue no defence ner helper but onely *ȝ*. LORDE thou knowest all thinges, thou wotest that I loue not the glory and worshipe of the vnrighteous, and that I hate and abhorre the bed of the vncircūcyded and of all Heithen.

Thou knowest and wotest my necessite, *ȝ* **D** I hate the token of my preemynence & worshipe, which I beare vpon my heade, what tyme as I must shew my self and be sene, & that I abhorre it as an vncleane cloth, and that I weere it not whā I am quyet and alone by my self. Thou knowest also that I thy honde mayden haue not eaten at Amās table, and that I haue had no pleasure ner delyte in the kynges feast, that I haue not dronke the drynkofferings, and that I thy honde mayden haue had no ioye sens *ȝ* daie that I was brought hither vnto this daye: but onely in the O LORDE. O thou God of Abraham, O thou mightie God aboute all,

<sup>a</sup> Deut. 4. c. and 7. d.

<sup>b</sup> Iere. 32. c.

<sup>c</sup> Exo. 4. c. Iere. 1. a.

heare the voyce of them, that haue none other hope, and delyuer vs out of the hande of  $\hat{y}$  wicked,  $\tau$  delyuer me out of my feare.

The rv. Chapter.

Queene Hester appeareth before the kynge, with an heuy hert for the trouble of hir people, and God turneth the kynges hert.

**A**ND vpon  $\hat{y}$  thirde daye it happened, that Hester<sup>a</sup> layed awaye  $\hat{y}$  mournynge garmētes, and put on hir glorious apparell, and decte herself goodly (after that she had called vpon God, which is the beholder  $\tau$  Sauoure of all thinges) toke two maydes with her: vpon the one she leane<sup>d</sup> hir self, as one  $\hat{y}$  was tender: the other folowed her, and bare the trayne of hir vesture. The shyne of hir bewtye made hir face rose coloured. The similitude of hir face was chearfull and amiable, but hir hert was soroufull for greate feare. She wente in thorow all the dores, and stode before the kynge. The kynge sat vpon the trone of his kingdome, and was clothed in his goodly araye, all of golde, and sett with precious stones, and he was very terribble. He lift vp his face, that shone in the clearens, and loked grymly vpon her. Then fell the Queene downe, was pale and faynt, leane<sup>d</sup> hir self vpon the heade of the mayde that wente with her.

**N**euertheles God turned  $\hat{y}$  kynges mynde, that he was gentle,<sup>b</sup> that he leape out of his seate for feare, and gat her in his armes,  $\tau$  helde hir vp tyll she came to herself agayne. He gaue her louynge wordes also,  $\tau$  sayde vnto her: Hester, what is the matter? I am thy brother, be of good cheare, thou shalt not dye: for our commaundement toucheth the comons, not the. Come nye. And with that he helde vp his golden wande, and layed it vpon hir neck, and embraced her frendly, and sayde: talke with me. Thē sayde she: I sawe the<sup>c</sup> (O lorde) as an angell of God,  $\tau$  my hert was troubled for feare of thy maiesty and clearesse. For excellent and wonderfull art thou (O lorde) and thy face is full of anyte. But as she was thus speakynge vnto him, she fell downe agayne for fayntnes: for the which cause the kynge was afraied, and all his seruantes comforted her.

<sup>a</sup> Hester 5. a.

<sup>b</sup> Prou. 21. a.

The rvi. Chapter.

A copye of the commaundement, which kinge Artaxerses caused to be proclaimed in all the countrees of his domynion, for the wealth of the Iewes.

**T**HE greate kynge Artaxerses, which raineth frō India vnto Ethiopia, ouer an hundreth and xxvij. londes, sendeth vnto the prynces  $\tau$  rulers of the same londes, such as loue him, his frendly salutation. There be many, that for the sondrye frendshipes and benefites which are diuersly done vnto them for their worshipec, be euer  $\hat{y}$  more proude and hyc mynded, and vndertake not onely to hurte oure subiectes (for plenteous benefites maye they not suffre, and begynne to ymagin some thinge agaynst those that do them good, and take not onely all vnthankfulnes awaye fro men) but in pryde and presumption (as they that be vnmyndefull and vnthakfull for the good dedes) they go aboute to escape the iudgment of God,  $\hat{y}$  seyth all thinges, which (iudgment) hateth  $\tau$  punysheth all wickednes. It happeneth oft also,  $\hat{y}$  they which be set in office by the hyer power, and vnto whom the busynes and causes of the subiectes are comytte<sup>d</sup> to be handled, waxe proude, and defyle thē selues with sheddyng of innocent bloude, which bryngeth them to intollerable hurte. Which also with false and disceatfull wordes and with lyenge tales, disceaue and betraye the innocent goodnes of prynces.

Now is it profitable and good, that we take hede, make search thereafter, and consider, not onely what hath happened vnto vs of olde, but the shamefull, vn honest, and noysome thinges, that the debites haue now taken in hande before oure eyes: and therby to be warre in tyme to come, that we maye make the kyngdome quyet  $\tau$  peaceable for all men, and that we might some tyme drawe it to a change: and as for  $\hat{y}$  thinge that now is present before oure eyes, to withstande it, and to put it downe, after the most frendly maner.

What tyme now as Aman the sonne of Amadathu  $\hat{y}$  Macedonayan<sup>d</sup> (a stranger verely of the Persians bloude, and farre from oure goodnes) was come in amōge vs as an aleaunt, and had optayned the frendshipe that we

<sup>c</sup> Gen. 33. b. 2 Re. 19. c.

<sup>d</sup> Hester 3. a.

bearre towarde all people, so that he was called oure father, and had in hys honoure of euery man, as the next and pryncipall vnto the kynge, he coude not forbear him self from his pryde, hath vndertaken not onely to robbe vs of the kyngdome, but of oure life.

**C** With manyfolde disceate also hath he desyred to destroye Mardocheus oure helper and preseruer, which hath done vs good in all thinges: and innocent Hester the like partaker of oure kyngdome, with all hir people. For his mynde was (whan he had takē them out of the waye, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto thē of Macedonia. But we fynde, that the Iewes (which were accused of y wicked, y they might be destroyed) are no euell doers, but vse reasonable ⁊ right lawes, and that they be the children of the most Hye lyuyng God, by whom the kyngdome of vs and oure progenitours hath bene well ordred hither to. Wherefore, as for the letters and cōmaundementes, that were put forth by Aman the sonne of Amadathu, ye shal do well, yf ye holde them of none effecte: for he that set them vp and inuented thē, hangeth at

Susis before the porte, with all his kinned, and God (which hath all thinges in his power) hath rewarded him after his deseruyng.

And vpon this ye shal publish and set vp **D** the copy of this letter in all places, that the Iewes maye frely and without hinderance holde them selues after their owne statutes, and that they maye be helped, and that vpō y xij. daye of y xij. moneth Adar they maye be auenged of them, which in the tyme of their anguysh and trouble wolde haue oppressed thē. For the God that governeth all thinges, hath turned to ioye, the daye wherin y chosen people shulde haue perished.

Morouer, amōge the hys solempne dayes that ye haue, ye shall holde this daye also with all gladnesse: that now and in tyme to come, this daye maye be a remembraunce to good, for all soch as loue the prosperite of the Persians: but a remembraunce of destruccion to those that be sedicious vnto vs.

All cities and lōdes that do not this, shal horribly perish and be destroyed with the swerde and fyre, and shall not onely be no more inhabited of men, but be abhorred also of y wilde beastes ⁊ foules.



# The boke of Wysdome.

## What this boke conteyneth.

### Chap. I.

An exortaciō for iudges and rulers to loue wysdome. The sprete of wysdome hateth falsede, dissimulacion and Ypocrysie, rebuketh vnrighteousnesse and abhorreth wicked doers.

### Chap. II.

The ymaginaciōs and thoughtes of the vngodly, how they geue thē selues ouer vnto synne, and persecute all vertue and trueth.

### Chap. III.

The felicitye and health of godly people, though they be put here to trouble and heuynesse: Agayne, what sorow shall happen to the vngodly and their children.

### Chap. IIII.

To lyue chaist & godly withall, is cōmendable. A dispraise of the wicked. The honoure of verteous age. The shamefull death of the vngodly.

### Chap. V.

How the iust men shal stōde against the wicked, that haue put them here to trouble & what sorowe shall come vpon the vngodly. Agayne, what ioye shal happen to the righteous, which haue God himself for their defēce.

### Chap. VI.

An exortacion vnto such as be in rule and aucto-rite, to receaue wysdome. A commēdacion of wysdome.

### Chap. VII.

All men haue like intrāuce in to the worlde: yet who so calleth vpon God for wysdome, shal haue his desyre. The profit that cōmeth by wysdome passeth all other thinges.

### Chap. VIII.

Wysdome shulde be receaued in youth. He that marieth himself vnto her, shall optayne loue of God and men.

### Chap. IX.

A prayer vnto God for the gift of wysdome.

### Chap. X.

What profit and good came by wysdome in the olde tyme.

### Chap. XI.

How wysdome ledeth the righteous, & how the vngodly are punished thorow the mightie hande of God.

### Chap. XII.

God is mercifull and suffreth longe, to the intent that synners shulde amende.

### Chap. XIII.

Vayne are they that haue not the knowlege of the lyuyng God, but turne vnto the creatures: vnhappye are they that honoure ymages.

### Chap. XIII.

The worshippinge of ymages. The power of God. Punyshment of them that make ymages, and of soch as worshipe them. How ymages came vp first. The honouringe of ymages is the cause, begynnyng, and ende of all myschefe.

### Chap. XV.

The faithfull haue respecte vnto God and not vnto ymages.

### Chap. XVI.

God punisheth the wicked, but defendeth the godly, & that by greate wonders.

### Chap. XVII.

Of the greate darknesse in Egipte, and blyndnesse of the vngodly.

### Chap. XVIII.

How God destroied the firstborne of Egipte. Gods people eate the easter lambe ioyfully, the Egiptians mourne. God punysheth the synners in the wilderness. Moses intreateth for the people.

### Chap. XIX.

Like as the wicked are euer synnyng more and more, so doth the wrath of God neuer ceasse, tyll they be destroyed. Of them that were punished in the tyme of Loth.

## The first Chapter.

**A** **O** SET youre affeccion vpō wysdome, ye that be iudges of the earth.<sup>a</sup> Haue a good opinion of the LORDE, & seke him in the synglenesse of hert.<sup>b</sup> For he will be foude of them that tempte him not, and appeareth vnto such as put their trust in him. As for frowarde thoughtes, they separate from God, but vertue (yf it be alowed,) refourmeth y vnwyse. And why? wysdome shall not entre in to a frowarde soule, ner dwell in the body that is subdued vnto synne. For the holy goost abhorreth fayned nurtoure, & withdraweth himself frō y thoughtes that are without vnderstandinge: & where wickednes hath the vpper hāde, he flieth from thence.<sup>c</sup> For the sprete of wysdome is lounge, gentle and gracious, and wil haue no pleasure in him that speaketh euell with his lippes. For God is a witnesse of his reynes, a true searcher out of his hert, and an hearer of his tonge.<sup>d</sup> For the sprete of y LORDE fylleth the rounde compasse of the worlde, and y same that vpholdeth all thinges, hath knowledge also of the voyce.

**B** Therefore he that speaketh vnrighteous thinges, can not be hydd, nether maye he escape the iudgmēt of reprove. And why? inquisition shal be made for the thoughtes of the vngodly, and the reporte of his wordes shal come vnto God, so that his wickednes shalbe punished. For the eare of gelousy heareth all thinges, and the noyse of the grudginges shal not be hydd. Therefore beware of murmuringe, which is nothinge worth, and refrayne youre tonge from slaūder.<sup>e</sup> For there is no worde so darck and secrete, that it shall go for naught: and the mouth that speaketh lyes, slayeth the soule.

**C** O seke not youre owne death in y erreure of youre life, destroye not youre selues thorow the workes of youre owne handes. For God hath not made death, nether hath he pleasure in the destruction of the lyuynge. For he created all thinges, that they might haue their beyng: yee all the people of the earth hath he made that they shulde haue health, that there shulde be no destruccion in them, and that the kyngdome of hell shulde not be vpon

earth (for righteousnesse is euerlastinge and immortall, but vnrighteousnes bringeth death.) Neuerthelesse, the vngodly call her vnto them both with wordes & workes, & whyle they thinke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take hir parte, are worthy of death.

## The ij. Chapter.

**F**OR y vngodly talke & ymagin thus amonge them selues (but not right:)<sup>a</sup> The tyme of oure life is but short & tedious, & when a man is once gone, he hath nomore ioye ner pleasure, nether knowe we eny man y turneth agayne from death: for we are borne of naught, & we shal be hereafter as though we had neuer bene. For oure breth is as a smoke in oure nostrels, & y wordes as a sparck to moue oure herte. As for oure body, it shalbe very aszshes y are quēched, & oure soule shal vanish as y soft ayre. Oure life shall passe awaye as y trace of a cloude, & come to naught as y myst y is dryuē awaye with the beames of y Sonne, & put downe with the heate therof. Oure name also shalbe forgotten by litle & litle, & no man shal haue oure workes in remembraunce.

For oure tyme is a very shadow y passeth awaye,<sup>b</sup> and after oure ende there is no returnynge, for it is fast sealed, so y no mā cōmeth agayne. Come on therfore, let vs enioye y pleasures y there are, & let vs soone vse y creature like as in youth. We wil fyll oure selues with good wyne & oymntment, there shal no floure of the tyme go by vs. We wil crowne oure selues with roses afore they be wythered. There shal be no fayre medowe, but oure lust shal go thorow it. Let euery one of you be partaker of oure voluptuousnes. Let vs leaue some token of oure pleasure in euery place, for y is oure porcion, els gett we nothinge. Let vs oppresse the poore righteous, let vs not spare the wyddowe ner olde man, let vs not regarde y heades y are gray for age. Let y lawe of vnrighteousnesse be oure auctorite, for y thinge y is feble is no-thinge worth. Therefore let vs defraude the righteous, & why? he is not for oure profit, yee he is cleane cōtrary to oure doinges. He checketh vs for offendinge agaynst y lawe, &

<sup>a</sup> 3 Reg. 3. a. Psal. 2. b.<sup>b</sup> 2Par. 15. a.<sup>c</sup> Galat. 5. b.<sup>d</sup> Esaie 6. a. Iere. 23. d. Acto. 7. c.<sup>e</sup> 3 Re. 2. g.

Matt. 6. a. Heb. 4. b.

<sup>f</sup> Luc. 12. a.<sup>g</sup> Deut. 4. c.<sup>a</sup> Iob 7. a. Mat. 22. b. 1 Cor. 15. d. <sup>b</sup> 1 Par. 30. c. Esa. 22. b. and 56. c. Sap. 5. b.

slaundreth vs as transgressours of all nurture. He maketh his boost to haue  $\hat{y}$  knowledge of God, yee he calleth him self Gods sonne. He is the bewrayer of our thoughtes: <sup>a</sup> It greueth vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of another fashion. He counteth vs but vayne personnes, he withdraweth him self from oure wayes as from fylthynnes: he cōmendeth greatly  $\hat{y}$  latter ende of the iust,  $\tau$  maketh his boast  $\hat{y}$  God is his father. Let vs so then yf his wordes be true, let vs proue what shal come vpon him: so shal we knowe what ende he shal haue. For yf he be  $\hat{y}$  true sonne of God, <sup>b</sup> he will receaue him  $\tau$  delyuer him from the handes of his enemies. Let vs examine him with despitfull rebuke and tormentinge, that we maye knowe his dignite  $\tau$  proue his pacience. <sup>c</sup> Let vs condemne him with the most shamefull death: for like as he hath spoken, so shal he be rewarded.

Such thinges do the vngodly ymagyn,  $\tau$  go astraye, for their owne wickednes hath blynded them. As for the misteries of God, they vnderstonde them not: they nether hope for the rewarde of righteousness, ner regarde the worships that holy soules shall haue. For God created man to be vnderstroied, yee <sup>d</sup> after the ymage of his awne lickenesse made he him. <sup>e</sup> Neuerthelesse thorow enuye of the deuell came death in to the worlde, <sup>f</sup> and they that holde of his syde, do as he doth.

#### The iij. Chapter.

**B**UT the soules of  $\hat{y}$  righteous are in  $\hat{y}$  hande of God, <sup>g</sup>  $\tau$   $\hat{y}$  payne of death shal not touch thē. <sup>h</sup> In  $\hat{y}$  sight of  $\hat{y}$  vnwyse they appeare to dye,  $\tau$  their ende is takē for very destruccion. The waye of the righteous is iudged to be vtter destruccion, but they are in rest. And though they suffre payne before men, <sup>i</sup> yet is their hope full of immortallite. They are punished but in few thinges, neuerthelesse in many thinges shal they be well rewarded. For God proueth them,  $\tau$  fyndeth thē mete for himself: yee as the golde in the fornace doth he trye them,  $\tau$  receaueth them as a brentofferinge, and when  $\hat{y}$  tyme commeth they shalbe looked vpon.

<sup>a</sup> Ioh. 7. a. Esa. 53. a. <sup>b</sup> Psal. 21. a. Matt. 27. c.  
<sup>c</sup> Iere. 11. d. <sup>d</sup> Gen. 1. 2. <sup>e</sup> Gen. 3. a. <sup>f</sup> Ioh. 8. d.  
<sup>g</sup> Deut. 33. a. <sup>h</sup> Sap. 5. b. Heb. 11. f. <sup>i</sup> 1 Pet. 1. c.

The righteous shal shyne as the sparkes  $\hat{y}$  renne thorow the rede buszshe. <sup>j</sup> They shal iudge the nacions,  $\tau$  haue dominion ouer  $\hat{y}$  people,  $\tau$  their LORDE shal raigne for euer. They  $\hat{y}$  put their trust in him, shal vnderstonde the trueth, and such as be faithfull, wil agree vnto him in loue: for his chosen shal haue giftes  $\tau$  peace. <sup>k</sup> But the vngodly shalbe punyshed accordinge to their awne ymaginaciōs, for they haue despyed the righteous,  $\tau$  forsaken the LORDE.

Who so despyseth wysdome  $\tau$  nurture, he is vnhappye, and as for the hope of soch, it is but vayne, their labours vnfrutefull, and their workes vnprofitable. Their wyues are vndiscrete, and their childrē most vngodly. Their creature is cursed. Blessed is rather  $\hat{y}$  baren  $\tau$  vndefyled, which hath not knowne the synfull bedd: she shall haue frute in the rewarde of the holy soules. And blessed is  $\hat{y}$  gelded, <sup>l</sup> which with his handes hath wrought no vnrighteousnesse, ner ymagined wicked thinges agaynst God. For vnto him shal be geuen  $\hat{y}$  speciall gift of faith, and the most acceptable porcion in  $\hat{y}$  temple of God. For glorious is the frute of good labour,  $\tau$  the rote of wysdome shall neuer fade awaye. As for  $\hat{y}$  childrē of adoutrers, they shal come to an ende  $\tau$  the sede of an vnrighteous bedd shal be rote out. And though they lyue lōge, yet shal they be nothinge regarded,  $\tau$  their last age shalbe without honoure. Yf they dye haistely, they haue no hope, nether shal they be spoken to in the daye of knowledge. For horrible is the death and ende of the vnrighteous.

#### The iiij. Chapter.

**O**HOW fayre is a chaist generacion with vertue? The memoriall therof is immortal, for it is knowne with God and men. When it is present, mē take exāple thereat: and yf it go awaye, yet they desyre it. It is allwaie crowned  $\tau$  holden in honoure,  $\tau$  wyneth  $\hat{y}$  rewarde of the vndefyled battayll. But the multitude of vngodly childrē is vnprofitable, and the thinges  $\hat{y}$  are planted with whordome, shal take no depe rote, ner laye eny fast foundation, <sup>m</sup> Though they be grene in the branches for a tyme, yet shal they be shakē with the wynde: for they stonde not fast,  $\tau$

Rom. 8. c. 2 Cor. 5. a. <sup>k</sup> Matt. 13. c. 1 Cor. 15. c.  
 Matt. 19. c. 1 Cor. 6. a. <sup>l</sup> Matt. 25. d. <sup>m</sup> Esa. 56. h.  
<sup>n</sup> Iere. 17. b. Mal. 1. a. Mat. 7. c.

thorow the vehemence of the wynde they shalbe roted out. For the vnparfecte braunches shalbe broken, their frute shalbe vnprofitable & sower to eate, yee mete for nothinge. And why? all the children y are borne of the wicked, must beare recorde of the wickednesse agaynst their fathers & mothers, when they be axed. But though the righteous be ouertaken with death, yet shal he be in rest.

**B** Age is an honorable thinge: neuertheles it stondeth not only in the lenth of tyme, ner in the multitude of yeares: but a mans wysdome is the graye hayre, and an vndeified life is the olde age. He pleased God, & was beloued of him: so that where as he lyued amōg synners, he traslated him. Yee sodely was he taken away, to the intent y wickednesse shulde not alter his vnderstōdinge, & y ypocrisie shulde not begyle his soule. For y craftie bewitchinge of lyes make good thinges darck, y vnstedfastnesse also & wickednes of voluptuous desyre, turne asyde y vnderstōdinge of y symple. Though he was soone deed, yet fulfilled he moche tyme. For his soule pleased God, therefore haisted he to take him away frō amōg y wicked. This the people se, & vnderstode it not: they laye not vp soch thinges in their hertes, how y y louynge fauoure & mercy of God is vpō his saintes, & y he hath respecte vnto his chosen.

**C** Thus y righteous y is deed, cōdemneth the yngodly which are lyuinge: & y youth y is soone brought to an ende, y lōge life of y vnrighteous. For they se y ende of y wyse, but they vnderstode not what God hath deuysed for him, & wherfore y LORDE hath taken him a waie. And why? they se him & despyse him, therefore shall God also laugh thē to scorne: So y they thē selues shal dye here after (but without honoure) yee in shame amōg y deed for euermore. For without eny voyce shal he burst those y be puft vp, & remoue the frō y foundations, so y they shalbe laied waist vnto the hyst. They shal mourne, and their memoriall shall perishe. So they beyng afraied shall remembre their synnes, and their owne wickednesse shal bewraye thē.

#### The b. Chapter.

**A** THEN shal y righteous stonde in greate stedfastnesse agaynst soch as haue dealt

extremely with thē, & takē awaye their labours. When they se it, they shalbe vexed with horrible feare, & shal wonder at the haistynesse of y sodane health: groninge for very distresse of mynde, & shall saye within them selues (hauynge inwarde sorow, and mournynge for very angush of mynde):

These are they, whom we somtyme had in derision, & iested vpō. We fooles thought their life very madnesse, & their ende to be without honoure. But lo, how they are counted amonge the children of God, & their porcion is amonge the sayntes. Therefore we haue erred from the waye of trueth, y light of righteousnesse hath not shyned vnto vs, and the Sōne of vnderstōdinge rose not vp vpō vs. We haue weired oure selues in y waye of wickednesse & destruccion. Tedious wayes haue we gone: but as for the waye of the LORDE, we haue not knowne it.

What good hath oure pryde done vnto vs? **B** Or, what profit hath the pompe of riches brought vs? All those thinges are passed awaye like a shadowe, & as a messaunger rennyng before: as a shippe y passeth ouer the wawes of the water, which whan it is gone by, the trace therof can not be founde, nether y path of it in the floudes. Or as a byrde y flyeth thorow y ayre, & no man can se eny token where she is flowen, but only heareth the noyse of hir wynges, beatinge the light wynde, partinge the ayre thorow the vehemēce of hir goinge, & flyeth on shakynge hir wynges, where as afterwarde no tokē of hir waye can be fōude. Or like as whē an arowe is shott at a marck, it parteth the ayre, which immediatly cōmeth together agayne, so that a man can not knowe where it wente thorow. Euen so we in like maner as soone as we were borne, beganne immediatly to drawe to oure ende: & haue shewed no token of vertue, but are consumed in oure owne wickednesse.

Such wordes shal they that haue synned, **C** speake in the hell: for the hope of the yngodly is like a drye thistell floure (or dust) that is blowne awaye with the wynde: like as thynne scomme y is scatred abrode with the storme: like as y smoke which is dispersed here & there with the wynde, & as y remembrance of a straūger y tarieth for a daie, & thē departeth.

But y righteous shal lyue for euermore:

<sup>a</sup> Heb. 11. a.

<sup>b</sup> Matt. 19. c.

<sup>c</sup> Sap. 3. a.

<sup>d</sup> 1 Par. 30. c. Sap. 2. b.

<sup>e</sup> Pro. 30. b.

<sup>f</sup> Iob 8. a. Psal. 1. b. Pro. 10. d. and 11. a. Iac. 1. b.

<sup>g</sup> Psal. 39. a.



their rewarde also is with the LORDE, ⁊ their remembrance with the Hiest. Therefore shal they receaue a glorious kyngdome ⁊ a beutifull crowne of the LORDES hande: for with his right hande shal he couer the, ⁊ with his owne arme shall he defende the. His gelousy also shal take awaye the harnesse, and he shal wapē ⁊ creature to be anēged of ⁊ enemies. He shal put on righteousnes for a brest plate, ⁊ take sure iudgment in steade of an helmet. The invynceible shyld of equite shall he take, his cruell wrath shal he sharpē for a speare, ⁊ the whole compase of the worlde shall fight with him agaynst the vnwyse.

The shal the thonder boltes go out of ⁊ lighteninges, ⁊ come out of the rayne bowe of the cloudes to the place apoynted: out of the hard stony indignacion there shall fall thick hailes, ⁊ ⁊ water of ⁊ see shal be wroth agaynst the, ⁊ the floudes shal renne roughly together. Yee a mightie wynde shal stōde vp agaynst them, ⁊ a storme shall scatter the abroad. Thus the vnrighteous dealing of the shal bringe all the lōde to a wyldernes, ⁊ wickednes shall ouerthrowe the dwellings of the mightie.

#### The vi. Chapter.

**W**YSZDOME is better then strength,<sup>a</sup> ⁊ a mā of vnderstādinge is more worth the one ⁊ is strōge. Heare therefore (O ye kinges) ⁊ vnderstonde: O lerne ye ⁊ be iudges of the endes of the earth. Geue eare ye ⁊ rule ⁊ multitudes, ⁊ delite in moche people. For the power is geuē you of the LORDE,<sup>c</sup> ⁊ the strēgth from the Hiest: which shal trie youre workes and search out youre ymaginaciōs: How that ye beyng officers of his kyngdome, haue not executed true iudgment, haue not kepte the lawe of righteousnes, ner walked after his will. Horribly ⁊ that right soone shall he appeare vnto you: for an harde iudgmēt shal they haue ⁊ beare rule. Mercy is graūted vnto the symple,<sup>d</sup> but they that be in auctorite shalbe sore punyshed. For God which is LORDE ouer all, shall excepte no mās personne, nether shal he stande in awe of eny mans greatnesse: for he hath made ⁊ small and greate, ⁊ careth for all alyke. But the mightie shal haue ⁊ sorer punyshmēt.

Vnto you therfore (o ye kinges) do I speake, ⁊ ye maye lerne wyszdome and not go amysse:

for they ⁊ kepe righteousnes shalbe righteously iudged: and they ⁊ are lerned in righteous thinges, shal finde to make answere. Wherefore set youre lust vpon my wordes, ⁊ loue the, so shal ye come by nourtoure. Wyszdome is a noble thinge, ⁊ neuer faydeth awaie: yee she is easely sene of the that loue her, ⁊ founde of soch as seke her. She preuēteth them ⁊ desyre her, ⁊ she maye first shewe herself vnto the. Who so awaketh vnto her by tymes, shal haue no greate trauayle, for he shal fynde her syttinge ready at his dores. To thinke vpon her, is perfecte vnderstandinge: ⁊ who so watcheth for her, shalbe safe, ⁊ that soone. For she goeth aboute, sekyng soch as are mete for her, sheweth her self cherefully vnto them in their goynges, ⁊ meteth them with all diligēce. For ⁊ vnfaigned desyre of reformation is hir begynnynge: to care for nourtoure is loue, and loue is the kepinge of hir lawes. Now the kepinge of ⁊ lawes is perfeccion ⁊ an vn corrupte life, ⁊ an vn corrupte life maketh a man familer with God. And so the desyre of wyszdome ledeth to ⁊ kingdome euerlastinge. If youre delyte be the in royall seates ⁊ cepters (o ye kynes of the people)<sup>e</sup> set youre lust vpon wyszdome, ⁊ ye maye raigne for euer more. O loue the light of wyszdome, all ye ⁊ be rulers of the people. As for wyszdome, what she is, and how she came vp, I wil tell you, and will not hyde the misteries of God from you: but wil seke her out from ⁊ begynnynge of the natiuite, and brynge the knowlege of her in to light, and wil not kepe back the trueth. Nether will I haue to do with cōsumynge enuye, for soch a man shal not be partaker of wyszdome. But the multitude of the wyse is the welfare of the worlde, and a wyse kyng is the vpholdinge of the people. O receaue nourtoure then thorow my wordes, and it shal do you good.

#### The vii. Chapter.

**I** MYSELF also am a mortall man, like as all other, ⁊ am come of ⁊ earthly generaciō of him ⁊ was first made, ⁊ in my mothers wōbe<sup>f</sup> was I fashioned to be flesh: In the tyme of ten monethes was I brought together in bloude, thorow the sede of man, ⁊ the cōmodious appetite of slepe. When I was borne, I receaued like ayre as other men,

<sup>a</sup> Ephe. 6. b.<sup>b</sup> Eccli. 9. d.<sup>c</sup> Rom. 13. a.<sup>d</sup> Eccli. 10. c.<sup>e</sup> Rom. 13. b.<sup>f</sup> Num. 27. c. 2 Re. 14. c. 3 Re. 3. a.<sup>g</sup> Iob 10. a. b.

¶ fell vpon the earth (which is my nature) crienge & wepinge at the first, as all other do. I was wrapped in swadlinge clothes, & brought vp with greate cares. For there is no kinge y<sup>e</sup> hath had eny other begynnynge of byrth.<sup>a</sup> All men then haue one intraunce vnto life, & one goinge out in like maner.

33 Wherefore I desyred, and vnderstandinge was geuē me: I called, & the sprete of wysdome came in to me. I set more by her thē by kingdomes & royall seates, & counted riches nothinge in cōparison of her.<sup>b</sup> As for precious stone I compared it not vnto her: for all golde is but grauell vnto her, & syluer shal be counted but claye before hir sight. I loued her aboue wel fare & beutie, & purposed to take her for my light, for hir shyne can not be quenched. All good thinges came to me with her, & innumerable riches thorow hir hādes. I was glad in thē all, for this wysdome wēte before me, & I knew not y<sup>e</sup> she is the mother of all good thinges. Now as I myself lerned vnfaignedly, so do I make other men partakers of her, & hyde her riches from no man: for she is an infinite treasure vnto men, which who so vse, become partakers of the loue & frendshipe of God, and are accepted vnto him for the giftes of wysdome.

¶ God hath graunted me to talke wysely, & conueniēty to hādle the thinges y<sup>e</sup> he hath graciously lent me. For it is he, y<sup>e</sup> ledeth vnto wysdome, & teacheth to vse wysdome aright. In his hāde are we & oure wordes: yee all oure wysdome, oure vnderstandinge & knowlege of all oure workes. For he hath geuē me y<sup>e</sup> true sciēce of these thinges: so that I knowe how y<sup>e</sup> worlde was made, & the powers of y<sup>e</sup> elemētes: y<sup>e</sup> begynnynge, endinge & myddest of y<sup>e</sup> tymes: how the tymes alter, how one goeth after another, and how they are fulfilled: y<sup>e</sup> course of the yere: the ordinaunces of the starres: the natures & kindes of beastes: the furiousnesse of beastes: the power of y<sup>e</sup> wyndes: the ymaginacions of mē: the deuersities of yonge plantes: the vertues of rootes, & all such thinges as are secreete & not looked for, haue I lerned. For the workmaster of all thinges hath taught me wysdome. In hir is y<sup>e</sup> sprete of vnderstādinge, which is holy, manifolde, one onely, sotyll, curteous, discrete, quyk, vndeified, playne, swete, louynge the thinge y<sup>e</sup> is good, sharpe,

which forbyddeth not to do well, gētle, kynde, stedfast, sure, fre: hauynge all vertues, circūspecte in allthinges: receauinge all spretes of vnderstādinge beige cleane & sharpe. For wisdome is neemblem thē all neēble thīges: she goeth thorow & attayneth to all thīges, because of hir clenness. For she is y<sup>e</sup> breth of y<sup>e</sup> power of God, & a pure cleane expressinge of y<sup>e</sup> clearnes of Allnightie God. Therefore can no vndeified thinge come in to her: for she is y<sup>e</sup> bryghtnes of y<sup>e</sup> euerlastige light, y<sup>e</sup> vndeified myrroure of y<sup>e</sup> maiesty of God, & y<sup>e</sup> ymage of his goodnesse. And for so much as she is one, she maie do all thinges: & beinge stedfast herself she renueth all, & amōge y<sup>e</sup> people cōveyeth she herself in to y<sup>e</sup> holy soules. She maketh Gods frendes & prophetes: for God loueth no mā, but him in whō wysdome dwelleth. For she is more beutyfull then the Sonne, and geueth more light then the starres, and the daye is not to be cōpared vnto her: for vpō y<sup>e</sup> daye cōmeth night. But wickednesse can not ouercome wysdome, and foolishnes maye not be with her.

## The viij. Chapter.

WYSZDOME reacheth frō one ende to another mightely, & louigly doth she orde all thinges. I haue loued her and laboured for her euē fro my youth vp: I dyd my diligēce to mary my self with her, soch loue had I vnto hir beutie. Who so hath y<sup>e</sup> cōpany of God, cōmēdeth hir nobilyte, yee the LORDE of all thinges himself loueth her. For she is y<sup>e</sup> scolemastresse of y<sup>e</sup> nurtoure of God, & y<sup>e</sup> choser out of his workes. Yf a man wolde desyre riches in this life, what is richer then wisdome, y<sup>e</sup> worketh all thīges? (Thou wilt saye:) vnderstādinge worketh. What is it amōge all thinges, y<sup>e</sup> worketh more thē wysdome? Yf a man loue vertue & righteousness, let him labour for wysdome, for she hath greate vertues. And why? she teacheth sobernes & prudence, righteousness & strēgh, which are soch thinges as mē can haue nothinge more profitable in their life. Yf a mā desyre moch knowlege, she cā tell y<sup>e</sup> thinges y<sup>e</sup> are past, & discerneth thinges for to come: she knoweth y<sup>e</sup> sotiltes of wordes, & cā expōnde darke sentēces. She can tell of tokēs & wōderous thinges, or euer they come to passe, & the

<sup>a</sup> Iob 1. c. 1 Tim. 6. b.<sup>b</sup> Iob 28. b.<sup>c</sup> 3 Re. 3. b. Matt. 6. d.<sup>d</sup> Sap. 3. a.<sup>e</sup> Heb. 1. a.

endes of all tymes & ages. So I purposed after this maner: I will take her vnto my cōpany, & comō lougly with her: no doute she shal geue me good coucell, & speake comfortably vnto me in my carefulesnes & grefe. For hir sake shal I be well and honestly taken amōge the comōs & lordes of ſ counsell. Though I be yonge, yet shal I haue sharpe vnderstandinge: so ſ I shal be maruelous in ſ sight of greate mē, & ſ faces of prynces shal wōder at me. Whā I holde my tōge, they shal byde my leysure: whā I speake, they shal loke vpō me: & yf I talke moch, they shal laye their handes vpō their mouth. Morouer, by the meanes of her I shal optayne immortalite, and leaue behinde me an euerlastinge memoriall, amōge thē ſ come after me. I shal set ſ people in ordre, and the nacions shalbe subdued vnto me. Horrible tyrauntes shal be afrayed, whan they do but heare of me: amōge the multitude I shal be counted good, & mightie in battayll. Whā I come home, I shal fynde rest with her: for hir cōpany hath no bytternes, & hir felashipe hath no tediousnesse, but myrth & ioye.

Now whan I cōsidered these thinges by myself, & pondered them in my hert, how ſ to be ioyned vnto wysdome is immortalite, & greate pleasure to haue hir frendshipe: how ſ in the workes of hir handes are infinite riches: how that, who so kepeth company with her shalbe wyse: and that he which talketh with her, shal come to honour: I wente aboute sekyng, to gett her vnto me. For I was a ladd of a rype wytt, and had a good vnderstandinge.

But whan I grewe to more vnderstādinge, I came to an vndefyled body. Neuertheles whan I perceaued that I coude not kepe myself chaist, excepte God gaue it me (as ſ was a poynte of wysdome also, to knowe whose gift it was) I stepte vnto the LORDE, and besought him, and with my whole hert I sayde after this maner:

### The ix. Chapter.

**G**OD of my fathers, & LORDE of mercies, (thou ſ hast made<sup>b</sup> all thiges with thy worde, & ordeyned mā thorow thy wysdome, ſ he shulde haue dominio<sup>c</sup> ouer ſ creature, which thou hast made: ſ he shulde

ordre ſ worlde acordinge to equite & righteousness, & execute iudgmēt with a true hert) geue me wysdome, which is euer aboute thy seate, & put me not out frō amōge thy children: for I thy seruau<sup>c</sup>t & sonne of thy handmayden, am a feble personne, of a shorte tyme, and to yōge to the vnderstandinge of iudgment and ſ lawes. And though a man be neuer so perfecte amōge the children of men, yet yf thy wysdome be not with him, he shal be nothinge regarded. But thou hast chosen me to be a kynge vnto thy people, and the iudge of thy sonnes and daughters.

Thou hast cōmaunded me to buylde a temple vpon thy holy mount, & an aluter in the cite wherin thou dwellest: a licknesse of thy holy tabernacle which thou hast prepared frō the beginnyng, and thy wysdome with ſ, which knoweth thy workes: which also was with ſ whan thou maydest ſ worlde, & knew what was acceptable in thy sight, & right in thy commaundementes. O sende her out of thy holy heauens and from the trone of thy maiesty, that she maye be with me, & labour with me: that I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth all thinges: and she shal lede me soberly in my workes, and preserue me in hir power. So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be worthy to syt in my fathers seate. For what man is he, that maye knowe the counsell of God? Or, who can thinke what the will of God is? For the thoughtes of mortall men are miserable, & oure forecastes are but vncertayne. And why? a mortall and corruptible body is heuy vnto the soule, and the earthy mansion kepeth downe the vnderstandinge ſ museth vpon many thinges. Very hardly can we discern the thinges that are vpon earth, and greate labour haue we, or we can fynde the thinges which are before oure eyes: Who will then seke out the groūde of the thinges that are done in heauē? Oh LORDE, who cā haue knowlege of thy vnderstandinge and meaninge, excepte thou geue wysdome and sende thy holy goost frō aboue? that the wayes of them which are vpon earth maye be reformed: ſ men maye lerne ſ thinges that are pleasaunt vnto the, and be preserued thorow wysdome.

<sup>a</sup> Iob 29. c.

<sup>b</sup> 3 Reg. 3. b. Gen. 1.

<sup>c</sup> Psal. 115. b.

<sup>d</sup> 1 Par. 29. b. 2 Par. 1. a.

<sup>e</sup> Pro. 8. c. Ioh. 1. a. f Esa. 40. b. Rom. 11. d. 1 Cor. 2. b.

<sup>g</sup> 2 Cor. 5. a.



## The x. Chapter.

**A** WYSZDOME preserved  $\text{ȝ}$  first mā, whō God made<sup>a</sup> a father of the worlde, whā he was created alone, brought him out of his offence, toke him out of the moulde of  $\text{ȝ}$  earth,  $\tau$  gaue him power to rule all thinges. When the vnrighteous wente awaye in his wrath from this wyszdome,  $\text{ȝ}$  brotherheade perished<sup>b</sup> thorow  $\text{ȝ}$  wrath of murthur. Agayne, whā  $\text{ȝ}$  water<sup>c</sup> destroyed  $\text{ȝ}$  whole worlde, wyszdome preserved the righteous thorow a poore tre, wherof she was gouerner herself. Morouer whā wickednes had gotten  $\text{ȝ}$  vpperhande, so  $\text{ȝ}$  the nacions were puffed vp with pryde, <sup>d</sup>she knewe  $\text{ȝ}$  righteous, preserved him faultlesse vnto God, and layed vp sure mercy for his children. <sup>e</sup>She preserved the righteous, whan he fled from the vngodly  $\text{ȝ}$  perished, what tyme as  $\text{ȝ}$  fyre fell downe vpon  $\text{ȝ}$  v. cities: Like as yet this daye the vnfrutefull, waist and smoking lōde geueth testimony of their wickednesse: yee the vnrpe and vntymely frutes that growe vpon the trees.

And for a tokē of a remembraunce of the vnfaithfull soule, there standeth a piler of salt. For all such as regarded not wyszdome, gat not only this hurte, that they knewe not the thinges which were good, but also left behinde them vnto mē, a memoriall of their foolishnes: so  $\text{ȝ}$  in the thinges wherin they synned, they coude not be hydd. But as for such as take hede vnto wyszdome, she shal delyuer them from sorowe.

**C** When the righteous fled because of his brothers wrath,  $\text{ȝ}$  wyszdome led him the right waye, shewed him  $\text{ȝ}$  kyngdome of God, gaue him knowlege of holy thinges, made him riche in his labours, and brought to passe the thinges that he wente aboute. In  $\text{ȝ}$  disceatfulness of such as defrauded him, she stode by him,  $\tau$  made him ryche. She saued him from the enemies, and defended him from  $\text{ȝ}$  disceauers. She made him stronge in battayll, and gaue him the victory,  $\text{ȝ}$  he might knowe, how that wyszdome is stronger then all thinges. <sup>f</sup>Whan the righteous was solde, she forsooke him not, but delyuered him frō synners. She wente downe with him in to the dongeon, and

sayled him not in the bandes: <sup>g</sup>tyll she had brought him the cepter of  $\text{ȝ}$  realme, and power agaynst those that oppressed him. As for them that had accused him, she declared them to be lyers,  $\tau$  brought him to perpetuall worshipec.

She delyuered the righteous people and faultlesse sede, <sup>h</sup>from the nacions that oppressed them. She entred in to the soule of the seruauant of God, and stode by him in wonders and tokens agaynst the horrible kynge. She gaue  $\text{ȝ}$  righteous the rewarde of their labours,  $\tau$  led them forth a maruelous waye: on the daye tyme she was a shadowe vnto them, and a light of starres in the night season. <sup>i</sup>She brought them thorow the reed see, and caried them thorow the greате water. She drowned their enemies in the see, and brought them out of the depe. So the righteous toke the spoyles of the vngodly, and <sup>j</sup>prayed thy holy name (o LORDE) and magnified thy victorious hād with one acorde. For wyszdome openeth the mouth of  $\text{ȝ}$  domme,  $\tau$  maketh  $\text{ȝ}$  tonges of babes to speake.

## The xi. Chapter.

**S**HE ordred their workes in the hādes of the holy prophet: <sup>k</sup>so  $\text{ȝ}$  they wente thorow  $\text{ȝ}$  wyldernes  $\text{ȝ}$  was not inhabited,  $\tau$  pitched their tētes in  $\text{ȝ}$  waist deserte. They stode agaynst their enemies,  $\tau$  were auenged of their aduersaries. <sup>l</sup>Whā they were thirstie, they called vpō  $\text{ȝ}$ ,  $\tau$  water was geuē them out of  $\text{ȝ}$  rok,  $\tau$  their thirst slokened out of  $\text{ȝ}$  harde stone. For by  $\text{ȝ}$  thinges, where thorow their enemies were punished, were they helped in their nede. For vnto the enemies thou gauest māas bloude in steade of luyng water. And where as they had scarcenesse in  $\text{ȝ}$  rebuke whan the children were slayne, thou gauest vnto thine awne a plenteous water vnloked for: declaringe by the thirst  $\text{ȝ}$  was at that tyme, how thou woldest bringe thine awne vnto honour,  $\tau$  slaye their aduersaries.

For whan they were tryed  $\tau$  noutrured with fatherly mercy, <sup>m</sup>they knowleged how the vngodly were iudged, and punished thorow  $\text{ȝ}$  wrath of God. These hast thou exorted as a father,  $\tau$  proued thē: but vnto  $\text{ȝ}$  other thou hast bene a boysteous kynge, layed hard to

<sup>a</sup> Gen. 1. d. and 2. b. <sup>b</sup> Gen. 4. b. <sup>c</sup> Gen. 6. 7. 8. <sup>d</sup> Gen. 11. d. <sup>e</sup> Gen. 19. c. <sup>f</sup> Gen. 23. b. <sup>g</sup> Gen. 37. e. Acto. 7. b.

<sup>h</sup> Gen. 41. f. <sup>i</sup> Exo. 1. b. and 3. 4. 5. 7. 9. <sup>k</sup> Exo. 14. f. <sup>l</sup> Exo. 15. a. <sup>m</sup> Exo. 16. a. <sup>n</sup> Exo. 17. b. Nu. 20. a. <sup>o</sup> Deut. 8. a.



their charge, & condēd thē. Whether they were absent or present, their punyshment was alyke. For their grefe was dubble: namely, mournynge, and ſ remēbraunce of thinges past. But whā they perceaued ſ their punishmētes dyd thē good, they thought vpon the LORDE, & wondered at ſ ende. For at the last they helde moch of him, of whō in ſ out-castinge they thought scorne, as of an abiecte. Neuerthelesse ſ righteous dyd not so when they were thirstie: but euen like as ſ thoughtes of ſ foolish were, so was also their wickednes.

¶ Where as certayne mē now (thorow erreure) dyd worshipe domme <sup>a</sup>serpentes & vayne beestes, thou sendest a multitude of domme beastes vpon them for a vengeance: ſ they might knowe, that loke where withall a mā synneth, by the same also shal he be punyshed. For vnto thy almighty hande, that made the worlde of naught, it was not vnpossible, to sende amonge them an heape of <sup>b</sup>Beeres, or woode lȳōs, or cruell beastes of a straūge kynde, such as are vnkowne, or spoute fyre, or cast out a smokinge breth, or shote horrible sparkes out of their eyes: which might not only destroye them with hurtinge, but also kyll them with their horrible sight. Yee without these beestes might they haue bene slayne with one winde, beyng persecuted of their awne workes, and scattered abroad thorow the breth of thy power.

¶ Neuertheles thou hast ordred all thinges in measure, nōbre & weight. For thou hast euer had greate strēth & might, & who maye withstōde ſ power of thine arme? And why like as ſ small thynge ſ ſ balauce weyeth, so is ſ worlde before ſ: yee as a droppe of ſ morninge dew, that falleth downe vpon the earth. Thou hast mercy vpon all, for thou hast power of all thynges: and makest the as though thou sawest not the sinnes of mē, because they shulde amende. For thou louest all the thinges that are, and hatest none of thē whō thou hast made: nether didest thou ordeyne or make eny thinge of euell will.

How might eny thinge endure, yf it wer not thy will? Or how coude eny thinge be preserued, excepte it were called of ſ? But thou sparest all, for all are thine, o LORDE, thou louer of soules.

## The xij. Chapter.

**O** LORDE, how gracious & swete is thy sprete in all thinges? Therefore chastenest thou thē measurably that go wrōge, and warnest them, concernynge the thinges wherin they offende: thou speakest vnto them (o LORDE) and exortest thē to leaue their wickednes, and to put their trust in the. As for those olde <sup>a</sup>inhabiters of thy holy londe, thou mightest not awaye with them, for they commytted abhominable workes agaynst the: as wythcraft, sorcery and Idolatry: they slew their owne children without mercy: they ate vp mens bowels, and deuoured the bloude: Yee because of such abhominaciōs, myszbeleues & offeringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: that ſ londe which thou louest aboue all other, might be a dwellinge for the childrē of God.

Neuertheles thou sparedest thē also (as mē) & sendedst ſ forerūners of thynne hoost, euē hornettes to destroye thē out by lytle & litle. Not ſ thou wast vnable to subdue ſ vngodly vnto ſ <sup>b</sup>righteous in battayll, or with cruell beestes, or with one rough worde to destroye thē together: But thy mynde was to dryue thē out by lytle & litle, geuinge thē time & place to amende: knowinge well, ſ it was an vnrighteous nacion & wicked of nature, & ſ their thought might neuer be altered. For it was a cursed sede from ſ begynnynge, & feared no mā: Yet hast thou pardoned their synnes. For who wyl saye vnto the: why hast thou done ſ? Or who wyl stōde agaynst thy iudgmēt? Or who wil come before thy face an auēger of vnrighteous mē? Or who wil blame ſ, yf ſ people perish, whō thou hast made? For there is none other <sup>c</sup>God but thou, ſ carest for all thinges: ſ thou mayest declare how ſ thy iudgmēt is not vnright. There dare nether kige, ner tyrāūt in thy sight requyre accōptes of them, whō thou hast destroyed.

For so moch thē as thou art righteous thy self, thou ordrest all thiges righteously, & <sup>d</sup>punishest euē hī ſ hath not deserved to be punyshed, & takest him for a straūger & an aleaunt in ſ lōde of thy power. For thy power is ſ beginnyng of righteousnes: and because

<sup>a</sup> Sap. 12. c. Rom. 1. c.  
Iere. 8. c.

<sup>b</sup> Leui. 26. d. Sap. 16. a.  
<sup>c</sup> Rom. 2. a.

<sup>d</sup> Deut. 9. a. 12. d. 18. b.  
1 Pet. 5. a.

<sup>e</sup> Exo. 23. d. Deut. 7. d.  
<sup>f</sup> Iob 9. b.

thou art LORDE of all thinges, therfore art thou gracious vnto all. Whan men thinke  $\hat{y}$  not to be of a full strength, thou declarest thy power:  $\tau$  boldly deluyereest thou them ouer  $\hat{y}$  knowe  $\hat{y}$  not. But thou LORDE of power iudgeth quietly, and ordrest us with greате worshipec, for thou mayest do as thou wilt.

**D** By soch workes now hast thou taught thy people, that a mā also shulde be iust and lounge: and hast made thy childrē to be of a good hope: for euen when thou iudgeth, thou geuest rowme to amende from synnes. For in so moch as thou hast punyshed, and with soch diligence deluyered  $\hat{y}$  enemies of thy seruauētes, which were worthy to dye (where thorow thou gauest thē tyme  $\tau$  place of amēdement  $\hat{y}$  they might turne frō their wickednes) with how greате diligence then punyshest thou thine awne childrē, vnto whose fathers thou hast sworne  $\tau$  made couenaūtes of good promises? So where as thou doest but chasten vs, thou punyshest oure enemies dyuerse wayes: to  $\hat{y}$  intēt  $\hat{y}$  whā we punysh, we shulde remēbre thy goodnesse:  $\tau$  whan we oure selues are punyshed, to put oure trust in thy mercy.

**E** Wherefore where as men haue lyued ignoraūty  $\tau$  vnrighteously, thou hast punyshed thē sore, euē thorow  $\hat{y}$  same thinges that they "worshipped. For they wente astraye very lōge in  $\hat{y}$  waye of erreure,  $\tau$  helde  $\hat{y}$  beestes (which euē their enemies despyed) for goddes, lyuyng as children of no vnderstandinge. Therfore hast thou sent a scornfull punyshment amonge them, as amonge the childrē of ignoraunce. As for soch as wolde not be reformed by those scornes  $\tau$  rebukes, they felt the worthy punishmēt of God. For  $\hat{y}$  thinges  $\hat{y}$  they suffred, they bare thē vn-paciētly, beinge not contēt in them but vnwyllinge. And whan they perysht by  $\hat{y}$  same thinges that they toke for goddes, they knowledged then, that there was but one true God, whom afore they wolde not knowe: therfore came  $\hat{y}$  ende of their dampnacion vpon them.

The xiiij. Chapter.

**A** WAYNE are all men, which haue not  $\hat{y}$  knowlege of God: as were they that out of the good thinges which are <sup>e</sup>sene, knewe not him, that of himself is euerlastinge.

Nether toke they so moch regarde of the workes that are made, as to knowe, who was the craftesman of them: but some toke the fyre, some the wynde or ayre, some  $\hat{y}$  course of  $\hat{y}$  starres, some  $\hat{y}$  water, some toke Sonne and Moone, or the lightes of heauen which rule  $\hat{y}$  earth, for goddes. But though they had soch pleasure in their beuty, that they thought them to haue bene goddes: yet shulde they haue knowne, how moch more fayrer he is that made them. For the maker of beuty hath ordered all these thinges. Or yf they marueled at the power and workes of thē, they shulde haue perceaued therby,  $\hat{y}$  he which made these thinges, is mightier then they.

For by the greatnesse  $\tau$  beuty of the creature,  $\hat{y}$  maker therof maye playnely be knowne. **B** Notwithstandinge they are the lesse to be blamed, that sought God  $\tau$  wolde haue founde him, and yet myssed. And why? for so moch as they wēte aboute in his workes and sought after them, it is a toke, that they regarded and helde moch of his workes  $\hat{y}$  are sene: howbeit they are not wholly to be excused. For yf their vnderstandinge and knowledge was so greате,  $\hat{y}$  they coude discerne the worlde and  $\hat{y}$  creatures, why dyd they not rather fynde out  $\hat{y}$  LORDE therof?

But vnhappie are they, and amonge the deed is their hope, that call thē God which are but the workes of mens handes: golde, syluer and the thinge, that is founde out by connyng, the similitude of beastes, or eny vayne stone that hath bene made by hande of olde. <sup>d</sup>Or as whan a carpenter cutteth downe a tre out of the wodd, and pareth of the bark of it connyngly: and so with the one parte maketh a vessell to be vsed, and dighteth meate with the residue. As for the other parte that is left, which is profitable for nothinge (for it is a croked pece of wodd and full of knobbes) he carueth it diligently thorow his vanite, and (acordinge to the knowlege of his connyng) he geueth it some proporcion, fashioneth it after the similitude of a man, or maketh it like some beest, straketh it ouer with reed and paynteth it, and loke what foule spot is in it, he casteth some coloure vpon it. Then maketh he a conueniēt tabernacle for it, setteth it in the wall and maketh it fast with yron, prouydinge

<sup>a</sup> Sap. 11. c.

Rom. 1. c.

<sup>b</sup> Rom. 1. b.

<sup>c</sup> Deut. 4. c. and 17. b.

<sup>d</sup> Esa. 44. b.

Iere. 10. a.

so for it, lest it happē to fall: for it is well knowne, that it can not helpe it self: And why? it is but an ymage, and must of necessity be helped.

**D** Then gooth he and offreth of his goodes vnto it for his children and for his wife: he seketh helpe at it, he axeth counsell at it: he is not ashamed to speake vnto it y<sup>e</sup> hath no soule: for health, he maketh his petition vnto him that is sicke: for life, he prayeth vnto him that is deed: he calleth vpon him for helpe, that is not able to helpe him self: ⁊ to sende him a good iourneye, he prayeth him that maye not go. And in all the thinges y<sup>e</sup> he taketh in hande (whether it be to optayne eny thinge or to worke) he prayeth vnto him that can do no maner of good.

The xiiij. Chapter.

**A** **G**AYNE, another mā purposinge to sayle ⁊ begynnyng to take his iourney thorow y<sup>e</sup> raging see, calleth for helpe vnto a stock, y<sup>e</sup> is farre weaker, thē y<sup>e</sup> tre y<sup>e</sup> beareth him. For as for it, coueteousnesse of moneye hath founde it out, ⁊ y<sup>e</sup> craftsmā made it with his connyng. But thy prouydence (O father) gouerneth all thinges frō y<sup>e</sup> begynnyng, for thou hast made a waye in y<sup>e</sup> see,<sup>a</sup> ⁊ a sure path in the myddest of y<sup>e</sup> wawes: declaringe therby, y<sup>e</sup> thou hast power to helpe in all thinges, yee though a man wente to the see without shippe. Neuerthelesse, y<sup>e</sup> y<sup>e</sup> workes of thy wysdome shulde not be vaine, thou hast caused an arke to be made:<sup>b</sup> ⁊ therfore do men commytte their lyues to a small pece of wod passinge ouer the see in a shyppe, ⁊ are sauēd.

**B** For in the olde tyme also whā the proude giauntes perished,<sup>c</sup> he (in whō the hope was left to increase y<sup>e</sup> worlde) wēte in to the shippe, which was gouerned thorow thy hande, and so left sede behinde him vnto y<sup>e</sup> worlde. For happie is y<sup>e</sup> tre where thorow righteousnes cōmeth: but cursed is the ymage of wod, y<sup>e</sup> is made with hādes, yee both it ⁊ he y<sup>e</sup> made it: He, because he made it: ⁊ it, because it was called God, where as it is but a frayle thinge.<sup>d</sup> For the vngodly ⁊ his vngodlynes are both like abhominable vnto God. Euen so y<sup>e</sup> worke ⁊ he y<sup>e</sup> made it also shal be punyshed together. Therefore shal there a plage come vpon the ymages of the Heithen: for out of the crea-

ture of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the fete of the vnwyse. And why? the sekinge out of ymages is the beginnyng of whordome, and the bringinge vp of them is the destruction of life. For they were not from the begynnyng, nether shall they cōtinue for euer. The welthy ydilnes of men hath founde them out vpon earth, therefore shal they come shortly to an ende. Whē a father mourned for his sonne y<sup>e</sup> was taken awaye frō him, he made him an ymage (in all y<sup>e</sup> haist) of his deed sonne: ⁊ so begane to worshipec him as God, which was but a deed mā ⁊ ordered his seruantes to offere vnto him. Thus by processe of tyme ⁊ thorow lōge custome, this erreure was kepte as a lawe, ⁊ tyrāutes cōpelled mē by violēce to honoure ymages. As for those y<sup>e</sup> were so farre of, y<sup>e</sup> mē might not worshipec them presently, their picture was brought frō farre (like the ymage of a kyng whō they wolde honoure) to the intent that with greate diligence they might worshipec him which was farre of, as though he had bene present. Agayne, the singlar connyng of the craftsmen gaue the ignoraunt also a great occasiō to worshipec ymages. For the workman wyllyng to do him a pleasure that sett him a worke, laboured with all his connyng to make the ymage of the best fashion. And so (thorow the beuty of the worke) the comon people was disceaueid, in so moch that they toke him now for a God, which a litle afore was but honored as a man. And this was the erreure of mans life, whan men (ether for to serue their owne affeccion, or to do some pleasure vnto kinges) ascrybed vnto stones and stockes the name of God, which ought to be geuen vnto no man.

Morouer, this was not ynough for them that they erred in the knowlege of God: but where as they lyued in the greате warres of ignoraunce, those many and greате plagēs called they peace.<sup>e</sup> For ether they slewe their awne children and offred them, or dyd sacrifice in the night season, or els helde vnreasonable watches: so that they kepte nether life ner marriage cleane: but ether one slewe another to death maliciously, or els greued his neyghboure with aduoutrie. And thus were all thinges myxte together: bloude, manslaughter,

<sup>a</sup> Exo. 14. d.

<sup>b</sup> Gen. 6. c.

<sup>c</sup> Gen. 7. b.

<sup>d</sup> Psal. 7. a.

<sup>e</sup> Deut. 18. b. Iere. 7. a. and 19. a.



theft, dissimulacion, corrupcion, vnfaithfulnesse, sedicion, periury, disquietinge of good men, vnthakfulnes, defylinge of soules, chaunginge of byrth, vnstedfastnesse of mariage, mysordre of aduoutrie and vnclennesse. And why? the honouringe of abhominable ymages, is the cause, the begynnynge and ende of all euell. For they y worshipe Idols, either they are madd whā they be mery, or prophecie lyes, or lyue vngodly, or els lightly mansweare them selues. For in so much as their trust is in y Idols (which haue nether sole ner vnderstondinge) though they sweare falsely, yet they thinke it shal not hurte them.

Therefore commeth a greate plage vpon them, and that worthely: for they haue an euell opiniō of God, geuinge hede vnto Idols, swearinge vnjustly to disceauē, and dyspynginge righteousness. For their swearinge is no vertue, but a plage of them that synne, and goeth euer with the offence of the vngodly.

#### The xvi. Chapter.

**B**UT thou (O oure God) art swete, longe sufferinge and true, and in mercy ordrest thou all thinges. Though we synne, yet are we thine, for we knowe thy strength. Yf we synne not, then are we sure, that thou regardest vs. For to knowe the, is perfecte righteousness: Yee to knowe thy righteousness and power, is the rote of immortalite. As for the thinge that men haue founde out thorow theyr euell science, it hath not disceaued vs: as the payntinge of the picture (an vnprofitable labour) and carued ymage, with diuerse colours, whose sight entiseth the ignoraunt: so that he honoureth and loueth the picture of a deed ymage, that hath no soule.

**N**euertheles, they that loue soche euell thinges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honour them. The potter also taketh a tempereth soft earth, laboureth it, and geueth it the fashion of a vessell, what so euer serueth for oure vse: and so of one pece of claye he maketh some cleane vessel for seruice, and some contrary. But where to euery vessell serueth, that knoweth y potter himself. So with his wayne labour he maketh a god of the same claye: this doth euen he, which a litle afore was made of earth himself, and within a litle

whyle after (whan he dyeth) turneth to earth agayne.

Notwithstandinge, he careth not y more because he shal labour euer ner because his life is shorte: but stryuet to excell goldsmithes, y syluer smithes a copper smithes, and taketh it for an honour to make wayne thinges. For his hert is ashes, his hope is but vaine earth a his life is more vyle then claye: for so much as he knoweth not his awne maker, that gaue him his soule to worke, and brethed in him the breth of life. They counte oure life but a pastyme, and oure conuersacion to be butt a market, and that men shulde euer be gettinge, yee and that by euell meanes. Now he y of earth maketh frayle vessell and ymages, knoweth himself to offende aboue all other.

All the enemies of thy people and y holde them in subieccion, are vnwyse, vnhappye and excedinge proude vnto their owne soules: for they iudge all the Idols of the Heithē to be goddes,<sup>a</sup> which nether haue eyesight to se, ner noses to smell, ner eares to heare, ner fingers of handes for to grope: a as for their fete, they are to slowe to go. For man made them, and he that hath but a borrowed sprete, fashioned them. But no man can make a God like vnto him: for seinge he is but mortall himself, it is but mortall that he maketh with vnrighteous handes. He himself is better then they whom he worshippeth, for he lyued though he was mortall, but so dyd neuer they. Yee they worshippe beestes also, which are most miserable: for compare thinges that can not fele vnto them, a they are worse then those. Yet is there not one of these beestes, that with his sight cā beholde eny good thinge, nether haue they geuen prayse ner thanks vnto God.

#### The xvi. Chapter.

**F**OR these and soch other thinges haue they suffred worthy punyshment, a thorow y multitude of beestes are they rote<sup>d</sup> out. In steade of the which punishmentes thou hast graciously ordred thine awne people, a geuen them their desyre that they lōged for: a new a straunge taist, preparinge them<sup>b</sup> quales to be their meate: to the intent y (by the thinges which were shewed and sent vnto them) they y were so gredy of meate, might be with-

<sup>a</sup> Psal. 114. b.

<sup>b</sup> Num. 11. g.



drawen euen from the desyre that was necessary. But these within shorte tyme were brought vnto pouerte, and taisted a new meate. For it was requisite  $\hat{y}$  (without eny excuse) destruccion shulde come vpō those which vsed tyrāny,  $\tau$  to shewe onely vnto the other, how their enemies were destroyed. For whan the cruel woodnesse of the beestes came vpon them, they perished thorow the stinges of the cruell serpentes.

**B** Notwithstōdinge thy wrath endured not perpetually, but they were put in feare for a litle season,  $\hat{y}$  they might be reformed, hauynge a token of saluacion, to remembre the cōmaundement of thy lawe. For he  $\hat{y}$  cōuerted, was not healed by the thinge  $\hat{y}$  he sawe, but by THE, O sauoure of all. So in this thou shewdest thine enemies,  $\hat{y}$  it is thou, which deliuerest frō all euell. As for thē whan they were bytten with greshoppers and flyes,  $\hat{y}$  they died, for they were worthy to perish by soch: But nether the teth of dragons nor of venomous wormes ouercame thy children, for thy mercy was euer by them  $\tau$  helped thē. Therefore were they punyshed to remēbre thy wordes, but hastily were they healed agayne: lest they shulde fall in to so depe forgetfulness, that they might not vse thy helpe.

**C** It was nether herbe ner plaster  $\hat{y}$  restored thē to health, but thy worde (o LORDE) which healeth all thinges. It is thou (o LORDE)  $\hat{y}$  hast the power of life  $\tau$  death:  $\hat{y}$  thou ledest vnto deathes dore,  $\tau$  bringest vp agayne. But man thorow wickednes slayeth his owne soule,  $\tau$  when his sprete goeth forth, it turneth not agayne, nether maye he call agayne  $\hat{y}$  soule  $\hat{y}$  is takē awaye: It is not possible to escape thy hande. For  $\hat{y}$  vngodly  $\hat{y}$  wolde not knowe  $\hat{y}$ , were punyshed by  $\hat{y}$  strēth of thine arme:  $\hat{y}$  with straunge waters, hailes and raynes were they persecuted,  $\tau$  thorow fyre were they cōsumed. For it was a wonderous thinge that fyre might do more then water which quēcheth all thinges: but  $\hat{y}$  worlde is  $\hat{y}$  auēger of the righteous. Some tyme was  $\hat{y}$  fyre so tame,  $\hat{y}$  the beestes which were sent to punysh  $\hat{y}$  vngodly, brent not:  $\tau$   $\hat{y}$  because they shulde se  $\tau$  knowe,  $\hat{y}$  they were persecuted with the punyshmēt of God. And somtyme brent the fyre in the water on euery syde,  $\hat{y}$  it might destroye  $\hat{y}$  vnrighteous

naciō of the earth. Againe, thou hast fed thine awne people with angels fode,  $\tau$  sent thē bred ready from heauē (without their labour) beyng very pleasaūt  $\tau$  well gusted. And to shewe thy riches  $\tau$  swetnesse vnto thy childrē, thou gauest euery one thy desyre, so  $\hat{y}$  euery man might take what liked him best. But the snowe  $\tau$  yse abode the violēce of the fyre,  $\tau$  melted not:  $\hat{y}$  they might knowe,  $\hat{y}$  the fyre burninge in the hale  $\tau$  rayne, destroyed  $\hat{y}$  frute of  $\hat{y}$  enemies:  $\hat{y}$  fyre also forgatt his strēth agayne,  $\hat{y}$   $\hat{y}$  righteous might be nourished. For  $\hat{y}$  creature  $\hat{y}$  serueth  $\hat{y}$  (which art  $\hat{y}$  maker) is fearse in punyshinge  $\hat{y}$  vnrighteous, but it is easy  $\tau$  gētle to do good, vnto soch as put their trust in the. Therefore dyd all thinges alter at the same tyme,  $\tau$  were all obediēt vnto thy grace, which is  $\hat{y}$  norse of all thinges, accordinge to  $\hat{y}$  desyre of thē  $\hat{y}$  had nede therof:  $\hat{y}$  thy childrē (O LORDE) whō thou louest,  $\hat{y}$  might knowe,  $\hat{y}$  it is not nature  $\tau$  the growinge of frutes  $\hat{y}$  fedeth mē, but  $\hat{y}$  it is thy worde, which preserueth thē  $\hat{y}$  put their trust in the. For loke what might not be destroyed with the fyre, as soone as it was warmed with a litle Sonne beame, it melted:  $\hat{y}$  all men might knowe,  $\hat{y}$  thanks ought to be geuen vnto  $\hat{y}$  before  $\hat{y}$  Sonne ryse,  $\tau$   $\hat{y}$  thy oughtest to be worshipped before  $\hat{y}$  daye sprynge. For  $\hat{y}$  hope of  $\hat{y}$  vnthankfull shal melt awaie as the wynter yse,  $\tau$  perishe as water,  $\hat{y}$  is not necessary.

#### The xlvj. Chapter.

**G**REATE are thy iudgmētes (o LORDE)  $\tau$  thy counceils can not be expressed: therefore men do erre,  $\hat{y}$  wil not be reformed with thy wysdome. For whan the vnrighteous thought to haue thy holy people in subieciō,  $\hat{y}$  they were bounde with the bandes of darcknes  $\tau$  longe night, shutt vnder  $\hat{y}$  rofe, thinkinge to escape  $\hat{y}$  euerlastinge wysdome. And whyle they thought to be hyd in  $\hat{y}$  darcknesse of their synnes, they were scatered abrode in  $\hat{y}$  very myddest of the darck coueringe of forgetfulness, put to horrible feare  $\tau$  wonderously vexed. For the corner where they were, might not kepe them from feare: because  $\hat{y}$  sounde came downe and vexed them: yee many terryble and straunge visions made them afraied.

<sup>a</sup> Num. 21. a. <sup>b</sup> Exo. 10. d. <sup>c</sup> Deut. 32. f. <sup>i</sup> Re. 2. b. <sup>d</sup> Exo. 9. c. <sup>e</sup> Exo. 16. a.

<sup>f</sup> Deut. 8. a. <sup>g</sup> Matt. 4. a. <sup>h</sup> Rom. 11. d. <sup>i</sup> Exo. 10. c.

**B** No power of the fyre might geue them light, nether might the cleare flāmes of the starres lightē ſy horrible night. For there appeared vnto thē a sodane fyre, very dredeful: At ſy which (whan they sawe nothings) they were so afayed, that they thought ſy thinge which they sawe, to be the more fearfull. <sup>a</sup> As for the sorcery & enchauntemēt ſy they vsed, it came to derisiō, and the proude wysdome was brought to shame. For they ſy promysed to dryue awaie the fearfulness & drede frō ſy weake soules, were sick for feare thē selues, and that with scorne. And though none of ſy wōders feared thē, yet were they afayed at the beestes which came vpon thē, & at ſy Hissinge of the serpētes: In so much that with trēblinge they swowned, & sayde they sawe not ſy ayre, which no mā yet maye escape.

**C** For it is an heuy thinge, whā a mans owne consciēce beareth recorde of his wickednes & condēpneth him. And why? a vexed & wounded consciēce, taketh euer cruell thinges in hāde. <sup>b</sup> Fearfulness is nothinge els, but a declaringe ſy a mā seketh helpe & defence, to answere for him self. And loke how much lesse the hope is within, the more is ſy vncertaynte of the matter, for the which he is punished. But they ſy came in ſy mightie night, slepte ſy slepe ſy fell vpō thē frō vnder & frō aboue: somtyme were they afayed thorow ſy feare of ſy wonders, & somtyme they were so weake, ſy they swowned withall: for an hastie & sodane fearfulness came vpon thē. Afterwarde, yf eny of thē had fallē, he was kepte & shutt in preson, but without chaynes. But yf eny dwelt in a vyllage, yf he had bene an hyrd or huszbandman, he suffred intollerable necessite: for they were all bounde with one chayne of darcknesse.

**D** Whether it were a blasynge wynde, or a swete songe of ſy byrdes amonge the thicke braunches of the trees, or the vehemence of haistie rünyng water, or greate noyse of ſy fallynge downe of stones, or the playenge & rünyng of beastes whō they sawe not, or ſy mightie noyse of roaring beestes, or ſy sownde ſy answereth agayne in the hye mountaynes: it made thē swowne for very feare. For all the earth shyned with cleare light, & no mā was hyndered in his laboure. Onely vpon thē there fell a heuy night, an ymage of darck-

nesse that was to come vpon them. Yee they were vnto them selues the most heuy & horrible darcknesse.

The xliij. Chapter.

**N**EUERTHELES thy sayntes had a <sup>a</sup> very greate light (and the enemies herde their voyce, but they sawe not the figure of them.) And because they suffred not ſy same thinges, they magnified the: and they ſy were vexed afore (because they were not hurte now) thanked the, and besought ſy (o God) ſy there might be a difference. Therefore had they <sup>a</sup> a burnynge piler of fyre to lede them in the vnknowne waye, & thou gauest them the Sonne for a fre gift without eny hurte. Reason it was, that they shulde want light & to be put in the preson of darcknes, which kepte thy childrē in captiuyte, by whom the vncorrupt light of the lawe of ſy worlde was for to be geuen. Whan they <sup>b</sup> thought to slaye <sup>a</sup> the babes of the righteous (one beinge laied out, and yet preserued to be leder vnto the other) thou broughtest out the whole multitude of the children, <sup>c</sup> and destroydest these in the mightie water. Of that night were oure fathers certified a fore, that they knowinge vnto what oother they had geuen credence, might be of good cheare. Thus thy people receaued ſy health of the righteous, but the vngodly were destroyed. For like as thou hast hurte oure enemies, so hast thou promoted vs whom thou callest a fore. For the righteous children of the good men offred secretly, & ordred the lawe of righteousness vnto vnite: ſy the iust shulde receaue good and euell in like maner, singinge prayes vnto ſy father of all men. Agayne, there was herde an vnconuenient voyce of the enemies, & a piteous crie for childrē that were bewayled. The master and the seruāut were punished alike, the meane man and the kynge suffred in like maner. For they all together had innumerable that dyed one death.

<sup>c</sup> Nether were ſy lyuynge sufficient to bury ſy deed, for in ſy twyncklinge of an eye, the noblest nacion of thē was destroyed. As oft as God helped thē afore, yet wolde it not make thē beleue: but in ſy destruccion of ſy first borne they knowledged, that it was ſy people of God. For whyle all thinges were still, & whā ſy night was in ſy myddest of hir

<sup>a</sup> Exod. 7. b.

<sup>b</sup> Psal. 45. a.

<sup>c</sup> Exo. 13. a.

<sup>a</sup> Exo. 1. c.

<sup>c</sup> Exo. 14.

<sup>f</sup> Exo. 12. c.

course, thy Allmightie worde (o LORDE) leapte downe fro heauē out of thy royall trone, as a rough mā of warre, in þy myddest of þy londe þy was destroyed: ⁊ þy sharpe swerde perfourmed thy straite cōmaundemēt, stādinge ⁊ fyllinge all thinges with death: yee it stode vpō þy earth ⁊ reached vnto the heauen. Then the sight of the euell dreames vexed them sodenly, and fearfulnessse came vpon them vnawarres.

**D** Then laye there one here, another there half deed half quyk, and shewed the cause of his death. For the visions that vexed thē, shewed thē these thinges afore: so that they were not ignoraunt, wherfore they perished.

The tentacion of death touched the righteous also, and amonge the multitude in the wyldernesse there was insurreccion, but thy wrath endured not longe. For the faultlesse man wente in all the haist,<sup>a</sup> and toke the battayll vpon him, brought forth the weapē of his ministracion: euen prayer and þy cēsours of recōcilinge, set himself agaynst þy wrath, and so brought the misery to an ende: declaringe therby, that he was thy seruauant. For he ouercome not the multitude with bodely power, ner with weapēs of might: but with the worde he subdued him that vexed him, puttinge the in remembrance of the ooth ꝓ couenaūt made vnto the fathers. For whan the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted þy waye vnto the luyunge. And why? <sup>b</sup>in his longe garinēt was all the beuty, and in the foure rowes of the stones was the glory of the fathers grauē, and thy maiesty was written in the crowne of his heade. Vnto these the destroyer gaue place, and was afraied of them: for it was only a tentacion worthy of wrath.

#### The xix. Chapter.

**A**<sup>c</sup> S for the vngodly, the wrath came vpō them without mercy vnto the ende. For he knew before what shulde happē vnto them: how that (whan they had cōsented to lett them go, and had sent them out with greate diligence) they wolde repente, ⁊ folowe vpon them. For whan they were yet mournyng and makinge lamētacion by the graues of the deed, they deuysed another foolishnes: so that they persecuted them in their flience,

whom they had cast out afore with prayer. Worthy necessite also brought them vnto this ende, for they had cleane forgotten the thinges þy happened vnto them afore. But the thinge that was wantynge of their punyshment, was requysite so to be fulfilled vpon them with tormētes: that thy people might haue a maruelous passage thorow, and that these might fynde a straunge death.

**B** Thē was euery creature fashioned agayne of the new acordinge to the wyll of their maker, obeyenge thy commaundementes, þy thy children might be keppe without hurte. For the cloude ouersadowed their tentes, ⁊ the drye earth appeared, where afore was water: so þy in the reed see there was a waye without impediment, and the greате depe became a grene felde: where thorow all þy people wente that were defended with thy hande, seinge thy wonderous ⁊ maruelous workes. For as þy horses, so were they fedd, ⁊ leapte like lābes, prayinge the (o LORDE) which hadde delyuered them. And why? they were yet myndefull of the thinges, that happened whyle they dwelt in the londe: how the grounde brought forth flies in steade of catell, and how þy ryuer scrauled with the multitude of frogges in steade of fyszshes.

**C** But at the last they sawe a new creacion of byrdes, what tyme as they were <sup>d</sup>disceaued with lust, and desyred delicate meates. For whan they were speakinge of their appetite, the quales came vp vnto them from the see, and punyshmentes came vpon þy synners, not without the tokēs which came to passe afore by the vehemēce of þy streames: for they suffred worthely acordinge to their wickednesses, they dealt so abhominably ⁊ churlishly with straungers. Some receaued no vnknowne gestes, some brought the straungers in to bondage that dyd them good. Besyde all these thinges there were some, that not only receaued no straungers with their wylls, but persecuted those also,<sup>e</sup> and dyd thē moch euell, that receaued thē gladly. Therefore were they punyshed with blyndnesse, like as they that were couered with <sup>f</sup>sodane darcknesse at the dores of the righteous: so þy euery one sought þy intrance of his dore.

**D** Thus the elementes turned in to them selues, like as whan one tune is chaunged vpon an instrument of musick, and yet all

<sup>a</sup> Num. 16. g.

<sup>b</sup> Exo. 28. b. c.

<sup>c</sup> Exo. 14. a.

<sup>d</sup> Exo. 16. c. Nu. 11. g. <sup>e</sup> 3 Ioh. b. <sup>f</sup> Gen. 19. c. 4 Re. 6. d.

the residue kepe their melody: which maye easily be perceaued, by the sight of the thinges that are come to passe. The drye lode was turned in to a watery, & y thinge that afore swamme in the water, wente now vpon the drye grounde. The fyre had power in the water (cōtrary to his awne vertue) and the water forgatt his awne kynde to quench.

Agayne, the flammes of the noysome beastes hurte not the flesh of them that wete with them, nether melted they the yse, which els melteth lightly. In all thinges hast thou promoted thy people (o LORDE) and brought them to honour: thou hast not despysed them, but allwaye and in all places hast thou stonde by them.

The ende of the boke of wysdome.

## Ecclesiasticus called Jesus Syrac.

The prologe of Jesus the sonne of Syrac  
unto his boke.

**M**ANY and greate mē haue declared wysdome vnto vs out of y lawe, out of y prophetes & out of other that folowed thē. In the which thinges Israel ought to be commended, by the reason of doctrine and wysdome: Therefore they that haue it & reade it, shulde not onely thē selues be wyse there thorow, but serue other also with teachinge and wrytinge.

After that my graundfather Iesus had geuen diligent laboure to reade the lawe, the prophetes and other bokes that were left vs of oure fathers, and had wel exercised himself therin: he purposed also to wryte some thinge of wysdome and good maners, to the intēt that they which were wyllinge to lerne and to be wyse, might haue the more vnderstandinge, and be the more apte to lede a good conuersacion.

Wherefore I exorte you to receaue it louyngly, to reade it with diligence, and to take it in good worth: though oure wordes be not so eloquent as the famous oratours. For the thinge that is wrytten in the Hebrue tonge, soundeth not so well whan it is trāslated in to another speache. Not only this boke of myne, but also the lawe, the prophetes, and other bokes sounde farre other wyse, than they do, whan they are spoken in their awne language.

Now in the XXXVIII. yeaere whan I came in to Egipte in the tyme of Ptolomy Euerges, and continued there all my life, I gat libertie to reade and wryte many good thinges. Wherefore I thought it good and necessary, to bestowe my diligence and trauayle to interpret this boke. And consideringe that I had tyme, I laboured and dyd my best to perfourme this boke, and to brynge it vnto light: that the straingers also which are disposed to lerne, might applye them selues vnto good maners, & lyue acordinge to y lawe of y LORDE.



What this boke conteyneth.

Chap. I.

All wysdome commeth of God, for he onely is wyse. The frute of Gods feare.

Chap. II.

An exortacion vnto pacience & to the feare of God.

Chap. III.

A doctryne for children, how they shulde honoure father and mother: & how men ought to be gentle and lowly.

Chap. IIII.

Wysdome lerneth to be mercifull and lounge vnto every man. What rewarde wysdome geueth, to them that loue her and seke her.

Chap. V.

Let no man trust in his riches, let no man leane vpon his owne power, let no man despyse the mercy & longe sufferynge of God.

Chap. VI.

Of true & false frendshipe. An exortacion to herken vnto wysdome.

Chap. VII.

Many goodly lessons and documētes.

Chap. VIII.

He teacheth to bewarre of strife, to thincke scorne of no mā, to avoyde suertyshipp, to bewarre of branellesse and cruell people.

Chap. IX.

How mē shulde behaue them selues with their wyues, & how olde frendshipe ought not to be broken, &c. with many other good lessons.

Chap. X.

Of iudges and rulers of the people. How pryde ought to be eschued.

Chap. XI.

Many good instructions.

Chap. XII.

How and to whom a mā shulde do good.

Chap. XIII.

How the poore shulde kepe himself from the riche.

Chap. XIIIII.

The vnfaithfulness and wickednes of rich nygarden. An exortacion to do good & to cleue vnto wysdome.

Chap. XV.

The profit that commeth of the feare of God & of wysdome, which the wicked will not receaue.

Chap. XVI.

The multitude of euell children is not good, for the grace of God is not amonge the vngodly. The pacience, mercy, and wysdome of God.

Chap. XVII.

How God made man, endewed him with giftes, openynge his wil & lawe vnto him: but chose Israel out of all people.

Chap. XVIII.

The wysdome of God and ordre of his workes, which no man maye comprehend. The dayes of man are shorte. God suffreth longe, rebuketh and teacheth all soch as wil receaue nurtoure.

Chap. XIX.

Many good lessons of wysdome.

Chap. XX.

Men ought to geue warnynge, to exorte and to rebuke: but not to be cruell, violent or malicious. Of sylence, and speakinge, & how to bewarre of lyes.

Chap. XXI.

All maner of synnes ought to be eschued. The difference of the wyse and foolish.

Chap. XXII.

A foole wyll not be reformed nor rebuked. Be faithfull vnto thy neighbour and frende.

Chap. XXIII.

A faithfull prayer vnto God, to preserue the mouth and tonge from noysome wordes and oother, & the hert from euell thoughtes. How greate abhominacion aduourty is.

Chap. XXIIII.

A commendacion of wysdome.

Chap. XXV.

There is nothinge better, then an honest verteous woman. Agayne, there is nothinge worse then an euell, vngodly, & frowarde woman.

Chap. XXVI.

A commendacion and prayse of a good honest woman, and how noysome an euell wyfe is.

Chap. XXVII.

Many goodly sentences.

Chap. XXVIII.

Men ought not to take vengeaunce, but euery man to forgeue his neighoure, & not to beare euell wil ner to stryue. What harme commeth of false tongues & slaundersers.

Chap. XXIX.

How mē shulde haue compassion and lende vnto their neighbours: and how they that borowe, ought to behaue them selues agayne. Of vnduysed suertieshipes. How euery man ought to be content with that he hath, and not to be chargeable vnto other.

Chap. XXX.

Who so loueth his children, teacheth them, nurtureth them and chasteneth thē. Health is a noble gift.

Chap. XXXI.

The misery of the cuetous. How one shulde behaue him self at the table, and be measurable in meate and drynke. What harme cometh of drynkinge to moch wyne.

Chap. XXXII.

To be set in rule & dignite, shulde not make a man proude and hye minded, but to feare, to be diligent and faithful vnto them, that are committed vnto him &c. with other good lessons.

Chap. XXXIII.

How God ought to be feared, & his lawe kepte. The difference of dayes and of men. The ordninge of children and housholde.

Chap. XXXIIII.

The hope of the vngodly is vayne: the righteous shalbe preserued, for he putteth his trust in God, which wil not be reconciled with offeringes, but with an innocent life.

Chap. XXXV.

The offeringe that pleaseth God is to kepe his comaundementes, to be thankfull, mercifull, and to ceasse from synne. God is the defender of wyddowes, fatherlesse, and oppressed, and heareth their prayer.

Chap. XXXVI.

An earnest prayer vnto God for helpe agaynst the enemies. The prayse of an honest woman.

Chap. XXXVII.

Of true & false frēdschipe. Good counsell ought to be sought at them, which are verteous and feare God, but first at God himself. Of wyszdome and sobernesse.

Chap. XXXVIII.

Phisicians and medicyns ought not to be despysed, but vsed as a gift of God: neuertheles God himself is first to be sought in all sicknesse. Men shulde be measurable in mourninge for the deed, & prepare them selues also vnto death. Euery workman ought to be diligent in his labour, and to please God with keepinge his comaundementes.

Chap. XXXIX.

Wyszdome and the feare of God excell all other thinges. All thinges are made to serue the faithfull.

Chap. XL.

The life of man is a battayll. All thinges passe awaie, but the trueth abydeth for euer. The liberrall and louynge condicions of the righteous. The vnfaithfullnes and nigardnesse of the vngodly.

Chap. XLI.

Death is fearfull vnto the wicked, but a ioye vnto the righteous. The cursinge of the vngodly. A good name is a noble thinge. What the thinges be, wherof a man ought to be ashamed.

Chap. XLII.

Where one ought not to be ashamed. The care and bringinge vp of childrē. The power and wyszdome of God.

Chap. XLIII.

The beuty of the firmamēt, wherby the power and wyszdome of God is kuowne, & shulde by right be praysed.

Chap. XLIIII.

A commendacion and prayse of the olde fathers.

Chap. XLV.

Of the faithfull worthies, and their noble actes. Of the presthode and offeringes. The punyshment of the sedicious.

## Chap. XLVI.

The manlynesse of Iosue & Caleb. Of the rulers in Israel, vnto the tyme of faithfull Samuel.

## Chap. XLVII.

Of Nathan, Dauid and Salomon.

## Chap. XLVIII.

Of Elyas, Ezechias and Esay.

## Chap. XLIX.

The actes of good Iosias. The decaye of Ierusalem. Of the prophetes and patriarches.

## Chap. L.

A commédacion of Simeon the sonne of Onias.

## Chap. LI.

A prayer of Iesus Syrac. Wysdome calleth the ignoraunt vnto her.

## The first Chapter.

**A**LL wysdome cometh of God<sup>a</sup> the LORDE, & hath bene euer with him, and is before all tyme. Who hath nombred  $\text{y}$  sonde of the see,  $\text{y}$  droppes of the rayne & the dayes of tyme? Who hath measured the heyth of heauē,  $\text{y}$  bredth of the earth & the depenesse of the see? Who hath sought out the grounde of Gods wysdome,<sup>b</sup> which hath bene before all thinges? Wysdome hath bene before all thinges, and the vnderstandinge of prudence from euerlastinge. (Gods worde in the heyth is the well of wysdome, and the euerlastinge cōmaundementes are the inraunce of her.) Vnto whom hath  $\text{y}$  rote of wysdome bene declared? Or who hath knowne hir wyt? Vnto whom hath the doctrine of wysdome bene discovered and shewed? and who hath vnderstande the manyfolde entraūce of her?

**33** There is one: euē the Hiest, the maker of all thinges,  $\text{y}$  Allmightie,  $\text{y}$  kyng of power (of whom men ought to stonde greatly in awe) which sytteth vpon his trone, beinge a God of dominion: He hath created her thorow  $\text{y}$  holy goost: he hath sene her, nombred her, and measured her: He hath poured her out vpon all his workes, and vpon all flesh acordinge to his gift: he geueth her richely vnto them that loue him. The feare of the LORDE is worshipe and triūphe, gladnesse & a ioyfull crowne. The feare of the LORDE maketh a mery hert, geueth gladnesse, ioye and longe life. Who so feareth the LORDE, it shal go well with him at the last, & in the daye of his death he shal be blessed.

<sup>a</sup> 3 Re. 3. b, and 4. c. Iob 28. c. Iacobi 1. a.

The loue of God is honorable wysdome: **C** loke vnto whom it appeareth, they loue it, for they se what wōderous thinges it doth.<sup>c</sup> The feare of LORDE is the begynnyng of wysdome, and was made with the faithfull in the mothers wombe: it shall go with the chosen wemen, and shalbe knowne of  $\text{y}$  righteous and faithfull. The feare of the LORDE is  $\text{y}$  right Gods seruyce, that preserueth and iustifieth the hert, and geueth myrth & gladnesse. Who so feareth the LORDE, shalbe happie: and whan he hath nede of comforte, he shal be blessed. To feare God is the wysdome that maketh rich, and bringeth all good with her. She fylleth the whole house with hir giftes, & the garners with her treasure. The feare of the LORDE is the crowne of wysdome, and geueth plenteous peace & health. He hath sene her & nombred her: knowlege and vnderstandinge of wysdome hath he poured out as rayne: and them that helde her fast, hath he brought vnto honour.

**34** The feare of the LORDE is the rote of wysdome, and hir braunches are longe life. (In the treasures of wysdome is vnderstandinge and deuocion of knowlege, but wysdome is abhorred of synners.) The feare of the LORDE dryueth out synne, for he that is without feare, can not be made righteous, & his wilfull boldnes is his owne destruccion. A paciēt man wyl suffre vnto the tyme, and thē shal he haue  $\text{y}$  rewarde of ioye. A good vnderstōdinge wil hyde his wordes for a tyme, and many mēs lippes shal speake of his wysdome. In the treasures of wysdome is the declaracion of doctrine, but the synner abhorreth the worshipe of God. My sonne, yf

<sup>b</sup> Rom. 11. d.

<sup>c</sup> Psal. 110. b. Pro. 9. b.

thou desyre wysdome, kepe the commaundement, and God shal geue her vnto the: for the feare of the LORDE is wysdome ⁊ nurture, he hath pleasure in faith and louynge mekenesse, and he shal fyll the treasures therof. Be not obstinate and vnfaithfull to the feare of the LORDE, and come not vnto him with a dubble hert. Be not an ypocrite in the sight of men, and take good hede what thou speakest. Marek well these thinges, lest thou happen to fall and brynge thy soule to dishonoure, and so God discover thy secretes, and cast the downe in the myddest of the congregacion: because thou woldest not receaue the feare of God, and because thy hert is full of faynednes and disceate.

## The ij. Chapter.

**A** MY sonne, yf thou wilt come in to ⁊ seruyce of God,<sup>a</sup> stonde fast in righteousness and feare, ⁊ arme thy soule to tentacion: sattle thine hert, and be paciēt: bowe downe thine eare, receaue the wordes of vnderstondinge, and shrencke not awaye, whan thou art entysed. Holde the fast vpon God, ioyne thy self vnto him ⁊ suffre, that thy life maye encrease at the last. What so euer happeneth vnto the, receaue it: suffre in heynesse, and be pacient in thy trouble.<sup>b</sup> For like as golde and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersite. Beleue in God, and he shal helpe the: ordre thy waie a right, and put thy trust in him. Holde fast his feare, and growe therein. O ye ⁊ feare the LORDE, take sure holde of his mercy: shrencke not awaye frō him, that ye fall not. O ye that feare ⁊ LORDE, beleue him, and youre rewardes shall not be emptye. O ye that feare ⁊ LORDE, put youre trust in him, ⁊ mercy shal come vnto you for pleasure. O ye ⁊ feare ⁊ LORDE, set youre loue vpō him, ⁊ youre hertes shal be lightened.

**B** Considre the olde generacions of men (o ye children) and marek them well:<sup>c</sup> was there euer eny one confounded, that put his trust in the LORDE? Who euer continued in his feare, and was forsaken? Or whom dyd he euer despyse, that called faithfully vpō him? For God is gracious and mercifull, he forgeueth synnes in ⁊ tyme of trouble, and is

a defender for all them ⁊ seke him in ⁊ trueth. Wo be vnto him that hath a dubble hert, wicked lippes and euell occupied handes, ⁊ to the synner ⁊ goeth two maner of waies. Wo be vnto them that are lowse of hert, which put not their trust in God, and therefore shal they not be defended of him. Wo be vnto them that haue lost pacience, forsaken the right wayes, and are turned back in to frowarde wayes. What wyl they do, whan the LORDE shal begynne to vyset thē?

They that feare ⁊ LORDE, wil not mistrust his worde: and they that loue him,<sup>d</sup> wyl kepe his commaundement. They that feare the LORDE, wyl seke out ⁊ thinges that are pleasaunt vnto him: and they that loue him, shal fulfill his lawe.<sup>e</sup> They that feare ⁊ LORDE wil prepare their hertes, and hūble their soules in his sight. (They that feare the LORDE, kepe his commaundementes, and wil be pacient, tyll they se himself) sayenge: better it is for vs to fall in to the handes of ⁊ LORDE, then in to the hādes of men: for his mercy is as great as him self.

## The iij. Chapter.

**T**HE children of wysdome are a cōgregacion of the righteous, and their exercise is obedience and loue. Hearre me youre father (o my deare children) and do there after, that ye maie be safe. For the LORDE wil haue the father honoured of the children, and loke what a mother commaūdeth hir children to do, he wil haue it kepte. Who so honour-eth his father, his synnes shall be forgivenē him: and he that honoureth his mother, is like one that gathereth treasure together. Who so honoureth his father, shal haue ioye of his owne children: ⁊ whan he maketh his prayer, he shal be herde. He that honoureth his father,<sup>f</sup> shall haue a longe life: ⁊ he that is obedient for ⁊ LORDES sake, his mother shal haue ioye of him.

**B** He that feareth the LORDE, honoureth his father and mother, and doth them seruyce, as it were vnto the LORDE himself. Honour thy father in dede, in worde and in all pacience, that thou mayest haue his blessing:<sup>g</sup> for the blessing of ⁊ father buyldeth vp the houses of the children, but the mothers curse roteth out the foundacions. Reioyce not

<sup>a</sup> Matt. 4. a. 2 Tim. 3. b. 2 Pet. 4. b. <sup>b</sup> Sap. 3. a. Pro. 17. a.<sup>c</sup> Psal. 30. a. Esa. 26. a. <sup>d</sup> Job. 14. b. <sup>e</sup> Rom. 13. b.<sup>f</sup> 2 Re. 24. c. Susan. d. <sup>g</sup> Exo. 20. b. Deut. 5. b. Ephe. 6. a.<sup>h</sup> Ephe. 6. a.<sup>i</sup> Gen. 27. d. and 49. a. Deut. 33. a.



whan thy father is reprovèd, for it is no honoure vnto the, but a shame. For the worshippe of a mans father is his awne worshippe, and where the father is without honoure, it is the dishonesty of the sonne. My sonne, make moch of thy father in his age, and greue him not as longe as he lyueth. And yf his vnderstandinge fayle, haue pacience with him, & despyse him not in thy strength. For the good dede that thou shewest vnto thy father, shall not be forgotten: and whan thou thy self wantest, it shall be rewarded the (and for thy mothers offence thou shalt be recompensed with good, yee it shal be founded for the in righteousnes) and in the daye of trouble thou shalt be remembred: thy synnes also shall melt awaye, like as the yse in y<sup>e</sup> fayre warme wether.

**C** He y<sup>e</sup> forsaketh his father, shall come to shame: and he that defyeth his mother, is cursed of God. My sonne, perfourme thy workes with louynge mekenesse, so shalt thou be loued aboue other men. <sup>a</sup> The greater thou art, the more hūble thy self (in all thinges) and thou shalt fynde fauoure in the sight of God. For greate power belongeth onely vnto God, & he is honoured of the lowly.

<sup>b</sup> Seke not out the thinges that are aboue thy capacite, and search not the grounde of soch thinges as are to mightie for the: but loke what God hath commaunded the,<sup>c</sup> thinke vpō that allwaye, and be not curious in many of \* his workes. For it is not nedefull for the, to se with thine eyes, y<sup>e</sup> thinges y<sup>e</sup> are secreete. Make not thou to moch search in superfluous thinges, and be not curious in many of his workes: for many thinges are shewed vnto the already, which be aboue y<sup>e</sup> capacite of men. The medlinge with soch hath begyled many a man, and tangled their wyttes in vanite. Now he that loueth parell, shal perish therin.

**D** An harde herte shal fayre euell at y<sup>e</sup> last (an hert that goeth two wayes, shal not prospere: & he that is frowarde of hert, wyll euer be the worse and worse.) A wicked hert shall be ladē with sorowes, and y<sup>e</sup> vngodly sinner wyll heape one synne vpon another. The counsell of the proude hath no health, for y<sup>e</sup> plante of synne shal be rotē out in thē. The hert of him y<sup>e</sup> hath vnderstandinge, shal perceaue hye thinges, and a good eare wil gladly

herken vnto wysdome. An hert that is wyse & hath vnderstandinge, wyl abstayne from synnes, and increase in the workes of righteousnes. <sup>d</sup> Water quenchem burnynge fyre, & mercy reconcyleth synnes. God hath respecte vnto him y<sup>e</sup> is thankfull: he thinketh vpon him agaynst the tyme to come: so that whan he falleth, he shal fynde a stronge holde.

### The iij. Chapter.

**M**Y sonne, defraude not the poore of his almes,<sup>e</sup> and turne not awaye thine eyes from him that hath nede. Despise not an hongrie soule, and defye not the poore in his necessite: greue not the hert of him that is helpelesse, and withdrawe not the gift from y<sup>e</sup> nedefull. Refuse not the prayer of one that is in trouble, and turne not awaye thy face from the nedy. Cast not thine eyes asyde frō y<sup>e</sup> poore, y<sup>e</sup> thou geue him not occasion to speake euell of the. For yf he complayne of y<sup>e</sup> in the bytternes of his soule, his prayer shal be herde: euē he y<sup>e</sup> made him, shal heare him. Be curteous vnto y<sup>e</sup> company of the poore, humble thy soule vnto the elder, & bowe downe thy heade to a man of worshippe. Let it not greue the to bowe downe thine eare vnto the poore, but paye thy dett, and geue him a frendly answere, and y<sup>e</sup> with mekenesse.

**B** Deluyr him y<sup>e</sup> suffreth wrōge frō y<sup>e</sup> hāde of y<sup>e</sup> oppressoure,<sup>f</sup> & be not faint harted whā thou sittest in iudgmēt. Be merciful vnto y<sup>e</sup> fatherles as a father, & be in steade of an husbāde vnto their mother: so shalt thou be as an obediēt sonne of y<sup>e</sup> Hyst, and he shal loue the more thē thy mother doth. Wisdome bretheth life in to hir children, receaueth thē y<sup>e</sup> seke her, & wyll go before thē in y<sup>e</sup> waye of righteousnes. He y<sup>e</sup> loueth her, loueth life: & they y<sup>e</sup> seke her diligētly, shal haue greate ioye. They y<sup>e</sup> kepe her, shal haue the heretage of life: for where she entreth in, there is the blessinge of God. They that honour her, shal be y<sup>e</sup> seruantes of the holy one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shal iudge the Heithē: and he that hath respecte vnto her, shall dwell safely.

**C** He that beleueth her, shal haue her in possession, and his generacion shal endure: for whan he falleth, she shal go with him before

<sup>a</sup> Phil. 2. a.    <sup>b</sup> Pro. 25. d.    Rom. 12. a.    <sup>c</sup> Deut. 4. a.  
\* Some rede, thy workes.

<sup>d</sup> Psal. 40. a.    Dan. 4. d.    Math. 5. a.    <sup>e</sup> Deut. 15. a.  
Mat. 25. c.    / Gen. 14. c.    Exo. 2. b.

all. Feare, drede and tentacion shal she bringe vpon him, and trye him in hir doctrine: tyll she haue so proued him in his thoughtes, that he committe his soule vnto her. The shal she stablish him, bringe the right waye vnto him, make hi a glad mā, shewe him hir secretes, and heape vpon him the treasures of knowlege, vnderstandinge and righteousnes. But yf he go wronge, she shall forsake him, and geue him ouer in to the handes of his enemye.

**D** "My sonne, make moch of the tyme, eschue the thinge  $\hat{y}$  is. euell, and for thy life shame not to saye  $\hat{y}$  trueth. <sup>a</sup>For there is a shame  $\hat{y}$  bringeth synne, and there is a shame that bringeth worshipec and fauoure. <sup>c</sup>Accepte no person after thine owne will, that thou be not confounded to thine owne decaye. Be not ashamed of thy neyghboure in his aduersite,  $\tau$  kepe not back thy counsell whā it maye do good, nether hyde thy wysdome in hir beuty. For in the tōge is wysdome knowne, so is vnderstandinge, knowlege and lernynge in the talkinge of the wyse,  $\tau$  stedfastnesse in  $\hat{y}$  workes of righteousnes. In no wise speake agaynst the worde of treuth, but be ashamed of the lyes of thine owne ignorance. Shame not to confesse thine erreure, and submitte not thyself vnto euery man because of synne. Withstande not  $\hat{y}$  face of the mightie, and stryue not agaynst the streame. But for the trueth stryue thou vnto death, and God shal fight for the agaynst thine enemies. Be not haystie in thy tonge, nether slack and negligent in thy workes. Be not as a lyon in thine owne house, destroyinge thy housholde folkes, and oppressing them  $\hat{y}$  are vnder the. <sup>d</sup>Let not thine hande be stretched out to receaue, and shutt whan thou shuldest geue.

The 6. Chapter.

**A** **T**RUST not vnto thy riches, and saye not: tush, I haue ynough for my life. (For it shall not helpe in the tyme of vengeance and temptacion.) Folowe not the lust of thine owne hert in thy strength, and saye not: tush, how shulde I, or who wyl cast me downe because of my workes? for doutles God shal auenge it. And saye not: I haue committed mo synnes, butt what euell hath

happened me? For the Allmightie is a pacient rewarder. <sup>e</sup>Because thy synne is forgeue  $\hat{y}$ , be not therfore without feare, nether heape one synne vpō another. And saye not: <sup>f</sup>tush, the mercy of the LORDE is greate, he shal forgeue my synnes, be they neuer so many. <sup>g</sup>For like as he is mercifull, so goeth wrath from him also, and his indignacion cōmeth downe vpon synners.

Make no tariēge to turne vnto  $\hat{y}$  LORDE, <sup>h</sup> $\tau$  put not of frō daye to daie: for sodenly shal his wrath come,  $\tau$  in the tyme of vengeance he shal destroye  $\hat{y}$ . <sup>i</sup>Trust not in wicked riches for they shal not helpe in the daye of punishment and wrath. Be not caried aboute to euery wynde, and go not in to euery waye: for so doth the synner that hath a dubble tonge (Stonde fast in  $\hat{y}$  waye of  $\hat{y}$  LORDE) be stedfast in thy vnderstandinge, abyde by thy worde, and folowe the worde of peace and righteousnes. Be gōtle to heare  $\hat{y}$  worde of God, that thou mayest vnderstande it, and make a true answer with wysdome. <sup>k</sup>Be swift to heare, but slowe and pacient in geuinge answer. Yf thou hast vnderstandinge, shappe thy neyghboure an answer: Yf no, laye thine hāde vpō thy mouth: lest thou be trapped in an vndiscrete worde,  $\tau$  so cōfounded. Honoure  $\tau$  worshipec is in a mā wyse talkinge, but  $\hat{y}$  tōge of  $\hat{y}$  vndiscrete is his awne destrucciō. <sup>l</sup>Be not a preuy accuser as long as thou lyst, and vse no slaunder with thy tonge. For shame and sorow goeth ouer the thefe, and an euell name ouer him that is dubble tonged: but he that is a preuy accuser of other men, shalbe hated envyed and confounded. Se that thou iustifie the small and greate alyke.

The vi. Chapter.

**B**E not thy neyghbours enemye for thy frēdes sake: for who so is euell shal be  $\hat{y}$  heyre of rebuke  $\tau$  dishonoure,  $\tau$  who so euer beareth envye and a dubble tōge, offendeth. <sup>m</sup>Be not proude in the deuyce of thyne owne vnderstandinge, lest thy leaues wyther, and thy frute be destroyed,  $\tau$  so thou be left as a drye tre. For a wicked soule destroyeth him that hath it, maketh him to be laughed to scorne of his enemies, (and bringeth him to

<sup>a</sup> Ephe. 5. b. <sup>b</sup> Math. 10. e. <sup>c</sup> Leui. 19. d. <sup>d</sup> Act. 20. c. <sup>e</sup> Luc. 12. b. <sup>f</sup> Eccli. 11. c. <sup>g</sup> Rom. 7. a. <sup>h</sup> Eccli. 21. a. <sup>i</sup> Eccli. 16. b. <sup>j</sup> Pro. 10. a, and 11. c.

Eze. 7. c. Soph. 1. c. <sup>k</sup> Iaco. 1. b. <sup>l</sup> Leui. 19. d. <sup>m</sup> Rom. 12. c. Phil. 2. a.

the porcion of the vngodly.) "A swete worde multiplieth frendes, and pacieth the  $\gamma$  be at variance, and a thankfull tonge will be plentiful in a good man. Holde frendship with many, neuertheles haue but one counseller of a thousande.

**B** Yf thou gettest a frende, proue him first,<sup>a</sup> and be not haistie to geue him credence. For some man is a frende but for a tyme, and wyl not abyde in the daye of trouble. And there is some frende that turneth to enemyte, and taketh parte agaynst the: and yf he knowe eny hurte by the, he telleth it out. Agayne, some frende<sup>b</sup> is but a companyon at the table, and in the daye of nede he contynueth not. But a sure frende will be vnto  $\gamma$  enen as thyne owne self, and deale faithfully with thy household folke. Yf thou suffre trouble and aduersite, he is with the, and hydeth not him self from the. Depart fro thine enemies, yee and bewarre of thy frendes.

**C** A faithfull frende is a stronge defence: who so findeth such one, findeth a noble treasure. A faithfull frende hath no peare, the weight of golde and syluer is not to be compared to the goodnesse of his faith. A faithfull frende is a medicyne of life,  $\gamma$  they  $\gamma$  feare the LORDE, shal fynde him. Who so feareth the LORDE, shal prospere with frendes: and as he is himself, so shal his frende be also. My sonne, receaue doctryne fro thy youth vp, so shalt thou fynde wysdome tyll thou be olde. Go to her as one that ploweth, and soweth, and wayte paciētly for hir good frutes. For thou shalt haue but litle laboure in hir worke,<sup>c</sup> but thou shalt eate of hir frutes right soone. O how exceedige sharpe is wysdome to vnlearned men? an vnstedfast body wyl not remayne in her. Vnto soch she is as it were a twichstone,  $\gamma$  he casteth her from him in all the haist: for wysdome is with him but in name, there be but few  $\gamma$  haue knowlege of her. (But with them that knowe her, she abyde euē vnto  $\gamma$  appearinge of God.)

**D** Geue eare (my sonne) receaue my doctryne, and refuse not my counsell. Put thy fote in to hir lynckes, and take hir yock vpon thy neck: bowe downe thy shulder vnder her, beare hir patiently, and be not weery of hir bandes. Come vnto hir with thy whole hert, and kepe hir wayes with all thy power.

Seke after her, and she shalbe shewed the: and whā thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shal be turned to thy greate ioye. Then shal hir fetters be a stronge defence for the,  $\gamma$  hir yock a glorious rayment. For the bewtye of life is in her, and hir bandes are the couplinge together of saluacion. Yee a glorious rayment is it, thou shalt put it on, and the same crowne of ioye shalt thou weere.

**E** My sonne, yf thou wilt take hede, thou shalt haue vnderstandinge: and yf thou wilt applye thy mynde, thou shalt be wyse. Yf thou wilt bowe downe thine eare, thou shalt receaue doctryne: and yf thou delyte in hearinge, thou shalt be wyse. Stonde with  $\gamma$  multitude of soch elders as haue vnderstandinge, and consente vnto their wysdome with thine hert: that thou mayest heare all godly sermons,<sup>d</sup> and that the worthy sentences escape the not. And yf thou seist a man of discrete vnderstandinge, gett the soone vnto him, and let thy fote treade vpon the steppes of his dores. "Let thy mynde be vpon the commandementes of God, and be earnestly occupied in his lawes: so shal he establish thy hert, and geue  $\gamma$  wysdome at thine owne desyre.

### The vij. Chapter.

**D** O no cuell, so shall there no harme happen vnto the. Depart awaye from the thinge that is wicked, and no mysfortune shal medle with the. My sonne, sowe no euell thinges in the forowes of vnrighteousnes, so shalt thou not reape the sevenfolde. Laboure not vnto man for any lordshipe, nether vnto the kynge for the seate of honour. Iustifie not thy self before God<sup>e</sup> (for he knoweth the hert) and desyre not to be reputed wyse in the presence of the kynge. Make no laboure to be made a iudge, excepte it so were,  $\gamma$  thou coudest mightily put downe wickednes: for yf thou shuldest stōde in awe of  $\gamma$  presence of the mightie, thou shuldest fayle in geuyng sentence. Offende not in  $\gamma$  multitude of the cite, and put not thyself amonge the people. Bynde not two synnes together,<sup>f</sup> for in one synne shalt thou not be vnpunished. Saye not: tush, God wil loke vpō the multitude of my oblacions, and whan I offre to the hiest God, he wyl accepte it.

<sup>a</sup> Eccli. 20. b. Mat. 10. c.

<sup>b</sup> Deut. 13. b. and 33. b. Mich. 7. a. <sup>c</sup> Eccli. 37. a.

<sup>d</sup> Eccli. 51. d.

<sup>e</sup> Mat. 11. c. <sup>f</sup> Eccli. 8. a. <sup>g</sup> Psal. 1. a. <sup>h</sup> Psal. 142. a. Eccli. 7. c. Iob 9. a. c. Luc. 19. b. <sup>i</sup> Eccli. 12. c.



**B** Be not faynt harted when thou makest thy prayer, nether slack in geuinge of almesse. Laugh no man to scorne in the heuynesse of his soule, for God (which seyth all thinges) is he that can bringe downe,<sup>a</sup> and set vp agayne. Accepte no lesynge agaynst thy brother, nether do the same agaynst thy frende. Vse not to make any maner of lye, for the custome therof is not good. Make not many wordes, when thou art amonge the elders: and when thou prayest,<sup>b</sup> make not moch bablinge. Let no laborious worke be tedious vnto the, nether the huszbandrie which the Allmightie hath created. Make not thy boast in the multitude of thy wickednes, but humble thy self euen from thine hert: and remembre that the wrath shall not be longe in tarienge, and that the vengeance of the flesh of *ȝ* vngodly is a very fyre and worme. Geue not ouer thy frende for eny good, ner thy faithfull brother for the best golde.

**C** Departe not from a discrete and good woman, that is fallen vnto the for thy porcion in the feare of the LORDE, for *ȝ* gift of hir honesty is aboue golde. <sup>c</sup>Where as thy seruauant worketh truly, intreate him not euell, ner the Hyrelinge that is faithfull vnto the. Loue a discrete seruauante as thine owne soule, fraude him not of his libertie,<sup>d</sup> nether leaue him a poore man. Yf thou haue catell, loke well to them: and yf they be for thy profit, kepe them. Yf thou haue sonnes, brynge them vp in nurtoure and lernynge,<sup>e</sup> & holde the in awe from their youth vp. Yf thou haue daughters, kepe their body, & shew not thy face cherefull to warde the. Marye thy daughter, and so shalt thou perfourme a weightie matter: but geue her to a man of vnderstandinge. Yf thou haue a wife after thine owne mynde, forsake her not: (but cōmitte not thy self to the hatefull.)

**D** <sup>f</sup>Honoure thy father from thy whole herte, and forgett not the sorofull trauaile that thy mother had with the: remembre that thou wast borne thorow them, and how cāst thou recōpense them the thinges that they haue done for the? Feare the LORDE with all thy soule, & honour thy ministers. <sup>g</sup>Loue thy maker with all thy strēgh, and forsake not his seruauentes. Feare the LORDE with all thy

soule, & <sup>h</sup>honoure his prestes. Geue the their porcion of the first frutes and increase of *ȝ* earth, like as it is commaūded the: geue the *ȝ* shulders, and their appoynted offeringes, and firstlinges, Reach thine hande vnto the poore, that God maye blesse the with plenteousnes. <sup>i</sup>Be liberall vnto all men luyngge, yet let not but do good euen to them that are deed.<sup>j</sup>

Let not them that wepe be without comforte,<sup>k</sup> but mourne with such as mourne. Let it not greue the to vyset the sick,<sup>l</sup> for that shal make the to be loued. What so euer thou takest in hande, remembre the ende, and thou shalt neuer do amysse.

### The viij. Chapter.

**S**TRYUE not with a mightie man, lest **A** thou chaunse to fall in to his hādes. Make no variaūce with a riche mā,<sup>m</sup> lest he happen to bringe vp an harde quarell agaynst *ȝ*. For golde & siluer<sup>n</sup> hath vndone many a man, yee euē *ȝ* hertes of kynges hath it made to fall. Stryue not with a mā that is full of wordes, & laye no stickes vpon his fyre. Kepe no company with the vnlernd, lest he geue thy kynred an euell reporte. <sup>o</sup>Despyse not a man that turneth himself awaye from synne, and cast him not in the teth withall: but remēbre *ȝ* we are frayle euerychone. <sup>p</sup>Thynke scorne of no mā in his olde age, for we waxe olde also. Be not glad of the death of thine enemye, but remembre that we must dye all the sorte of vs (and fayne wolde we come in to ioye.) <sup>q</sup>Despyse not the sermons of soch elders as haue vnderstandinge, but acquaintance thy self with the wyse sentences of them: for of them thou shalt lerne wysdome and the doctrine of vnderstandinge, and how to serue greate men without complaynte.

**B** Go not from *ȝ* doctryne of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandinge, so *ȝ* thou mayest make answer in *ȝ* tyme of nede. Kyndle not *ȝ* coales of synners, lest thou be brent in the fyrie flammes of their synnes. Resist not the face of the blasphemers, that he laye not wayte for thy mouth. Lende not vnto him that is mightier then thyself: <sup>r</sup>Yf thou lendest him, counte it but lost. Be not

<sup>a</sup> 1 Reg. 2. b.<sup>b</sup> Mat. 6. b. Eccli. 1. c. Ro. 12. b.<sup>c</sup> Leui. 19. c.<sup>d</sup> Deut. 25. a.<sup>e</sup> Eccli. 30. a.<sup>f</sup> Eccli. 3. a. Tob. 4. a.<sup>g</sup> Deut. 12. c.<sup>h</sup> Nu. 18. b. c.<sup>i</sup> Galat. 6. b.<sup>j</sup> Tob. 1. d.<sup>k</sup> Ro. 12. b.<sup>l</sup> Matt. 25. c.<sup>m</sup> Matt. 5. c.<sup>n</sup> Eccli. 31. a.<sup>o</sup> Gala. 6. a.<sup>p</sup> 2 Cor. 2. b.<sup>q</sup> Leui. 19. g.<sup>r</sup> Eccli. 6. c.<sup>s</sup> Eccli. 29. a.



suertie aboute thy power: yf thou be, then thinke surely to paye it. Go not to lawe with the iudge, for he wyl iudge acordinge to his owne honoure. Trauayle not by the waye with him <sup>¶</sup> is <sup>a</sup> branellesse, lest he do the euell: for he foloweth his awnc wilfulness, <sup>¶</sup> so shalt thou perish thorow his foly.

**C** Stryue not with him that is angrie and cruell, and go not with him in to <sup>¶</sup> wyldernes: for bloude is nothinge in his sight, and where there is no helpe, he shal murthur <sup>¶</sup>. Take no counsell at fooles, for they loue nothinge but the thinges that please themself. Make no coucell before a straunger, for thou canst not tell what wyll come of it. Opē not thine hert vnto euery man, lest he be vnthāfull to the, and put the to reprove.

### The ix. Chapter.

**B**E not gelous ouer <sup>¶</sup> wyfe of thy bosome, <sup>¶</sup> she shew not some shrewed poynte of wicked doctryne vpō the. Geue not the power of thy lyfe vnto a woman, lest she come in thy strength, and so thou be confounded. Loke not vpon a womā that is desyrus of many men, lest thou fall in to hir snares. Vse not the company of a womā that is a player and dauser, <sup>¶</sup> heare hir not, lest thou perish thorow hir tynsyng. Beholde not a maydē, that thou be not hurt in hir bewtye. <sup>a</sup> Cast not thy mynde vpon harlottes in eny maner of thinge, lest thou destroye both thy self and thine heretage. Go not aboute gasinge in euery layne of the cite, nether wādre thou abroad in the stretes therof. <sup>c</sup> Turne away thy face from a beautyfull woman, and loke not vpon the fayrnesse of other.

**B** Many a man hath perished thorow the bewty of <sup>¶</sup> women, for thorow it the desyre is kyndled as it were a fyre. (An aduouterous woman shalbe trodden vnder fote as myre, of euery one that goeth by the waye. Many a man wonderinge the bewtye of a straūge woman, haue bene cast out, for hir wordes kyndle as a fyre.) Sytt not with another mans wyfe by eny meanes, lye not with her vpon the bedd, make no wordes with her at <sup>¶</sup> wyne: lest thine hert consent vnto her, <sup>¶</sup> so thou with thy bloude fall in to destruction.

Forsake not an olde frende, for the new shal not be like him.

A new frende is new wine: let him be olde, <sup>¶</sup> thou shalt drynke him with pleasure. Desyre not <sup>¶</sup> honoure and riches of a synner, for thou knowest not what destruction is for to come vpon him. Delyte not thou in the thinge that the vngodly haue pleasure in: beinge sure, that the vngodly shal not be accepted vntyll their graue.

**C** Kepe the from the man that hath power to slaye, so nedest thou not to be afrayed of death. And yf thou comest vnto him, make no fawte, lest he happen to take awaye thy life. Remembre that thou goest in the myddest of snares, and vpon the bulworkes of <sup>¶</sup> cite. Bewarre of thy neyhboure as nye as thou canst, and <sup>e</sup> medle with such as be wyse and haue vnderstandinge. Let iust men be thy gestes, let thy myrth be in the feare of God, let the remembraunce of God be in thy mynde, and let all thy talkynge be in the commandementes of the Hyest. In the handes of craftesmen shall the workes be commended, so shal the <sup>¶</sup> prynces of the people in the wyszdome of their talkynge. A man full of wordes is perious in his cite: and he that is temerarious and past shame in his talkinge, is to be abhorred.

### The x. Chapter.

**A** WYSE iudge wil ordre his people with <sup>a</sup> discrecion, and where a man of vnderstandinge beareth rule, there goeth it well. <sup>i</sup> As the iudge of the people is himself, euē so are his officers: and loke what maner of man the ruler of the cite is, soch are they that dwell therein also. <sup>k</sup> An vnwise kinge destroyeth his people, but where they that be in auctorite are men of vnderstandinge, there the cite prospereth.

The power of the earth is in the hande of God, and whan his tyme is, he shal set a profitable ruler vpon it. In the hande of God is the power of man, and vpō the scribes shal he laye his honoure. Remembre no wronge of thy neyhboure, and <sup>¶</sup> medle thou with no vnrighteous workes. Pryde is hatefull before God and men, and all wickednes of the

<sup>a</sup> Gen. 4. b. <sup>b</sup> Pro. 22. d. Esa. 3. a. <sup>c</sup> Ecclī. 9. c.  
37. a. b. <sup>d</sup> Pro. 5. a. Matt. 5. c. <sup>f</sup> Gen. 34. a.  
2 Re. 11. a. Iudit. 10. and 11. 12.

<sup>e</sup> Ecclī. 8. c. and 37. a. b. <sup>h</sup> 3 Re. 3. <sup>i</sup> Pro. 29. b.  
<sup>k</sup> 3 Re. 12. a. <sup>j</sup> Leui. 19. c.

Heithen is to be abhorred. "Because of vn-righteous dealinge, wronge, blasphemies and diuerse disceate, a realme shal be trāslated frō one people to another.

**B** There is nothinge worse then a cuvetous man. What prydest thou the, o thou earth and aszshes? There is not a more wicked thinge, then to loue moneye. And why? soch one hath his soule to sell: yet is he but fylthie dōge whyhe he lyueth.

And though the phisician shewe his helpe neuer so longe, yet in conclusion it goeth after this maner: to daye a kynge, to morrow deed. For whan a man dyeth, he is the heyre of serpent, beastes and wormes. The begynnynge of mans pryde, is to fall awaye from God: and why? his hert is gone from his maker, for pryde is the original of all synne. Who so taketh holde therof, shalbe fylled with cursings, and at y last it shal ouer throwe him. Therefore hath the LORDE brought the cōgregacions of the wicked to dishonoure, and destroyed them vnto the ende.

**C** God hath destroyed the seates of proude prynces, and sett vp the meke in their steade. God hath wythered the <sup>o</sup>rottes of the proude Heithen, and planted the lowly amonge them. God hath ouerthrowne the <sup>o</sup>londes of the Heithen, and destroyed them out of the grounde. He hath caused them to wyther awaye, he hath brought them to naught, and made the memoriall of them to cease from out of the earth. (God hath destroyed the name of the proude, and left the name of y humble of mynde.) Pryde was not made for man, nether wrothfulness for mens children. The sede of men that feareth God, shalbe brought to honoure: but y sede which transgresseth the commaundementes of y LORDE shalbe shamed. He y is the ruler amōge brethren, is holdē in honoure amōge them, and he regardeth soch as feare the LORDE.

**D** The glory of the riche, of the honorable and of the poore is the feare of God.

Despyse not thou the iust poore man, and magnifie not y rich vngodly. Greate is the iudge and mightie in honoure, yet is there none greater, then he y feareth God. Vnto y <sup>o</sup>seruaunt that is discrete, shal the fre do seruyce. He that is wyse and well nur-

toured, wyll not grudge whan he is reformed, <sup>o</sup>an <sup>o</sup>ignoraunt body shal not come to honoure. Be not proude to do thy worke, and dispare not in the tyme of <sup>o</sup>aduersite. Better is he y laboureth, and hath plenteousnes of all thinges, then he y is gorgious, and wanteth bred.

My sonne, kepe thy soule in mekenes, and geue her hir due honoure. Who shal iustifie him, that synneth agaynst himself? Who wil honoure him, that dishonoureth his owne life? The poore is honoured for his faithfulness and trueth, but y rich is had in reputaciō because of his goodes. He that ordreth himself honestly in pouerte, how moch more shal he behaue himself honestly in riches? And who so ordreth himself vnonestly in riches, how moch more shal he behaue himself vnonestly in pouerte?

### The xi. Chapter.

**T**HE <sup>o</sup>wysdome of him y is brought lowe, shal lift vp his heade, and shal make him to sytt amonge greate mē. Com-mende not a man in his bewtye, nether despyse a man in his vtter appearaunce. The Bey is but a small beast amonge the foules, yet is hir frute excedeige swete. Be not proude of thy rayment, <sup>o</sup>and exalte not thyself in the daye of thy honoure: for y workes of the Hyst onely are wonderfull: yee glorious, secrete and vnkowne are his workes. Many tyrantes haue bene <sup>o</sup>fayne to syt downe vpo the earth, <sup>o</sup>y vnlickly hath worne y crowne. Many mightie mē haue bene brought lowe, and the honorable haue bene deluyered in to other mens handes. <sup>o</sup>Condemne no man, before thou haue tryed out the matter: and whan thou hast made enquisicion, then re-fourme righteously. Geue no sentēce before thou hast herde the <sup>o</sup>cause, but first let men tell out their tayles.

**B** Strue not for a matter that toucheth not thyself, and stonde not in the iudgment of synners. My sonne, medle not with many matters: <sup>o</sup>yf thou wyll be <sup>o</sup>riche, thou shalt not gett it: and though thou rennest thy waye afore, yet shalt thou not escape. There is some mā that <sup>o</sup>laboureth, and the more he weerieth himself, the lesse he hath. Agayne,

<sup>o</sup> Iere. 27. a. Dan. 4. c. <sup>b</sup> Sap. 6. b. Luc. 1. d. 14. b. 18. b. <sup>c</sup> Gen. 19. c. <sup>d</sup> Pro. 17. a. <sup>e</sup> 2 Re. 12. c. <sup>f</sup> Pro. 12. b. <sup>g</sup> Gen. 41. f. Dan. 6. a.

<sup>h</sup> Acto. 12. d. <sup>i</sup> 1 Reg. 15. f. Hest. 6. 7. <sup>k</sup> Deut. 13. b. and 17. b. Iosu. 7. c. and 22. c. <sup>l</sup> Pro. 18. b. <sup>m</sup> Mat. 19. c. 1 Ti. 6. b. <sup>n</sup> Pro. 10. c.

some man is slouthfull, hath nede of helpe, wāteth strēth, and hath greate pouerte, and Gods eye loketh vpon him to good, setteth him vp from his lowe estate, and <sup>4</sup>lifteth vp his heade: so that many men maruell at him, and geue honoure vnto God.

**C** Prosperite and aduersite,<sup>1</sup> life and death, pouerte and riches come all of the LORDE. (Wysdome, nurtoure and knowlege of <sup>2</sup>ƿawe are with God: loue and <sup>3</sup>ƿayes of good are with him. Erroure and darcknes are made for synners: and they that exalte them selues in euell, waxe olde in euell.) The gift of God remayneth for the righteous, and his good wyl shal geue prosperite for euer. Some man is rich by luyngye nygardy, and <sup>4</sup>ƿ is the porcion of his rewarde, in that he sayeth: now haue I gotten rest, and now wyl I eate and drynke of my goodes myself <sup>5</sup>alone. And yet he considereth not, that the tyme draweth nye, <sup>6</sup>ƿ he must leaue all these thinges vnto other men, and dye himself. Stonde thou fast in thy couenant, and exercise thy self therin, and remayne in the worke vnto <sup>7</sup>ƿ age. Contynue not in the workes of synners, but put thy trust in God, and byde in thine estate: for it is but an easy thiȝe in <sup>8</sup>ƿ sight of God, to make a poore man riche, and that sodenly. The blessinge of God haisteth to <sup>9</sup>ƿ rewarde of the righteous, and maketh his frutes soone to florish and prospere. Saye not: what helpeth it me? and what shal I haue <sup>10</sup>ƿ why? Agayne, saye not: I haue ynough, how can I wante? When thou art in welfare, forget not <sup>11</sup>aduersite: and whan it goeth not well with the, haue a good hope, that it shal be better. For it is but a small thinge vnto God, in the daye of death to rewarde euery mā accordinge to his wayes. The aduersite of an houre maketh one to forgett all pleasure, and whan a man dyeth, his workes are discouered. Prayse no body before his death, for a man shalbe knowne in his children.

**E** Bringē not euery man in to thine house, for the disceatfull layeth wayte dyuersly. Like as a partrich in a maūde, so is the hert of the proude: and like as a spyē, that loketh vpon the fall of his neghbour. For he turneth good vnto euell, and slaundreth the chosen. Of one sparck is made a greate fyre, and an vngodly mā layeth wayte for bloude. Be-

warre of the disceatfull, for he ymagineth wicked thinges, to bringe <sup>1</sup>ƿ in to a perpetuall shame. Yf thou takest an aleaūt vnto <sup>2</sup>ƿ, he shal destroye the in vnquietnes, and dryue the from thine owne wayes.

The xij. Chapter.

**W**HAN thou wylt do good, knowe to <sup>1</sup>ƿ whom thou doest it, and so shalt thou be greatly thanked for thy benefites. <sup>2</sup>Do good vnto the righteous, and thou shalt fynde greate rewarde: though not of him, yet (no doute) the LORDE him self shal rewarde the. He stōdeth not in a good case, that is allwaye occupied in euell, and geueth no allmes: for the Hyest hateth the synners, and hath mercy vpon them that shew the workes of repētaunce. Geue thou vnto such as feare God, and receaue not a synner: As for the vngodly and synners, he shall recompense vengeance vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bred be geuen him, that he be not mightier then thy self therin. For so shalt thou receaue twyse as moch euell, in all the good that thou doest vnto him: And why? the Hyest hateth synners, and shal rewarde vengeance to the vngodly.

**B** In prosperite a frende shal not be knowne, and in aduersite an enemye shal not be hyd. For whan a mā is in wealth, it greueth his enemies: but in heuynes and trouble a man shal knowe his frende. Trust neuer thine enemy, for like as an yron rusteth, so doth his wickednes. And though he make moch crouchingē and knelinge, yet kepe well thy mynde, and beware of him. Sett him not by <sup>1</sup>ƿ, nether let him sytt at thy right hādē: lest he turne him, gett in to thy place, take thy rowne and seke thy seate, and so thou at the last remembre my wordes, and be pricked at my sayenges.

**C** Bynde not two synnes together, for there shal not one be vnpunysched. Who wil haue pite of the charmer, that is stynged of <sup>1</sup>ƿ serpēt, or of all such as come nye <sup>2</sup>ƿ beastes? Euē so is it with him <sup>3</sup>ƿ kepeth cōpany with a wicked mā, and lappeth him self in his synes. For a season wil he byde with the, but yf thou stomble, he tarieth not. An enemy is

<sup>1</sup> Job 42. c. <sup>2</sup> Job 1. c. <sup>3</sup> Eze. 28. a. <sup>4</sup> Luc. 12. b.

<sup>5</sup> Ecclī. 18. c. <sup>6</sup> Galat. 6. b. <sup>7</sup> 1 Tim. 5. a. <sup>8</sup> Ecclī. 7. a.

swete in his lippes, "he can make many wordes & speake many good thinges: Yee he can wepe with his eies, but in his herte he ymagineth, how to throwe the in to the pytte: & yf he maye fynde oportunitie, he wil not be satisfied with bloude. Yf aduersite come vpon the, thou shalt fynde him there first: & though he pretēde to do ſy helpe, yet ſhal he vndermyne ſy. He ſhal ſhake his heade, & clape his handes ouer ſy for very gladnes, & whyle he maketh many wordes, he ſhall dysgyſe his countenance.

## The xiiij. Chapter.

**W**HO ſo toucheth pitch, ſhalbe fyled withall: <sup>a</sup>and he that is famylar with ſy proude, ſhal clothe himſelf with pryde. He taketh a burthen vpon him, that accompanyeth a more honorable man then him ſelf. Therefore kepe no familiarite with one that is richer then thy ſelf. How agree the ketell & the pott together? for yf ſy one be ſmytten agaynst the other, it ſhal be brokē. The rich dealeth vnrighteouſly, & threateneth withall: but ſy poore beinge oppreſſed and wrōgeouſly dealt withall, ſuffreth ſcarcenesse, & geueth fayre wordes. Yf thou be for his profit, he vseth the: but yf thou haue nothinge, he ſhal forſake the. As longe as thou haſt eny thinge of thine owne, he ſhal be a good felowe with thee: Yee he ſhal make the a bare man, and not be ſory for the. Yf he haue nede of the, he ſhall defraude the: & (with a preuy mock) ſhal he put the in an hope, and geue the all good wordes, and ſaye: what wantest thou? Thus ſhal he ſhame ſy in his meate, vntill he haue ſupte the cleane vp twye or thryſe, and at the laſt ſhal he laugh the to ſcorne. Afterwarde, when he ſeyth that thou haſt nothinge, he ſhal forſake the, and ſhake his heade at the.

**B** Bewarre, that thou be not diſceaued and brought downe in thy ſympleneſſe. (Be not to humble in thy wyſdome, leſt when thou art brought lowe, thou be diſceaued throw fooliſhnes.) Yf thou be called of a mightie man, abſent thy ſelf, ſo ſhal he call the to him the more oft. Preaſſe not thou vnto him, that thou be not ſhott out: but go not thou farre of, leſt he forgett the. Withdraw not thy ſelf frō his ſpeech, but beleue not his many wordes. For with moch cōmunicacion

ſhall he tempte the, and (with a preuy mock) ſhall he queſtion ſy of thy ſecretes. The vnmereiful mynde of his ſhal marck thy wordes, he ſhal not ſpare to do ſy hurte & to put ſy in preſon. Bewarre, & take good hede to thy ſelf, for thou walkeſt in parell of thy ouerthrowinge.

(Now whā thou heareſt his wordes, make the as though thou werest in a dreame, & wake vp. Loue God all thy life longe, & call vpon him in thy nede.) Euery beaſt loueth his like, euen ſo let euery man loue his neghboure. All fleſh wil reſorte to their like, and euery man will kepe company with ſoch as he is himſelf. But as ſy wolfe agreeeth with the lambe, ſo doth the vngodly with ſy righteous. What felishiſſhe ſhulde an holy man haue with a dogg? How can the ryche and the poore agree together? The wilde aſſe is the lyons pray in the wilderneſſe, euen ſo are poore men the meate of the ryche. Like as the proude maye not awaye with lowlynnes, euen ſo doth the riche abhorre the poore. Yf a rich man fall, his frendes ſett him vp agayne: but when the poore falleth, his frendes forſake him. Yf a rich mā fall in to an erreure, he hath many helpers: he ſpeaketh proude wordes, and yet men iuſtifie him.

But yf a poore man go wronge, he is punyſhed: yee though he ſpeake wiſely, yet can it haue no place. When the riche man ſpeaketh, euery body holdeth his tōge: and loke what he ſayeth, they prayſe it vnto the cloudes. But yf the poore man ſpeake, they ſaye: What felowe is this? and yf he do amysſe, they ſhal deſtroye him. Riches are good vnto him that hath no ſynne in his conſcience, and pouerte is a wicked thinge in the mouth of the vngodly. The hert of man chaungeth his countenance, whether it be in good or euell. A chearfull countenance is a tokē of a good hert, for els is it an harde thinge to knowe the thought.

## The xiiij. Chapter.

**B**LISHED is the man, that hath not fallen with ſy worde of his mouth,<sup>a</sup> and is not pricked with the conſcience of ſynne. Happie is he that hath had no heuynes in his mynde, and is not fallen from his hope. It becometh not a cuetous man and a nygarde, to be ryche: and what ſhulde a nygarde do with

<sup>a</sup> Iere. 41. b.<sup>b</sup> Deut. 7. a.<sup>c</sup> 2 Cor. 6. c.<sup>d</sup> Eccli. 19. c. and 25. c. Iaco. 3. a.



golde? He that with all his carefulnes heapeth together vnrighteously, gathereth for other folkes, and another mā shal make good chere with his goodes. He ŷ is wicked vnto him self, how shulde he be goode vnto other mē? How can soch one haue eny pleasure of his goodes? There is no thinge worse, then when one disfaouureth himself, ⁊ this is a rewarde of his wickednes. Yf he do eny good, he doth it not knowinge therof, and agaynst his will, and at the last he declareth his vngraciousnes. A nygarde hath a wicked eye, he turneth away his face, and despyeth his owne soule. "A couetous mans eye hath neuer ynough in the porcion of wickednes, vntyll the tyme that he wither awaye, and haue lost his owne soule.

**B** A wicked eye spareth bred, ⁊ there is scarcenesse vpō his table. My sonne, do good to thy self of ŷ thou hast, ⁊ geue ŷ **LORDE** his due offeringes. Remembre ŷ death tarieth not, ⁊ how ŷ the couenaunt of the graue is shewed vnto the: (for the conenaunt of this worlde shal dye the death.) "Do good vnto thy frende before thou dye, and accordinge to thy abylyte reach out thine hande, and geue vnto ŷ poore. Be not dispoyned of ŷ good daye, ⁊ let not ŷ porcion of ŷ good daie ouerpas the. Shalt thou not leaue thy traualles and labours vnto other men? In the deuydinge of the heretage geue and take, and sanctifie thy soule. Worke thou righteousnes before thy death, for in ŷ hell there is no meate to fynde. "All flesh shal fade awaye like grasse, ⁊ like a florishinge leaf in a grene tre. Some growe, some are cast downe: euen so is ŷ generacion of flesh and bloude: one commeth to an ende, another is borne.

**C** All transitory thinges shall fayle at the last, and the worker therof shal go withall. Euery chosen worke shall be iustified, and he ŷ medleth withall, shal haue honoure therin. Blessed is the man ŷ kepeth him in wysdome, and exerceyeth himself in vnderstandinge, ⁊ with discrecion shal he thinke vpon the fore knowlege of God. Which considereth ŷ wayes of wysdome in his hert, hath vnderstandinge in hir secretes, goeth after her (as one that seketh hir oute) ⁊ contynueth in hir wayes. He loketh in at hir windowes, ⁊ herkeneth at hir dores: He taketh his rest

besyde hir house, ⁊ fasteneth his stake in hir wallles: He shall pitch his tent nye vnto hir hande, and in his tent shal good thinges rest for euermore: He shal sett his children vnder hir coueringe, ⁊ shal dwell vnder hir braunches. Vnder hir coueringe shal he be defended from the heate, and in hir glory shall he rest.

The xv. Chapter.

**H**E that feareth God, wil do good: and who so kepeth the lawe, shal optayne wysdome. As an honorable mother shal she mete him, and as a vyrgin shall she receaue him. "With ŷ bred of life and vnderstandinge shal she fede him, and geue him the water of wholsome wysdome to drynke. Yf he be constant in her, he shall not be moued: and yf he holde him fast by her, he shal not come to cofucion. She shall brynge him to honoure amonge his neighbours, and in the myddest of the congregacion shall she open his mouth. With the sprete of wysdome and vnderstādinge shal she fyll him, and clothe him with the garment of glory. She shal heape the treasure of myrth ⁊ ioye vpō him, and geue him an euerlastinge name to heretage. Foolish men wyll not take holde vpon her, but soch as haue vnderstandinge, wil mete her, for she is farre from pryde and disceate. Men that go aboute with lyes, wil not remembre her: (but men of trueth shall be founde in her, euen vnto the beholdinge of God.) Prayse is not semely in the mouth of ŷ vngodly, for he is not sent of ŷ **LORDE**. For of God commeth wysdome, ⁊ the prayse shall stonde by the wysdome of God, and shal be plenteous in a faithfull mouth, and the **LORDE** shal geue her vnto him.

**B** Saye not thou: It is the **LORDES** faute that I am gone by, for thou shalt not do ŷ thinge that God hateth. Saye not thou: he hath caused me to go wronge, for he hath no nede of the vngodly. God hateth all abhominacion of erreure, ⁊ they that feare God wyl loue no soch. "God made man from the begynnyng, ⁊ left him in the hande of his counsell. He gaue him his commaundementes and preceptes: yf thou wilt obserue the commaundementes, ⁊ kepe acceptable faithfulness for euer, they shal preserue ŷ. He

\* Pro. 27. c. Eccl. 1. a. \* Eccl. 4. a. Tob. 4. b. Luc. 16. b.  
 † Esa. 40. a. † Pet. 1. d. Iacob. 1. b.

‡ Matt. 4. a.

§ Ioh. 4. b.

¶ Gen. 1. d.

hath "set water and fyre before the, reach out thine hande vnto which thou wilt. Before man is life and death, good and euell: loke what him liketh, shalbe geuen him. For the wysdome of God is greate and mightie in power, and beholdeth all men continually. The eyes of the LORDE are vpon them: that feare him, and he knoweth all the workes of man. He hath commaunded no man to do vngodly, nether hath he geuen eny man leue to synne.

## The xvi. Chapter.

**A** DELYTE not thou in the multitude of vngodly children, and haue no pleasure in them, yf they feare not God. Trust not thou to their life, and regarde not their labours: for one sonne y<sup>e</sup> feareth God is better, the a thousande vngodly. And better it is for a man to dye without childrē, the to leaue behynde him soch children as are vngodly. For by one y<sup>e</sup> hath vnderstandinge, maye a whole cite be vpholden, but though the vngodly be many, yet shal it be waysted thorow them. Many soch thinges hath myne eye sene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodly shal a fyre burne, and amonge vnfaithfull people shal the wrath be kyndled.

**B** The olde giātes obtayned no grace for their synnes, which were destroyed, trusinge to their owne strēgth. Nether spared he them, amōge whom Loth was a straunger: but smote them and abhorred them because of the pryde of their wordes. He had no pitie vpō them, but destroyed all the people, that were so stoute in synne. And for so moch as he ouersawe not the sixe hundreth thousande, that gathered them selues together in y<sup>e</sup> hardnesse of their hert: it were maruell yf one beyng hardnecked, shulde be fre. For mercy and wrath is with him: he is both mightie to forgeue, and to poure out displeasure. Like as his mercy is greate, euē so is his punyishment also, he iudgeth a man accordinge to his workes. The vngodly shal not escape in his spoyle, and the longe pacience of him that sheweth mercy, shal not byde behynde. All mercy shall make place vnto euery man accordinge to the deserynge of his

workes, (and after the vnderstandinge of his pilgrimage.)

Saye not thou: I wyl hyde my self from God, for who wyl thinke vpon me from aboue? I shal not be knowne in so greate a heape of people, for what is my soule amonge so many creatures? Beholde, the heauen, yee the heauen of heauens, the depe, the earth and all that therin is, shall be moued at his presence: the mountaynes, the hilles and the foundations of the earth shal shake for feare, whan God vysiteth them. These thinges doth no hert vnderstonde, but he vnderstandeth euery hert, and who vnderstandeth his wayes? No man seyth his storme, and the most parte of his workes are secrete. Who wil declare the workes of his righteousnes? Or who shal be able to abyde them? for the couenaunt is farre from some, and the tryenge out of men is in the fulfillynge. He that is humble of hert, thinketh vpon soch thinges: but an vnwyse and erroneous man casteth his mynde vnto foolish thinges.

My sonne, herken thou vnto me, and lerne vnderstādinge, and marck my wordes with thine hert: I wyl geue the a sure doctrine, and planely shal I enstrucke the. God hath sett his workes in good ordre from the begynninge, and parte of them hath he sundered from the other. He hath garnyshed his workes from euerlastinge, and their begynnynge accordinge to their generacions. None of the hyndered another, nether was eny of them disobedient vnto his worde. After this, God looked vpō the earth, and fylled it with his goodes. With all maner of lyuinge beastes hath he couered the grounde, and they all shalbe turned vnto earth agayne.

## The xviij. Chapter.

**G**OD shope man of the earth, and turned him vnto earth agayne. He gaue him the nombre of dayes and certayne tyme, yee and gaue him power of the thinges that are vpō earth. He clothed him with strength, and made him after his owne licknes. He made all flesh to stonde in awe of him, so that he had the dominion of all beastes and foules. He made out of him an helper like vnto him self, and gaue them discrecion and tonge, eyes and eares, and a hert to vnderstande, and

<sup>a</sup> Iere. 21. b. <sup>b</sup> Psal. 33. b. <sup>c</sup> Eccli. 21. b.  
<sup>d</sup> Gen. 6. a. <sup>e</sup> Gen. 19. e. <sup>f</sup> Nu. 14. c. and 26. f.

<sup>e</sup> Eccli. 5. a. <sup>b</sup> Gene. 1. d. <sup>c</sup> Gen. 2. d.

filled them with instruccio[n] and vnderstandinge. He created for them also the knowlege of the sprete, filled their hert with vnderstandinge, and shewed them good and euell. He sett his eye vpon their hertes, declaringe vnto them his greate and noble workes: (that they shulde prayse his holy name together, reioyce of his wonders, and be tellinge of his noble actes.)

<sup>a</sup> Besydes this, he gaue them instructio[n], and the lawe of life for an heretage. He made an euerlastinge couenaunt with them, and shewed them his righteousnes and iudgmentes. They sawe his glory with their eyes, and their eares herde the maiesty of his voyce. And he saide vnto them: beware of all vnrighteous thinges. He gaue euery man also a commaundement concernynge his neighbour.

**B** Their waies are euer before him, and are not hyd from his eyes. <sup>b</sup> He hath sett a ruler vpon euery people, but Israel is <sup>†</sup> LORDES porcion. All their workes are as the Sonne in <sup>†</sup> sight of God, and his eyes are allwaye lokynge vpon their wayes. All their vnrighteousneses are manifest vnto him, and all their wickednesses are open in his sight. The mercy <sup>†</sup> a man sheweth <sup>c</sup> is as it were a purse with him, and a mans good dede preserveth him as the apple of an eye. At the last shall he awake, <sup>d</sup> and rewarde euery man vpon his heade as he hath deserved, and shal turne them together in to the nethermost partes of the earth. <sup>e</sup> But vnto them that wyll repent, he hath geue[n] the waye of righteousnes. As for such as be weake, he comforteth the[n], suffreth them, and sendeth them the porcion of <sup>†</sup> verite. O turne then vnto the LORDE, forsake thy synnes, make thy prayer before the LORDE, do the lesse offence, turne agayne vnto the LORDE, forsake thine vnrighteousnes, be an vtter enemy to abhominacion (lerne to knowe the righteousnes and iudgmentes of God, stonde in the porcion that is sett forth for the and in the prayer of the most hye God. Go in to the porcion of the holy worlde, with such as be lyuinge and geue thanks vnto God.)

**C** <sup>f</sup> Who wil prayse the LORDE in the hell? Abyde not thou in the erreure of the vngodly, but geue him thākes before death. As for <sup>†</sup> deed, thankfulness perisheth from him as nothinge. Geue thou thanks in thy life,

yea whyle thou art lyuynge and whole shalt thou geue thanks, and prayse God and reioyce in his mercy. O how greate is the louynge kyndnesse of the LORDE, and his mercifull goodnes vnto such as turne vnto him? For all thinges maye not be in man: and why? the sonne of man is not immortal, and he hath pleasure in the vanyte of wickednes. What is more cleare the[n] the Sonne? yet shal it fayle. Or what is more wicked, then the thinge that flesh and bloude hath ymagined? and that same shall be reprobud. The LORDE seyth the power of the hye heauen, and all are but earth and aszshes.

### The xviij. Chapter.

**H**E that lyueth for euermore, made all things together. <sup>g</sup> God only is righteous, and remaineth a victorious kynge for euer. <sup>h</sup> Who shalbe able to expresse the workes of him? Who hath sought out the grounde of his noble actes? Who shal declare the power of his greatnesse? Or, who will take vpon him to tell out his mercy? As for the wonderous workes of the LORDE, there maye nothinge be taken from them, nothinge maye be put vnto them, nether maye the grounde of them be founde out. But whan a man hath done his best, he must begynne agayne: and whan he thinketh to be come to an ende, he must go agayne to his laboure. What is man? Wherto is he worth? What good or euell can he do? <sup>i</sup> Yf the nombre of a mans dayes be almost an hundreth yeaer, it is moch.

Like as the droppes of rayne are vnto <sup>j</sup> see, and as a grauell stone is in comparison of the sonde: <sup>k</sup> so are these few yeaeres to the dayes euerlastinge. Therefore is <sup>†</sup> LORDE patient with them, and poureth out his mercy vpon them. He sawe and perceaued the thoughtes and ymaginacions of their harte, that they were euell: therefore heaped he vpon his mercifull goodnes vpon them, and shewed them the waie of righteousnes. The mercy that a mā hath, reacheth to his neighbour: but <sup>†</sup> mercy of God is vpon all flesh. He chasteneth, he teacheth and nourtureth: yea euen as a shepherde turneth agayne his flock, so doth he all them that receaue chastenyng, nurtoure and doctryne. Mercifull is he vnto

<sup>a</sup> Exo. 20. a. Deut. 4. 5. and 9. <sup>c</sup> Eccli. 29. b.

<sup>b</sup> Rom. 13. a. Deut. 4. c. and 10. c. <sup>d</sup> Matt. 25. c.

<sup>e</sup> Acto. 3. c.

<sup>f</sup> Psal. 6. a. Esa. 38. d.

<sup>g</sup> Gen. 1. a.

<sup>h</sup> Psal. 105. a. Eccli. 43. d.

<sup>i</sup> Psal. 89. b.

<sup>j</sup> 2 Pet. 3. b.

them, <sup>a</sup> that stonde in awe of his iudgements.

**C** My sonne, whan thou doest good, make no grudginge at it: and what so euer thou geuest, speake no discomfortable wordes. Shal not the dew coole the heate? Euen so is a worde better then a gift. Is not a frendly worde a good honest gift? <sup>b</sup> but a gracious man geueth them both. A foole shal cast a man in the tethe, and that roughly, <sup>c</sup> and a gift of the nygarde putteth out <sup>d</sup> eyes. Get the righteousnes before thou come to iudgmēt: Lerne before thou speake, and go to phisick or euer thou be sick: <sup>e</sup> examen and iudge thy self, before the iudgment come, and so shalt thou fynde grace in the sight of God. Humble thy self afore thou be sick, and in tyme of thy disease shewe thy conuersacion. Let not to praye allwaye, and stonde not in feare to be reformed vnto death, for the rewarde of God endureth for euer. Before thou prayest, prepare thy soule, and be not as one <sup>f</sup> tempteth God. Thynke vpon the wrathfull indignacion that shalbe at the ende, and the houre of vègeaunce, whā HE shal turne awaie his face. <sup>g</sup> Whan thou hast ynough, remembre the tyme of hunger: and whan thou art rych, thynke vpon the tyme of pouerte and scarcenesse.

**D** From the mornynge vntyll the euenynge the tyme is changed, and all such thynges are soone done in <sup>h</sup> sight of God. A wyse man feareth God in all thynges, and in the dayes of transgression he kepeth him self from synne. A discrete man hath pleasure in wysdome, and he that fyndeth her, maketh moch of her. They that haue had vnderstandinge, haue dealt wysely in wordes, haue vnderstonde the trueth and righteousnes, and haue sought out wyse sentēces and iudgements. <sup>i</sup> Folowe not thy lustes, but turne <sup>j</sup> from thine owne will. For yf thou geuest thy soule hir desyres, it shal make thine enemies to laugh the to scorne. Take not thy pleasure in greute voluptuousnes, <sup>k</sup> & medle not to moch withall. Make not to greate cheare of the thinge that thou hast womne by auantage: lest thou fall in to pouerte, and haue nothinge in thy purse.

## The xix. Chapter.

**A** LABOURYNGE man that is geuen <sup>l</sup> vnto dronckennes, shall not be riche: and he that maketh not moch of small thynges, shal fall by litle and litle. <sup>m</sup> Wyne and women make wyse men rēnagates, and put men of vnderstādinge to reprove: and he that accompanieth aduouterers shal become a wicked man. Mothes and wormes shall haue him to heretage, yee he shall be sett vp to a greater example, and his soule shalbe roted out of the nombre. <sup>n</sup> He that is haistie to geue credence, is light mynded, and doth agaynst himself. Who so reioyseth in wickednes, shal be punished: he that hateth to be reformed, his life shalbe shortened: and he that abhorreth bablinge of wordes, quencheth wickednes. (He that offendeth agaynst his owne soule, shal repent it: and he that reioyseth in wickednes, shalbe punyshed.)

Rehearse not a wicked and churlish worde <sup>o</sup> twyse, and thou shalt not be hyndered. Shew thy secretes nether to frende ner foo, <sup>p</sup> & yf thou hast offended, tell it not out. For he shal herken vnto the and marck the: and whan he fyndeth oportunitie, he shall hate the. <sup>q</sup> Yf thou hast herde a worde agaynst thy neyghboure, lett it be deed within the: and be sure, thou shalt haue no harme therby. A foole trauaileth with a worde, like as a woman that is payned with bearinge of childe. Like as an arowe shott in a dogges thye, so is a worde in a foolers hert. <sup>r</sup> Tell thy frende his faute, lest he be ignoraunt, and saye: I haue not done it, or yf he haue done it, that he do it nomore. Reproue thy neyghboure, that he kepe his tonge: and yf he haue spokē, that he saye it nomore.

**C** Tell thy neyghboure his faute, for oft tymes an offence is made, and geue not credēce to euery worde. A man fallett somtyme with his tonge, but not with his will. <sup>s</sup> For what is he, <sup>t</sup> yf hath not offended in his tonge? Geue thy neyghboure warnynge, before thou threaten him, and geue place vnto the lawe of the LORDE. The feare of God is all wysdome, <sup>u</sup> & he that is a right wyse man kepeth the lawe. As for the doctrine of wickednes, it is no wysdome, and the prudence of

<sup>a</sup> Esa. 66. a. <sup>b</sup> Pro. 15. a. and 25. c. <sup>c</sup> Eccli. 20. b.

<sup>d</sup> 1 Cor. 11. d. <sup>e</sup> Eccli. 11. d. <sup>f</sup> Rom. 6. b. and 13. b.

<sup>g</sup> Gen. 19. g. <sup>h</sup> Reg. 11. a. <sup>i</sup> Josu. 22. c.

<sup>j</sup> Eccli. 22. d. and 27. c. <sup>k</sup> Leui. 19. d. Matt. 18. b.

<sup>l</sup> Eccli. 14. a. and 25. b. Iacob. 3. a.



synners is no good vnderstandinge: it is but wickednesse and abhominacion & a blasphemynge of wyszdome. A symple man of small vnderstandinge that feareth God, is better then one that hath moch wyszdome, and transgresseth the lawe of the Hyst.

**D** A craftye sotell man can be wyse, but he is vnrighteous, and with giftes he wraysteth the open and manifest lawe. A wicked man can behaue himself humbly, and can douke with his heade, and yet is he but a disceauer within. He hydeth his face," and disguyseth it: & because he shulde not be knowne, he preuenteth the.

And though he be so weake that he can do the no harme, yet whan he maye fynde oportunitie, he shall do some euell. A man maye be knowne by his face, and one that hath vnderstandinge, maye be perceaued by the loke of his countenance. A mans garment, <sup>a</sup>laughter & goynge, declare what he is.

### The xx. Chapter.

**A** SOME man reproveth his neyghboure oft tymes, but not in due season: 'Agayne, some man holdeth his tonge, and he is wyse and discrete. It is moch better to geue warnynge and to reprove, then to beare euell will: for he that knowlegeth him self openly, shalbe preserued from hurt and destruction. Like as whan a chamberlayne thorow desyre and lust defyleth a mayden, euen so is it with him that vseth violence and vnrighteousnes in <sup>y</sup> lawe: (O how good a thinge is it, a man <sup>y</sup> is reproveth, to shewe openly his repentance? for so shalt thou escape wyllfull synne.)

Some man kepeth sylence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tonge, because he hath not the vnderstandinge of the language: and some man kepeth sylence, waytinge a conuenient tyme.<sup>d</sup> A wyse man wyll holde his tonge tyll he se oportunitie, but a wanten and an vn discrete body shal regarde no tyme. He that vseth many wordes, shal hurte his owne soule: and he that taketh auctorite vpō him vnrighteously, shalbe hated.

Some man hath oft tymes prosperite in wicked thinges: Agayne, some man getteth moch, and hath harme and losse. There is

some gift that is nothinge worth: Agayne, there is some gift, whose rewarde is dubble. Some man getteth a fall for beyng to proude, and some commeth to worshipe from lowe estate. Some man bieth moch for a litle pryce, and must paye for it seuenfolde.

A wyse man with his wordes maketh him self to be loued, but the fauours of fooles shalbe poured out. The gift of the vn wyse shal do the no good, for his eyes are seuen folde. <sup>f</sup>He shal geue litle, & saye he gaue moch: he openeth his mouth and crieth out, as it were one that crieth out wyne. To daye he lendeth, tomorow he axeth it agayne, and soch a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yee euen they that eate my bred, speake no good of me. O how oft, and of how many shal he be laughed to scorne? He taketh a more perous fall by soch wordes, then yf he fell vpon the grounde: euen so shal the falles of wicked men come haistely. In the mouth of him that is vntaught, are many vnconuenient and vnmeter wordes. A wyse sentence shall not be alowed at the mouth of the foole, for he speaketh it not in due season.

Some man synneth not, because he hath not wherewithall, and in this rest he shall be stynged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodies sake destroyeth he it, (and with acceptinge of personnes shal he vndoo himself.) Some man promiseth his frende a gift for very shame, and getteth an enemye of him for naught. A lye is a wicked shame in a man, yet shall it be euer in the mouth of the vnwyse. A thefe is better, then a man that is accustomed to synne, but they both shal haue destruction to heretage. The conditions of lyers are vn honest, and their shame is euer with them.

A wyse man shall brynge himself to honoure with his wordes, <sup>e</sup>and he that hath vnderstandinge shall be sett by amonge greate men. He that tyllth his londe, <sup>a</sup>shal increase his heape of corne: he that worketh righteousness, shall be exalted, & he that pleaseth greate men, shall escape moch euell. <sup>f</sup>Rewards and giftes blynde the eyes of the wyse, and make him domme, that he can not tell

<sup>a</sup> Matt. 6. b.

<sup>b</sup> Eccli. 21. c.

<sup>c</sup> Eccli. 31. d.

<sup>d</sup> Eccli. 3. a. Eccli. 32. a.

<sup>e</sup> Eccli. 6. a.

<sup>f</sup> Eccli. 18. c.

<sup>g</sup> Gen. 41. f. Dan. 2. g.

<sup>a</sup> Pro. 12. b.

<sup>f</sup> Exo. 23. a. Deut. 17. a.

mē their fautes. Wyszdome that is hyd, and treasure that is hoorded vp,<sup>a</sup> what profit is in them both? Better is he that kepeth his ignorance secrete, then a man that hydeth his wyszdome.

The xxi. Chapter.

**A** MY sonne, yf thou hast synned, do it no more:<sup>a</sup> but praye for thy foresynnes, that they maye be for geuen the. Fle from synne, euen as from a serpent: for yf thou comest to nye her, she wyll bite the. The teth therof are as the teth of a lyon, to slaye the soules of men. The wickednes of man is as a sharpe two edged swerde, which maketh soch woundes that they can not be healed.

Stryfe and wrongeous dealinge shall waist awaye a mans goodes, & thorow pryde a rich house shalbe brought to naught: so the riches of the proude shalbe roted out. The prayer of the poore goeth out of the mouth,<sup>c</sup> and commeth vnto the eares, and his vengeance (or defence) shall come, and yf haistely. Who so hateth to be reformed, it is a token of an vngodly personne: but he that feareth God, wyl remembre himself. A mightie man is knowne asfarre of by his tonge, but he that hath vnderstandinge, perceaueth that he shal haue a fall.

**B** Who so buyldeth his house with other mens cost, is like one that gathereth stones in wynter. The congregacion of the<sup>d</sup> vngodly is like stubble gathered together, their ende is a flamme of fyre. The waye of the vngodly is sett with stones, but in their ende is hell, darcknes, and paynes. He that kepeth the lawe, wyll holde fast the vnderstandinge therof, and the ende of the feare of God is wyszdome. He that is not wyse, wyll not be taught in good: but the vnwyse man aboundeth in wickednes: and where bytternes is, there is no vnderstōdinge. The knowlege of the wyse shall flowe like water that renneth ouer, and his counsell is like a fountayne of life.

**C** The hert of a foole is like a brokē vessell, he can kepe no wyszdome. When a man of vnderstandinge heareth a wyse worde, he shal commende it, and make moch of it. But yf a volupetuous man heare it, he shall haue no pleasure therin, but cast it behynde his back. The talkynge of a foole is like an heuy bur-

then by the waye: but to heare a wyse man speake, it is a pleasure. Where a doute is in the congregacion, it is axed at the mouth of the wyse, and they shal pondre his wordes in their hertes. Like as a house that is destroyed, euen so is wyszdome vnto a foole: As for the knowlege of the vnwyse, it is but darck wordes. Doctryne is vnto him yf hath no vnderstandinge, euen as fetters aboute his fete, and like manicles vpon his right hande.<sup>e</sup> A foole lifteth vp his voyce with laughter, but a wyse man shall scarce laugh secretly.

**D** Lernynge is vnto a wyse man a fewell of golde, and like an armlett vpō his right arme. A foolish mans foote is soone in his neighbours house, but one that hath experience, shall be ashamed at the personne of the mightie. A foole wyll pepe in at yf wyndow in to the house, but he that is well nouretured, wyll stonde without. A foolish man stondest herkenynge at the dore, but he that is wyse, wyll be ashamed.

The lippes of the vnwyse wylbe tellynge foolish thinges, but yf wordes of soch as haue vnderstandinge, shalbe weyed in the balaunce. The hert of foolis is in their mouth, but the mouth of the wyse is in their hert. When the vngodly curseth the blasphemers, he curseth his owne soule.<sup>f</sup> A preny accuser of other men shal defyle his owne soule, and be hated of euery man: (but he that kepeth his tonge and is discrete, shall come to honoure.)

The xxiij. Chapter.

**A** SLOUTHFULL body is moulded of a stone of clai: he that toucheth him, must wash his handes agayne. A mysnurtored sonne is the dishonoure of the father. A foolish daughter shalbe litle regarded. A wyse daughter is an heretage vnto hir husbāde: but she that commeth to dishonesty, bringeth hir father in heuynes. A daughter that is past shame, dishonoureth both hir father and hir husbāde: the vngodly shal regarde her, but they both shal despise her. The playenge of Musick is not mete where heuynes is, euen so is the correcciō & doctryne of wyszdome euer vnpleasaunt vnto foolis.

**B** Who so teacheth a foole, is euen as one that gleweth a potsherde together: as one that telleth a taylor to him that heareth him not,

<sup>a</sup> Eccli. 41. c. <sup>b</sup> Eccli. 5. a. 7. a. 12. c. Psal. 40. a. Luc. 15. c. <sup>c</sup> Exo. 3. b. and 22. c.

<sup>d</sup> Eccli. 16. a.

<sup>e</sup> Eccli. 19. d.

<sup>f</sup> Leuit. 19. d.

and as one that rayseth a mā out of an heuy slepe. Who so telleth a foole of wyszdome, is euen as a man, which speaketh to one ŷ is a slepe. Whā he hath tolde his tayle, he sayeth: what is the matter? Whā one dyeth, lamentacion is made for him, because the light fayleth him: euē so let mē mourne ouer a foole, for he wanteth vnderstandinge. Make but litle wepinge because of the deed: for he is come to rest: but the life of the foole is worse then the death. <sup>a</sup>Seuen dayes do men mourne for him that is deed, but the lamentacion ouer the vnwyse and vngodly shulde endure all the dayes of their life.

**C** Talke not moch with a foole, and go not with him that hath no vnderstandinge. Bewarre of him, lest it turne the to trauaile, ⁊ thou shalt not be defyled with his synne. Depart from him, and thou shalt fynde rest, ⁊ shalt not be drawē backe in to his foolishnes. What is heuyen then leade? And what shulde a foole be called els, but leade? <sup>b</sup>Sōde, salt ⁊ a lōpe of yron is easier to beare, then an vnwyse, foolish, and vngodly man. Like as the band of wodd bounde together in the foundation of the house can not be lowsed, euē so is it with ŷ hert ŷ is established in ŷ thought of coucell. The thought of the wyse, shal nether feare ner be offended at eny tyme.

**D** Like as a fayre playstred wall in a winter house, ⁊ an hye buyldinge, maye not abyde ŷ wide ⁊ storme: euē so is a fooles hert afraied in his ymaginacion: he feareth at euery thinge, and can not endure. He that nypeth a mans eye, bryngeth forth teares: and he that pricketh the hert, bringeth forth ŷ meanyng ⁊ thought. Who so casteth a stone at the byrdes, frayeth them awaye: ⁊ he ŷ blasphemeth his frēde, breaketh ŷ frēdshiipe. though thou drewest a swerde at thy frende, yet displayre not, for thou mayest come agayne to thy frende. Yf he speake sowerly, feare not, for ye maye be agreed together agayne: excepte it be so that thou blaspheme him, dysdayne him, opē his secretes and wounde him tratorously: for all soch thinges shal dryue awaye a frende.

**E** Be faithfull vnto thy neighoure in his pouerte, that thou mayest reioyse with him also in his prosperite. Abyde stedfast vnto him in ŷ tyme of his trouble, that thou maiest be heyre with him in his heretage. Like as

the vapor and smoke goeth out at the ouen before ŷ fyre, euen so euell wordes, rebukes and threatenynge go before bloudsheddinge. Be not ashamed to defende thy frende: as for me, I wyl not hyde my face from him, though he shulde do me harme. Who so euer heareth it, shal bewarre of him. Who shal set a watch before my mouth, ⁊ a sure seale vpon my lippes, ŷ I fall not with thē, ⁊ ŷ my tonge destroye me not?

### The xxiij. Chapter.

**O** LORDE, father and gouernoure of my life, leaue me not in their ymaginaciō ⁊ counsell. Oh let me not fall in soch reprove. Who wyl kepe my thought with ŷ scourge, and the doctryne of wyszdome in myne herte? that he spare not myne ignoraunce, that I fall not with them, lest myne ignoraunces increase, that myne offences be not many in nombre, and that my synnes excede not: lest I fall before myne enemyes, and so my aduersary reioyse. O LORDE, thou father ⁊ God of my life, leaue me not in their ymaginacion. O let me not haue a proude lōke, but turne awaye all voluptuousnes from me. Take fro me the lustes of the body, let not the desyres of vncleennes take holde vpon me, and geue me not ouer in to an vnshamefast and obstinate mynde.

**B** Heare me (o ye children) I will geue you a doctryne, how ye shal orde youre mouth: who so kepeth it, shal not perish thorow his lippes, ner be hurt thorow wicked workes (As for the synner, he shalbe taken in his owne vanite: he that is proude and cursed, shal fall therein.) <sup>c</sup>Let not thy mouth be accustomed with swearinge, for in it there are many falles. Let not the namynge of God be continually in thy mouth: for like as a seruauent which is oft punyshed can not be without some sore, euen so what so euer he be ŷ sweareth and nameth God, shal not be cleane poured frō synne. A man that vseth moch swearinge, shalbe fylled with wickednes, and the plague shal neuer go from his house. Yf he begyle his brother, his faute shalbe vpon him: yf he knowlege not his synne, he maketh a dubble offence: and yf he sweare in vayne, he shall not be founde righteous, for his house shalbe full of plagues.

The wordes of ŷ swearer bringeth death **C**

<sup>a</sup> Gen. 50. b.

<sup>b</sup> Pro. 27. a.

<sup>c</sup> Psal. 140.

<sup>d</sup> Exo. 20. b. Eccli. 27. d. Matt. 5. d.

(God graunte y it be not founde in the house of Iacob.) But they y feare God, eschue all soch and lye not weltringe in synne. Vse not thy mouth to vn honest and fylthy talkynge,<sup>d</sup> for in it is the worde of synne. Remembre thy father and thy mother, whā thou art set amonge greate men: lest God forget y in their sight, and lest thou dotinge in thy custome, suffre rebuke, and wyshe not to haue bene borne, and so curse the daye of thy natiuite. The man that is accustomed with the wordes of blasphemie,<sup>c</sup> wyl neuer be reformed all y dayes of his life. To synne twyse is to moch, but the thirde bringeth wrath and destruccion. An whote stomack can not be quenched, (euē like a burnynge fyre) tyll it haue swallowed vp somthiḡe: euē so an vchaste mā hath no rest in his flesh, tyll he haue kyndled a fyre.

D All bred is swete to an whoremonger, he wyl not leaue of, tyll he haue his purpose. A man that breaketh wedlock, and regardeth not his soule, but sayeth: Tush, who seyth me?<sup>d</sup> I am compassed aboute with darcknes, the walles couer me, no body seyth me: whom nede I to feare? The Hiest wyl not remembre my synnes. (He vnderstandeth not that his eyes se all thinges, for all soch feare of mē dryueth awaye the feare of God from him: for he feareth onely the eyes of men, and considereth not that the eyes of the LORDE are clearer then the Sonne, beholdinge all y wayes of men and the grounde of the depe, and lokinge euen to mens hertes in secrete places. The LORDE God knewe all thinges or euer they were made, and after they be brought to passe also he loketh vpon them all. The same mā shalbe opely punyshed in y stretes of y cite,<sup>c</sup> and shalbe chased abrode like a yonge horse foale: and when he thinketh leest vpon it, he shalbe takē. Thus shal he be put to shame of euery man, because he wolde not vnderstonde the feare of the LORDE. And thus shal it go also with euery wyfe y leaueth hir huszbande, and getteth enheretaunce by a straūge mariage. First, she hath bene vnfaithfull vnto the lawe of y Hiest:<sup>d</sup> Secōdly, she hath forsaken hir owne huszbande: Thirdly, she hath played y whore in aduouty, and gottē hir childrē by another man. She shalbe brought out of y cōgregaciō, and hir childrē shalbe loked vpō. Hir childrē shal not take

rote: and as for frute, hir brāuches shal brīge forth none. A shamefull reporte shal she leaue behynde her, and hir dishonoure shal not be put out. And they y remayne, shal knowe, y there is nothiḡe better, thā y feare of God: and y there is nothiḡe sweter, then to take hede vnto the commaundementes of the LORDE. A greate worshiḡe is it to folowe y LORDE, for longe life shalbe receaued of him.

### The xxiij. Chapter.

WYSZDOME shal prayse herself, and be A honoured in God, and reioyse in y myddest of his people: In the cōgregaciōs of the Hiest shal she open hir mouth, and tryumphe in y beholdinge of his power: In y myddest of hir people shal she be exalted, and wondred at in the holy fulnesse: In the multitude of the chosen she shalbe commended, and amonge soch as be blessed she shalbe prayed, and shal saye: I am come out of the mouth of y Hiest, first borne before all creatures. I caused y light y fayleth not, to aryse in the heauen, and couered all the earth as a cloude. My dwellinge is aboue in y heyth, and my seate is in the piler of the cloude. I my self alone haue gone rounde aboute the compasse of heauen, and pearced the grounde of y depe: I haue walked in the floudes of y see, and haue stonde in all landes: my domynion is in euery people and in euery naciō, and with my power haue I troden downe the hertes of all, both hye and lowe.

In all these thinges also I sought rest, and B dwellinge in some enheritaunce. So y creator of all thinges gaue me a commaundement: and he that made me, appoynted me a tabernacle, and saide vnto me: Let thy dwellinge be in Iacob, and thy inheritaunce in Israel, and rote thy self amōge my chosen. <sup>c</sup>I was created from the begynninge and before the worlde, and shal not leaue of vnto the worlde to come. <sup>d</sup>In the holy habitaunce haue I serued before him, and so was I stablished in Sion. <sup>e</sup>In y holy cite rested I in like maner, and in Ierusalem was my power. I toke rote in an honourable people, euen in the porciō of y LORDE and in his heretage, and kepte me in y fulnes of the sayntes. I am sett vp an hye like a Ceder vpō Libanus, and as a Cypers tre vpon the mount Hermon: I am exalted like

<sup>a</sup> Leui. 24. c.<sup>b</sup> Ephe. 5. a.<sup>c</sup> 2 Re. 16. b.<sup>d</sup> Esa. 29. c.<sup>e</sup> Leui. 20. b. Deut. 22. c.<sup>f</sup> Exod. 20. c.<sup>g</sup> Pro. 8. c.<sup>h</sup> Exo. 31. a.<sup>i</sup> Psal. 131. b.



a palme tre in Cades, & as a rose plāted in Iericho: As a fayre olyue tre in the felde, & am exalted like as a plantayne tre by the water syde. I haue geuen a smell in the stretes, as ſ Cynamon and Balme, that hath so good a sauoure: yee a swete odoure haue I geuen, as it were Myrre of the best.

© I haue made my dwellings to smell as it were of rosyn, Galbanum, of Clowes and Incense, & as Libanus whan it is not hewē downe, & mine odoure is as the pure Balme. As the Terebynte haue I stretched out my braunches, and my braunches are the braunches of honoure and louynge fauoure. "As ſ vyne haue I brought forth frute of a swete sauoure, and my floures are ſ frute of honoure and riches. I am the mother of bewtye, of loue, of feare, of knowlege and of holy hope. In me is all grace of life and trueth: "In me is all hope of life and vertue. O come vnto me, all ye that be desyrous of me, and fyll youre selues with my frutes: for my sprete is sweter then hony, & so is my inheritaunce more then the honycombe: the remembraunce of me endureth for euermore. They that eate me, shal haue the more hunger: and they that drynke me, shal thyrste the more. Who so herkeneth vnto me, shal not come to confucion: and they that worke in me, shal not offende. They that make me to be knowne, shal haue euerlasting life.

All these thinges are the boke of life, the couenaunt of the Hyest, and the knowlege of the trueth. "Moses commaunded the lawe in the preceptes of righteounes for an heretage vnto the house of Iacob,<sup>a</sup> and cōmitted ſ promyses vnto Israel (Out of Dauid his seruānt HE ordered to raise vp a most mightie kinge, syttinge in the seate of honoure for euermore.) "This fylleth with wyszdome like as the floude of Phison, & as ſ floude of Tigris, whan the new frutes are a growinge.

© This bringeth a plenteuous vnderstandinge, like Euprates: " & fylleth it vp, as Iordane in the time of haruest. This maketh nurtoure to breake forth as the light, & as the water Gihon in ſ haruest. The first bath not knowne her perfectly, nomore shal the last seke out ſ grounde of her. For hir thought

is fuller thē the see, and hir counsell is profounder then the greates depe.

I wyszdome haue cast out floudes. I am as a greates waterbroke out of ſ riuer. I am as the ryuer Dorix, and as a water condyte am I come out of the garden of pleasure. I sayde: I wyl water the garden of my yonge plantes, and fyll the frute of my byrth. So my waterbroke became exceadinge greates, and my ryuer approached vnto the see. For I make doctryne to be vnto all mē as light as the fayre mornynge, and I shall make it to be euer the clearer. (I will pearse thorow all the lower partes of the earth, I wyl loke vpon all soch as be a slepe, and lighten all thē that put their trust in the LORDE.) I shal yet poure out doctrine, like as prophcey, and leaue it vnto soch as seke after wyszdome, and their generacions shal I neuer fayle, vnto the holy euerlastinge worlde. Beholde, how that I haue not laboured for my self onely,<sup>a</sup> but for all them ſ seke after ſ trueth.

#### The xvj. Chapter.

THRE thinges there are, ſ my sprete<sup>a</sup> fauoureth, "which be also a lowed before God and men: The vnyte of brethren, the loue of neighbours, and man and wyfe that agree well together.<sup>i</sup>

Thre thinges there be which my soule hateth, and I vtterly abhorre the life of them: A poore man that is proude. A rich mā that is a lyar,<sup>k</sup> and an olde body that doteth and is vnchaste.

Yf thou hast gathered nothinge in thy youth, what wylt thou fynde thē in thine age? O how pleasānt a thinge is it, whā gray headed men are discrete, & whan the elders can geue good counsell? O how cōly a thinge is wyszdome vnto aged men? yee vnderstandinge and counsell is a glorious thinge. The crowne of olde men is to haue moch experience, & ſ feare of God is their worshipec.

There be ix. thinges, which I haue iudged in my hert to be happie, and the tenth wil I tell forth vnto men with my tonge. A man ſ whyle he lyueth, hath ioye of his children, and seith ſ fall of his enemies. Well is him, that dwelleth<sup>i</sup> with an houswife of vnderstōdinge, and that hath not fallen with his tonge,

<sup>a</sup> Ioh. 15. a.<sup>b</sup> Ioh. 14. a.<sup>c</sup> Exo. 20. a. and 24. a.<sup>d</sup> Psal. 131. b.<sup>e</sup> Act. 2. d.<sup>f</sup> Deut. 4. a. and 29. b.<sup>g</sup> Iosu. 3. c.<sup>h</sup> Eccli. 33. b.<sup>i</sup> Gen. 13. b. Rom. 12. a.<sup>j</sup> Eccl. 40. d.<sup>k</sup> Gen. 18. b.<sup>l</sup> Eccli. 14. a. and 19. c.

Iaco. 3. a.

and ſ̄ hath not bene faine to ſerue ſoch as are vnmete for him. Wel is him, ſ̄ ſyndeth a faithfull frende: ⁊ wel is him, which talketh of wiſdome to an eare ſ̄ heareth him. O how greate is he, ſ̄ ſyndeth wiſdome ⁊ knowledge? Yet is he not aboute him, that feareth the LORDE. The feare of God hath ſett itſelf aboute all thinges. Blessed is ſ̄ man, vnto whō it is graunted to haue the feare of God. Vnto whō ſhal he be lickened, ſ̄ kepeth it faſt? The feare of God is the begynnyng of his loue, and the begynnyng of faith is to cleue faſt vnto it. The heuynes of the hert is all the punyſhment, and the wickednes of a woman goeth aboute all. All punyſhment ⁊ plage is nothinge in compariſon of the plage of the hert, euē ſo all wickednes is nothinge to the wickednes of a woman.

C What ſo euer happeneth vnto a man, is nothinge in compariſon of it, ſ̄ his euell willers do vnto him: and all vengeance is nothinge to the vengeance of the enemye. There is not a more wicked heade then the heade of the ſerpēt, and there is no wrath aboute ſ̄ wrath of a woman. "I wyl rather dwell with a lyon and dragon, then to kepe houſe with a wicked wyfe. The wickedneſſe of a woman chaungeth hir face, ſhe ſhal moſſell hir cōtenaunce as it were a Beer, ⁊ as a ſack ſhall ſhe ſhewe it amonge the neighbours. Hir huſbande is brought to ſhame amōge his neighbours, ⁊ whā he heareth it, it maketh him to ſighe. All wickednes is but litle to the wickednes of a woman, ſ̄ porcion of the vngodly ſhal fall vpon her.

D Like as to clymme vp a ſondy waye is to ſ̄ fete of the aged, euē ſo is a wiſe full of wordes to a ſtill quyet man. <sup>b</sup> Loke not to narrowly vpon the bewtye of a woman, leſt thou be prouoked in deſyre towarde her. The wrath of a woman is diſhonoure and greate confuſiō. Yf a woman gett the maſtrie, then is ſhe contrary to hir huſbande. A wicked wiſe maketh a ſory hert, an heuy countenance and a deed wounde. "Of the woman came ſ̄ begynnyng of ſynne, and thorow her we all are deed. Geue thy water no paſſage, no not a litle, nether geue a wicked woman hir will. Yf ſhe walke not after thy hande, ſhe ſhall confounde the in the ſight of thy enemies. Cut her of then from thy fleſh, that ſhe do not allwaye abuſe the.

## The xxi. Chapter.

H APPIE is the man that hath a vertuous wyfe, for the nōbre of his yeares ſhalbe dubble. An honeſt woman maketh hir huſbande a ioyfull man, ⁊ ſhe ſhall fyll ſ̄ yeares of hiſ life in peace. A vertuous woman is a noble gift, which ſhalbe geuen for a good porcion vnto ſoch as feare God. Whether a man be rich or poore, he maye haue euer a mery hert, ⁊ a chearful countenaunce. There be thre thinges ſ̄ my hert feareth, and my face is afrayed of the fourth. Treason in a cite, a ſediciouſe people, and noysome tonges, all theſe are heuyer then the death. But whan one is gelous ouer hiſ wife, it bryngeth payne and ſorowe vnto the hert: and a woman that telleth out all thinges, is a ſcourage of the tonge. Whan one hath an euell wife, it is euen as whan an vnlike pare of oxen muſt drawe together: he that getteth her, getteth a ſcorpion.<sup>a</sup> A dronken woman is a greate plage, for ſhe can not couer hir owne ſhame.

B The whordome of a woman maye be knowne in the pryde of hir eyes and eyelldes. "Yf thy daughter be not ſhamefaſt, holde her ſtraitly, leſt ſhe abuſe herſelf thorow ouermuch liberte. Bewarre of all the diſhoneſty of hir eyes, and maruell not yf ſhe do agaynſt the. Lik as one that goeth by the waye and is thyrſtie, ſo ſhall ſhe open hir mouth, and drynke of euery nexte water that ſhe maye gett.

By euery hedge ſhal ſhe ſyt her downe, ⁊ opē hir quyer againſt euery arowe. A louynge wyfe reioyſeth hir huſbande, and fedeth hiſ bones with hir wiſdome. A woman of few wordes is a gift of God, and to a well nurtured mynde maye nothinge be compared.

C An honeſt and manerly woman is a gyft aboute other giftes, and there is no waight to be compared, vnto a mynde that can rule it ſelf. Like as the Sonne whan it aryſeth, is an ornament in the hyc heauen of ſ̄ LORDE, ſo is a vertuous wiſe ſ̄ bewtye of all hir houſe. Like as the cleare light is vpon ſ̄ holy cādelſtick, ſo is the bewtye of the face vpō an honeſt body. "Like as the goldē pilers are vpon the ſockettes of ſyluer, ſo are the fayre legges vpon a woman that hath a cōſtant mynde. (Perpetual are the foundations that be laied vpon a whole ſtonye rocke,

<sup>a</sup> Pro. 21. c. <sup>b</sup> Eccli. 42. b. <sup>2</sup> Reg. 11. a. and 13. a. <sup>c</sup> Gen.3. a. 1 Tim. 2. b. <sup>d</sup> Iudic. 16. <sup>e</sup> Eccli. 42. b. <sup>f</sup> Cant. 5. d.

so are þy commaundementes of God vpon an holy woman.)

**D** There be two thinges þy greue my hert, and in the thirde is a displeasure come vpon me. When an experte man of warre suffreth scarcenes and pouerte, When men of vnderstandinge and wysdome are not set by: And when one departeth from righteousnes vnto synne. Who so doth soch, the LORDE hath prepared him vnto the swerde. There be two maner of thinges, which me thyneke to be herde and perylous. A marchaunt can not lightly kepe him from wronge, nether a tauerne himself from synne.

The xxiij. Chapter.

**A** **B**ECAUSE of pouerte haue many one offended: and he that seketh to be riche, turneth his eyes asyde. Like as a nale in the wall sticketh fast betwixte two stones, euen so doth synne sticke betwixte þy byer and the seller. Yf he holde him not diligently in þy feare of the LORDE, his house shall soone be ouerthrowne. Like as when one sifteth, the fylthynes remaineth in the syue: So, remaineth there some vncleane thinge in the thought of man. The ouen proueth the potters vessell, so doth <sup>a</sup>tentacion of trouble trye righteous men. The tre of the felde is knowne by his frute, so is the thought of mā hert knowne by his wordes. Praise no mā excepte thou haue harde him, for a man is knowne by his wordes. Yf thou folowest righteousnes, thou shalt get her, and put her vpon þy as a fayre garment. (And thou shalt dwell with her, and she shall defende the for euer, and in þy daye of knowlege thou shalt fynde stedfastnesse.) The byrdes resorte vnto their like, so doth the trueth turne vnto them that be occupied withall. The lyon wayteth for þy praye: so do the synnes lurke vpon the workes of wickednes. The talkinge of him that feareth God, is nothinge but wysdome: as for a fooles, he chaungeth as þy Moone. Yf thou be amonge the vndiscrete, kepe thy worde to a conuenient <sup>b</sup>tyme, but amonge soch as be wyse, speake on hardely. The talkinge of fooles is abhominacion, and their sporte is voluptuousnesse and mysnurture. <sup>c</sup>Moch swearynge

maketh the hayre to stonde vp, and to stryue with soch, stoppeth the eares.

The stryfe of the proude is bloudsheddynge, <sup>d</sup>their blasphemynge is heuy to heare. <sup>e</sup>Who so discouereth secretes, leseth his credence, and fyndeth no frende after his will. Loue thy frende, and bynde thyself in faithfulness with him: but yf thou bewrayest his secretes, thou shalt not get him agayne: For like as the mā is that destroyeth his enemye so is he also that dealeth falsly in the frendshipe of his neyghboure.

Like as one that letteth a byrde go out of his honde, can not take her agayne: Euen so thou, yf thou gene ouer thy frende, thou canst not get him agayne: Yee thou cast not come by him, for he is to farre of. He is vnto the as a Roo escaped out of the snare, for his soule is wounded. As for woundes, they maye be bounde vp agayne, and an euell worde maye be reconcyled: but who so bewrayeth the secretes of a frende, there is no more hope to be had vnto him.

He that <sup>f</sup>wyncketh with the eyes, ymagineth some euell, and no man shal take him from it. When thou art present, he shal hylie commende and prayse thy wordes: but at the last he shall turne his tayle, and slauder thy sayenge. Many thinges haue I hated, but nothinge so euell, for the LORDE himself also abhorreth soch one.

Who so casteth a stone an hye, it shal fall vpon his owne heade: <sup>g</sup>and he that smyteth with gyle, woundeth himself. Who so diggeth a <sup>h</sup>pytt, shal fall therin: and he that layeth a snare, shal be taken in it himself. Who so geueth a wicked noysome counsell, it shall come vpon himself, and he shall not knowe from whēce. The proude blaspheme and are scornfull, but vengeance lurketh for them as a lyon. They that reioyse at the fall of þy righteous, shal be taken in þy snare, anguysh of hert shall consume them before they dye. Anger and rigorousnes are two abhominable thinges, and þy vngodly hath them both vpon him.

The xxiij. Chapter.

**H**E that seketh vengeance, shal fynde <sup>i</sup>vengeance of the LORDE, which shal surely kepe him his synnes. Forgeue

<sup>a</sup> Sap. 3. a. <sup>1</sup> Pet. 1. b. <sup>b</sup> Matt. 7. b. <sup>c</sup> Ro. 12. b. <sup>d</sup> Col. 4. a. <sup>e</sup> Eccli. 23. b. <sup>f</sup> Eccli. 19. b. and 22. d. <sup>g</sup> Pro. 10. b. <sup>h</sup> Exo. 21. b. <sup>i</sup> Hest. 7. b. <sup>j</sup> Psal. 7. b.

Pro. 26. c. Eccls. 10. a. <sup>k</sup> Deut. 32. c. Rom. 12. c. <sup>l</sup> Mat. 5. b. 6. b. 18. b.

thy neighbour the hurte that he hath done the, and so shal thy synnes be forgeuen the also, whan thou prayest. A man that beareth hatred agaynst another, how darre he desyre forgeuenesse of God? He that sheweth no mercy to a mā which is like himself, how darre he axe forgeuenesse of his synnes? Yf he that is but flesh, beareth hatred and kepeth it, who wyl intreate for his synnes? Remembre the ende, ⁊ let enmyte passe, which seketh death and destruccion, and abyde thou in ⁊ commaundementes. Remembre ⁊ commaundement, so shalt thou not be rigorous ouer thy neighbour.

**B** Thynke vpō the couenaunt of ⁊ Hyest, and forgeue thy neighbours ignoraūce. Bewarre of strife, and thou shalt make ⁊ synnes fewer. For an angrie man kyndleth variaunce, and the vngodly disquyeteth frēdes, and putteth discorde amonge them that be at peace. The more wodd there is, the more vehement is the fyre: and the mightier ⁊ men be, the greater is the wrath: and the longer the strife endureth, the more it burneth.

**C** An haistie brawlinge kyndleth a fyre, and an haistie strife sheddeth bloude. Yf thou blowe the sparke: it shal burne: Yf thou spytt vpō it, it shal go forth, and both these go out of thy mouth. The <sup>a</sup>slaunderer and dubble tōgued is cursed, for many one that be frendes setteth he at variaunce. The thirde tonge hath disquieted many one, and dryuen them from one londe to another. Stronge cities hath it broken downe, and ouerthrowne the houses of greate men. The thirde tōge hath cast out many an honest woman, and robbed them of their labours. Who so harkeneth vnto soch, shal neuer fynde rest, and neuer dwell safely. The stroke of ⁊ rod maketh yedders, but the stroke of the tonge smyteth the bones in sunder. There be many that haue perished with the swerde, but many mo thorow the tonge.

**D** Wel is him that is kepte frō an euell tonge, ⁊ commeth not in ⁊ anger therof: which draweth not the yock of soch, and is not bōnde in the bondes of it. For the yock therof is of yron, and ⁊ bonde of it of stele. The death therof is a very euell death: hell were better for one, then soch a tonge. But the fyre of it maye not oppresse them that

feare God, and ⁊ flamme therof maye not burne thē. Soch as forsake the LORDE, shal fall therin: and it shal burne them, and no man shal be able to quench it. It shal fall vpon thē as a Lyō, and deuoure them as a leparde. Thou hedgest thy goodes with thornes: why doest thou not rather make dores and barres for thy mouth? Thou weiest thy golde and syluer: why doest thou not weye thy wordes also vpon the balance? Bewarre, that thou slyde not in thy tonge, and so fall before thine enemies, that laye wayte for the.

## The xxij. Chapter.

**W**HO so wil shewe mercy, let him lende vnto his <sup>a</sup>neighbour: and he that is able, let him kepe the commaundement. Lende vnto thy neighbour in tyme of his nede, and paye thou thy neighbour agayne in due season. Kepe thy worde, ⁊ deale faithfully with him, ⁊ thou shalt allwaye fynde the thinge ⁊ is necessary for the. There haue bene many, that whan a thinge was lent them, rekened it to be founde: and made them traūayle and labour, that had helped them. Whyle they receaue eny thinge, they kysse the handes of soch as geue them, and for their neighbours good they hūble their voyce. But whan they shulde paye agayne they kepe it back, and geue euell wordes, and make many excuses by reason of the tyme: ⁊ though he be able, yet geueth he scarce the half agayne, and rekeneth ⁊ other to be founde. And yf he witholde not his moneye, yet hath he an enemye of him, and that vnderseued.

**B** He payeth him with cursinge and rebuke and geueth him euell wordes for his good dede. There be many one which are not glad for to lende, not because of euell, but they feare to lese the thinge that they lende. Yet haue thou pacience with the symple, and witholde not mercy from him. Helpe the poore for the commaundementes sake, and let him not go emptye from the because of his necessite. Lese thy money for thy brother and neighbours sake, and burye it not vnder a stone, wher it rusteth and corrupeth. Gather thy <sup>c</sup>treasure after the commaundement of ⁊ Hyest, and so shal it bringe the more profit thē golde. Laye vp the almes in the hande

<sup>a</sup> Eccli. 8. a. <sup>b</sup> Pro. 26. c. <sup>c</sup> Eccli. 21. d. <sup>d</sup> Deut. 15. a. Luc. 6. d.

<sup>e</sup> Math. 6. c. Luc. 12. d. 1 Tim. 6. d.



of the poore, and it shal kepe the from all euell.<sup>a</sup> (A mans allmes is as a purse with him, and shal kepe a mans fauoure as the apple of an eye: and afterwarde shall it aryse, & paye euery man his rewarde vpon his heade.) It shal fight for the agaynst thine enemies, better then the shyld of a giaunte, or speare of the mightie.

**C** A good honest mā is suertye for his neyghboure, but a wicked personne letteth him come to shame. Forget not the frendshipe of thy suertye, for he hath geuē his soule for y. The vngodly despyseth y good dede of his suertye, & the vnthankfull and ignoraunt leaueth his suertie in daunger. (Some man promyseth for his neyghboure: & whan he hath lost his honesty, he shal forsake him.) Suertishipe hath destroyed many a ryche man, & remoued them as the waves in y see. Mightie people hath it dryuen awaye, and caused the to wandre in straunge countrees. An vngodly man transgressynge the commaundement of the LORDE, shal fall in to an euell suertishipe: and though he force himself to get out, yet shal he fall in to iudgment. Helpe thy neyghboure out after thy power, and bewarre, y thou thy self fall not in soch dett. <sup>b</sup> The chefe thinge that kepeth in the life, is water and bred, clothyng and lodginge, to couer the shame.

**D** Better is it to haue a poore lyuynge in a mans owne house,<sup>c</sup> the delicate fayre amōge the straunge. <sup>d</sup> Be it litle or moch y thou hast, holde the contēt withall (& thou shalt not be blamed as a vagabounde:) for a myserable life is it, to go from house to house: and where a mā is fremde, he darre not opē his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthy, & heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table (for thy self) and fede me also of that thou hast. Awaye thou straunger (so, that he regardeth his honoure nomore) my brother commeth in to my house, & so he telleth him the necessite of his house. These thinges are heuy to a man that hath vnderstandinge: namely, the forbyddinge of y house, & that the lēder casteth him in the teth.

## The xii. Chapter.

**W**HO so loueth his childe, holdeth him still vnder correccion,<sup>e</sup> that he maye haue ioye of him afterwarde (and that he grope not after his neyghbours dores.) <sup>f</sup> He y teacheth his sonne, shall haue ioye in him, & nede not be ashamed of him amōge his aquantaice. Who so enfourmed & teacheth his sonne, greueth y enemye, and before his frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not deed: for he hath left one behynde him that is like him. In his life he sawe him, & had ioye in him, & was not sory in his death, (nether was he ashamed before y enemies.) For he left behinde him an auenger agaynst his enemies, and a good doer vnto the frendes. For the life of childre he shal binde the woundes together, and his hert is greued at euery crye. An vntamed horse wylbe harde, and a wanton childe wylbe wylfull. Yf thou brynge vp thy sonne delicately, he shal make y afraied: and yf thou playe with him, he shal brynge the to heuynes. Laugh not with him, lest thou wepe with him also, and lest thy teth be sett on edge at the last.

Geue him not liberte in his youth, & excuse not his foly.<sup>g</sup> Bow downe his neck whyle he is yonge, hytt him vpon the sydes whyle he is yet but a childe, lest he wake stubburne, & geue no more force of y (and so shalt thou haue heuynes of soule.) Teach thy childe, & be diligēt therin, lest it be to thy shame. Better is the poore beyng whole & stronge, the a man to be riche, & not to haue his health. Health and welfare is aboue all golde, and an whole body aboue all treasure. There is no riches aboue a sounde body, & no ioye aboue the ioye of the hert. Death is better then a wretched life, or contynuall sicknes. The good thinges y are put in a close mouth, are like as whan meate is layed vpon y graue.

What good doth the offeringe vnto an Idoll? <sup>h</sup> For he can nether eate, taist ner smell. <sup>i</sup> Euē so is it also with the riche, whom God maketh seke: he seith it with his eyes, & groneth thereafter, and is euen as a gelded man, that lyeth with a vyrgyn and sygheth. <sup>j</sup> Geue not ouer

<sup>a</sup> Dan. 4. d.

Luc. 11. d.

Act. 10. a.

Tob. 4. b.

<sup>b</sup> Eccli. 39. e.<sup>c</sup> Psal. 36. b.<sup>d</sup> 1 Tim. 6. b.

Heb. 13. a.

<sup>e</sup> Pro. 13. c. and 23. b.<sup>f</sup> Deut. 6. a.<sup>g</sup> Eccli. 7. c.<sup>h</sup> Bel. a.<sup>i</sup> Pro. 12. d. 15. b. 17. d.

Eccli. 38. c.

Pro. 14. d.

thy mynde in to heuynes, & vexe not thy self in thine owne counsell. The ioye & chearfulness of the hert is the life of man, and a mans gladnes is the prolonginge of his dayes. Loue thine owne soule, and comforte thine hert: as for sorow and heuynes, dryue it farre from <sup>g</sup>,<sup>a</sup> for heuynes hath slayne many a man, and bryngeth no profit. Zele and anger shorten the dayes of the life: carefulness and sorow brynge age before the tyme. Vnto a mery hert euery thinge hath a good taist, that he eateth.

## The xxi. Chapter.

**A** TRAUAYLE and carefulness for riches taketh awaye the slepe, and maketh the flesh to cōsume. When one lyeth and taketh care, he waketh euer vp, like as greate sicknes breaketh the slepe. The rich hath greate labour in gatheringe his riches together, and then with the pleasure of his riches he taketh his rest & is refreshed. But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger. He that loueth riches, shall not be iustified: and who so foloweth corrupciō, shall haue ynough therof. Many one are come in greate mysfortune by the reason of golde, & haue founde their destruccion before them. It is a tre of fallynge vnto them that offre it vp, and all such as be foolish fall therein. Blessed is the rich, which is founde without blemish, and hath not gone after golde, ner hoped in money and treasures. Where is there soch one? and we shal commend him, and call him blessed, for greate things doth he amonge his people. Who so is tryed, & founde perfecte in soch thinges, shalbe commended and praised. Who might offende, & hath not offended? Who coude do euell, and hath not done it? Therefore shal his good be stablished, and the whole congregacion shal declare his allmesses. Yf thou sytt at a greate mans table, open not thy mouth wyde vpon it, and make not many wordes. Remember, that an euell eye is a shrew.

**B** What thinge created is worse then a wicked eye? therefore wetheth it before euery mā's face? Laye not thine hand vpon euery thinge that thine eye seyth, and stryue not with him in the dyshe.<sup>d</sup> Ponder by thy self what thy

neighbour wolde fayne haue, & be descrete in euery poynte. Eate the thinge that is set before the, manerly, as it becommeth a man: and eate not to moch,<sup>e</sup> lest thou be abhorred. Leauē thou of first of all because of nurtoure, lest thou be he whom no man maye satisfie, which maye turne to thy decaye. Whā thou syttst amonge many men, reach not thine hāde out first of all. O how well contēt is a wyse man with a litle wyne? so <sup>g</sup> in slepe thou shalt not be seke therof, ner fele eny payne. A swete wholsome slepe shal soch one haue, and fele no inwarde grefe. He ryseth vp by tymes in <sup>g</sup> mornynge, and is well at ease in him self. But an vnsciable eater slepeth vnquyetly, and hath ache and payne of the body. Yf thou felest that thou hast eaten to moch, aryse, go thy waye, cast it of thy stomach, and take thy rest.

My sonne, heare me, and despyse me not: and at the last thou shalt fynde as I haue told the. In all thy workes be diligent and quicke, so shal there no sicknes happen vnto the. Who so is liberall in dealyng out his meate, many men shall blesse him and prayse him with their lippes: and the same is a sure token of his loue and faithfulness. But he <sup>g</sup> is faithfull in meate, the whole cite shall complayne of him: and that is a sure experiece of his infidelite and wickednes. Be not thou a wine bebbler, for wyne hath destroyed many a man. The fyre proueth <sup>g</sup> hard yron, euen so doth wyne proue the hertes of the proude, whan they be droncken.

Wyne soberly droncken, quyckeneth the life of mā.<sup>i</sup> Yf thou drynckest it measurably, thou shalt be temperate. What life is it, <sup>g</sup> maye contynue without wyne? Wyne was made from the begynnynge to make men glad (and not for dronkenes.) Wyne measurably dronkē is a reioysinge of the soule and body. But yf it be dronken with excesse, it maketh bytternes and sorowe vnto the mynde. Dronkēnes fylleth the mynde of the foolish with shame and ruyne, mynisheth the strēth, and maketh woundes. Rebuke not thy neighbour at <sup>g</sup> wyne; and despyse him not in his myrth. Geue him no despytefull wordes, and preasse not vpon him with contrary sayenges.

<sup>a</sup> 2 Cor. 7. b.<sup>b</sup> 1 Tim. 6. b.<sup>c</sup> Eccli. 8. a.<sup>d</sup> Matt. 7. a.<sup>e</sup> Eccli. 37. d.<sup>f</sup> Rom. 12. b.<sup>g</sup> Pro. 22. a. <sup>h</sup> Ephe. 5. b. Iudith. 13. a. <sup>i</sup> Paal. 103. b.

Pro. 31. a. 1 Tim. 5. c.

<sup>k</sup> Eccli. 20. a.

## The xxxij. Chapter.

**A** YF thou be made a ruler, pride not thy self therin,<sup>a</sup> but be thou as one of the people. <sup>b</sup>Take diligent care for them, and loke well therto: and whan thou hast done all thy dewty, syt the downe, that thou mayest be mery with them, and receaue a crowne of honoure. Talke wysely & honestly, for wysdome becommeth the right well. Hynder not musyck. Speake not, where there is no audyence: and poure not forth wysdome out of tyme, at an importunyte. Like as the Carbuncle stone shyneth, that is set in golde, so doth a songe garnysh the wyne feast: and as  $\text{\textcircled{y}}$  Smaragde that is set in golde, so is the swetnes of Musyck by  $\text{\textcircled{y}}$  myrth of wyne.

**B** Thou yonge mā, speake that becommeth the, & that is profitable, and yet scarce whan thou art twyce axed. Comprehende moch with few wordes. In many thinges be as one that is ignoraunt, geue eare, and holde thy tonge withall. Yf thou be amonge men of hyer auctorite, desyre not to compare thy self vnto them: and whā an elder speaketh, make not thou many wordes therin. Before the thonder goeth lightenyng, and before nourtoure and shamesfastnesse goeth loue and fauoure. Stōde vp by tymes, and be not the last: but get the home soone, & there take thy pastyme, & do what thou wilt: so  $\text{\textcircled{y}}$  thou do no euell, and defye no mā. But for all thinges geue thanks, vnto him that hath made the, and replenished the with his goodes.

**C** Who so feareth the LORDE, wyl receaue his doctryne: and they that get them to him by tymes, shall fynde grace. He that seketh the lawe, shall be fylled withall: As for him  $\text{\textcircled{y}}$  is but fayned, he wyl be offended therat. They that feare the LORDE, shal fynde the iudgment, & their righteousnes shalbe kyndled as a light. An vngodly man will not be reformed, but can helpe himself with the example of other in his purpose. A man of vnderstandinge despyseth no good counsell: but a wyld and proude body hath no feare. My sonne, do nothinge without advisement, so shal it not repēt the after  $\text{\textcircled{y}}$  dede. Go not in the waye where thou mayest fall, ner

where thou mayest stomble against the stone. Geue not thy self in to a laborious slypery waye, and beware of thine owne children. In all thy workes put thy trust in God from thy whole hert, for that is the kepinge of the cōmaundementes. Who so beleueth Gods worde, taketh hede to the commaundementes: & he that putteth his trust in  $\text{\textcircled{y}}$  LORDE, shal wante nothinge.

## The xxxij. Chapter.

**T**HERE shall no euell happen vnto him **A** that feareth God: but whan he is in tentacion, the LORDE shall deliuer him. A wyse man hateth not  $\text{\textcircled{y}}$  lawe, but an ypocryte is as a shyp in a raginge water. A man of vnderstandinge geueth credence vnto the lawe of God, and  $\text{\textcircled{y}}$  lawe is faithfull vnto him. Be sure of the matter, then talke therof: Be first wel instructe, thē maiest thou geue answer. The hert of  $\text{\textcircled{y}}$  foolish is like a cartwhele, and his thoughtes renne aboute like the axell tre. Like as a wyld horse that neyeth vnder euery one  $\text{\textcircled{y}}$  sytteth vpon him, so is it with a scornefull frende. Why doth one daie excell another, seynge all the dayes of the yere come of the Sonne? The wysdome of the LORDE hath so parted them a sunder, and so hath he ordered the tymes and solemne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the grounde, & out of the earth of Adam.

In the multitude of scyence hath  $\text{\textcircled{y}}$  LORDE **B** sundered them, and made their wayes of dyuerse fashions. Some of them hath he blessed, made moch of them, halowed them, & claymed them to himself. But some of thē hath he cursed, brought thē lowe, & put thē out of their estate. <sup>c</sup>Like as  $\text{\textcircled{y}}$  claye is in the potters hande, & all the ordrynge therof at his pleasure: so are men also in the hande of him  $\text{\textcircled{y}}$  made thē, so that he maye geue them as it liketh him best. Agaynst euell is good, and agaynst death is life: so is the vngodly agaynst soch as feare God. Beholde thus all the workes of the Hyst, & there are euer <sup>d</sup>two agaynst two, and one set agaynst another. I am awaked vp last of all, as one that gathereth after in haruest. In the giftes of God and in his blessinge I am increased, & haue fylled my wyne presse, like a grape gatherer. <sup>e</sup>Beholde,

<sup>a</sup> Deut. 17. d.<sup>b</sup> Rom. 12. b.<sup>c</sup> Eccli. 3. a. Eccli. 20. a.<sup>d</sup> Rom. 9. c.<sup>e</sup> Some reade: two agaynst one.<sup>f</sup> Ecclesiastici 24. d.



how I haue not laboured onely for my self, but for all such as loue nurtoure and wyszdome.

**C** Heare me O ye greate men of the people, & harken with youre eares ye rulers of  $\gamma$  congregacion. Geue not thy sonne & wyfe, thy brother & frende power ouer the, wyle thou lyuest: & geue not away thy substance and good to another, lest it repent the, & thou be fayne to begg therfore thy self. As longe as thou lyuest & hast breth, let no man change the: For better it is thy children to praye the, then  $\gamma$  thou shuldest be fayne to loke in their handes. In all thy workes be excellent, that thy honoure be neuer stained. At the tyme whan thou shalt ende thy dayes, and fynish thy life, distribute thine inheretaunce. The fodder, the whyppe, and the burden belongeth vnto the Asse: Meate, correccion, and worke vnto the seruauant.

**D** Yf thou set thy seruauant to laboure, thou shalt fynde rest. But yf thou let him go ydel, he shal seke libertye. The yock and  $\gamma$  whyppe bowe downe the neck, but tame thou thy euell seruauant with bodes & correccion. Sende him to laboure, that he go not ydle: For Idylnesse bryngeth moch euell. Sett him to worke, for that belongeth vnto him and becometh him well. Yf he be not obedient, bynde his fete: but do not to moch vnto him in any wyse, & without discrecion do nothing. <sup>a</sup>Yf thou haue a (faithfull) seruauit, let him be vnto the as thine owne soule, for in bloude hast thou gotten him. Yf thou haue a seruauit, holde him as thy self, for thou hast nede of him as of thy self. Yf thou intreate him euell, and kepest him harde, and makest him to be proude, and to renne away from  $\gamma$ , thou canst not tell, what waye thou shalt seke him.

The xxxiiiij. Chapter.

**A** **V**NWYSE people begyle them selues with vayne and disceitfull hope, and fooles trust in dreames. Who so regardeth dreames, is like him that wil take holde of a shadowe, and folowe after the wynde: Euen so is it with the appearinges of dreames. Before the face is the licknes of a face. Who can be clensed of  $\gamma$  vnclane? Or what treuth can be spoken of a lyar? Soythsayenge, witchcraft, sorcery, and dreaminge is but vanyte: like as whan a womā trauayleth with chyld, and hath many

fantasyes in hir herte. Where as soch visions come not of God, set not thine herte vpon them: For dreames haue disceaued many a mā, and they fayled, that put their truste therein.

The lawe shalbe fulfilled without lyes, & wyszdome is sufficient to a faithfull mouth. A wyse man  $\gamma$  is well instructe, vnderstandeth moch: & he  $\gamma$  hath good experiēce, can talke of wyszdome. He  $\gamma$  hath no experiēce, knoweth litle: & he  $\gamma$  erreth, causeth moch wickednes. Whan I was yet in erreure, I lerned moch also: yee I was so lerned, that I coude not expresse it all, and came oft in parell of death therouer, tyll I was delyuered from it. Now I se, that they which feare God, haue the right sprete: for their hope stōdeth in him, that can helpe thē. Who so feareth the **LORDE**, stōdeth in awe of no man, and is not afraied, for the **LORDE** is his hope and comforte.

Blessed is the soule of him  $\gamma$  feareth the **LORDE**: In whō putteth he his trust? who is his strēgh? For the eyes of the **LORDE** haue respecte vnto them, that loue him. He is their mightie proteccion, & strōge grounde: A defence for the heate, a refuge for the hote noone daye, a sucure for stomblynge, & an helpe for fallynge. He setteth vp the soule, and lighteneth  $\gamma$  eyes: He geueth health life, and blessinge. He that geueth an offeringe of vnrighteous good, his offeringe is refused: and the scornfull dealings of the vnrighteous please not God. <sup>b</sup>God hath no delyte in the offeringes of  $\gamma$  vngodly, nether maye synne be reconcyled in the multitude of oblacions. Who so bryngeth an offeringe out of  $\gamma$  goodes of  $\gamma$  poore, doth euē as one  $\gamma$  kylleth  $\gamma$  sonne before  $\gamma$  fathers eyes.

The bred of the nedefull is the life of the poore: he  $\gamma$  defraudeth him therof, is a man, of bloude. Who so robbeth his neghboure of his lyuinge, doth as greate synne as though he slew him to death. <sup>c</sup>He that defraudeth  $\gamma$  laborer of his hyre, is a bloude shedder. Whā one buyldeth, and another breaketh downe, what profit haue they then but laboure? Whan one prayeth, & another curseth, whose voyce wyl the **LORDE** heare? <sup>d</sup>He that washeth himself because of a deed body, & then toucheth the deed agayne, what doth his waszshinge? <sup>e</sup>So is it with a man that fasteth

<sup>a</sup> Eccli. 7. c.

<sup>b</sup> Pro. 15. a.

<sup>c</sup> Deu. 24. c.

Eccli. 7. c.

<sup>d</sup> Nu. 19. b.

<sup>e</sup> Pro. 26. b. 2 Pet. 2. b.



for his synnes, and doth them agayne: who wil heare his prayer? Or what doth his fastyngge helpe him?

The xrv. Chapter.

**W**HO so kepeth the lawe, bryngeth offerynges ynough. <sup>a</sup>He that holdeth fast the commaundement, offreth the right healthoffryngge. He <sup>y</sup> is thankfull <sup>q</sup> recompenseth, offreth syne flour. <sup>b</sup>Who so is mercifull <sup>q</sup> geueth allmes, <sup>y</sup> is the right thank offryngge. God hath pleasure, whā one departeth frō synne: <sup>q</sup> to forsake vnrighteousnes recōcileth vs with him. Thou shalt not appeare emptye before <sup>y</sup> LORDE, for<sup>c</sup> all soch is done because of <sup>y</sup> cōmaudemēt. The offeringe of <sup>y</sup> righteous maketh <sup>y</sup> alther fatt, <sup>q</sup> a swete smell is it before <sup>y</sup> Hyest. <sup>d</sup>The offerynge of the righteous is acceptable vnto God, and shal neuer be forgottē. Geue God his honour with a chearfull eye, <sup>q</sup> kepe not backe the firstlinges of thy handes. In all thy giftes shew a mery countenance, <sup>q</sup> halowe thy tithes vnto God with gladnes. <sup>e</sup>Geue vnto God, acordinge as he hath enriched <sup>q</sup> prospered the: <sup>q</sup> loke what thine hande is able, <sup>y</sup> geue with a chearfull eye: for the LORDE recompenseth, <sup>q</sup> geueth <sup>y</sup> seuē tymes as moch againe.

**B** Geue no vnrighteous giftes, for soch wil not he receaue. Bewarre of wrongeous offeringes, for <sup>y</sup> LORDE is <sup>a</sup> a righteous iudge, <sup>q</sup> regardeth no mans personne: He accepteth not the personne of the poore, but he heareth <sup>y</sup> prayer of <sup>y</sup> oppressed. <sup>d</sup>He despyseth not <sup>y</sup> desyre of <sup>y</sup> fatherles, ner <sup>y</sup> wyddow, when she poureth out hir prayer before him. Doth not God se <sup>y</sup> teares, <sup>y</sup> renne downe <sup>y</sup> chekes of the wyddow? Or heareth he not the complaynte, ouer soch as make her to wepe? Who so serueth God after his pleasure, shalbe accepted, <sup>q</sup> his prayer reacheth vnto the cloudes. <sup>e</sup>The prayer of him <sup>y</sup> humbleth himself, goeth thorow <sup>y</sup> cloudes, tyll she come nye. She wyl not be comforted, ner go hir waye, tyll <sup>y</sup> hyest God haue respecte vnto her, geue true sentēce, <sup>q</sup> perfourme <sup>y</sup> iudgnēt. And <sup>y</sup> LORDE wil not be slack in cōmyng, ner tary longe: tyll he haue anyttē in sonder <sup>y</sup> backes of <sup>y</sup> vnmercyfull, <sup>q</sup> auenged himself of <sup>y</sup> Heithen: tyll he haue takē awaye <sup>y</sup> multi-

tude of <sup>y</sup> cruell, <sup>q</sup> brokē the cepter of the vnrighteous: tyll he geue euery man after his workes, <sup>q</sup> rewarde them as they haue deserued: tyll he haue delyuered his people, mayntened their cause, and reioysed them in his mercy. O how sayre a thinge is mercy, in the tyme of anguysh <sup>q</sup> trouble? It is like a cloude of rayne, <sup>y</sup> cōmeth in <sup>y</sup> tyme of a drouth.

The xrv. Chapter.

**H**AUE mercy vpon vs O LORDE, thou <sup>a</sup> God of all thinges. Haue respecte vnto vs (shew vs the light of thy mercies, <sup>q</sup> sende thy feare amōge <sup>y</sup> Heithē <sup>q</sup> straūgers, which seke not after the: <sup>y</sup> they maye knowe, how <sup>y</sup> there is no God but thou, and <sup>y</sup> they maye shew thy wonderous workes.) Lift vp thine hande ouer the outlādish Heithen, <sup>y</sup> they maye lerne to knowe thy might <sup>q</sup> power. Like as thou art halowed in vs before them, so brynge to passe, <sup>y</sup> thou mayest be magnified also in them before vs: <sup>y</sup> they maye knowe the, like as we knowe the. For there is none other God, but only thou O LORDE. Renue the tokens, <sup>q</sup> chaunge the wonderous workes. Shewe thine hāde and thy right arme gloriously. Rayse thy indignacion, <sup>q</sup> poure out thy wrath. Take awaye the aduersary, <sup>q</sup> smyte the enemye. Make <sup>y</sup> tyme shorte, remembre thy couenaunt, that thy wonderous workes maye be praysed. Let the wrath of the fyre consume them, that lyue so careles: and let them perish, that do thy people hurte. Smyte in sonder the heade of the prynces, that be oure enemies, and saye: there is none other but we.

**B** Gather all <sup>y</sup> trybes of Iacob together againe, <sup>y</sup> they maie knowe, how <sup>y</sup> there is none other God but only thou, <sup>y</sup> they maie shew thy wonderous workes, and be thy people <sup>q</sup> heretage, like as from the begynnyng. O LORDE haue mercy vpon the people <sup>y</sup> hath thy name, <sup>d</sup> <sup>q</sup> vpō Israel, whom thou hast lickened to a first borne sonne. O be mercifull vnto Ierusalē the cite of thy Sanctuary, <sup>y</sup> cite of thy rest. <sup>e</sup>Fyll Sion with thy vnspeakeable vertues, <sup>q</sup> thy people with thy glory. Geue wytnes vnto thy creature, whom thou maydest from the begynnyng, and rayse vp the prophecies <sup>y</sup> haue bene shewed in thy name. Rewarde them <sup>y</sup> wayte for the, <sup>y</sup>

<sup>a</sup> Iere. 7. c.

<sup>b</sup> Iieb. 13. c.

Phil. 4. c.

<sup>c</sup> Exo. 34. c.

<sup>d</sup> Gen. 4. a.

<sup>e</sup> 2 Cor. 9. b.

<sup>f</sup> Tob. 4. b.

<sup>g</sup> Deut. 10. d.

<sup>a</sup> Iudit. 4. b. Exo. 3. b.

<sup>b</sup> Exo. 4. f.

<sup>c</sup> Tren. 3. d. Acto. 10. a.

<sup>d</sup> 1 Par. 6. g.

thy prophetes maye be founde faithfull. O LORDE heare the prayer of thy seruantes, accordinge to þy blessinge of Aaron ouer thy people: <sup>a</sup>that all they which dwell vpon earth, maye knowe, that thou art the LORDE the eternal God, which is from euerlastinge.

**C** The bely deuoureth all meates, yet is one meate better then another. Like as the tonge taisteth venyson,<sup>d</sup> so doth an hert of vnderstandinge marck false wordes. A frowarde hert geueth heuynes, but a man of experience listeth him vp agayne. The woman receaueth euery man, yet is one daughter better then another. A fayre wife reioyseth hir huszbande, and a man loueth nothinge better. Yf she be louynge & vertuous withall, then is not hir huszbande like other men. He that hath gotten a vertuous woman, hath a goodly possession: she is vnto him an helpe and piler wher vpon he resteth. Where no hedge is, there the goodes are spoyled: and where no houszwife is, there y<sup>e</sup> frēdles mourneth. Like as there is no credence geuen to a robber, y<sup>e</sup> goeth from one cite to another: So is not y<sup>e</sup> inan beleued, that hath no nest, and must turne in, where he maye abyde in the night.

#### The xxxvij. Chapter.

**A** **E**UERY frende sayeth: I wil be frendly vnto him also. But there is some frende, which is onely a frende in name. Remayneth there not heuynes vnto death, whan a companion and frende is turned to an enemye? O most wicked presumption: Frō whence art thou spronge vp, to couer the earth with falsede & disceate? <sup>e</sup>There is some companion, which in prosperite reioyseth with his frēde: but in the tyme of trouble, he taketh parte agaynst him. There is some cōpanyon, that mourneth with his frende for the bely sake: but whan trouble commeth, he taketh holde of the shyld. Forget not thy frende in thy mynde, & thynke vpon him in thy riches. Euery counceiler bryngeth forth his counsell: Neuertheles there is some, y<sup>e</sup> counceleth but for his owne profit. <sup>a</sup>Beware of y<sup>e</sup> counceiler, & be aduysed afore wherto thou wilt vse him, for he wil geue coucell for him self. Lest he cast the lott vpon the, & saye vnto the: Thy waye and purpose is good, and afterwarde he stande agaynst the, and loke what shal become of the.

**B** Axe no coucell at him, y<sup>e</sup> suspecteth y<sup>e</sup> for an enemye, & hyde thy counsell from such as hate y<sup>e</sup>. Axe no counsell at a woman, cōcernynge y<sup>e</sup> thinges y<sup>e</sup> she logeth for: ner at a fearful & fayntharted body, in matters of warre: or at a marchaunt, how deare he wil cheape thy wares towarde his: or at a byer, of sellynge: Or at an envyous man, of thankesgeuynge: Or at the vnmerefull, of louynge kindnes: Or at y<sup>e</sup> slouthfull, of workinge: Or at an hyrelynge which hath no house, of profit or wealth. (An ydle body wolde not gladly heare speake of moch laboure.) Take no soch folkes to coucell, but be diligēt to seke coucell at a vertuous man, y<sup>e</sup> feareth God, soch one as thou knowest to be a keeper of y<sup>e</sup> cōmaundemētes, which hath a minde after thine owne minde, & is sory for y<sup>e</sup> whā thou stōblest.

**C** And holde thy counsell fast in thine hert: for there is no man more faithful to kepe it, then thou thy self. For a mā mynde is somtyme more disposed to tell out, then seven watchmen that sytt aboue in an hyc place lokyng aboute them. And aboue all this praye the Hyeest, that he wil lede thy waye in faithfulness & trueth. Before all thy workes axe counsell first: and or euer thou doest eny thinge, be well aduysed. There be foure thinges that declare a chaunged hert, wherout there springeth euell & good, death & life, & a masterfull tonge that bableth moch. Some man is apte and well instructe in many thinges, and yet very vnprofitable vnto himself. Some man there is, that can geue wyse and prudent counsell, and yet is he hated, & contynneth a begger: for that grace is not geuē him of God, to be accepted. Another is robbed of all wiszdome, yet is he wise vnto himself, and the frute of vnderstōdinge is faithfull in his mouth.

**B** A wyse man maketh his people wyse, & y<sup>e</sup> frutes of his wiszdome fayle not. A wyse mā shal be plēteously blessed of God: & all they that se him, shal speake good of him. The life of man stondesth in y<sup>e</sup> nōbre of the dayes, but the dayes of Israel are innumerable. A wyse man shal opteyne faithfulness & credence amonge his people, & his name shalbe perpetuall. My sonne, proue thy soule in thy life: & yf thou se eny euell thinge, geue it not vnto her. <sup>a</sup>For all thinges are not profitable

<sup>a</sup> Num. 6. d.<sup>b</sup> 1 Cor. 2. b.<sup>c</sup> Eccli. 6. b.<sup>d</sup> Eccli. 8. c. and 9. c.<sup>e</sup> 1 Cor. 6. c. and 10. c.

for all men, nether hath euery soule pleasure in euery thinge. Be not greedy in euery eatinge, and be not to haistye vpon all meates. For <sup>e</sup>excesse of meates bryngeth siknes, and glotony commeth at the last to an vmeasurable heate. Thorow glotony haue many one perished: but he that dyeteth him self temperatly, prolongeth his life.

The xxxiiij. Chapter.

**H**ONOURE the Phisician: honour him because of necessite. God hath created him (for of the Hiest commeth medecyne) and he shal receaue giftes of the kyng. The wysdome of the phisician bryngeth him to greate worshipec, and in the sight of the greates men of this worlde, he shalbe honorably taken. The LORDE hath created medecyne of the earth, and he that is wyse, wyl not abhorre it. <sup>a</sup>Was not <sup>y</sup> bytter water made swete with a tre? that men might lerne to knowe the vertue therof. The LORDE hath geuen men wysdome and vnderstandinge, <sup>y</sup> he might be honoured in his woderous workes. With soch doth he heale men, and taketh awaye their paynes: Of soch doth the Apotecary make a confection, yet can no man perforce all his workes. For of <sup>y</sup> LORDE commeth prosperous wealth ouer all <sup>y</sup> earth.

**M**y sonne, despye not this in thy sicknes: but praye vnto the LORDE, <sup>c</sup> and he shal make the whole. Leaue of from synne, and orde thy handes a right: clēse thine hert from all wickednes. Geue a swete sauoured offrynge, and <sup>y</sup> fyne floure for a token of remembraunce: make the offrynge fatt, as one that geueth the first frutes, and geue rowme to the Phisician. For <sup>y</sup> LORDE hath created him: let him not go from the, for thou hast nede of him. The houre maye come, <sup>y</sup> the seke maye be helped thorow them, when they praye vnto <sup>y</sup> LORDE, <sup>y</sup> he maie recouer, and get health to lyue longer. He that synneth before his maker, shall fall in to the handes of the Phisician.

**M**y sonne, brynge forth thy teares ouer the deed: and <sup>a</sup>begynne to mourne, as yf thou haddest suffred greate harme thy self: and the couer his body after a conuenient maner, and despye not his buryall. Enforce thy self to wepe, and prouoke thy self to mourne, and make lamentacion expeditly, <sup>c</sup> and <sup>y</sup> a daye or two,

lest thou be euell spoken of: and then cōforte thy self because of the heynes. For of heynes cometh death, the heynes of <sup>y</sup> hert breaketh strength. Heynes and pouerte greueth the hert in tentacion and offence. Take no heynes to hert, dryue it awaye, and remembre the last thinges. Forget it not, for there is no turnynge agayne. Thou shalt do him no good, but hurte thy self. Remembre his iudgmēt, thine also shalbe likewise: vnto me yesterdaye, vnto the to daye. Let the remembraunce of the deed cease in his rest, and cōforte thy self agayne ouer him, <sup>e</sup> seynge his sprete is departed from him.

The wysdome of the scribe is at cōuenient tyme of rest: and he <sup>y</sup> ceaseth from exerceyse of labour, shalbe wyse. He that holdeth <sup>y</sup> plough, and hath pleasure in proddyng and dryuynge <sup>y</sup> oxen, and goeth aboute with soch workes, he can speake of oxen. He setteth his hert to make forowes, and is diligent to geue <sup>y</sup> kyne fodder. So is euery carpenter also a work master, that laboureth still night and daye: he carueth, graueth and cutteth out, and his desyre is in sondrye connyng thinges, and his hert ymagineth, how he maye conyngly cast an ymage, his diligence also and watchinge perfourneth the worke. The yronsmith in like maner bydeth by his stythe, and doth his diligence to labour the yron. The vapoure of the fyre brenneth his flesh, and he must fight with the heate of the fornace. The noyse of the Hammer soundeth euer in his eares, and his eyes loke still vpon the thinge <sup>y</sup> he maketh. He hath set his minde there vpon, that he wyl make out his worke, and therefore he watcheth, how he maie set it out, and brynge it to an ende.

So doth the potter syt by his worke, he turneth <sup>y</sup> whele aboute with his fete, he is diligent and carefull in all his doynge, and his labour and worke is without nombre. He fashioneth the claye with his arme, and with his fete he tēpereth it. His hert ymagineth how he maye make it pleasaunt, and his diligence is to clense the ouen. All these hope in their hādes, and euery one thinketh to be connyng in his worke. Without these maye not the cities be manteyned, inhabited ner occupied: yet come they not hie in the congregacion: they vnderstande not the coue-

<sup>a</sup> Eccli. 31. b.

<sup>b</sup> Exo. 15. d. 4 Re. 4. c.

<sup>c</sup> Esa. 38. a. 2 Par. 16. c. <sup>d</sup> Eccli. 22. c. <sup>e</sup> 1 Thes. 4. b.

<sup>f</sup> Pro. 12. d. and 17. d. Eccli. 30. c.

<sup>g</sup> 2 Re. 12. c.



naunt of  $\hat{y}$  lawe: they can not declare equyte & iudgment: they can not fynde out the darck sentēces: but thorow them shal the creature of  $\hat{y}$  worlde be manteyned: their prayer concerneth onely the worke & labour of cōninge.

## The xxxix. Chapter.

**B**UT he  $\hat{y}$  applyeth his mynde to vnderstande the lawe of God, doth diligently seke out  $\hat{y}$  wysdome of them of the olde tyme, & exercyseth him self in the prophetes. He kepeth  $\hat{y}$  sayenges of famous men, and preasseth to the vnderstandinge of darck sentēces of wysdome. He seketh out  $\hat{y}$  mysterye of secrete sayēges, and exercyseth him self therin cōtynually. He doth seruyce amonge greate men, & appeareth before the pryncē. He goeth in to a straunge countre, & trauaileth thorow it: loke what good or euell is amōge men, he proueth it & seketh it out. He purposeth in his hert, to resorte early vnto the LORDE  $\hat{y}$  made him, & to praye before the hiest God. He openeth his mouth in prayer, & prayeth for his synnes.

**W**hen the greate LORDE wil, he shalbe filled with the sprete of vnderstādinge,  $\hat{y}$  he maie then poure out wyse sentences, & geue thanks vnto the LORDE in his prayer. He shal ordre his deuyce, and lede his knowlege aright, & geue him vnderstandinge of secrete things. He shal shew forth the sciēce of his lerninge, & reioyce in the couenaunt of the lawe of the LORDE. The whole congregacion shal cōmende his wysdome, & it shal neuer be put out. The remembraunce of him shal neuer be forgotten, & his name shal contynue from one <sup>a</sup>generacion to another. His wysdome shalbe spoken of, & the whole congregacion shall openly declare his prayse. Whye he liueth, he hath a greater name thē a thousande besyde: & after his death, the same name remaineth vnto him. Yet wyll I speake of mo men of vnderstandinge, for I am full as the Moone.

**H**erkē vnto me (ye holy vertuous childrē) brynge forth frute, as the rose that is planted by the brokes of the felde, and geue ye a swete smell as Libanus. Florish as the rose garden, synge a songe of prayse. O geue thākes

vnto God ouer all his workes. Geue glory and honoure vnto the LORDE, shew his prayse with youre lippes. Yee euen with the songe of youre lippes, with harpes & playenge, and in geuinge thanks vnto him, saye after this maner: <sup>a</sup>All  $\hat{y}$  workes of the LORDE are excedinge good, and all his commaundementes are mete and conuenient in due season.

A mā nede not to saie: what is  $\hat{y}$ ? what is that? for at tyme <sup>c</sup>conuenient they shal all be sought. At his cōmaundement  $\hat{y}$  water was as a wall, & at the worde of his mouth  $\hat{y}$  waters stode still. In his commaundement is euery thinge acceptable and reconcyled, and his health can not be minished. The workes of all flesh are before him, & there is nothinge hydd from his eyes. He seith from euerlastinge to euerlastinge, and there is nothinge to wonderfull or hye vnto him. A man nede not to saye then, what is this, or that? For he hath made all thinges to do good vnto man. His blessinge shall renne ouer as the streame, and moysture the earth like a floude of water. Like as he maketh the water for drouth, so shall his wrath fall vpon the Heithen.

<sup>a</sup>His wayes are playne and right vnto  $\hat{y}$  iust, but the vngodly stomble at them. For the good are good thinges created from the begynnynge, and euell thinges for the vngodly. All thinges necessary for the life of man are created from the begynnynge: 'water, fyre, yron and salt, meel, wheate and hony mylke and wyne, oyle and clothinge. All these thinges are created for the best to the faithfull: But to the vngodly shal all these thinges be turned to hurte and harme. There be spretes that are created for vengeaūce, and in their rigorounes haue <sup>f</sup>they fastened their tormentes. In the tyme of the ende they shal poure out their strēgth, and pacifie  $\hat{y}$  <sup>a</sup>wrath of him that made them. Fyre, hayle, honger and death: all these thinges are created for vengeaunce.

The teth of wylde noysome beestes, the scorpions, serpentes, and the swerde are created also for vengeaunce, to the destruction of the vngodly. They shall be glad to do his commaundementes: and whan nede is, they shalbe ready vpon earth: and whan their

<sup>a</sup> Eccli. 44. b. <sup>b</sup> Gen. 1. d. <sup>c</sup> Gen. 7. d. <sup>d</sup> Ose. 14. b. Rom. 8. d.

<sup>e</sup> Eccli. 29. c. <sup>f</sup> Ti. 4. a. <sup>f</sup> Matt. 25. d. <sup>e</sup> Eccli. 40. b.



houre is come, they shal not ouerpasse the commaundement of the LORDE.

Therefore haue I taken a good courage vnto me from the begynnynge, and thought to put these thinges in wrytinge, and to leaue the behynde me. " All ſ workes of the LORDE are good, and he geueth euery one in due season, and whan nede is, So that a man nede not to saye: this is worse then that. For in due season they are all pleasaunt and good: And therefore prayse the LORDE with whole hert and mouth, & geue thanks vnto his name.

The xl. Chapter.

**A** GREATE trauayle is created for all mē, and an heuy yock vpon all mens children, from the daye that they go out of their mothers wombe, tyll they be buried in (the earth) the mother of all thinges: namely, their thoughtes and ymaginacions, feare of the hert, counsell, meditations, longing and desyre, the daye of death: from the hyst that sytteth vpon the glorious seate, vnto the lowest and most symple vpon the earth: from him that is gorgiously arayed, and weereth a crowne, vntyll him that is but homely and symple clothed. There is nothinge but wrath, zeale, fearfulness, vnquietnes, and feare of death, rigorous anger and stryfe. And in the night whan one shulde rest and slepe vpon his bedd, the slepe chaungeth his vnderstandinge and knowlege. A litle as nothinge is his rest, in ſ slepe as well as in the daye of labour.

**B** He feareth and is disquyted in the vision of his hert, as one that renneth out of a bat-tayll: and in the tyme of health he awaketh, and marueleth that the feare was nothinge. Soch thinges happen vnto all flesh, both man and best: but seuenefolde to the vngodly. Morouer death, bloudsheddinge, strife & swerde, oppression, honger, destruccion and <sup>b</sup>punishment: these thinges are all created agaynst the vngodly, and for their sakes came the floude also. All that is of the earth, shal turne to earth agayne: and all waters ebb agayne into the see. All brybes and vn-righteousnes shalbe put awaye, but faithfulness and trueth shal endure for euer. The sub-

stance and goodes of ſ vngodly shalbe dried vp and syncke awaye as a water floude, and they shall make a sounde like a greate thonder in the rayne.

**C** Like as the righteous reioyseth whan he openeth his hande, so shall the trasgressours be faynte, whan their goodes vanysh and consume awaye. " The children of the vngodly shal not optayne many braunches: and ſ vn-cleane rotes vpō the hye rockes shalbe roted out before the gras by the water syde & vpon the ryuer bankes.

Frendlynnes and liberalite in the increase and blessinge of God, is like a paradise & garden of pleasure: soch mercy also & kindnes endureth for euer. " To labour & to be content with that a man hath, is a swete pleasaunt life: & that is to fynde a treasure aboue all treasures. To beget children and to repayre the cite, maketh a perpetuall name: but an honest woman is more worth thē they both. Wyne and mynstralsye reioyse the hert, but the loue of wysdome is aboue them both.

**D** Pypinge and harpinge make a swete noyse, but a frendly tonge goeth beyonde them both. Thine eye desyareth fauoure and bewtie but a grene sode tyme rather thē they both. A frende and companion come together at oportunte, "but aboue them both is a wife that agreeth with hir huszbande. One brother helpeth another in the tyme of trouble, but allmes shal deliuer more then they both. Golde and syluer fasten the fete, but a good counsell is more pleasaunt then they both. Temporall substaunce and strength lift vp the mynde: but the feare of the LORDE more then they both. The feare of the LORDE wanteth nothinge, and nedeth no helpe. The feare of ſ LORDE is as a pleasaunt gardē of blessinge, and nothinge so bewtyfull as it is. My sonne, lede not a beggers life, for better it were to dye thē to begg. Who so loketh to another mans table, taketh no thought for his owne luynghe how to vpholde his life, for he fedeth himself with other mens meate. But a wyse and well nurtoured man wyll beware therof. Beg-gynge is swete in the mouth of the vn-shamefast, but in his bely there burneth a fyre.

<sup>a</sup> Gen. 1. d <sup>b</sup> Eccli. 39. c. Gen. 7. d. Gen. 3. d.  
Eccli. 41. b. <sup>c</sup> Eccli. 41. b.

<sup>d</sup> 1 Tim. 6. b. Phil. 4. b. <sup>e</sup> Eccli. 25. a.

## The xli. Chapter.

**A** **O** DEATH, how bytter is the remembrance of the, to a man that seketh rest and comforte in his substance and riches, vnto the man that hath nothinge to vexē him, and that hath prosperite in all thinges, yee vnto him that yet is able to receaue meate? O death, how acceptable and good is thy iudgement vnto the nedefull, and vnto him whose strength fayleth, ⁊ that is now in his last age, and that in all thinges is full of care and fearfulness; vnto him also that is in dispayre, and hath no hope ner pacience? Be not thou afrayed of death: remembre them ⁊ haue bene before the: and ⁊ come after ⁊: this is the iudgmēt of ⁊ **LORDE** ouer all flesh. <sup>a</sup>And why woldest thou be agaist this pleasure of ⁊ Hiest? Whether it be ten, an hundred, or a thousande yeares: death axeth not how longe one haue lyued.

**B** The children of the vngodly are abhominable children, and so are they that kepe company with the vngodly. The inheretaunce of vngodly children shall come to naught, <sup>a</sup>and their posterite shal haue perpetuall shame and confucion. The children complayne of an vngodly father: and why? for his sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsakē the lawe of ⁊ hyst God: Yf ye be borne, ye shal be borne to cursynge: yf ye dye, ⁊ curse shal be youre porcion.

<sup>c</sup>All that is is of ⁊ earth, shal turne to earth agayne: so go the vngodly also out of ⁊ curse in to destruccion. The sorow of men is in their body: but ⁊ name of the vngodly shal be put out, for it is nothinge worth. Labour to get the a good name, for that <sup>a</sup>shall continue surer by the, then a thousande greate treasures of golde. A good life hath a nobre of dayes, but a good name endureth euer.

**C** My children, kepe wysdome in peace: for wysdome that is hyd and a treasure that is not sene, what profit is in the both? <sup>c</sup>A man that hydeth his foolishnes, is better then a man that hydeth his wysdome. Therefore be ye turned at my wordes: for it is not good, in all thinges and allwaie to be ashamed. True faith must proue and measure it.

Be ashamed of whordome before father and mother: Be ashamed of lesynge before

the prynce and men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregation and people: Of vnrighteousnes, before a companyon and frēde: Of theft, before ⁊ neighbours. As for the trueth of God and his couenaunt, <sup>f</sup>be not ashamed therof.

Be ashamed to lye with thyne elbowes vpon the bred: Be ashamed to loke vpō harlottes: Be ashamed to turne away thy face from thy frende: Be ashamed to take ⁊ not to geue: Be ashamed also to loke vpon another mans wyfe, and to make many tryfflinge wordes with hir mayden, or to stonde by hir bedsyde. Be ashamed to vprade thy frēde: and whan thou geuest eny thinge, cast him not in the teth withall.

## The xliij. Chapter.

**R** HEARSE not a thinge twyse, and disclose not the wordes, that thou hast herde in secrete. Be shamefast ⁊ well mannered in dede, so shall euery man fauoure the. Of these thinges be not thou ashamed, and accepte no personne to offende. Namely, of these thinges be not ashamed: Of the lawe of God, of the couenaunt, of iudgmēt: to brynge the vngodly from his vngodlines vnto righteousnes, and to make him a good man: to deale faithfully with neighbour ⁊ companyon: to distribute the heretage vnto ⁊ frendes: to be diligent to kepe true measure and weight: to be content, whether thou gettest moch or litle: to deale truly with temporall goodes in byenge and sellynge: to brynge vp children with diligence: to correcke an euell seruaunt: to kepe that thine is frō an euell wife: to set a lock where many handes are: what thou delyuerest and geuest out to be kepte, to tell it, and to weye it: to wryte vp all the out geuyng and receauynge: to enfourme ⁊ vnlernd and vnwyse: Of the aged, that are iudged of the yonge. Yf thou be diligēt in these thinges, truly thou shalt be lerned and wyse and accepted of all men.

The daughter maketh ⁊ father to watch secretly: and the carefulnes that he hath for her, taketh away his slepe: yee in the youth, lest she shulde ouergrowe him: And whan she hath an huszbande, lest she shulde be hated: lest she shulde be defyled or rauyshed in hir virginyte, or gotten with childe in hir

<sup>a</sup> Gen. 3.<sup>b</sup> Ecclī. 40. c.<sup>c</sup> Ecclī. 40. b.<sup>d</sup> Ecclī. 22. a.<sup>e</sup> Ecclī. 20. d.<sup>f</sup> Rom. 1. b.

fathers house: Or (when she commeth to the man) lest she behaue herself not right, or contynue vn frutefull. Yf thy daughter be wanton,\* kepe her strately, lest she cause thine enemies laugh the to scorne, & the whole cite to geue ſ̃ an euell reporte, and so thou be fayne to heare thy shame of euery man, and be confounded before all ſ̃ people. <sup>b</sup>Beholde not euery bodies bewtye, & haue not moch dwellynge amonge women. For like as the worme and moth commeth out of clothinge, <sup>c</sup>so doth wickednes come of women.

**C** It is better to be with an euell man, then with a frendly wife ſ̃ putteth one to shame and rebuke. I wyl remembre the workes of the LORDE, and declare the thinge ſ̃ I haue sene. In ſ̃ wordes of ſ̃ LORDE are his workes. The Sōne ouerloketh all thīges with his shine, & all his workes are full of ſ̃ cleannes therof. Hath not the LORDE brought to passe, that his sayntes shulde tell out all his wōderous workes, which the all-mightie LORDE hath stablyshed? All thinges endure in his glory. He seeketh out the grounde of the depe and the hert, and he knoweth all their ymaginacion & wysdome. **D** For ſ̃ LORDE knoweth all scyence, and he loketh in to ſ̃ token of the time. He declareth the thinges ſ̃ are past and for to come, & discloseth thinges that are secrete. <sup>d</sup>No thought maye escape him, nether maye eny worde be hyd from him. He hath garnysed the hye excellent workes of his wysdome, and he is frō euerlastinge to euerlastinge. Vnto him maye nothinge be added nether can he be mynished, he hath no nede also of eny counsell. O how amiable are all his workes, & as a sparke to loke vpon? They lyue all, and endure for euer: and when so euer nede is, they are all obedient vnto him. They are all dubble, one agaynst another: he hath made nothinge<sup>e</sup> that hath faute or blemysch. He hath stablyshed the goodes of euerychone: and who maye be satisfied with his glory, when he seith it?

**The xliij. Chapter.**

**A** **T**HE glory of the heyth, is the fayre and cleare firmament,<sup>f</sup> the bewtye of the heauen in his glorious cleannes. The sonne when it appeareth, declareth the daye in ſ̃

goinge out of it, a maruelous worke of the Hyest. At noone it burneth ſ̃ earth, and who maye abyde for the heate therof? Who so kepeth an ouen when it is hote, thre tymes more doth the Sonne burne vpon ſ̃ mountaynes, when it bretheth out the fyrie beames and shyneth: with the brightnes of it, it blyndeth the eyes. Greate is the LORDE that made it, and in his commaundement he causeth it to renne haistely.

<sup>g</sup>The Moone also is in all, and at conuenient season it sheweth the tymes, and is a token of the tyme. <sup>h</sup>The token of the solemne feast is taken of the Moone, a light that mynisheth and increaseth againe. The Moneth is called after the Moone, it groweth wonderously in hir chaunginge.

The armye of heauen also is in the Heith, **B** in the firmament of heauen it geueth a cleare and glorious shyne. This is the cleannes of the starres, the bewtiful apparell of heauen, the apparell that the LORDE lighteneth in the heyth. In his holy worke they continue in their ordre, and not one of them fayleth in his watch. <sup>i</sup>Loke vpon ſ̃ rayne bowe, and prayse him that made it: very bewtiful is it in his shyne. He compaseth the heauen aboute with his cleannes and glory, the handes of the Hyest haue beded it. Thorow his commaundement he maketh the snowe to fall, and the thonder of his iudgment to smyte hastely. Thorow his commaundement the treasures are opened, and the cloudes fle as the foules. In his power hath he strengthened the cloudes, and brokē the hayle stones.

The mountaynes melt at ſ̃ sight of him, the wynde bloweth accordinge to his wyll. The sounde of his thonder beateth ſ̃ earth, and so doth the storme of the north: the whirle wynde also lighteth downe as a feathered foule, casteth out and spredeth the snowe abroad: and as the greshoppers that destroye all, so falleth it downe. The eie marueleth at ſ̃ bewtye of the whytenesse therof, and the hert is afraied at the raine of it. He poureth out the frost vpon earth, like salt, and when it is frozen, it is as sharpe as the prycke of a thistle.

**C** When the colde northwynde bloweth, harde Christall commeth of the water. He lighteth downe vpon all the gatheringes together of

<sup>a</sup> Eccli. 26. b. <sup>d</sup> Eccli. 25. d. <sup>e</sup> Gen. 3. b.  
<sup>f</sup> Job 24. a. Esa. 29. c. <sup>f</sup> Deut. 32. a. <sup>g</sup> Psal. 8. a.

<sup>h</sup> Gen. 1. b. <sup>i</sup> Exo. 12. a. <sup>j</sup> Gen. 9. b.



water, and putteth on  $\text{f}$  waters as a brest plate. He deuoureth the mountaynes, and burneth the wyldernesses: and loke what is grene, he putteth it out like fyre. The medycine of all these is, whan a cloude commeth hastily: and whan a dew commeth vpon the heate, it shalbe refrezshed agayne.

(In his worde he styllth the wynde,) In his counsell he setteth the depe, and (the LORDE) Iesus planted it. They that sayle ouer the see, tell of his pels and harmes: and whan we heare it with oure eares, we maruell therat. For there be straunge wonderous workes, dyuerse maner of nyce beestes and whall fishes. Thorow him are all thinges set in good ordre and perfourmed,  $\text{t}$  in his worde all thinges endure.

**D** I speake moch, but I can not sufficiently attayne vnto it, for he himself onely is the perfection of all wordes. We shulde prayse the LORDE after all oure power, for he is greate in all his workes. <sup>a</sup>The LORDE is to be feared yee very greate is he, and maruelous is his power. Prayse the LORDE, and magnifie him as moch as ye maye, yet doth he farre farre exceede all prayse. <sup>b</sup>O magnifie him with all youre power, and labour earnestly, yet are ye in no wyse able sufficiently to prayse him. <sup>c</sup>Who hath sene him, that he might tell vs? Who can magnifie him so greatly as he is? For there are hyd yet greater thinges thē these be: as for vs, we haue sene but few of his workes. For the LORDE hath made all thinges, and geuen wyszdome to such as feare God.

### The xliiij. Chapter.

A commendacion of the olde vertuous fathers.

**A** **L**ET vs commend the noble famous men, and the generation of oure fore-elders and fathers. Many more glorious actes hath the LORDE done, and shewed his greate power euer sens  $\text{f}$  begynnynge. The noble famous men raigned in their kyngdomes, and bare excellent rule. In their wyszdome and vnderstandinge, they folowed the counsell shewed in the prophecies.<sup>d</sup> They led the folke thorow the counsell and wyszdome of the scribes of the people. Wyse sentences are founde in their instruction.

They sought the swetenes and melody of Musick, and brought forth the pleasunt songes in scripture. They were riche also,  $\text{t}$  coude comforte and pacifie those that dwelt with them. All these were very noble and honorable men in their generacions, and were well reported of in their tymes. These haue left a name behynde them, so that their prayse shal allwaye be spokē of. Afterwarde there were some, whose remembrance is gone.<sup>e</sup> They came to naught and perished, as though they had neuer bene: and became as though they had neuer bene borne, yee  $\text{t}$  their children also with them.

Neuertheles these are louynge men, whose righteousnes shal neuer be forgotten, but contynue by their posterite. Their children are an holy good heretage: Their sede endured fast in  $\text{f}$  couenant. For their sakes shal their childrē  $\text{t}$  sede contynue for euer,  $\text{t}$  their prayse shal neuer be put downe. Their bodies are buried in peace, but their name lyueth for euermore. The people can speake of their wyszdome,  $\text{t}$  the congregacion can talke of their prayse. <sup>f</sup>Enoch walked right  $\text{t}$  acceptably before the LORDE: therfore was he trāslated for an example of amendemēt to  $\text{f}$  generacions. <sup>g</sup>Noe was a stedfast  $\text{t}$  righteous man:  $\text{t}$  in the tyme of wrath he became a recōcylinge. Therfore was he left a remnant vnto the earth, whan the floude came. <sup>h</sup>An euerlastinge couenant was made with him, that all flesh shulde perishe nomore with  $\text{f}$  water.

Abraham was a greate father of many people,<sup>i</sup> in glory was there none like vnto him. He kepte the lawe of the Hyest,  $\text{t}$  came in to a couenant with him. He set the couenant in his flesh,<sup>k</sup> and whan he was tempted, he was founde faithfull. Therfore swore God vnto him with an oath, that he wolde blesse all people in his sede, that he wolde multiplie and increase him as the dust of the earth, and to exalte his sede as the starres: yee and that his sede shulde haue  $\text{f}$  possession and inheritaunce of the londe from see to see, and from the ryuer vnto  $\text{f}$  borders of the londe.

With Isaac<sup>l</sup> dyd he stablish  $\text{f}$  same couenāut, for Abrahā his fathers sake. Yee  $\text{f}$  gracious blessynge and health of all men, and couenant dyd he stablysh with Isaac, and

<sup>a</sup> Psal. 95. a. <sup>b</sup> Psal. 105. a. <sup>c</sup> Deut. 5. c. Ioh. 1. b.

<sup>d</sup> Exo. 18. c. <sup>e</sup> Gen. 7. d. <sup>f</sup> Ecclij. 49. c. Gen. 5. c.

<sup>g</sup> Gen. 6. b. and 7. 8.

<sup>h</sup> Gen. 9. h.

<sup>i</sup> Gen. 12. a.

15. a. 17. a. <sup>k</sup> Gen. 22. a.

<sup>l</sup> Gen. 26. a.



made it to rest vpon the heade of Iacob. He knew him,<sup>a</sup> in that he prospered him so well and richely, and gaue him an heretage, and sundred his porcion by it self,<sup>b</sup> and parted it amonge the twolue trybes. Mercifull men brought he out of him, which founde fauoure before all flesh.

The xlv. Chapter.

**M**oses beloued of God and mē, whose remembraunce is in hye prayse: 'him hath the LORDE made like in the glory of the sayntes, and magnified him so that the enemies stode in awe of him, thorow his wordes he dyd greate wonders. He made him greate in the sight of kynges, gaue him commaundement before his people, and shewed him his glorious power. He stablyshed him with faithfulness and mekenes,<sup>c</sup> and chose him out of all men. For he herde his voyce, and led him in the darcke cloude,<sup>d</sup> and there he gaue him the commaundementes, yee the lawe of life and wysdome, that he might teach Iacob the couenaunt, and Israel his lawes.

**H**e chose Aaron his brother also out of ſ trybe of Leui,<sup>e</sup> exalted him, & made him soch like. An euerlasting couenaunt made he with him,<sup>f</sup> and gaue him the presthode in the people. He made him glorious in bewtifull araye, and clothed him with the garment of honoure. He put perfecte ioye vpo him, and gyrded him with strength. He deckte him with syde clothes and a tuncyle, with an ouerbody cote also and gyrdle. Rounde aboute made he him belles of golde, and that many: that whan he wente in,<sup>g</sup> the sounde might be herde, that they might make a noyse in the Sanctuary, and geue the people warnynge. The holy garment was wrought & broderd with golde, yalow sylke and purple. And in the brestlappe there was a goodly worke,<sup>h</sup> wherin was fastened light and perfectnesse.

**V**pon ſ same also there was a worke fastened and set with costly precious stones, all bounde with golde: and this he brought in his mynistracion. The stones also were fastened for a remembraunce, after the twolue trybes of Israel. Vpon his mytre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worke, garnished,

and pleasaunt to loke vpon. Before him were there sene no soch fayre ornamētes, and these it behoued hī allwaye to vse: There might none other put them on, but onely his children and his childers children perpetually. Daylie performed he his burntofferings two tymes.<sup>i</sup> Moses fylled his handes, and anoynted him with holy oyle.

This was now confirmed him with an euerlasting couenaunt, and to his sede, as ſ dayes of heauē: namely, that his childrē shulde allwaye mynistr before him, and perfourme the office of the presthode, and wyshe the people good in his name. Before all men luyunge chose he him, that he shulde offre before the LORDE, and make odours for a swete sauoure and remembraunce, that he shulde reconcyle the people of the LORDE with him agayne.<sup>j</sup> He gaue him auctorite also in his commaundementes and in ſ couenaūt, that he shulde teach Iacob the statutes and testimonies, and to enfourme Israel in his lawe.

Therefore there stode vp certayne agaynst him,<sup>k</sup> and had envye at him in the wyldernes: namely, they that were of Dathan & Abirams syde, and the furious congregaciō of Chore. This the LORDE sawe, and it displeased him, and in his wrothfull indignacion were they consumed. A greate wonder did he vpon them, and consumed them with the fyre. Besydes this, he made Aaron yet more honorable and glorious. He gaue him an heretage, and parted the first frutes vnto him.<sup>l</sup> Vnto him specially he appoynted the bred for sustenance (for the prestes ate of ſ offerynges of the LORDE) this gaue he vnto him & his sede. Els had he no heretage<sup>m</sup> ner porcion in ſ londe and with the people. For the LORDE himself is his porcion and enheritaunce.

The thirde noble and excellent mā is Phineas the sonne of Eleazer, which pleased the God of Israel,<sup>n</sup> because he had ſ zeale & feare of the LORDE. For whan the people were turned back, he put him self forth right soone, & that with a good wyll, to pacifie the wrath of the LORDE towarde Israel. Therefore was there a couenaūt of peace made with him, ſ he shulde be the principall amonge

<sup>a</sup> Gen. 28. c. 29. 30. <sup>b</sup> Iosu. 18. 19. <sup>c</sup> Exo. 11. a. Act. 7. c. <sup>d</sup> Num. 12. a. <sup>e</sup> Exo. 19. 20. <sup>f</sup> Exo. 4. c. <sup>g</sup> Exo. 28. a. <sup>h</sup> Exo. 28. f. <sup>i</sup> Exo. 28. c. <sup>j</sup> Leui. 8. a.

<sup>k</sup> Deu. 17. c. and 21. a. <sup>l</sup> Mal. 2. a. <sup>m</sup> Num. 16. a. <sup>n</sup> Num. 17. b. <sup>o</sup> Exo. 25. f. <sup>p</sup> Leui. 24. b. <sup>q</sup> Deut. 12. b. and 18. a. <sup>r</sup> Eze. 44. d. <sup>s</sup> Num. 25. c.

the righteous and the people, that he and his posterite shulde haue the office of the prest-hode for euer (Like as there was made a couenaunt with Dauid of the trybe of Iuda, that frō amonge his sonnes onely there shulde be a kynge: And that Aaron also & his sede shulde be the heretage, to geue vs wysdome in oure hert, to iudge his people in righteousnes: that his goodes shulde not come in to forgetfulnes, and that their honoure might endure for euer.

The xlvij. Chapter.

**M**ANLY & stronge in battail was Iesus <sup>f</sup> sonne of Naue,<sup>a</sup> which in steade of Moses <sup>f</sup> prophet was geuen to be capayne of the people (which acordinge vnto his name was a greate sauioure vnto the electe of God) to punysh the enemies, that rose vp agaynst Israel, <sup>f</sup> Israel might optayne their inheritance. O how greate, noble and excellent was he,<sup>b</sup> when he lift vp his hande, and drew out his swerde agaynst the cities? Who stode so manly before him? For the LORDE himself brought in the enemies.<sup>c</sup> Stode not the Sonne styll at his commaundement, and one daye was as longe as two? He called vpon the Hiest & most mightie, whā <sup>f</sup> enemies preassed vpon him on euery syde: and the LORDE herde him with the hayle stones. They smote <sup>f</sup> Heithenish people mightely, & in fallinge downe they slew all <sup>f</sup> aduersaries, so that the Heithē knewe his hooste, and all his defence, that the LORDE himself fought against them, for he folowed vpon the mightie men of them.

**I**n the tyme of Moses also he and Caleb the sonne of Iephune,<sup>d</sup> dyd a good worke, which stode agaynst the enemies, withelde the people from synne, and styll'd <sup>f</sup> wicked murmuringe. And of sixe hundreth thousande people of fote, they two were preserued, when they were brought in to the heretage, namely, a londe that floweth with mylke & hony. The LORDE gaue strength also vnto Caleb,<sup>e</sup> which remayned with him vnto his age: so that he wente vp in to the hye places of the londe, and his sede conquered the same for an heretage: that all the childrē of Israel might see, how good a thinge it is, to be obedient vnto the LORDE. And the iudges or rulers

(euery one after his name) whose hert wente not a whoringe, ner departed from <sup>f</sup> LORDE, and that forsake not the LORDE vnfaithfully, whose remembraunce hath a good reporte: Yee their bones florish out of their place, and their name shal neuer be chaiged.

Samuel the prophet beloued of the LORDE,<sup>f</sup> ordeyned a kinge, and anoynted the prynces ouer the people. In the lawe of the LORDE ruled he, and iudged the congregation, & the LORDE had respecte vnto Iacob. The prophet was founde diligent in his faithfulness: yee in his faithfulness was the faithfulness of the vision knowne. He called vpon <sup>f</sup> LORDE the mightie,<sup>g</sup> whā the enemies preassed vpon him on euery syde, what tyme as he offred the suckynge lambes. And the LORDE thondred from heauen, and mayde his voyce to be herde with a greate noyse. He discomfited the prynces of Tyre, & all the rulers of the Philistynes. Before his last ende he made protestacion in the sight of the LORDE & his anoynted, that he toke nether substance ner good of eny man, no not so moch as a shue: & no man might accuse him. After this he tolde, that his ende was at honde, and shewed the kynge also his ende and death: & from <sup>f</sup> earth lift he vp his voyce in the prophecie, <sup>f</sup> the vngodly people shulde perishe.

The xlvij. Chapter.

**A**FTERWARDE in the tyme of kynge <sup>a</sup> Nathan,<sup>a</sup> there rose vp a prophet called Nathan: For like as the fat is taken awaye from the offrynge, so was Dauid chosen out of the childrē of Israel. He toke his pastyme with the lyons as with kyddes, and with beares like as with lambes. Slew he not a giaunte when he was yet but yonge,<sup>h</sup> & toke awaye the rebuke from his people? what tyme as he toke the stone in his hande, & smote downe proude Goliath with the slynge? For he called vpon the hiest LORDE, which gaue him strength in his right hande, so that he ouerthrew the mightie giaunte in the battayll, that he might set vp the horne of his people agayne.

Thus brought he him to worshipe aboue all prynces, and made him to haue a good reporte in the prayse of the LORDE, <sup>f</sup> he shulde weere a crowne of glory. For he destroyed

<sup>a</sup> Iosu. 12. c. Num. 27. d. Deut. 34. b. Iosu. 1. a.  
<sup>b</sup> Iosu. 8. <sup>c</sup> Iosu. 10. c. <sup>d</sup> Num. 14. a. <sup>e</sup> Num. 26. g.

<sup>f</sup> Iosu. 14. <sup>g</sup> 1 Reg. 10. and 16. c. <sup>h</sup> 1 Reg. 7. b.  
<sup>i</sup> 1 Re. 12. a. <sup>k</sup> 2 Re. 12. a. <sup>l</sup> 1 Re. 17. f. <sup>m</sup> 1 Re. 18. b.

the enemies on euery syde,<sup>a</sup> roted out the Philistynes his aduersaries, ⁊ brake their horne in sunder, like as it is brokē yet this daye. In all his workes he prayd f̄ Hyest ⁊ Holiest, ⁊ ascribed the honoure vnto him. With his whole hert dyd he prayse and loue him that made him.<sup>b</sup> He set syngers also before the autler, and in their tune he made swete songes. He ordeyned to kepe the holy daies worshipfully, and that the solempne feastes thorow the whole yere shulde be honorably holdē, with praylinge the name of the LORDE, ⁊ with synginge by tymes in the mornynge in the Sanctuary.

**C** The LORDE toke away his synnes, and exalted his horne for euer. He gaue him f̄ couenaunt of the kyngdome, and the trone of worshiþe in Israel. After him there rose vp the wyse sonne called Salomon, <sup>c</sup>and for his sake he droue f̄ enemies awaie farre of. This Salomon reigned with peace in his tyme (for God gaue him rest from his enemies on euery syde, that he might buylde him an house in his name, ⁊ prepare the Sanctuary for euer) like as he was well istructe in his youth ⁊ fylled with wysdome and vnderstōdinge, as it were with a water floude. He couered and fylled the whole londe with similitudes and wyse prudent sentences.

**D** His name wente abrode in the lles, because of his peace he was beloued. All londes marueled at his songes, prouerbes, symilitudes, and at his peace, and at the name of f̄ LORDE God, which is called the God of Israel. <sup>d</sup>He gathered golde as tynne, ⁊ he had as moch syluer as leade. <sup>e</sup>He was moued in vnordinate loue towarde we men, and was ouer come in affection. He stayned his honoure and worshiþe, yee his posterite defyled he also, in bringinge the wrath of the LORDE vpon his children, and sorowe after his ioye: so f̄ his kyngdome was deuyded, ⁊ <sup>f</sup>Ephraim became an vn faithfull ⁊ an vn constant kyngdome. Neuertheles God forsoke not his mercy, <sup>g</sup>nether was he vtterly destroyed because of his workes, f̄ he shulde leaue him no posterite.

**E** As for f̄ sede f̄ came vpon him (which he loued) he brought it not vtterly to naught, but gaue yet a remnaunt vnto Iacob, and a rote vnto Dauid out of him. Thus rested

Salomon with his fathers, and out of his sede he left behynde him a very foolishnes of the people, and soch one as had no vnderstōdinge: namely, <sup>h</sup>Roboā which turned awaye the people thorow his counsell, and Ieroboam f̄ sonne of Nabat, which caused Israel to synne, and shewed Ephraim the waye of vngodlynnes: In so moch that their synnes ⁊ myszdedes had the vpper hande so sore, that at the last they were dryuen out of the londe for the same: Yee he sought out ⁊ brought vp all wickednes, tyll the vengeance came vpon them.

### The xliiij. Chapter.

**T**HEN stode vp Elias the prophet<sup>k</sup> as a fyre, and his worde brēt like a creshett. He brought an hōger vpon thē and in his zeale he made them few in nombre. (For they might not awaye with the commaundementes of the LORDE.) Thorow the worde of the LORDE he shut the heauen, and thre tymes brought he the fyre downe. <sup>l</sup>Thus became Elias honorable in his wonderous dedes. Who maye make his boost to be like him? One that was deed raysed he vp from death,<sup>m</sup> ⁊ in the worde of f̄ Hyest he brought him out of the graue agayne. He cast downe kynges and destroyed them, and the honorable from their seate. Vpon the mount Syna he herde the punyshment, ⁊ vpon Horeb the iudgmēt of the vengeance. He prophecied recompensynge vnto kynges, and ordeyned prophetes after him. <sup>n</sup>He was taken vp in the storme of fyre, in a charett of horses of the LORDE. He was ordeyned in the reprouynges in tyme, to pacifie the wrath, to turne f̄ hertes of the fathers vnto the children,<sup>o</sup> ⁊ to set vp the trybes of Iacob agayne. Blessed were they that saw the, and were garnished in loue: for we lyue in life.

**B** Elias was couered in the storme, but Heliseus was fylled with his mouth. <sup>p</sup>Why he lyued he was afraied of no prynce, and no man might ouer come him. There coude no worde disceaue him,<sup>q</sup> ⁊ after his death his body prophecied. He dyd wonders in his life, ⁊ in death were his workes maruelous. For all this, the people amended not, nether departed they from their synnes: tyll they were caried awaye presoners out of the londe, and were

<sup>a</sup> 2 Re. 5. 8. <sup>b</sup> 2 Par. 26. a. <sup>c</sup> 2 Re. 12. c. <sup>d</sup> 3 Re. 3. c. <sup>e</sup> 3 Re. 10. c. <sup>f</sup> 3 Re. 11. a. <sup>g</sup> 3 Re. 12. c. <sup>h</sup> 2 Re. 7. c. <sup>i</sup> 3 Re. 12. b. <sup>j</sup> 3 Re. 12. d. <sup>k</sup> 3 Re. 17. a.

<sup>l</sup> 3 Re. 18. c. <sup>m</sup> 4 Re. 1. c. <sup>n</sup> 3 Re. 17. c. <sup>o</sup> 3 Re. 19. c. <sup>p</sup> 4 Re. 2. c. <sup>q</sup> 4 Re. 2. c. <sup>r</sup> 3. 4. <sup>s</sup> 4 Re. 13. a. <sup>t</sup> 4 Re. 5. 6. 7. 13. <sup>u</sup> 4 Re. 18. b.



scattered abroad in all countrees, so that of them there remayned but a very litle people, and a prynce vnto  $\text{f}$  house of Dauid. How be it some of them dyd right, and some heaped vp vngodlynes.

$\text{C}$  Ezechias made his cite stronge, conveyed water in to it,  $\text{a}$  dygged thorow the stony rock with yron,  $\text{t}$  made vp a well by the water syde. In his tyme came Sennacherib vp, $\text{b}$  and sent Rabshachs, lift vp his hande agaynst Sion,  $\text{t}$  defyed them with greate pryde. The trymbled their hertes and handes, so  $\text{y}$  they sorowed like a woman trauaylinge with childe. So they called vp $\text{o}$  the LORDE, which is mercyfull,  $\text{t}$  lift vp their hādes before him. Immediately the LORDE herde the $\text{e}$  out of heauen, and delyuered them by the hande of Esay.  $\text{c}$  He smote the hoost of the Assirians,  $\text{t}$  his angell destroyed the. For Ezechias had done the thinge that pleased the LORDE,  $\text{t}$  remayned stedfastly in the waye of Dauid his father. Which Esay was greate  $\text{t}$  faithfull in his visions.  $\text{d}$  In his tyme  $\text{y}$  Sonne wete backward,  $\text{t}$  he lengthened the kynges life. With a right sprete prophecied he, what shulde come to passe at the last:  $\text{t}$  to such as were soroufull in Sion he gaue consolacion, wherewith they might cōforte them selues for euermore. He shewed thinges  $\text{y}$  were for to come  $\text{t}$  secrete, or euer they came to passe.

#### The xliij. Chapter.

$\text{A}$  THE remembraunce of Iosias is like as when the Apotecary $\text{e}$  maketh many precious swete smellynge thinges together. His remembraunce shalbe swete as hony in all mouthes, and as the playenge of Musick by the wyne. He was appoynted to turne the people agayne,  $\text{t}$  to take awaye all abhominacions of  $\text{y}$  vngodly. He directed his hert vnto the LORDE,  $\text{t}$  in the tyme of the vngodly he set vp the worshipec of God agayne. All kynges (excepte Dauid, Ezechias  $\text{t}$  Iosias) cōmitted wickednes: for euen  $\text{y}$  kynges of Iuda also forsoke  $\text{y}$  lawe of God. For they gaue their horne vnto other, their honoure  $\text{t}$  worshipec also to a straunge people.

$\text{B}$  Therefore was the electe cite of the Sāc-tuary brent with fyre, and  $\text{t}$  the stretes therof laye desolate and waist: for they intreated

Jeremy euell, which neuertheles was a prophet ordeyned from his mothers wombe, $\text{e}$  that he might rote out, breake of,  $\text{t}$  destroye:  $\text{t}$  that he might buylde vp,  $\text{t}$  plante agayne. Ezechiel sawe the glory of the LORDE in a vision, which was shewed him vpon the charet of the Cherubins. For he thought vpon the enemies in  $\text{y}$  rayne, to do good vnto such as had ordred their wayes a right. And the bones of the twolue prophetes florish from out of their place: for they gaue comforte  $\text{t}$  consolacion vnto Iacob, and delyuered the faithfully. How shall we prayse Zorobabel, $\text{f}$  which was as a ringe in the right hande?

So was Iesus also the sonne of Iosedec: $\text{g}$   $\text{C}$  these men in their tymes buylde the house,  $\text{t}$  set vp the Sanctuary of  $\text{y}$  LORDE agayne, which was prepared for an euerlasting worshipec. And Nehemias $\text{h}$  is allwaye to be cōmended, which set vp for vs the walles $\text{i}$   $\text{y}$  were broken downe, made the portes  $\text{t}$  barres agayne, and buylde our houses of the new. $\text{j}$  But vpon earth is there no man created like Enoch, for he was taken vp from  $\text{y}$  earth. And Ioseph, which was lorde of his brethren,  $\text{t}$  the vpholder of his people: His bones were couered  $\text{t}$  kepte. Seth  $\text{t}$  Sem were in greate honoure amonge  $\text{y}$  people: and so was Adam aboute all the beastes, whā he was created.

#### The I. Chapter.

$\text{S}$ YMON the sonne of Onias the hye prest, $\text{k}$   $\text{A}$   $\text{y}$  which in his life set vp the house agayne,  $\text{t}$  in his dayes made fast the tēple. The heyth of  $\text{y}$  temple also was founded of him, the dubble buyldinge,  $\text{t}$  the hye walles of the temple. In his dayes the welles of water flowed out, and were excedinge full as the see. He toke care for his people,  $\text{t}$  delyuered them from destruction. He kepte his cite  $\text{t}$  made it stronge, that it shulde not be beseged. He dwelt in honoure and worshipec amonge his people, and enlarged the inтраunce of the house and the courte. He geueth light as the mornynge starre in the myddest of the cloudes, and as  $\text{y}$  Moone when it is full. He shyneth as the Sonne in the temple of God. He is as bright as  $\text{y}$  rayne bowe in  $\text{y}$  fayre cloudes,  $\text{t}$  florisheth as the floures and roses in the sprynge of  $\text{y}$  yeare,  $\text{t}$  as the lilies by the

$\text{a}$  2 Par. 32. a.  $\text{b}$  4 Re. 18. c. Esa. 36. a.  $\text{c}$  4 Re. 19. g.  $\text{d}$  4 Re. 20. b. Esa. 38. b.  $\text{e}$  4 Re. 22. a. and 23.  $\text{f}$  2 Pa. 34. a.  $\text{g}$  4 Re. 25. b.  $\text{h}$  Iere. 1. a.  $\text{i}$  Agg. 2. a.  $\text{j}$  1 Esd. 3. a.  $\text{k}$  3 Esd. 5. a.  $\text{l}$  Agg. 1. c.

and 2. a.  $\text{m}$  2 Esd. 1. a.  $\text{n}$  2 Esd. 7. a.  $\text{o}$  Gen. 5. c. Eccli. 44. b. Heb. 11. a. Gen. 41. f. 42. a. 45. c.  $\text{p}$  2 Mac. 3. b.



ryuers of water: Like as the braunches vpon the mount Libanus in tyme of Sommer: as a fyre & incēse that is kyndled: Like as an whole ornament of pure golde, set with all maner of precious stones: and as an olyue tre that is frutefull: & as a Cypres tre which groweth vp an hye.

**B** When he put on the garment of honoure, & was clothed withall bewtye: when he wente to the holy altare, to garnysh the couerynge of the Sanctuary: when he toke ȝ porcions out of the prestes hande, he himself stode by the herth of the altare, and his brethren rounde aboute in ordre. As the braunches of Cedre tre vpon the mount Libanus, so stode they rounde aboute him. And as the braunches of the olyue tre, so stode all ȝ sonnes of Aaron in their glory. And ȝ he might sufficiently perfourme his seruyce vpon the altare, & garnysh the offrynge of the hyst God, he stretched out his hande and toke of the drynkofferynge, & poured in of the wyne: so he poured vpon the botome of the aluter a good smell vnto the hyst pryncce.

Then beganne ȝ sonnes of Aaron to synge, and to blowe with trompettes, & to make a greate noyse, for a remembraunce & prayse vnto the LORDE. Then were the people afrayed, & fell downe to the earth vpo their faces, to worshipe the LORDE their God, & to geue thanks to Allmightie God. They sunge goodly also with their voyces, so that there was a pleasaunt noyse in ȝ greate house of the LORDE. And the people in their prayer besought the LORDE the Hyst, that he wolde be mercyfull, tyll the honoure of ȝ LORDE were performed. Thus ended they their mynistracion and seruyce.

**C** Then wente he downe, and stretched out his handes ouer the whole multitude of the people of Israel, that they shulde geue praise & thanks out of their lippes vnto ȝ LORDE, and to reioyce in his name. He beganne yet once also to praye, that he might openly shew the thankesgeuyng before the Hyst, namely thus: O geue prayse & thanks (ye all) vnto the LORDE oure God, which hath euer done noble and greate thinges: which hath increased oure dayes from oure mothers wombe, and dealt with vs accordinge to his mercy: that he wyl geue vs the ioyfulness of hert, & peace for oure tymes in Israel. Which faithfully kepeth his mercy for vs

euermore, & allwaye delyuereth vs in due season.

There be two maner of people, that I abhorre fro my hert: as for the thirde, whom I hate, it is no people: They that syt vpon the mountayne of Samaria, the Philistynes, & the foolish people that dwell in Sichimis.

I Iesus the sonne of Sirac Eleazarus of Ierusalem, haue tokened vp these informacions and documētes of wysdome and vnderstādinge in this boke, and poured out the wysdome out of my hert. Blessed is he that exerciseth him self therin: and who so taketh soch to hert, shal be wyse. Yf he do these thinges, he shal be stronge in all. For the light of the LORDE ledeth him.

### The li. Chapter.

A prayer of Iesus the sonne of Sirac.

**I** THANKE the O LORDE and kynge, and praise the O God my Sauoure. I wil yelde prayse vnto thy name: for thou art my defender and helper, & hast preserued my body from destruction, from ȝ snare of traytorous tōges, and from the lippes that are occupied with leyes. Thou hast bene my helper, from soch as stode vp agaynst me, and hast delyuered me after the multitude of thy mercy, and for thy holy names sake. Thou hast delyuered me from the roaringe of them, that prepared them selues to deuoure me, out of ȝ handes of soch as sought after my life: from the multitude of them ȝ troubled me, & wente aboute to set fyre vpon me on euery syde, so ȝ I am not brent in the myddest of the fyre: From the depe of hell, from an vnclane tōge, from lyenge wordes, from the wicked kynge, and from an vnrighteous tonge. My soule shal prayse ȝ LORDE vnto death, for my life drew nye vnto hell.

They cōpased me rounde aboute on euery syde, & there was no mā to helpe me. I looked aboute me, yf there were eny man that wolde scoure me: but there was none. Then thought I vpon thy mercy O LORDE, and vpon thy actes that thou hast done euer of olde: namely, ȝ thou delyuerest soch as putt their trust in the, and ryddest them out of ȝ handes of the Heithen. Thus lift I vp my prayer from the earth, and prayed for delyuerance from death. I called vpon the LORDE my father, that he wolde not leaue me without helpe, in the daye of my trouble

¶ in the tyme of the proude. I praysed thy name contynually, yeldinge honoure and thākes vnto it: and so my prayer was herde. Thou sauēdest me from destruccion, and deliueredest me frō ſ̄ vnrighteous tyme. Therefore wil I aknowledge and praise the, and magnifie ſ̄ name of the LORDE.

¶ Whā I was yet but yonge, or euer I wēte astraye, I desyred wyszdome openly in my prayer. I came therefore before the temple, ¶ sought her vnto the last. Then florished she vnto me, as a grape that is soone rype. My hert reioysed in her, then wente my fote the right waye, yee from youth vp sought I after her: I bowed downe myne eare and receaued her. I founde me moch wyszdome, and prospered greatly in her. Therefore wyll I ascrybe the glory vnto him, that geueth me wyszdome: for I am aduysed to do thereafter. I will be gelous to cleue vnto the thinge ſ̄ is good, so shal I not be cōfounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lift vp myne handes an hye, then was my soule lightened

<sup>a</sup> Esa. 35. a.

thorow wyszdome, that I knowleged my foolishnes. I ordred my soule after her, she ¶ I were one hert from the begynninge, and I founde her in clenness. And therefore shal I not be forsaken.

My hert longed after her, and I gat a good treasure. Thorow her ſ̄ LORDE hath geuen me a new tonge, wherwith I wil praise him. O come vnto me ye vn lerned, ¶ dwell in ſ̄ house of wyszdome: withdrawe not youre selues from her, but talke ¶ comon of these thinges, for youre soules are very thirstie. I opened my mouth, and spake!<sup>a</sup> O come ¶ bye wyszdome without money, bowe downe youre neck vnder hir yock, and youre soule shall receaue wyszdome. She is harde at hande, ¶ is content to be founde. Beholde with youre eyes,<sup>b</sup> how that I haue had but litle laboure, and yet haue founde moch rest. O receaue wyszdome, and ye shall haue plenteousnes of syluer and golde in possession. Let youre mynde reioyse in his mercy, ¶ be not ashamed of his prayse. Wyrke his worke by tymes, ¶ be shal geue you youre rewarde in due tyme.

<sup>b</sup> Eccli. 6. c.

The ende of Ecclesiasticus, otherwyse called Iesus the sonne of Syrac.

# The prayer of Azarias

and the songe of y<sup>e</sup> thre children

after Theodotios translation: which wordes are wrytten in y<sup>e</sup> thirde chapter of Daniel  
after the olde text in Latyn.

**A**ND they walked in the myddest of the flamme, praysynge God and magnifienge y<sup>e</sup> LORDE. Asarias stode vp, and prayde on this maner, Euen in the myddest of the fyre opened he his mouth, & saide: Blessed be thou (o LORDE God of oure fathers) right worthy to be praysed and honoured is y<sup>e</sup> name of thine for euermore: for thou art righteous in all y<sup>e</sup> thinges y<sup>e</sup> thou hast done to vs: Yee faithfull are all thy workes, thy wayes are right, & thy iudgmētes true. In all y<sup>e</sup> thinges y<sup>e</sup> thou hast brought vpon vs, & vpon the holy cite of oure fathers (euen Ierusalem) thou hast executed true iudgment: Yee acordinge to right and equity hast thou brought these thinges vpō vs, because of oure synnes.

For why? we haue offended, & done wickedly, departynge from the: In all thinges haue we trespassed, & not obeyed thy cōmaundementes, ner kepte thē, nether done as thou hast bydden vs, y<sup>e</sup> we might prospere. Wherefore, all y<sup>e</sup> thou hast brought vpon vs, & euery thinge y<sup>e</sup> thou hast done to vs, thou hast done them in true iudgment: As in delyueringe vs in to the hondes of oure enemies, amōge vngodly & wicked abhominacions, & to an vnrighteous kinge, yee y<sup>e</sup> most frowarde vpō earth. And now we maye not opē oure mouthes, we are become a shame & reprove vnto thy seruantes, & to thē y<sup>e</sup> worshipe the.

Yet for thy names sake (we beseke the) geue vs not vp for euer, breake not thy couenant, & take not away thy mercy from vs, for thy beloued Abrahams sake, for thy seruaut Isaacs sake, & for thy holy Israels sake: to whom thou hast spoken & promysed, y<sup>e</sup> thou woldest multiply their sede as y<sup>e</sup> starres of heauen, & as the londe y<sup>e</sup> lieth vpon y<sup>e</sup> see shore. For we (o LORDE) are become lesse thē eny people, & be kepte vnder this daye in

all the worlde, because of oure synnes: So that now we haue nether prynce, duke, prophet, burnt-offerynge, sacrifice, oblatiō, incēse ner Sanctuary before the.

Neuerthelesse, in a contrite herte and an humble sprete let vs be receaued, y<sup>e</sup> we maie opteyne thy mercy. Like as in the burnt-offerynge of rammes & bullockes, and like as in thousandes of fat lammes: so let oure offrynge be in thy sight this daye, y<sup>e</sup> it maye please y<sup>e</sup>, for there is no cōfucion vnto them, y<sup>e</sup> put there trust in the. And now we folowe the with all oure hert, we feare the, & seke thy face. Put vs not to shame, but deale with vs after thy louynge kyndnesse, & acordinge to the multitude of thy mercies. Delyner vs by thy miracles (o LORDE) & get thy name an honour: that all they which do thy seruantes euell, maye be cōfounded. Let them be ashamed thorow thy Allmightie power, and let their strength be broken: that they maye knowe, how that thou only art the LORDE God, & honour worthy thorow out all the worlde.

And the kynges seruantes y<sup>e</sup> put them in, ceased not to make the ouen hote with wylde fyre, drye strawe, pitch & fagottes: so that the flamme wente out of the ouen vpon a xlix. cubites: yee it toke awaye, & brent vp those Caldees, y<sup>e</sup> it gat holde vpon besyde the ouen. But the angel of the LORDE came downe in to the ouen to Asarias and his felowes, & smote y<sup>e</sup> flamme of the fyre out of the ouen, & made the myddest of the ouen, as it had bene a coole wynde blowinge: so that the fyre nether touched them, greued them, ner dyd them hurte. Then these thre (as out of one mouth) praysed, honoured, and blessed God in the fornace, sayenge:

“Blessed be thou, o LORDE God of oure fathers: for thou art prayse & honour worthy,”

<sup>a</sup> Dan. 9. c.

<sup>b</sup> Baruc 2. b.

<sup>c</sup> Gen. 17. a. 22. c. Deut. 28. g.

<sup>d</sup> 1 Pet. 2. a. Ro. 10. c. Esa. 28. d. Ro. 9. g.

<sup>e</sup> 1 Mac. 4. d.

<sup>f</sup> Psal. 71. c.

ye e ⁊ to be magnified for euermore. Blessed be ⁊ holy name of thy glory, for it is worthy to be prayesd, and magnified in all worldes. Blessed be thou in the holy temple of thy glory, for aboue all thinges thou art to be prayesd, yee ⁊ more then worthy to be magnified for euer. Blessed be thou in the trone of thy kyngdome, for aboue all thou art worthy to be wel spoken of, ⁊ to be more then magnified for euer. <sup>a</sup>Blessed be thou, that lokest thorow the depe, ⁊ syttest vpon the Cherubyns: for thou art worthy to be prayesd, ⁊ aboue all to be magnified for euer. Blessed be thou in ⁊ firmament of heauen, for thou art prayse and honoure worthy for euer.

O all ye workes of the LORDE: speake good of ⁊ LORDE, prayse him, and set him vp for euer.

O ye angels of the LORDE, <sup>b</sup>speake good of the LORDE: prayse him, and set him vp for euer.

O ye heauē, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye waters that be aboue the firmamēt, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye powers of the LORDE, speake good of the LORDE: prayse him, ⁊ set him vp for euer.

<sup>c</sup>O ye Sōne ⁊ Moone, speake good of the LORDE: prayse him, ⁊ set him vp for euer.

<sup>d</sup>O ye starres of heauē, speake good of the LORDE: prayse him, ⁊ set him vp for euer.

O ye schowers ⁊ dew, speake good of the LORDE: prayse him, ⁊ set him vp for euer.

O all ye wyndes of God, speake good of ⁊ LORDE: prayse him, ⁊ set him vp for euer.

O ye fyre ⁊ heate, speake good of ⁊ LORDE: prayse him, and set him vp for euer.

O ye wynter and sommer, speake good of the LORDE: prayse him, and set him vp for euer.

O ye dewes ⁊ frostes, speake good of the LORDE: prayse him, ⁊ set him vp for euer.

O ye frost and colde, speake good of the LORDE: prayse him, and set him vp for euer.

O ye yse and snowe, speake good of the LORDE: prayse him and set him vp for euer.

O ye nightes and dayes, speake good of the LORDE: prayse him, and set him vp for euer.

O ye light and darcknesse, speake good of the LORDE: prayse him, and set him vp for euer.

O ye lightenynges and cloudes, speake good of the LORDE: prayse him, ⁊ set him vp for euer.

O let the earth speake good of the LORDE: yee lett it prayse him, and set him vp for euer.

O ye moūtaynes and hilles, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye grene thinges vpon the earth, speake good of the LORDE: prayse him, ⁊ set him vp for euer.

O ye welles, speake good of the LORDE: prayse him, and set him vp for euer.

O ye sees and floudes, speake good of the LORDE: prayse him, ⁊ set him vp for euer.

O ye whalles and all that lyue in the waters, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye foules of the ayre, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye beastes ⁊ catell, speake good of ⁊ LORDE: prayse him, ⁊ set him vp for euer.

O ye children of men, speake good of the LORDE: prayse him, ⁊ set him vp for euer.

O let Israel speake good of the LORDE, prayse him, and set him vp for euer.

O ye prestes of ⁊ LORDE, speake good of the LORDE: prayse him, and set him vp for euer.

<sup>e</sup>O ye seruauentes of the LORDE, speake good of the LORDE: prayse him, ⁊ set him vp for euer.

O ye spretes and soules of the righteous, speake good of ⁊ LORDE: prayse him, and set him vp for euer.

O ye holy and humble men of herte, speake ye good of the LORDE: prayse ye him, ⁊ set him vp for euer.

O Ananias, Asarias and Misael, speake ye good of the LORDE: prayse ye him, and set hi vp for euer. <sup>f</sup>Which hath deluyered vs from ⁊ hell, kepte vs from ⁊ honde of death, rydde vs from the myddest of the <sup>g</sup>burnyng flamme, and saued vs euē in the myddest of ⁊ fyre. O geue thākes therefore vnto ⁊ LORDE: <sup>h</sup>for he is kynde harted, and his mercy endureth for euer. O all ye deuoute men, speake good of the LORDE, euen the God of all goddes: O prayse him, and geue him thanks, for his mercy endureth worlde without ende.

<sup>a</sup> Psal. 79. a. <sup>b</sup> Psal. 101. c. and 148. a. <sup>c</sup> Psal. 148. a.  
<sup>d</sup> Psal. 135. a. <sup>e</sup> Psal. 112. a. 134. a. & 133. a. Apo. 19. a.

<sup>f</sup> Iere. 20. c. <sup>g</sup> Esa. 43. a. 1 Mac. 2. f.  
<sup>h</sup> Psal. 104. a. 105. a. 106. a. 116. a. & 135. a.



# The story of Susanna,

Which is the xiiij. chapter of Daniel after the Latyn.

**T**HERE dwelt a man in Babilō, called Ioachim:  $\hat{y}$  toke a wife, whose name was Susanna, ( $\hat{y}$  daughter of Helchias) a very fayre woman,  $\tau$  soch one as feared God. Hir father  $\tau$  hir mother also were godly people,  $\tau$  taught their daughter acordinge to  $\hat{y}$  lawe of Moses. Now Ioachim (hir huszbonde) was a greate rich man,  $\tau$  had a fayre orcharde ioyninge vnto his house. And to him resorted the Iewes comonly, because he was a man of reputacion amonge them. The same yeare were there made two iudges, soch as the LORDE speaketh of: All the wickednesse of Babilon, cōmeth from  $\hat{y}$  elders ( $\hat{y}$  is) from  $\hat{y}$  iudges, which seme to rule the people. These came off to Ioachims house,  $\tau$  all soch as had eny thinge to do in the lawe, came thither vnto them.

**N**ow when the people came agayne at after noone, Susanna wente in to hir husz-bōdes orcharde, to walke. The elders seyng this, that she wente in daylie  $\tau$  walked: they burned for lust to her, yee they were almost out of their wittes,  $\tau$  cast downe their eyes, that they shulde not se heauē, ner remembre,  $\hat{y}$  God is a righteous iudge. For they were both wōnded with the loue of her, nether durst one shewe another his grefe. And for shame, they durst not tell her their inordynate lust,  $\hat{y}$  they wolde fayne haue had to do with her. Yet they layed wayte for her earnestly from daye to daye, that they might (at the leest) haue a sight of her. And the one sayde to  $\hat{y}$  other: Vp, let vs go home, for it is dyner tyme. So they wente their waye from her.

When they returned agayne, they came together, enqueringe out  $\hat{y}$  matter betwixte them selues: yee the one tolde  $\hat{y}$  other of his

wicked lust. Thē apoynted they a tyme, whē they might take Susanna alone.

It happened also  $\hat{y}$  they spyed out a conueniēt tyme, when she wente forth to walke (as hir maner was)  $\tau$  no body with her, but two maydēs,  $\tau$  thought to wash her self in the garden, for it was an hote season: And there was not one person there, excepte the two elders,  $\hat{y}$  had hyd them selues, to beholde her. So she sayde to hir maydens: go fet me oyle  $\tau$  sope,  $\tau$  shut the orcharde dore,  $\hat{y}$  I maye wash me. And they dyd as she bad them,  $\tau$  shut the orcharde dore,  $\tau$  wente out them selues at a backe dore, to fet the thinge  $\hat{y}$  she had cōmaunded: but Susanna knewe not,  $\hat{y}$   $\hat{y}$  elders laie there hyd within. Now when the maydens were gone forth,  $\hat{y}$  two elders gat them vp,  $\tau$  ranne vpon her, sayenge: now, the orcharde dores are shut, that no man can se vs: we haue a lust vnto the, therefore consent vnto vs, and lye with vs.

**Y**f thou wilt not, we shall bringe a testimoniall agaynst the: that there was a yonge felowe with thee, and that thou hast sent away thy maydens from the for the same cause. Susanna sighed, and sayde: Alas, I am in trouble on euery syde. Though I folowe youre mynde, it wyl be my death: and yf I consent not vnto you, I can not escape youre hondes. Wel, it is better for me, to fall in to youre hondes without the dede doinge, then to synne in the sight of the LORDE: and with that, she cried out with a loude voyce: the elders also cried out agaynst her.

Then ranne there one to the orcharde dore,  $\tau$  smote it open. Now when the seruantes of the house herde  $\hat{y}$  crie in  $\hat{y}$  orcharde,

they ruszshed in at the back dore, to se what the matter was. So when the elders tolde them, the seruantes were greatly ashamed, for why, there was neuer such a reporte made of Susanna. On the morow after came the people to Ioachim hir houszbonde, and  $\S$  two elders came also, full of myscheuous ymaginations agaynst Susanna, to bringe her vnto death,  $\tau$  spake thus before the people: Sende for Susanna  $\S$  daughter of Helchias, Iochims wife. And immediatly they sent for her. So she came with her father  $\tau$  mother, hir children  $\tau$  all hir kynrede. Now Susanna was a tender person, and maruelous fayre of face. Therefore the wicked men cōmaunded to take of the clothes from her face (for she was couered)  $\S$  at the leest, they might so be satisfied in hir beutie. Then hir frēdes, yee  $\tau$  all they  $\S$  knewe her, begāne to wepe.

These two elders stode vp in the myddest of the people,<sup>a</sup>  $\tau$  layed their hondes vpon  $\S$  heade of Susanna: which wepte, and loked vp towarde heauen, for hir herte had a sure trust in the LORDE. And the elders sayde: As we were walkinge in the orcharde alone, this woman came in with hir two maydēs: whom she sent awaye from her,  $\tau$  sparrd  $\S$  orcharde dores. With that, a yonge felowe (which there was hyd) came vnto her,  $\tau$  laye with her. As for vs, we stode in a corner of the orcharde. And whē we sawe this wickednes, we rāne to her:  $\tau$  perceaued,  $\S$  they had medled together. But we coude not holde him, for he was stronger then we: thus he opened  $\S$  dore,  $\tau$  gat him awaye. Now whē we had takē this womā, we axed her, what yōge felow this was: but she wolde not tell vs. This is  $\S$  matter,  $\tau$  we be witnesses of  $\S$  same.

The comon sorte beleued them, as those  $\S$  were the elders  $\tau$  iudges of the people,  $\tau$  so they condemned her to death. Susanna cried out with a loude voyce,  $\tau$  sayde: O euerlastinge God,<sup>b</sup> thou sercher of secretes, thou  $\S$  knowest all thinges afore they come to passe: thou wotest,  $\S$  they haue borne false wytnes agaynst me:  $\tau$  beholde, I must dye, where as I neuer dyd eny soch thinges, as these men haue maliciously inuented agaynst me. And  $\S$  LORDE herde hir voyce. For whē she was led forth to death,  $\S$  LORDE raised vp  $\S$  sprete of a yōge childe, whose

name was Daniel, which cried with a loude voice: 'I am clene frō this bloude. Thē all  $\S$  people turned thē towarde him,  $\tau$  saide: What meane these wordes,  $\S$  thou hast spokē? Daniel stode in  $\S$  myddest of thē,  $\tau$  sayde: Are ye soch fooles (O ye childrē of Israel)  $\S$  ye cā not discerne? Ye haue here condēned a daughter of Israel vnto death, and knowe not the trueth wherfore: Go syt on iudgment agayne, for they haue spoken false witenesse agaynst her.

Wherfore the people turned agayne in all the haist. And the elders (that is, the principall heades) sayde vnto him: come sit downe here amonge vs, and shewe vs this matter, seynge God hath geuen the as greate honoure, as an elder. And Daniel sayde vnto them: 'Put these two asyde one from another and then shal I heare them. When they were put a sunder one from another, he called one of them, and sayde vnto him: O thou olde canckerde carle, that hast vsed thy wickednesse so longe: thine vngracious dedes which thou hast done afore, are now come to light. For thou hast geuen false iudgmentes, thou hast oppressed the innocent, and letten the gilty go fre, where as yet the LORDE saieth: 'The innocent and righteous se thou slaye not. Wel than, yf thou hast sene her, tel me, vnder what tre sawest thou them talkynge together? He answered: Vnder a Molbery tre. And Daniel sayde: very wel, Now thou leist euen vpon thine heade. Lo the messaunger of the LORDE hath receaued the sentence of him, to cut  $\S$  in two.

Then put he him asyde, and called for the other, and sayde vnto him: O thou sede of Canaan but not of Iuda: Fayrnesse hath disceaued the, and lust hath subuerted thine herte. Thus dealte ye afore with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Iuda wolde not abyde youre wickednesse. Now tell me than, vnder what tre diddest thou take them speakeinge together? He answered: vnder a pomgranate tre. Then sayde Daniel vnto him: very wel, now thou leyst also euen vpō thine heade. The messaunger of the LORDE stondest waytinge with the swerde, to cut the in two, and to slaye you both.

With that, all the whole multitude gauē a greate shoutē, and prayسد God, which all-

<sup>a</sup> Leui. 24. c. <sup>b</sup> Hebr. 4. c. <sup>c</sup> 2 Re. 3. f. Act. 20. d.

<sup>d</sup> 3 Reg. 3. d.

<sup>e</sup> Exo. 23. a. Pro. 17. c.

waye delyuereth them  $\text{y}$  put their trust<sup>a</sup> in him. And they came vpon the two elders, (whom Daniel had conuicted with their owne mouth: that they had geuen false witnessse) and dealeth with them,<sup>b</sup> euen likewyse as they wolde haue done with their neyghboursse: Yee they dyd accordinge to the lawe of Moses,

<sup>a</sup> Psal. 16. a.    <sup>b</sup> Deu. 19. d.    Prou. 19. a.

and put them to death. Thus the innocent bloude was sau'd the same daye.

The Helchias  $\text{t}$  his wife pray'd God for their daughter Susanna, with Ioachim hir huszbonde and all  $\text{y}$  kinrede: that there was no dishoneste founde in her. From that daye forth was Daniel had in greate reputacio in the sight of  $\text{y}$  people.

### The ende of the story of Susanna.

## The story of Bel,

which is the xiiiij. Chapter of Daniel after the Latin.

**T**HERE was at Babilon an ymage, called Bel: and there were spent vpon him euery daye, xij. cakes, xl. shepe, and sixe greate pottes of wine. Him dyd the kynge worshipe himself, and went daylie to honoure him: but Daniel worship'd his owne God. And the kynge sayde vnto him: Why dost not thou worshipe Bel? he answered and sayde: "Because I maye not worshipe thinges, that be made with hondes, but the luyngge God, which made beauen and earth, and hath power vpon all flesh. The kynge sayde vnto him: thinkest thou not,  $\text{y}$  Bel is a luyngge God? Or seist thou not, how moch he eateth and drynketh euery daye? Daniel smyled, and sayde: O kynge, disceane not thyselfe: This is but made of claye within, and of metall without, nether eateth he euer any thinge.<sup>b</sup>

**B** Then the kynge was wroth, and called for his prestes, and sayde vnto them: Yf ye tell me not who this is, that eateth vp these expenses, ye shal dye: But yf ye can certifie me, that Bel eateth them, then Daniel shall dye,<sup>c</sup> for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the kynge: let

it so be, accordinge as thou hast sayde. The prestes of Bel were lxx. besyde their wyues and children. And the kynge wente with Daniel in to the temple of Bel. So Bels prestes sayde: Lo, we wil go out,  $\text{t}$  set thou  $\text{y}$  meate there (O kynge)  $\text{t}$  poure in the wyne: then shutt the dore fast, and seale it with thine owne signet: and tomorow when thou comest in, yf thou fyndest not, that Bel hath eaten vp all, we wil suffre death: or els daniel, that hath lyed vpon vs. The prestes thought them selues sure ynough, for vnder  $\text{y}$  altare they had made a preuy in-  
trance,  $\text{t}$  there wente they in euer, and ate vp what there was.

So when they were gone forth, the kynge set meates before Bel. Now Daniel had comaunded his seruantes to bringe aszshes and these he sifted thorow out all the temple, that the kynge might se. Then wente they out,  $\text{t}$  sparre the dore, sealinge it with  $\text{y}$  kynges signet, and so departed. In  $\text{y}$  night came the prestes with their wyues and children (as they were wonte to do) and ate and dronke vp all. In the mornynge be tymes at the breake of the daye, the kynge arose,  $\text{t}$

<sup>a</sup> Deut. 4. c. and 5. a.    Exo. 20. a.    Deut. 6. d.    Matt. 4. a.

<sup>b</sup> Eccl. 30. c.

<sup>c</sup> Leu. 24. c.

Daniel with him. And the kynge sayde: Daniel, are the seales whole yet? He answered: Yee (o kynge) they be whole. Now as soone as he had opened the dore, the kinge loked vnto  $\text{f}$  altare, and cried with a loude voyce: Greate art thou o Bel, and with the is no disceate. Then laughed Daniel, and helde the kynge, that he shulde not go in, and sayde: Beholde the pauement, marcke well, whose fotesteppes are these? The kynge sayde: I se the fotesteppes of men, women and children.

**D** Therefore the kynge was angrie, and toke the prestes, with their wyues and childrē,  $\tau$  they shewed him  $\text{f}$  preuy dores, where they came in,  $\tau$  ate vp such thinges as were vpon  $\text{f}$  altare. "For the which cause  $\text{f}$  kynge slewe them,  $\tau$  delyuered Bel in to Daniels power, which destroyed him and his temple.

And in that same place there was a greate dragon, which they of Babilon worshipped. And  $\text{f}$  kynge sayde vnto Daniel: sayest thou,  $\text{f}$  this is but a god of metall also? lo, he liueth, he eateth  $\tau$  drinketh: so  $\text{f}$  thou cāst not saye, that he is no lyuinge God, therfore worshipe him. Daniel sayde vnto  $\text{f}$  kynge: I wil worshipe the LORDE my God,<sup>a</sup> he is  $\text{f}$  true lyuynge God: as for this, he is not the God of life. But geue me leaue (o kynge)  $\tau$  I shal destroye this dragon without swearde or staff. The kynge sayde: I geue  $\text{f}$  leaue. Then Daniel toke pitch, fatte, and hairie woll, and did seyth them together, and made lompes therof: this he put in  $\text{f}$  Dragōs mouth, and so  $\text{f}$  dragon barst in sonder: and Daniel sayde: lo, there is he whom ye worshipped.

**E** When they of Babylon herde that, they toke greate indignacion, and gathered them together agaynst the kynge, sayenge: The kynge is become a Iewe also, he hath destroyed Bel, he hath slayne  $\text{f}$  Dragon, and put the prestes to death. So they came to  $\text{f}$  kynge,  $\tau$  sayde: let us haue Daniel, or els we wil destroye the and thine house.

Now whan  $\text{f}$  kynge sawe, that they rushed in so sore vpon him,  $\tau$  that necessite constrained him,<sup>c</sup> he deliuered Daniel vnto them: which cast him in to the lyons denne, where he

was sixe dayes. In the denne there were seuen lyons, and they had geuen them euery daye two bodies and two shepe: which then were not geuē them, that they might deuoure Daniel.

There was in Lewry a prophet called Abacuc, which had made potage, and broken bred in a depe platter, and was goinge in to the feldes, for to brynge it to  $\text{f}$  mowers. But the angell of the LORDE sayde vnto Abacuc: go cary the meate that thou hast in to Babilon, vnto Daniel, which is in  $\text{f}$  lyōs denne. And Abacuc sayde: LORDE, I neuer sawe Babilon: and as for the denne, I knowe it not. "Then the angel of the LORDE toke him by the toppe, and bare him by the hayre of the heade, and (thorow a mightie wynde) set him in Babilon vpon the denne. And Abacuc cried, sayenge: O Daniel thou seruānt of God,<sup>d</sup> haue, take the breakfast,  $\text{f}$  God hath sent  $\text{f}$ . And Daniel saide: O God, hast thou thought vpon me? wel, thou neuer faylest them that loue the. So Daniel arose,  $\tau$  ate: and the angel of the LORDE set Abacuc in his owne place agayne immediatly.

Vpon the seuenth daye, the kynge wente **G** to bewepe Daniel: and whan he came to the denne, he loked in: and beholde, Daniel sat in the myddest of the lyons. Then cried  $\text{f}$  kynge with a loude voyce, sayenge: Greate art thou, o LORDE God of Daniel:<sup>e</sup>  $\tau$  he drewe him out of the denne. As for those that were  $\text{f}$  cause of his destruccio,<sup>f</sup> he dyd cast thē in to the denne, and they were deuoured in a moment before his face.

After this, wrote the kynge vnto all people, kynreddes and tungen, that dwelt in all countrees, sayenge: peace be multiplied with you. My commaundement is, in all the domynion of my realme: that men feare and stonde in awe of Daniels God,<sup>g</sup> for he is the lyuynge God, which endureth euer: his kyngdome abydeth vncorrupte, and his power is euerlastinge.<sup>h</sup> It is he that can delyuer and saue: he doth wonders and maruelous workes in heauen and in earth, for he hath saued Daniel from the power of the Lyons.

<sup>a</sup> Iere. 51. g. <sup>Esa.</sup> 46. a. <sup>Iere.</sup> 50. a. <sup>b</sup> Dan. 6. c.  
<sup>c</sup> Daniel 6. g. <sup>d</sup> Eze. 8. a. <sup>e</sup> 3 Re. 17. a. <sup>f</sup> Iere. 38. b.

Hest. 7. b. <sup>g</sup> Dan. 6. c. <sup>h</sup> Dan. 6. c. <sup>i</sup> Luc. 1. c.  
Esa. 43. b. Ose. 13. b. Dan. 3. f.



# The first boke of the Machabees.

## What this boke conteyneth.

### Chap. I.

Of the power of Alexander kynge of Macedonia. Of certayne vnfaithfull Israelites. Of the greate tyranny of Antiochus, & how miserably he destroyeth Ierusalē : which God suffreth to be played, because they haue forsaken him.

### Chap. II.

How feruently Matathias and his sonnes stryue for the honoure of God and welfare of the people ; How swetely he exorteth his sonnes (euē in the houre of his death) to be stedfast in the lawe of God.

### Chap. III.

Of Iudas Machabeus that worthy capayne, and of his noble actes agaynst Antiochus.

### Chap. IIII. V.

Of the glorious victory, that God gaue Iudas against Gorgias and Lisias : how they wyne the cite, and cense the temple agayne, & how they fyght afterwarde against the Heithen.

### Chap. VI.

Antiochus besegeth Elymas in Persia. Iudas layeth sege to the castel at Ierusalem, the kynge goeth aboute to help thē that are therein.

### Chap. VII.

The tyranny of Demetrius. They take truce with the people of God, & kepe it not.

### Chap. VIII.

Iudas hearinge how reasonable the Romaines are, seketh for to make peace with them.

### Chap. IX.

How Iudas was slaine in the bataill and how there came vp derth after his death. Ionathas was capayne after him, and gatt the victory of Bachides.

### Chap. X.

Of Alexāder the sonne of Antiochus. Demetrius maketh peace with Ionathas, & so doth Alexander afterwarde. Ptolomy geueth his daughter Cleopatra vnto Alexāder. Demetrius defyeth Ionathas.

### Chap. XI.

Ptolomy ryseth agaynst Alexander and Ionathas, and promyseth to geue Demetrius his daughter, whom he had geuen allredy vnto Alexander. The death of Alexander and Ptolomy, the raigne of Demetrius. Demetrius and Ionathas are frendes. Alexanders sonne taketh the kyngdome vpon him.

### Chap. XII.

The Iewes wryte vnto the Romaines and Spartians to renue the olde frendshipe. Triphon receaueth Ionathas with fayre wordes, and then causeth him and his to be slayne.

### Chap. XIII.

After the death of Ionathas is Symon his brother made Captaine of the people which goeth forth agaynst Triphon, and burieth his brother. Triphon slayeth Antiochus haynously. Symon maketh peace with Demetrius, and layeth sege to Gaza.

### Chap. XIIIII.

Demetrius seketh agaynst Triphō. Demetrius is takē. Peace in Iewry. Simō ruleth well. The Romaines and they of Sparta renue the peace with Symon.

### Chap. XV.

Antiochus wryteth louyngly vnto the Iewes, and persecuteth Triphon. He breaketh the bonde with the Iewes.

### Chap. XVI.

The faithfulness of Symō & his sonnes. Ptolomy szlayeth them disceatfully, and betrayeth the londe.

## The first Chapter.

**A**FTER that Alexander the sonne of Philippe, kynge of Macedonia wente forth of the londe of Cethim, and slewe Darius kynge of the Persias and Meedes: It happened, that he toke greate warres in honde, wanne very many stronge cities, and slew many kinges of  $\text{y}$  earth: goinge thorow to  $\text{y}$  endes of the worlde, and gettinge many spoyles of the people: In so moch,  $\text{y}$  the worlde stode in greate awe of him,<sup>a</sup>  $\text{a}$  therefore was he proude in his herte. Now whē he had gathered a mightie strōge hoost,  $\text{a}$  subdued  $\text{y}$  lōdes and people with their prynces, so that they became tributaries vnto hi: he fell sick. And whē he perceaued that he must nedes die, he called for his noble estates (which had bene brought vp with him of children)  $\text{a}$  parted his kyngdome amonge them,<sup>b</sup> whyle he was yet alyue. So Alexāder raygned xij. yeare, and then dyed.

After his death fell the kyngdome vnto his prynces, and they optayned it euery one in his rowme, and caused them selues to be crowned as kynges: and so dyd their childrē after them many yeares,  $\text{a}$  moch wickednesse increased in the worlde. Out of these came  $\text{y}$  vngracious rote, noble Antiochus  $\text{y}$  sonne of Antiochus the kynge<sup>c</sup> (which had bene a pledge at Rome)  $\text{a}$  he raigned in  $\text{y}$  Cxxxvij. yeare of the raigne of the Grekes.

**I**n those dayes wēte there out of Israel wicked men, which moued moch people with their couēse,<sup>d</sup> sayēge: Let vs go  $\text{a}$  make a couenaut with the Heithen,  $\text{y}$  are rounde aboute vs: 'for sence we departed from them, we haue had moch sorow. So this deuoyce pleased them well, and certayne of  $\text{y}$  people toke vpon thē for to go vnto  $\text{y}$  kynge, which gaue them licence to do after the ordinaūce of the Heithen.<sup>e</sup> Then set they vp an open scole (at Ierusalem) of the lawes of the Heithē, and were nomore circumcised: but forsoke  $\text{y}$  holy Testamente, and ioyned them selues to  $\text{y}$  Heithē,<sup>f</sup>  $\text{a}$  were cleane solde to do myschefe.

So when Antiochus beganne to be mightie in his kyngdome, he wente aboute to optayne  $\text{y}$  londe of Egipte also, that he might haue the dominion of two realmes. Vpon this

entred he in to Egipte<sup>g</sup> with a stronge hoost, with charettes, elephantes, horsmen  $\text{a}$  a greate nombre of shippes, and beganne to warre agaynst Ptolomy the kynge of Egipte. But Ptolomy was afrayed of him, and fled: and many of his people were wounded to death. Thus Antiochus wāne many strōge cities, and toke awaye great good out of the londe of Egipte.

And after that Antiochus had smytten Egipte, he turned agayne in the Cxliij. yeare  $\text{a}$  wente towarde Israel,<sup>h</sup> and came vp to Ierusalem with a mightie people: and entred proudly into  $\text{y}$  Sanctuary, and toke awaye the golden altare, the candilsticke and all  $\text{y}$  ornamētes therof: the table of the shewbred the pouring vessel, the chargers, the golden spones, the vafe, the crownes and golden apparel of the temple, and brake downe all. He toke also the syluer and golde, the precious Iewels, and the secreete treasures that he fōude. And when he had taken awaye altogether, caused a greate murthur of men, and so fulfilled his malicious pryde, he departed in to his owne londe.

Thus there arose greate heuinesse and misery in all the londe of Israel. The prynces and the elders of the people mourned, the yōge men and the maydens were defyled, and the fayre beutey of women was chaunged: the brydegrome and the bryde toke them to mournynge: the londe and those that dwelt therin, was moued: for all the house of Iacob was brought to confucion.

After two yeares the kynge sent his chefe treasurer vnto the cities of Iuda,<sup>i</sup> which came to Ierusalem with a greate multitude of people, speakēge peaceable wordes vnto thē, but all was disceate: for when they had geuen him credence, he fell sodely vpon the cite, and smote it sore, <sup>and</sup> destroyed moch people of Israel. And when he had spoyled the cite, he set fyre on it,<sup>j</sup> castinge downe houses and walles on euery syde. The women  $\text{a}$  their children toke they captiue, and led awaye their catell. Then buylded they the castel of Dauid with a greate and thicke wall, and with mightie towres, and made it a stronge holde for them. Besyde all this they sett wicked people and vngodly men to kepe it, stoared it with weapens and vytales: gathered the goodes

<sup>a</sup> Iudit. 1. b. <sup>b</sup> Dan. 7. a. and 8. b. <sup>c</sup> 1 Mac. 8. a. <sup>d</sup> Deut. 7. a. Iudic. 2. a. <sup>e</sup> Iere. 44. c. <sup>f</sup> 2 Mac. 4. b.

<sup>g</sup> 3 Reg. 21. d. <sup>h</sup> 2 Mac. 5. a. <sup>i</sup> 2 Mac. 5. c. <sup>j</sup> 2 Mac. 5. e. <sup>k</sup> 1 Mac. 7. b. <sup>l</sup> 1 Mac. 3. f.

of Ierusalem, and layed thē vp there: thus became it a theuysch castell.

And this was done to laye waite for the people that wente in to the Sanctuary, and for the cruell destruccion of Israel. Thus they shed innocent bloude on euery syde of y<sup>e</sup> Sanctuary, and defyled it: In so moch that the citesyns were fayne to departe, and the cite became an habitacion of straungers, beyng desolate of hir owne sede, for hir owne natyues were fayne to leaue her. Hir Sāctuary was clene waisted,<sup>a</sup> hir holy dayes were turned in to mournynge, hir Sabbathes were had in derision, and hir honoure brought to naught. Loke how greate hir glory was afore, so greate was hir confucion, and hir ioye turned in to sorow.

Antiochus also the kynge sent out a commission<sup>b</sup> vnto all his kyngdome, that all the people shulde be one. Then they left euery man his lawe, and all the Heithen agreed to the cōmaundement of kynge Antiochus: Yee many of the Israelites consented there vnto, offerynge vnto Idols, and defylyng the Sabbath. So the kynge Antiochus sent his messaungers with his commission vnto Ierusalem, and to all y<sup>e</sup> cities of Iuda: that they shulde folowe y<sup>e</sup> lawes of the Heithē, and forbad ether burntofferynge, meatofferynge or peaceofferynge to be made in the temple of God, & that there shulde no Sabbath ner hye feast daye be kepte: but commaunded, that the Sanctuary and the holy people of Israel shulde be defyled.

He commaunded also that there shulde be set vp on altares, temples and Idols: to offre vp swynes flesh and other vnclene beastes: that men shulde leaue their children vncircumcised, to defyle their soules with all maner of vncleennesse & abhominacions: that they might so forget the lawe, and chaūge all the holy ordinaunces of God: and that who so euer wolde not do acordynge to the commaundement of kynge Antiochus, shulde suffre death. In like maner commaunded he thorow out all his realme, and sett rulers ouer the people, for to compell them to do these thynges, commaunding the cities of Iuda to do sacrifice vnto Idols.

Then wente the people vnto the Heithen by heapes, forsoke the lawe of the LORDE, and committed moch euell in the londe: yee

and chaced out the secrete Israelites, which had hyd them selues in corners and preuy places. The xv. daye of the moneth Caslen, in the Cxlv. yeaere, set kynge Antiochus an abhominable Idol of desolacion vpon the altare of God, and they buylded altares thorow out all the cities of Iuda on euery syde, before the dores of the houses, and in the stretes: where they brent incense, and dyd sacrifice. And as for the bokes of the lawe of God, they brent them in the fyre,<sup>c</sup> and rente them in peeces. What so euer he was that had a boke of the Testament of the LORDE founde by hym, yee who so euer endeouored himself to kepe the lawe of the LORDE, the kynges commaundement was, y<sup>e</sup> they shulde put him to death. And thorow his auctorite they executed these thynges euery moneth, vpon the people of Israel that were founde in the cities.

The fyue and twentye daye of the moneth,<sup>d</sup> what tyme as they dyd sacrifice vpon the altare (which stode in the steade of the altare of the LORDE) acordinge to the commaundement of kynge Antiochus, they put certayne women to death, which had caused their children to be circumcised: Not only that, but they hanged vp the children by the neckes thorow out all their houses, and slewe the circumcisers of them.

Yet were there many of the people of Israel, which determed in them selues, that they wolde not eate vnclene thynges: but chose rather to suffre death, then to be defyled with vnclene meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And this greate tyranny increased very sore vpon the people of Israel.

### The ij. Chapter.

**I**N those dayes there dyd stōde vp one Matathias the sonne of Symeon the prest (out of the kynred of Ioaris) frō Ierusalem, and dwelt vpon the mount of modin, and had v. sonnes: Ihō called Gaddis: Symon, called Thasi: Iudas, other wyse called Machabeus: Eleazer, other wyse called Abaron: and Ionathas, whose surname was Apphus. These sawe the euell, y<sup>e</sup> was done amonge the people of Iuda and Ierusalem. And Matathias sayde: Wo is me, alas that euer I was borne, to se this misery of my people, and y<sup>e</sup> piteous de-

<sup>a</sup> Tobī. 2. a. Amos 8. b.

<sup>b</sup> 2 Mac. 6. a.

<sup>c</sup> Iere. 36. c.

<sup>d</sup> 2 Ma. 6. b.

struccion of the holy cite: ⁊ thus to syt so styll, it beyng deliuered in to the bondes of the enemies, "Hir Sanctuary is come in to the power of straungers, hir temple is, as it were a man ⁊ hath lost his good name. Hir precious ornamentes are caried awaye captiue, hir olde men are slayne in the stretes, and hir yonge men are fallen thorow the swearde of the enemies.

What people is it, that hath not some possession in hir kyngdome? Or who hath not gotten some of hir spoyle? All hir glory is taken awaye. She was a Quene, and now she is become an handmayde. Beholde our Sanctuary, oure bewtye and honoure is waisted awaye, and defyled by the Gentiles. What helpe it vs then to lyue? And Matathias rente his clothes, he and his sonnes, and put sackcloth vpon them, ⁊ mourned very sore.

Then came the men thither which were sent of kynge Antiochus, to compell such as were fled in to the cite of Modin, for to do sacrifice and to burne incense vnto Idols, and to forsake the lawe of God. So, many of the people of Israel consented and enclined vnto them, but Matathias and his sonnes remayned stedfast. Then spake the commissioners of kynge Antiochus, ⁊ sayde vnto Matathias: Thou art a noble man, of hye reputacion and greate in this cite, hauinge fayre children and brethren. Come thou therfore first, and fulfill the kynges commaundemēt, like as all the Heithen haue done, yee and ⁊ men of Iuda, and soch as remayne at Ierusalem: so shalt thou and thy children be in ⁊ kynges fauoure, and enriched with golde, syluer and greate rewards.

Matathias answered, and spake with a loude voyce: Though all nacions obeye the kynge Antiochus, and fall awaie euery man frō keepinge ⁊ lawe of their fathers: though they consente to his commaundementes, yet wil I ⁊ my sonnes and my brethren, not fall from the lawe of oure fathers. God forbyd we shulde: that were not good for vs, that we shulde forsake the lawe and ordinaunces of God,<sup>a</sup> and to agre vnto the commaundement of kynge Antiochus. Therefore we will do no soch sacrifice, nether breake the statutes of oure lawe, to go another waye. And whē he had spoken these wordes,<sup>c</sup> there came one of the Iewes, which openly in the sight of all, dyd sacrifice vnto the

Idols vpon the aulter in the cite of Modin, accordinge to the kynges commaundement.

When Matathias sawe this, it grieved him at the herte, so that his raynes shoke withall, and his wrath kindled for very zele of the lawe. With that he gaue a skippe forth, and kyled the Iewe besyde the aulter: Yee and slewe ⁊ kynges commissioner, that compelled him to do sacrifice, ⁊ destroyed the aulter at the same time: soch a zele had he vnto the lawe of God, like as "Phinees dyd vnto Zambri the sonne of Salomi. And Matathias cried with a loude voyce thorow ⁊ cite, sayenge: Who so is feruent in the lawe, ⁊ wil kepe ⁊ couenaunt, let him folowe me. So he and his sonnes fled in to the mountaynes<sup>d</sup> and left all that euer they had in ⁊ cite. Many other godly men also departed in to the wyldernesse with their children, their wyues and their catell, and remayned there: for the tyranny increased so sore vpon them.

Now when the kynges seruantes and the hoost, which was at Ierusalem in the cite of David herde, that certayne mē had broken the kynges commaundement and were gone their waye to the wyldernesse in to secrete places, and that there were many departed after them: they folowed vpon them to fight agaynst them in the Sabbath daye, and sayde: Wyl ye yet rebell? Get you hence ⁊ do the commaundement of kynge Antiochus, and ye shal lyue. They answered: We wil not go forth, nether wil we do the kynges cōmaundement, to defyle ⁊ Sabbath daye.<sup>e</sup> Then beganne they to fight agaynst them neuerthelesse they gaue them none other answere, nether cast they one stone at them, ner made fast their prey places, but sayde: We wil dye all in our innocency, heauen ⁊ earth shal testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabbath, ⁊ slewe both men and catell, their wyues and their children, to the nombre of a thousande people.

When Matathias and his frendes herde this, they mourned for them right sore, and sayde one to another: Yf so be that we all do as oure brethre haue done, and fight not for oure lyues ⁊ for oure lawes agaynst the Heithen: then shall they the sooner rote vs out of the earth. So they cōcluded amonge theselues at the same tyme, sayenge: What soeuer he be that

<sup>a</sup> 1 Mac. 1. b.

<sup>b</sup> Act. 5. b.

<sup>c</sup> Pro. 4. c.

<sup>d</sup> Num. 25. b.

<sup>e</sup> 2 Ma. 5. c.

/ Iosu. 1. c.



cometh to make battayll with vs vpon the Sabbath daye, we wyll fight agaynst him, & not dye all, as oure brethren <sup>y</sup> were murdered so haynously. Vpō this came the Synagoge of the Iewes vnto thē: stronge men of Israel, all such as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stonde by them: In so moch that they gathered an hoost of men, and slewe the wicked doers in their gelousy, and the vngodly men in their wrath. Some of the wicked fled vnto the Heithen, and escaped.

Thus Matathias and his frendes wente aboute, and destroyed the altuers, and circumcised the children, that had not yet receaued circumcision: as many as they founde within <sup>y</sup> coostes of Israel: and folowed mightly vpon the children of pryde, and this acte prospered in their hondes: In so moch, that they kepte the lawe agaynst the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.

After this when the tyme drew on fast, that Matathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruction and wrathfull displeasure: Wherefore (o my sonnes) be ye feruent in the lawe, and ioperde youre lyues for the Testament of the fathers: call to remembraunce what actes oure fathers dyd in their tyme, so shall ye receaue greate honoure and an euerlasting name.

Remembre Abraham,<sup>a</sup> was not he founde faithfull in tentacion, and it was reckened vnto him for righteousnesse? Joseph in tyme of his trouble kepte the commaundement, and was made a lorde of Egipte. Phinees oure father was so feruent for the honoure of God, that he<sup>b</sup> optayned the couenaūt of an euerlasting presthode. Iosue for fulfillingge the worde of God, was made the captayne of Israel. Caleb bare recorde before the cōgregation, and receaued an heretage. <sup>d</sup>Dauid also in his mercifull kyndnesse, optayned the trone of an euerlasting kyngdome. <sup>e</sup>Elias beyngelous and feruent in the lawe, was taken vp in to heauē. <sup>f</sup>Hananiah, Asarias and Misael remayned stedfast in faith, and were

delyuered out of the fyre. In like maner <sup>g</sup>Daniel beyngelentie, was saued from the mouth of the Lyons.

And thus ye maye conside thorow out all ages sens the worlde beganne,<sup>h</sup> that who so euer put their trust in God, were not ouer come. <sup>i</sup>Feare not ye then the wordes of an vngodly man, for his glory is but donge and wormes: to daye is he set vp, and to morow is he gone: for he is turned in to earth, and his memoriall is come to naught. Wherefore (o my sonnes) take good hertes vnto you, and quyte your selues like men in the lawe: for yf ye do the thinges that are commaunded you in the lawe of the LORDE your God, ye shal optaine greate honoure therin.

And beholde, I knowe that your brother Symon is a man of wysdome: se that ye geue eare vnto him allwaye, he shall be a father vnto you. As for Iudas Machabeus, he hath euer bene mightie and strōge from his youth vp: let him be your captayne, and ordre the battayll of <sup>y</sup> people: Thus shall ye bryng vnto you all those that fauoure the lawe, and se that ye auenge the wronge of your people, and recompence the Heithen agayne, and applie your selues whole to the commaundement of the lawe. So he gaue them his blessinge, and was layed by his fathers: and dyed in the Cxlvj. yeare at Modin, where his sonnes buried him in his fathers sepulchre, & all Israel made greate lamentacion for him.

### The iij. Chapter.

**T**HEN stode vp Iudas Machabeus in his fathers steade,<sup>a</sup> and all his brethrē helped him: and so dyd all they that helde with his father, and fought with cherefulness for Israel. So Iudas gat his people greate honoure: He put on a brest plate as a giaunte, and arayed him self with his harnesse, and defended the hoost with his swearde. In his actes he was like a lyon, & as a lyons whelp roaringe at his praye. He was an enemie to the wicked,<sup>b</sup> and hnted them out: and brent vp those, that vexed his people: So that his enemies fled for feare of him, and all the workers of vngodlynnes were put to trouble:

<sup>a</sup> Iacob. 2. c. Heb. 11. d. Ro. 4. d. Gen. 22. a. Eccli. 44. c. Gen. 41. f. Nu. 25. c. Eccli. 45. f. <sup>b</sup> Nu. 27. d. Iosu. 1. a. <sup>c</sup> Nu. 14. a. <sup>d</sup> 1 Re. 24. c. <sup>e</sup> 4 Re. 2. c. <sup>f</sup> Dan. 3. d. <sup>g</sup> Dan. 6. d. <sup>h</sup> Bel g. <sup>i</sup> Heb. 11. b.

<sup>a</sup> Mat. 10. d. Esa. 51. c. and 40. a. 1 Pet. 1. d. Iacob. 1. b. Eccli. 14. b. Psal. 26. c. and 30. d. <sup>b</sup> Iosephus cap. 8. 9. li. 12 Antiq. <sup>c</sup> Psal. 100. b. <sup>d</sup> Mac. 8. a.

soch lucke and prosperite was in his honde. This greued dyuerse kynges, but Iacob was greatly reioysed thorow his actes, and he gat him self a greate name for euer.

He wente thorow the cities of Iuda, destroyenge the vngodly out of them, turnynge away the wrath from Israel, and receauynge such as were oppressed: and the fame of him wente vnto the vttemost parte of y<sup>e</sup> earth. Then Appollonius (a prynce of Syria) gathered a mightie greate hoost of the Heithen  $\alpha$  out of Samaria, to fight agaynst Israel. Which when Iudas perceaued, he wente forth to mete him, fought with him, slewe him, and a greate multitude with him: the remnaunte fled, and he toke their substaunce. Iudas also toke Appollonius owne swearde, and fought with it all his life longe.

**B** Now when Seron (another prynce of Siria) herde saye, that Iudas had gathered vnto him the congregacion and church of the faithfull, he sayde: I will get me a name and a prayse thorow out the realme: for I will go fight with Iudas and them that are with him, as many as haue despised the kynges commaundement. So he made him ready, and there wente with him a greate mightie hoost of the vngodly, to stonde by him, and to be auenged of the childrē of Israel. And when they came nye vnto Bethoron, Iudas wente forth agaynst them with a small company. And when his people sawe such a greate hoost before thē, they sayde vnto Iudas: How are we able (beynge so fewe) to fight agaynst so greate a multitude and so stronge? seinge we be so weery, and haue fasted all this daye?

**C** But Iudas sayde: "It is a small matter for many to be ouer come with fewe: Yee there is no difference to the God of heauen, to deliuer by a greate multitude or by a small company:  $\beta$  for the victory of the battell stondeth not in the multitude of the hoost, but the strength commeth from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitude: to destroye vs, oure wyues and oure children, and to robbe vs. But we will fight for oure lyues and for oure lawes, and the **LORDE** himself shall destroye thē before oure face: therefore be not ye afrayed of them.

As soone as he had spoken these wordes, he leapte sodenly vpon thē. Thus was Seron

smytten, and his hoost put to flight, and Iudas folowed vpon them beyonde Bethoron vnto the playne felde: where there were slayne eight hundred men of them, and the residue fled in to the londe of the Philistynes. Then all the Heithen on euery syde were afrayed for Iudas and his brethern: so y<sup>e</sup> the rumoure of him came vnto the kynges eares, for all the Gentiles coude tell of the warres of Iudas.

**D** So whan kynge Antiochus herde these tidinges, he was angrie in his mynde: wherefore he sente forth and gathered an hoost of his whole realme, very stronge armies: and opened his treasury, and gaue his hoost a yeaes wagies in honde, commaundyng them to be ready at all tymes.

Neuerthelesse when he sawe, that there was not moneye ynough in his treasures, and that thorow the discorde and persecucion, which he made in y<sup>e</sup> londe (to put downe y<sup>e</sup> lawes that had bene of olde tyme) his customes and tributes of the londe were mynischd: he feared that he was not able for to beare the costes and charges eny lenger, ner to haue soch giftes, to geue so liberally as he dyd a fore, more then the kynges that were before him.

Wherefore he was heuy in his mynde, and thought to go in to Persides, for to take tributes of y<sup>e</sup> londe, and so to gather moch moneye. So he left Lysias (a noble man of the kynges bloude) to ouersee the kynges busynesses, from the water Euphrates vnto the borders of Egipte: and to kepe well his sonne Antiochus, till he came agayne.

**E** Morouer, he gaue him half of his hoost and elephantes, committed vnto him euery thinge of his mynde, concernynge those which dwelt in Iuda, and Ierusalem: that he shulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remnaunt of Ierusalem: to put out their memoriall from that place, to set straungers for to inhabit all their quarters, and to parte their londe amōge them. "Thus the kynge toke the other parte of the hoost, and departed from Antioch (a cite of his realme) ouer the water of Euphrates, in the hundredth and xlvij. yeaer, and wente thorow the hye countrees.

"And Lysias chose vnto him Ptolomy the

$\alpha$  1 Re. 14. a.

$\beta$  2 Par. 25. b.

$\gamma$  1 Mac. 6. a.

$\delta$  Iosep. cap. 10. libro 12 Antiq.

$\epsilon$  2 Mac. 8. b.

sonne of Doriminius, Nycanor and Gorgias mightie men, ⁊ the kynges frendes. These he sent with xl. thousande fote men and vij. thousande horsmen, for to go in to ȝe londe of Iuda, and to destroye it, as the kynge commaunded. So they wente forth with all their power, and came to Emmaus in to the playne felde. When the marchaūtes herde the runoure of them, they and their seruantes toke very moch siluer and golde, for to bye the children of Israel to be their bonde men. There came vnto them also yet moo men of warre on euery syde, out of Syria ⁊ the from the Palestynes.

¶ Now when Iudas and his brethrē sawe that trouble increased, and that the hoost drew nye vnto their borders: consideringe ȝe kynges wordes which he commaunded vnto the people: namely, that they shulde vterly waist and destroye them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fight for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fight, to prae and to make supplicacion vnto God for mercy and grace.

As for Ierusalem, it laye voyde, and was as it had bene a wyldernes. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleauntes kepte the castell, there was the habitacion of the Heithen. The myrth of Iacob was taken awaye, the pype ⁊ the harpe was gone from amonge them.

The Israelites gathered them together, and came to Maspha before Ierusalem: for in Maspha was the place where they prayed afore tyne. So they fasted that daye, and put sackclothes vpon them, cast aszshes vpon their heades, rente their clothes, and layde forth the bokes of the lawe (wherout ȝe Heithen sought the licknesse of their ymages) and brought the prestes ornaments, the firstlinges and the Tythes. They set there also the absteyners (which had fulfilled their dayes) before God, and cried with a loude voyce towarde heauen, sayenge: what shal we do with these? and whither shall we cary them awaye?

¶ For thy Sanctuary is troden downe and defyled, thy prestes are come to heynnesse

and dishonoure: and beholde, the Heithen are come together for to destroye vs. Thou knowest what thinges they ymagyn against vs. How maye we stonde before them, excepte thou (o God) be oure helpe?

They blew out the trompettes also with a loude voyce. Then Iudas ordered captaines ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for soch as buylded them houses, married wyues, planted them vynyards, and those that were fearfull: he commaunded them euery man to go home, accordinge to ȝe lawe. So the hoost remoued, and pitched vpon the South syde of Emmaus.

And Iudas sayde: Arme youre selues, be stronge (o my children) make you ready agaynst tomorow in the mornynge, that ye maye fight with these people, which are agreed together to destroye vs ⁊ oure Sanctuary. Better is it for vs to dye in battayll, then to se oure people and oure Sanctuary in soch a miserable case. Neuerthelesse, as ȝe will is in heauen, so be it.

### The iiii. Chapter.

THEN toke Gorgias fyue thousande men of fote, and a thousande of the best horsmen: and remoued by night, to come nye where ȝe Iewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the cōueyers of them. Then arose Iudas to smyte the chefe and pryncipall of the kinges hoost at Emmaus, for the army was not yet come together. In the meane season came Gorgias by night in to Iudas tentes: ⁊ when he founde no man there, he sought them in the moūtaynes, and thought they had bene fled awaye because of him. But whē it was daie, Iudas shewed himself in ȝe felde with thre thousande men only, which had nether harnesse ner sweardes to their myndes.

But on the other syde, they sawe that the Heithen were mightie and wel harnessed, and their horsmen aboute them, and all these wel experte in fettes of warre. Then sayde Iudas to ȝe men that were with him: Feare not ye the multitude of them, be not afraied of their violence runnyng: remembre how oure fathers were deluyered in the reed see, when

<sup>a</sup> 1 Mac. 1. d. <sup>b</sup> 1 Reg. 7. b. <sup>c</sup> Num. 6. a. <sup>d</sup> Exo. 18. d.  
<sup>e</sup> Deu. 20. a. Iudic. 7. a.

<sup>f</sup> Matt. 6. b. <sup>g</sup> Luc. 11. a. <sup>h</sup> Iosephus ubi supra.  
<sup>i</sup> Deu. 20. a. <sup>j</sup> Exo. 14. f.



Pharao threatned them with a greate hoost. "Euen so let vs also crie now towarde heauen: and the **LORDE** shall haue mercy vpon vs, and remembre the couenant of oure fathers, yee and destroye this hoost before oure face this daye: And all Heithen shal knowe, that it is God himself, which delyuereth and saueth Israel.

**B** Then the Heithen lift vp their eyes: and when they sawe that they were commynge agaynst them, they wente out of their tentes in to the battayll: and they that were with Iudas, blew vpon the trompettes. So they <sup>a</sup>buckled together, and the Heithen were discomfited, and fled ouer the playne felde: but the hymnost of them were slayne. For they folowed vpon them vnto Assaremoth, and in to the felde of Idumea towarde Azot and Iamnia: so that there were slayne of them vpon a thre thousande men. So Iudas turned agayne with his hoost, and sayde vnto the people: Be not gredy of <sup>y</sup> spoyle, we haue yet a battayll to fight: for Gorgias <sup>q</sup> his hoost are here by vs in the mountaynes, but stonde ye fast agaynst oure enemies, and ouercome them: then maye ye safely take the spoyle.

**C** As Iudas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gorgias sawe that they of his partie were fled, and the tentes brent vp (for by the smoke they might vnderstonde what was done) they perceaynge this, were very sore afayed: and when they sawe also that Iudas and his hoost were in <sup>y</sup> felde ready to stryke battayll, they fled euerychone in to the londe of the Heithen.

So Iudas turned agayne to spoyle the tentes, where they gat moch golde and syluer, precious stones, purple <sup>q</sup> greate riches. Thus they wente home, and sunge a Psalme of thankesgeuyng and <sup>p</sup>rayed God in heauen: for he is gracious, and his mercy endureth for euer: And so Israel had a greate victory in that daye.

Now all the Heithen that escaped, came and tolde Lysias euery thinge as it happened. Wherefore Lysias was sore afayed and greued in his mynde, because Israel had not gottē soch mysfortune as he wolde they shulde, nether as the kynge <sup>d</sup>commanded. The nexte yeaere folowinge, gathered Lysias thre

score thousande chosen men of fote, and fyue thousande horsmen, to fight agaynst them.

So they came in to Iewry, and pitched their tentes at Bethoron, where Iudas came agaynst them with ten thousande men. And when he sawe so greate mightie an hoost, he made his prayer and sayde: Blessed be thou (o sauoure of Israel) which diddest <sup>d</sup>destroye the violent power of the giaunte, in the honde of thy seruauant Dauid, and gauest the hoost of the Heithē in to the honde of Ionathas (the sonne of <sup>f</sup>Saul) and of his weapen bearer.

Put this hoost now in to the honde of thy people of Israel, and let them be confounded in their multitude and horsmen. Make them afayed, <sup>q</sup> discomforth the boldnes of their strength, <sup>y</sup> they maye be moued thorow their destruccion. Cast them downe thorow the swearde of thy louers, then shal all they that knowe thy name, prayse the with thankesgeuyng.

So they stroke the batell, and there were slayne of Lysias hoost, fyue thousande men. Then Lysias seyng the discomfetyng of his men, and the manlynesse of the Iewes, how they were ready, ether to lyue or to dye like men: He wente vnto Antioche and chose out men of warre: that when they were gathered together, they might come agayne in to Iewry. Then sayde Iudas and his brethren: beholde, oure enemies are discomfited: Let vs now go vp, to clēse and to repayre the Sanctuary.

Vpon this, all the hoost gathered them **E** together, and wente vp vnto mount Sion. Now when they sawe the <sup>d</sup>Sanctuary laied waist, the aulter defyled, the dores brent vp, the shrubbes growinge in the courtes, like as in a wod or vpon mountaynes, yee and that the prestes Celles were broken downe: They rente their clothes, made greate lamentacion, cast aszshes vpon their heades, fell downe flat to the grounde, made a greate noyse with the trompettes, and cried towarde heauen.

Then Iudas apoynted certayne men to fight against those which were in the castel, till they had clensed the Sanctuary. So he chose prestes <sup>y</sup> were vndefyled, such as had pleasure in the lawe of God: and they clensed the Sanctuary, <sup>q</sup> bare out the defyled

<sup>a</sup> 1 Mac. 9. c. <sup>b</sup> 1 Mac. 8. d. <sup>c</sup> Iudit. 13. c. Psal. 106. a. 117. a. 135. a. and 105. a.

<sup>d</sup> 1 Mac. 3. c. <sup>e</sup> 1 Re. 7. g. <sup>f</sup> 4 Re. 14. b. <sup>g</sup> 2 Mac. 10. a.



stones in to an vncleane place. And for so much as the aluter of burnt offerynges was vnhalowed, he toke aduyement, what he might do withall: so he thought it was best to destroye it (lest it shulde happen to do them eny shame) for the Heithen had defyled it, & therfore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: till there came a prophet to shewe, what shulde be done with them.

**f** So they toke whole stones accordinge to the lawe,<sup>a</sup> and buylded a new aluter soch one as was before, and made vp the Sanctuary within and without, and halowed the courtes. They made new ornamentes, & brought  $\text{f}$  candilstickes, the aluter of incense, and the table in to the temple. The incense layed they vpon the aluter, & lighted the lampes which were vpon the candilstickes, that they might burne in the temple. They set the shewbred vpon the table, and hanged vp the vail, and set vp  $\text{f}$  temple, as it was afore. <sup>b</sup> And vpon the xxv. daye of the ix. moneth (which is called the moneth of Casleu) in the C.xlvij. yeare: they rose vp by tymes in the mornynge for to do sacrifice (accordinge to the lawe) vpon the new burnt offrynge aluter, that they had made: after the tyme and season that  $\text{f}$  Heithen had defyled it. The same daye was it set vp agayne, with songes pipes, harpes and cymbales.

**5** And all the people fell vpon their faces, worshippyng and thankynge the God of heauen, which had geuen them the victory. <sup>c</sup> So they kepte the dedicacion of the aluter viij. dayes, offerynge burnt sacrifices and thankofferynges with gladnesse. They deckte the temple also with crownes and shyldes of golde, and halowed the portes and celles, and hanged dores vpon them. Thus was there very greate gladnes amonge the people, because the blasphemy of the Heithen was put awaye.

So Indas and his brethren with the whole cōgregation of Israel, ordered, that the tyme of the dedicacion<sup>d</sup> of  $\text{f}$  aluter shulde be kepte in his season from yeare to yeare, by the space of viij. dayes, from the xxv. daye of the moneth Casleu: yee and that with myrth and gladnesse.

And at the same tyme buylded they vp  $\text{f}$  mount Sion with hye walles and stronge towres rounde aboute: lest  $\text{f}$  Gentiles shulde come and treade it downe, as they dyd afore.<sup>e</sup> Therfore Iudas set men of warre in it, to kepe it: and made it stronge, for to defende Bethsura: that the people might haue a refuge agaynst the Edomites.

### The b. Chapter.

**I**T happened also that when  $\text{f}$  Heithen **A** rounde aboute herde,<sup>f</sup> how that the aluter and the Sanctuary were set vp in their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Iacob that was amonge them: In so much that they beganne to slaye and to persecute certayne of  $\text{f}$  people. <sup>g</sup> Then Iudas fought against the children of Esau in Idumea, and agaynst those which were at Arabathane<sup>h</sup> (for they dwelt rounde aboute  $\text{f}$  Israelites) where he slewe & spoyled a greate multitude of the. He thought also vpon the malice and vnfaithfulnes of the children of Bean, how they were a snare and stoppe vnto  $\text{f}$  people, and how they layed waite for them in the hie waye: wherfore he shut them vp in to towers, and came vnto them, condemned them, and brent vp their towres, with all that were in them.

Afterwarde wente he agaynst the children of Ammon, wherof he founde a mightie power and a greate multitude of people, with Tymothy their captayne. So he stroke many battayls with them, which were destroyed before him. And when he had slayne them, he wanne Gazer the cite, with the townes belonginge therto, and so turned agayne in to Iewry. The Heithen also in Galaad gathered them together, agaynst the Israelites that were in their quarters, to slaye them: but they fled to the castel of Datheman, and sent letters vnto Iudas and his brethren, sayenge: The Heithen are gathered agaynst vs on euery syde, to destroye vs, and now they make the for to come and laye sege to  $\text{f}$  castel, whervnto we are fled, & Timothy is the captayne of their hoost: come therfore, and delyuer vs out of their hondes: for there is a greate multitude of vs slayne all ready. Yee and oure brethren that were at Tubin, are slayne and destroyed (wel nye a thousande

<sup>a</sup> Exo. 20. d. Deu. 27. a. Iosu. 8. g.

<sup>c</sup> 2 Par. 7. b.

<sup>d</sup> Ioh. 10. c.

<sup>b</sup> 2 Mac. 10. a.  
<sup>e</sup> 1 Mac. 6. d. f.

<sup>f</sup> Iosephus, cap. 12. libro 12.

<sup>g</sup> Eze. 25. c. and 35. a.

<sup>h</sup> 2 Ma. 10. c.

men) and their wyues, their children and their goodes haue the enemies led awaye captiue.

Whye these letters were yet a readinge, beholde, there came other messaügers from Galilee, with rente clothes: which tolde euen the same tydings, and sayde, that they of Ptolomais, of Tirus and of Sidon were gathered agaynst them, and that all Galilee was fylled with enemies to destroye Israel. When Iudas and  $\text{f}$  people herde this, they came together (a greate congregacion)  $\text{a}$  to deuyse, what they might do for their brethren, that were in trouble and beseged of their enemies. And Iudas sayde vnto Symon his brother: chose  $\text{f}$  out certayne men, and go deliuer thy brethren in Galilee: As for me and my brother Ionathas, we wyl go in to Galaadithim. So he left Iosephus  $\text{f}$  sonne of Zachary, and Asarias, to be captaynes of the people and to kepe the remnaunt of the hoost in Iewry,  $\text{a}$  commaunded them, sayenge: Take the ouersight of this people, and se that ye make no warre agaynst the Heithen, vntill the tyme that we come agayne. And vnto Simon he gaue thre thousande men for to go in to Galilee, but Iudas himself had eight thousande in to Galaadithim.

Then wente Symon in to Galilee, and stroke dyuerse batels with the Heithen: whom he discomfited, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heithen almost iij. thousande men. So he toke the spoyles of them, and caried awaye the Israelites (that were in Galilee and Arbatis) with their wyues, their children and all that they had, and brought them in to Iewry with greate gladnesse. Iudas Machabeus also and his brother Ionathas, wente ouer Iordane, and traauayled iij. dayes iourney in the wyldernes: Where the Nebuthees met them, and receaued them louingly, and tolde the euery thinge that had happened vnto their brethren in Galaadithim, and how that many of them were beseged in Barasa, Bosor, Alimis, Casphor, Mageth and Carnaim (all these are stronge walled and mightie greate cities) and  $\text{f}$  they were kepte in other cities of Galaad also: and tomorrow they are apoynted to brynge their hoost vnto these cities, to take them and to wynne them in one daye.

 $\text{a}$  2 Mac. 8. c.

So Iudas and his hoost turned in all the haist in the wildernesse towarde Bosor, and wanne the cite, slewe all the males with the swearde, toke all their goodes, and set fyre vpon the cite. And in the night they toke their iourneye from thence, and came to the castell. And by tymes in the mornynge when they loked vp, beholde, there was an innumerable people bearynge laders and other instrumētes of warre, to take the castell and to ouer come them.

When Iudas sawe that the battayll beganne, and that the noyse therof wente vp and range in to the Heauen, and that there was so greate a crie in the cite: He sayde vnto his hoost: fight this daye for youre brethren. And so came behynde their enemies in thre companies, and blew vpon the trompettes, and cried in their prayer to God.

But as soone as Tymothis hoost perceaued that Machabeus was there, they fled from him, and  $\text{f}$  other slewe them downe right sore: so that there were kylled of them that same daye, almost eight thousande men. Then departed Iudas vnto Maspha, layed sege vnto it and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. From thence wente he and toke Casbon, Mageth, Bosor and the other cities in Galaad.

After this gathered Timothy another hoost, which pitched their tentes beyonde Raphon<sup>b</sup> beyonde the water. Iudas sent to spye the hoost, and they brought him worde againe, sayenge: All the Heithen that be rounde aboute vs, are gathered vnto him, and the hoost is very greate: Yee they haue hyred the Arabians to helpe them,  $\text{a}$  haue pitched their tentes beyonde the water, and are ready to come and fight agaynst the. So Iudas wente on to mete them.

And Timothy sayde vnto the captaynes of his hoost: when Iudas and his hoost come nye the ryuer: yf he go ouer first, we shall not be able to withstonde him: for why, he wil be to stronge for vs. But yf he darre not come ouer, so that he pitch his tente beyonde the water: then will we go ouer, for we shalbe stronge ynough agaynst him. Now as soone as Iudas came to the ryuer, he appoynted certayne scribes of the people, and commaunded them, sayenge: se that ye leaue none behynde vpon this syde of  $\text{f}$  ryuer, but

<sup>b</sup> 2 Mac. 10. d.

let euery man come to the battayll. So he wente first ouer vnto them, and his people after him.

And all the Heithen were discomfited before him, and let their weapens fall, and ranne in to the temple that was at Carnaim. Which cite Iudas wanne, and brent the temple with all  $\frac{y}{y}$  were in it: So was Carnaim subdued, and might not withstode Iudas. Then Iudas gathered all the Israelites that were in Galaadithim, from  $\frac{y}{y}$  leest vnto the most, with their wyues and their children (a very greate hoost) for to come in to the londe of Iuda.

¶ So they came vnto Ephron, which was a mightie, greate and stronge cite,<sup>a</sup> and laye in their waye. For they coude not go by it, nether of the right honde ner of the left, but must go thorow it. Neuerthelesse they that were in the cite, wolde not let them go thorow, but walled vp the portes with stones. And Iudas sent vnto the with peaceable wordes, sayenge: Let vs passe thorow youre londe,<sup>b</sup> that we maye go in to oure owne coultre: there shal no body do you harme, we wil but only go thorow. But they wolde not let them in.

Wherfore Iudas commanded a proclamacion to be made thorow out the hoost, that euery man shulde kepe his ordre: and so they dyd their best like valeaunt men.

And Iudas beseged the cite all that daie and all that night, and so wanne it: where they slewe as many as were males, and destroyed the cite, and spoyled it, and wete thorow all the cite ouer them that were slayne. Then wente they ouer Iordane in to the playne felde before Bethsan. And Iudas helped those forwarde that came behynde, and gaue the people good exortacion all  $\frac{y}{y}$  waye thorow, till they were come in to the londe of Iuda. Thus they wente vp vnto the mount Sion, where they offred with myrth and thankesgeuyng:<sup>c</sup> because there were none of them slayne, but came home agayne peaceably.

Now what tyme as Iudas and Ionathas were in the londe of Galaad, and Symon their brother in Galilee before Ptolomais: Then Iosephus the sonne of Zachary and Asarias the captaynes, hearinge of the actes

that were done and of the battells that were stroken, sayde: Let vs get vs a name also, and go fight agaynst the Heithen that are rounde aboute vs.

¶ So they gaue their hoost a commande-ment, and wente towarde Iamnia. Then came Gorgias and his men out of the cite, to fight agaynst them: Iosephus also and Asarias were chased vnto  $\frac{y}{y}$  borders of Iewry,  $\frac{y}{y}$  there were slayne  $\frac{y}{y}$  daye of  $\frac{y}{y}$  people of Israel ij. M. men: so  $\frac{y}{y}$  there was a greate misery amōge  $\frac{y}{y}$  people,  $\frac{y}{y}$  all because they were not obediēt vnto Iudas  $\frac{y}{y}$  his brethren, but  $\frac{y}{y}$  thought they shulde quyte them selues manfully. Neuertheles they came not of the sede of these men, by whom Israel was helped. But the men that were with Iudas, were greatly commended in the sight of all Israel and all Heithen, where so euer their name was herde vpō, and the people came vnto them bydding them welcome.

After this wente Iudas forth with his brethren, and fought agaynst the children of Esau, in the londe  $\frac{y}{y}$  lieth towarde the south where he wanne the cite of Hebron and the townes that lye besyde it: and as for the wallis and towres rounde aboute it, he brent them vp. Then remoued he to go in to the lōde of the Philistines, and wente thorow Samaria. At the same tyme were there many prestes slaine in  $\frac{y}{y}$  battayll, which wilfully  $\frac{y}{y}$  without adyusement wente out for to fight to get them honoure. And when Iudas came to Azot in the Philistynes londe, he brake downe their altares,<sup>c</sup> brent the ymages of their Idols, spoyled the cities, and came agayne in to the londe of Iuda.

#### The vi. Chapter.

¶ NOW when kynge Antiochus trauayled  $\frac{y}{y}$  thorow the hye countrees,<sup>a</sup> he herde that Elymas in Persia was a noble and plenteous cite in siluer and golde,  $\frac{y}{y}$  that there was in it a very rich temple: where as were clothes, cote armoures and shyldes of golde, which Alexander the sonne of Philippe kynge of Macedonia had left behynde him. Wherfore he wente aboute to take the cite and to spoyle it, but he was not able: for  $\frac{y}{y}$  citisēs were warned of it,  $\frac{y}{y}$  fought with him. And so he fled, and departed with greate heuynesse,  $\frac{y}{y}$

<sup>a</sup> 2 Mac. 12. c.

<sup>b</sup> Nu. 20. c.

<sup>c</sup> 2 Par. 20. e.

<sup>d</sup> 1 Mac. 5. b.

<sup>e</sup> Deut. 7. a.

<sup>f</sup> Iosephus cap. 13. li. 12. anti. 2 Ma. 9. a.

came agayne in to Babilon. Morouer there came one which brought him tidinges in Perside,<sup>a</sup> ⁊ his hoostes which were in the londe of Iuda, were dryuen awaye, and how that Lysias wente forth first with a greate power, and was dryuen awaye of the Iewes: how they had wonne the victory, and gotten greate goodes out of the hoostes that perished: how they had broken downe the abhominacion, which he set vp vpon the altare at Ierusalem,<sup>b</sup> and fenced the Sanctuary with hye walles, like as it was afore: yee and Bethsura his cite also.

So it chaunced, that when the kinge had herde these wordes, he was afrayed and greued very sore. Wherefore he layed him downe vpon his bed, and fell sicke for very sorowe: and all because it had not happened as he had deuysed. And there continued he longe, for his grefe was euer more and more, so ⁊ he sawe he must nedes dye. Therefore he sent for his frendes, & sayde vnto them: ⁊ slepe is gone fro mine eyes, for ⁊ very sorowe and vexaciō of herte ⁊ I haue. For when I cōsidre in my mynde ⁊ greate aduersitie ⁊ I am come vnto and the floudes of heuynesse which I am in, where as afore tyme I was so mery, and so greatly set by (by reason of my power) Againe, cōsideringe ⁊ euell ⁊ I haue done at Ierusalē, from whence I toke all ⁊ riches of golde and syluer ⁊ were in it, & sent to fetch awaye the inhabitours of Iewry without eny reason why: I knowe, ⁊ these troubles are come vpon me for the same cause. And beholde, I must dye with greate sorow in a straunge londe.

Then called he for one Philippe a frende of his, whom he made ruler of all his realme and gaue him the crowne, his robe and his ryng: that he shulde take his sonne Antiochus vnto him and brynge him vp, till he might raigne himself. So the kyng Antiochus dyed there, in the Cxlix. yere. When Lysias knewe that the kyng was dead,<sup>c</sup> he ordered Antiochus his sonne (whom he had brought vp) to raigne in his fathers steade, and called him Eupator. Now they that were in the castel (at Ierusalem) kepte in the Iewes rōunde aboute the Sactuary, and sought euer styll to do them harme, for the strengthenynge of the Heithen.

Wherefore Iudas thought to destroye them,

and called all the people together, ⁊ they might laye sege vnto them. So they came together in the Cl. yere, and beseged the layenge forth their ordinaunce and instrumentes of warre. Then certayne of them ⁊ were beseged wente forth (vnto whom some vngodly men of Israel ioyned the selues also) and wente vnto the kyng, sayēge: How longe wil it be, or thou punysh and avenge oure brethren? We haue bene euer mynded to do thy father seruyce, to walke in his statutes, and to obeye his commaundementes: Therefore oure people fell from vs, and where so euer they founde eny of vs, they slewe them: and they haue not only medled with vs, but with all oure countrees: and beholde, this daye are they beseginge the castell at Ierusalem, and haue made vp the stronge holde in Bethsura: And yf thou doest not preuente them right soone, they wil do more then these, and thou shalt not be able to ouercome them.

When the kyng herde this, he was very angrie,<sup>d</sup> and called all his frendes, the captaynes of his fote men and of all his horse men together. He hyred men of warre also out of other realmes and out of the Iles of the see, which came vnto him. And the nombre of his hoost was an hundreth thousande fote men, and twente thousande horsmē, & xxxij. Elephantes wel exercised to battayll. These came thorow Idumea vnto Bethsura, and beseged it a longe season, and made dyuerse instrumentes of warre agaynst it. But the Iewes came out and brent them, and fought like men. Then departed Iudas from the castell at Ierusalem, and remoued ⁊ hoost towarde Bethzacarā ouer agaynst the kynges armie.

So the kyng arose before the daye, and brought the power of his hoost in to ⁊ waie to Bethzacaran, where the hoostes made them to the battayll, blowynge the trompettes.<sup>e</sup> And to prouoke the Elephantes for to fight, they shewed them the sappe of reed grapes and molberies. And deuyded the Elephantes amonge the hoost: so that by euery Elephante there stode a M. men wel harnesssed, and helmettes of stele vpon their heades: Yee vnto euery one of the Elephantes also, were ordered v. C. horsmen of the best, which

<sup>a</sup> 1 Mac. 3. c. and 4.

<sup>b</sup> 1 Mac. 1. f.

<sup>c</sup> 2 Mac. 9.

a. b. c. d. e.

<sup>d</sup> Iosephus capi. 14. libr. 12.

1 Mac. 3. d.

<sup>e</sup> 1 Ma. 4. g.

<sup>f</sup> 2 Ma. 13. a.

<sup>g</sup> 1 Mac. 4. g. and 6. f.

<sup>h</sup> 3 Mac. m.



waited of the Elephante, goinge where so euer he wente, and departed not from him. Euery Elephante was couered with a ströge tower of wod, where vpon were xxxij. valeaunt men with weapens to fight, & within it was a man of Inde to rule the beest.

As for the remnaunt of the horsmen, he set them vpon both the sydes in two partes with trompettes, to prouoke the hoost, and to stere vp such as were slowe in the armye. And when the Sonne shone vpon their shyldes of golde and stele, the mountaynes glistered agayne at them, & were as bright as the creszshettes of fyre. The kynges hoost also was deuýded, one parte vpon the hie mountaynes, the other lowe beneth: so they wente on, takynge good hede, and kepyng their ordre. And all they that dwelt in the londe, were affrayed at the noyse of their hoost, when the multitude wente forth, and when the weapens snote together, for the hoost was both greate & mightie. Iudas also and his hoost entred in to the battayll, and slewe vj. C. men of the kynges armye.

Now when Eleasar the Sonne of Sauradyd se one of fy Elephantes deckte with the kynges badge, and was a more goodly beest thē the other: He thought fy kinge shulde be vpō him, and ioperde himself to deluyer his people, and to get him a perpetuall name.

Wherfore he ranne with a corage vnto the Elephante in the myddest of the hoost, smytynge them downe of both the sydes, and slewe many aboute him. So wente he to the Elephantes fete, and gat him vnder him, and slewe him: then fell the Elephante downe vpon him, and there he dyed. Iudas also and his men seinge the power of the kinge and the mightie violence of his hoost, departed from them. And the kynges armye wente vp agaynst them towarde Ierusalem, and pitched their tentes in Iewry besyde mount Sion. Morouer the kyng toke truce with them that were in Bethsura.<sup>a</sup>

But when they came out of the cite<sup>b</sup> (because they had no vytales within, and the londe laye vntyllid) the kyng toke Bethsura, and set men to kepe it, & turned his hoost to the place of the Sanctuary, and layed sege to it a greate whyle. Where he made all maner ordinaunce: handbowes, fyrie dartes, rackettes to cast stones, scorpions to shute arowes,

and slynges. The Iewes also made ordinaunce agaynst theirs, and fought a longe season.

But in the cite there were no vytales, for it was the seuenth yeare of the warres, and those Heithen that remainyd in Iewry had eaten vp all their stoare. And in the Sanctuary were few men lefte, for the hunger came so vpon them, that they were scattered abroad euery man to his owne place.

So when Lysias herde, that Philippe<sup>c</sup> (whom Antiochus the kyng whyle he was yet lyuinge, had ordered to bringe vp Antiochus his sonne, that he might be kyng) was come agayne out of Persia and Media with the kynges hoost, and thought to optayne the kyngdome: He gat him to the kyng in all the haist and to the captaynes of the hoost, and sayde: we decrease daylie, and oure vytales are but small: Agayne, the place that we laye sege vnto, is very stronge, and it were oure parte to se for the realme. Let vs agre with these men and take truce with them, and with all their people, and graunte them to lyue after their lawe, as they dyd afore. For they be greued and do all these thinges agaynst vs, because we haue despyed their lawe. So the kyng and the prynces were content, and sent vnto them to make peace, and they receaued it. Now whē the kyng and the prynces had made an ooth vnto them, they came out of the castel, and the kyng wēte vp to mount Sion. But when he sawe that fy place was wel fenced, he brake the ooth that he had made, and commaunded to destroye the wall rounde aboute. Then departed he in all the haist, and returned vnto Antioche, where he founde Philippe hauynge dominion of the cite. So he fought agaynst him, and toke the cite agayne in to his hondes.

#### The vij. Chapter.

**I**N the Clj. yeare came<sup>d</sup> Demetrius fy sonne of Seleucus from fy cite of Rome with a small company of men, vnto a cite of the see coast, and there he bare rule. And it chaunced, that when he came to Antioch the cite of his Progenitours, his hoost toke Antiochus and Lysias, to bringe them vnto him. But when it was tolde him, he saide: let me not se their faces. So the hoost put them to death. Now when Demetrius was set vpon

<sup>a</sup> 1 Mac. 4. g. 6. d.

<sup>b</sup> 2 Mac. 11. a. 15. d.

<sup>c</sup> 1 Mac. 6. b.

<sup>d</sup> 2 Mac. 14. a.

the trone of his kyngdome, there came vnto him wicked and vngodly men of Israel: whose captayne was Alcimus, that wolde haue bene made hye prest. These men accused the people of Israel vnto the kynge, sayenge: Iudas and his brethren haue slayne thy frendes, and dryuen vs out of oure owne londe. Wherefore sende now some man (to whom thou geuest credence) that he maye go and se all the destruccion, which he hath done vnto vs and to the kynges londe, and let him be punished with all his frēdes and fauourers.

3 Then the kynge chose Bachides a frende of his, which was a man of greате power in the realme (beyonde the greате water) and faithfull vnto the kynge: and sent him to se the destruccion that Iudas had done. And as for that wicked Alcimus, he made him hye Prest, and commaunded him to be auenged of the children of Israel. So they stode vp, and came with a greате hoost in to y londe of Iuda, sendinge messaügers to Iudas & his brethrē, & speakinge vnto them with peaceable wordes: but vnder disceate. Therefore Iudas & his people beleued not their saüge,<sup>a</sup> for they sawe y they were come with a greате hoost.

After this came y scribes together vnto Alcimus & Bachides, trustinge the best vnto them. And first, y Assideans requyred peace of them, sayenge: Alcimus y prest is come of the sede of Aarō, how can he disceau vs? So they gaue them louiēg wordes, & swore vnto them, and sayde: we wil do you no harme, nether youre frendes: and they beleued them. But the very same daye toke they lx. men of them, & slewe thē: accordinge to y wordes y are writtē: They haue cast y flesh of thy sanctes, & shed their bloude rōude aboute Ierusalē,<sup>b</sup> & there was nomā y wolde bury thē.

C So there came a greате feare and drede amonge the people, sayenge: there is nether treuth nor righteousnesse in them, for they haue brokē the appoyntment and ooth that they made. And Bachides remoued his hoost from Ierusalem, and pitched his tente at Bethzecha: where he sent forth, and toke many of them that had forsaken him: He slewe many of the people also, and cast them in to a greате pytt. Then committed he the londe vnto Alcimus, and left men of warre with him to helpe him, and Bachides himself wente vnto the kynge. And thus Alcimus

defended his hie presthode, and all such as vexed Israel, resorted vnto him: In so moch that they optayned the lōde of Iuda, and dyd moch euell vnto the Israelites.

Now when Iudas sawe all the myschefe that Alcimus and his company had done (yee more then the Heithē them selues) vnto the Israelites: He wente forth rōunde aboute all the borders of Iewry, and punyshed those vnfaithfull rennagates, so that they came no more out in to the countre. So whē Alcimus sawe, that Iudas and his people had gotten the vpperhande, and that he was not able to abyde them: he wente agayne to the kynge, and sayde all the worst of them that he coude. Then the kynge sent Nicanor, one of his chefe prynces (which bare euell wyl vnto Israel) and commaunded him, that he shulde vtterly destroye the people.

So Nicanor came to Ierusalem with a greате hoost,<sup>c</sup> and sent vnto Iudas and his brethren with frendly wordes (but vnder disceate) sayenge: there shal be no warre betwixte me and you: I wil come with a few men, to se how ye do, with frenshepe. Vpon this he came vnto Iudas, and they saluted one another peaceably: but the enemies were appoynted to take Iudas by violence. Neuertheles it was tolde Iudas, y he came vnto him but vnder disceate: wherefore he gat him awaie from him, and wolde se his face nomore. When Nicanor perceaued y his counsell was bewrayed, he wente out to fight agaynst Iudas, besyde Capharsalama: Where there were slayne of Nicanors hoost, v. M. men: the residue fled vnto the castell of Dauid.

After this came Nicanor vp vnto moūt Sion: and the prestes with the elders of the people wente forth to salute him peaceably, & to shewe him y burnt sacrifices y were offered for the kynge. But he laughed thē to scorne, mocked thē, defyled their offerings, and spake diszdanedly, yee and swore in his wroth, sayenge: <sup>d</sup>Yf Iudas and his hoost be not deluyered now in to my hondes, as soone as euer I come agayne (and fayre well) I shal burne vp this house. With that, wente he out in a greате anger. Then the prestes came in, and stode before the aulter of the tēple, wepinge & sayenge: For so moch as thou (o LORDE) hast chosen this house,<sup>e</sup> that thy name might be called vpon therin, and y it

<sup>a</sup> 1 Mac. 1. d.<sup>b</sup> Psal. 78. a.<sup>c</sup> 2 Ma. 15. a.<sup>d</sup> 2 Mac. 14. c.<sup>e</sup> 2 Par. 7. c. 3 Reg. 8. f.

shulde be an house of praier and peticion<sup>a</sup> vnto thy people: Be avenged of this mā & his hoost, and let them be slayne with  $\bar{y}$  swearde: remembre the blasphemies of them, & suffre them not to continue eny longer.

When Nicanor was gone from Ierusalem, he pitched his tente at Bethoron, and there an hoost met hī out of Siria. And Iudas came to Adarsa with iij. M. mē, & made his prayer vnto God, sayenge: O LORDE, because the messangers of kynge Senacherib blasphemed the, the angel wente forth, and slewe an Clxxxv. thousande of them: <sup>b</sup>Euen so destroye thou this hoost before vs to daie that other people maye knowe, how that he hath blasphemed thy Sanctuary: and punysh him, according to his maliciousnesse.

**f** And so the hoostes stroke the felde, the thirteinte daye of the moneth Adar: and Nicanors hoost was discomfited, and he himself was first slayne in the battayll. When Nicanors men of warre sawe that he was kylled, they cast awaye their weapens and fled: but the Iewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowinge with the trompettes, and makinge tokens after them. So the Iewes came forth of all the townes there aboute, and blew to their hornes vpon them, and turned agaynst them: Thus were they all slayne, and not one of them lefte.

Then they toke their substaunce for a pray, and smote of Nicanors heade & his right honde (<sup>c</sup>which he helde vp so proudly) and brought it with them, and hāged it vp afore Ierusalem. Wherefore the people were exceedingly reioysed, and passed ouer that daye in greate gladnesse. And Iudas ordered, that  $\bar{y}$  same daye (namely the xij. daye of  $\bar{y}$  moneth Adar) shulde be kepte in myrth euery yeare. Thus the londe of Iuda was in rest a litle while.

### The viij. Chapter.

**A** IUDAS herde also the fame of the Romanaynes, that they were mightie and valeaunt men, agreeable to all thinges that are requyred of them, & make peace with all men, which come vnto them, and how they were doughty men of strength. Besydes that, it was tolde him of their battayls & noble actes which they dyd in Galacia, how they had con-

quered them and brought them vnder tribute: and what greate thinges they had done in Spayne, how that with their wysdome and sober behauiour they had wonne the Mynes of syluer and golde that are there, and op-tayned all the londe, with other places farre from thē: how they had discomfited and slayne downe the kynges that came vpon them from the vttemost parte of the earth, and how other people geue them tribute euery yeare: How they had slayne and ouercome Philippe and Perses kynge of Cethim and other mo (in battayll,) which had brought their ordinaunce agaynst them: how they discomfited greate Antiochus kynge of Asia (that wolde nedes fight with them) hauyng an hundreth and xx. Elephantes, with horsmen, charettes, and a very greate hoost: how they toke him self alyue, and ordered him (with soch as shulde raigne after him) to paye thē a greate trybute, <sup>d</sup>ye and to fynde thē good suerties and plege: Besydes all this, how they had takē from him India, Media and Lydia (his best londes) and geuen them to kynge Eumenus. Agayne, how they perceauynge  $\bar{y}$  the Grekes were cōmyng to vexen them: sent against thē a captainne of an hoost which gaue thē battayll, slewe many of thē, led awaye ther wyues and children captiue, spoyled thē, toke possession of their londe, destroyed their stronge holdes, and subdued thē to be their bonde men vnto this daye: Morouer, how  $\bar{y}$  as for other kyngdomes & lles, which somtyme withstode thē, they destroyed them, and brought them vnder their dominion: But helped euer their owne frendes and those  $\bar{y}$  were confederate with them, & conquered kyngdomes both farre & nye: &  $\bar{y}$  who so euer herde of their renowne, was afraied of them: for whom they wolde helpe to their kyngdomes, those raigned: and whō it lyked not them to raigne, they put him downe: And how they were come to greate preeminence: hauynge no kynge amonge thē, nether eny man clothed in purple, to be magnified there thorow: but had ordered thē selues a parlament, where in there sat iij. C. and xx. Senatours daylie vpon the counsell, to dispatch euer the busynesse of the people, and to kepe good ordre: And how  $\bar{y}$  euery yeare they chose a Mayre, to haue the gouer-

<sup>a</sup> Esa. 56. b. Mat. 21. b. <sup>b</sup> Esa. 37. f. <sup>c</sup> 2 Ma. 8. d. and 15. d. <sup>d</sup> 3 Mac. 2. f. <sup>e</sup> 4 Re. 19. g. <sup>f</sup> 2 Mac. 15. d.

<sup>d</sup> 2 Mac. 14. e.

<sup>e</sup> 1 Mac. 1. a.



naunce of all their londe: to whom euery man was obedient, and y<sup>e</sup> there was nether euell will nor discencion amonge them.

Then Iudas chose Eupolemus the sonne of Ihon the sonne of Iacob, & Iason the sonne of Eleazar, & sent the vnto Rome for to make frenshipe & a bonde of loue with them: y<sup>e</sup> they might take frō them the bondage of y<sup>e</sup> Grekes, for y<sup>e</sup> Iewes sawe y<sup>e</sup> the Grekes wolde subdue the kyngdome of Israel. So they wēte vnto Rome (a very greate iourney) & came in to y<sup>e</sup> Perlamēt, & saide: Iudas Machabeus with his brethrē & the people of y<sup>e</sup> Iewes hath sent vs vnto you, to make a bonde of frendshipe & peace with you, & ye to note vs as youre louers & frendes. And y<sup>e</sup> matter pleased y<sup>e</sup> Romaines right well, wherfore it was writtē vp: of y<sup>e</sup> which y<sup>e</sup> Romaynes made a wrytinge in tables of Latō & sent it to Ierusalē: y<sup>e</sup> they might haue by thē a memoriall of y<sup>e</sup> same peace & bōde of frēdshipe, after this maner: God saue y<sup>e</sup> Romaines & y<sup>e</sup> people of the Iewes both by see & by lōde, & kepe y<sup>e</sup> swearde & enemy frō thē for euermore. Yf there come first eny warre vpō y<sup>e</sup> Romaynes or eny of their frēdes thorow out all their dominyō y<sup>e</sup> people of y<sup>e</sup> Iewes shal helpe thē (as y<sup>e</sup> tyme requireth) & y<sup>e</sup> with all their hertes. Also they shal nether gene nor sēde vnto their enemies vitales, weapēs, money nor shippes: but fulfil this charge at the Romaynes pleasure, & take nothinge from them therefore. Againe yf the people of the Iewes happē first to haue warre, the Romaynes shal stonde by thē with a good wil, acordinge as the tyme wil suffice: Nether shal they gene vnto the Iewes enemies, vytales, weapens, money nor shippes. Thus are the Romaynes content to do, & shal fulfill their charge without eny disceate.

Acordinge to these articles, the Romaynes made the bonde with the Iewes. Now after these articles (sayde they) yf eny of the parties wyll put to them, or take eny thinge from them: they shal do it with the consente of both: and what so euer they adde then vnto them or take from them, it shal stonde fast. And as touchinge the euell that Demetrius hath done vnto the Iewes, we haue wrytten vnto him, sayenge: Wherfore layest thou thy heuy yocke vpon the Iewes oure frendes and louers? Yf they make eny complaynte of

the agayne vnto vs, we shall defende them, and fight with the by see and by londe.

The ii. Chapter.

IN y<sup>e</sup> meane season<sup>a</sup> when Demetrius herde that Nicanor & his hoost was slayne in the felde, he proceded further to sende Bachides and Alcimus againe in to Iewry, and those that were in the right wyng of his hoost, with them. So they wēte forth by the waye that ledeth vnto Galgala, and pitched their tentes before Mesaloth which is in Arbellis, and wanne the cite, and slewe moch people. In y<sup>e</sup> first moneth of the Clij. yeaere, they brought their hoost to Ierusalem, and rose vp and came to Berea, with xx. M. fote men, and ij. M. horsmen.

Now Iudas had pitched his tente at Laisa, with thre thousande chosen men. And when they sawe the multitude of the other army y<sup>e</sup> it was so greate, they were sore afrayed, & many conveyed them selues out of the hoost. In so moch y<sup>e</sup> there abode no mo of them but viij. C. men. When Iudas sawe that his hoost fayled him, and that he must nedes fight: it brake his herte, y<sup>e</sup> he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuerthelesse he sayde vnto them, y<sup>e</sup> remayned with him: Vp, let vs go agaynst oure enemies, peraduanture we shal be able to fight with them. But they wolde haue stopp'd him, sayenge: we shall not be able, therefore let vs now saue oure lynes, and turne agayne to oure brethren, and then wil we fight agaynst thē, for we are here but fewe. And Iudas sayde: God forbyd, that we shulde fle from them. Wherfore yf oure tyme be come, let vs dye manfully for oure brethren, and let vs not stayne oure honoure. Then the hoost remoued out of the tentes, & stode agaynst them. The horsmen were deuyded in two partes: the slynge casters and the archers wente before the hoost, and all the mightie men were foremost in the felde. Bachides himself was in the right wyng of the batell, & the hoost drewe nye in two partes, and blew the trompettes. They of Iudas syde blew y<sup>e</sup> trompettes also, & the earth shoke at the noyse of the hoostes, and they stroke a felde from the morow till night. And when Iudas sawe y<sup>e</sup> Bachides hoost was strongest of the right syde, he toke with him all the hardy mē, and brake

<sup>a</sup> 1 Mac. 7. f. Iose. ca. 17. libro 12.



the right wyng of their ordre, and folowed vpon them vnto the mount Azot.

Now when they which were of the lefte wyng, sawe that the right side was discomfited, they persecuted Iudas and them that were with him. Then was there a sore battayll, for many were slayne and wounded of both the parties, Iudas also himself was kylled, and the remnaunt fled. So Ionathas and Symō toke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin. And all the people of Israel made greates lamentacion for him, and mourned longe, sayinge: Alas, that this worthy shulde be slayne, which delyuered f̃ people of Israel. As for other thinges pertainyng to f̃ battayls of Iudas, the noble actes that he did and of his worthynesse: they are not writtē, for they were very many.

C And after the death of Iudas, wicked mē came vp in all the coastes of Israel,<sup>a</sup> and there arose all such as worke vngodlynnesse. In those dayes was there a greates derth in the londe, and all the countre gaue ouer them selues ⁊ theirs vnto Bachides. So Bachides chose wicked men, and made them lordes in the londe. These sought out and made search for Iudas frendes, and brought them vnto Bachides: which auenged himself vpon thē with greates despite. And there came so greates trouble in Israel, as was not sens the time that no prophet was sene there.

Then came all Iudas frendes together, and sayde vnto Ionathas: For so moch as thy brother Iudas is deed, there is none like him to go forth agaynst oure enemies, agaynst Bachides, and such as are aduersaries vnto oure people. Wherefore this daye we chose the for him, to be oure pryncce and captayne to ordre oure batell. And Ionathas toke the gouernaunce vpon him at the same tyme, and ruled in steade of his brother Iudas. When Bachides gat knowlege therof, he sought for to slaye him: But Ionathas and Synon his brother, perceauynge that, fled in to f̃ wilderness of Thecua with all their company, and pitched their tētes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Iordane with all his hoost vpon f̃ Sabbath daye. Now had Ionathas sent his brother Ihon (a captayne of the people) to praye

his frendes the Nabuthites, f̃ they wolde lende them their ordinaunce, for they had moch. So the children of Iambry came out of Madaba, ⁊ toke Ihon ⁊ all f̃ he had, ⁊ wente their waye withall. Then came worde vnto Ionathas ⁊ Symon his brother, f̃ the children of Iambri made a greates mariunge, ⁊ brought f̃ bryde from Madaba with greates pompe: for she was daughter to one of the noblest prynces of Canaan. Wherefore they remembered the bloude of Ihon their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lift vp their eyes, and loked: and beholde, there was moch a doo, ⁊ greates repayre: for the brydegrome came forth, ⁊ his frēdes and his brethren met them with tympanys, instrumentes of musick, and many weapēs. Then Ionathas and they that were with him, rose out of their skoukinge places agaynst them, and slewe many of them. As for the remnaunt, they fled in to f̃ mountaynes, and they toke all their substaunce. Thus the mariage was turned to mournyng, and f̃ noyse of their melody in to lamentacion. And so when they had auenged the bloude of their brother, they turned agayne vnto Iordane.

Bachides hearinge this, came vnto f̃ very border of Iordane with a greates power vpon the Sabbath daye. And Ionathas sayde to his company: let vs get vp, ⁊ fyght agaynst oure enemies: for it stondesth not with vs to daye, as in tymes past: Beholde, oure enemies are in oure waye, f̃ water of Iordane vpon the one syde of vs, with banckes, fennes and woddēs of f̃ other syde, so f̃ there is no place for vs to departe vnto. <sup>b</sup> Wherefore erie now vnto heauen, that ye maye be delyuered from the power of youre enemies. So they stroke the batell. And Ionathas stretched out his honde to smyte Bachides, but he fled backwarde. Then Ionathas and they f̃ were with him leapte in to Iordane, ⁊ swymmed ouer Iordane vnto him, ⁊ there were slayne of Bachides syde that daye, a thousande men.

Therefore Bachides with his hoost turned agayne to Ierusalem, ⁊ buylte vp f̃ castels ⁊ stronge holdes that were in Iewry, Iericho, Emaus, Bethoron, Bethel, Thānata, Phara ⁊ Thopo, with hye walles, with portes ⁊ with lockes: ⁊ set men to kepe them, f̃ they might

<sup>a</sup> Ioseph. c. 1. lib. 13. An.

<sup>b</sup> 2 Par. 20. a. 1 Mac. 4. b.

vse their malice vpon Israel. He walled vp Bethsura, Gazara & the castell at Ierusalē also, & prouyded them with men & vytales: He toke also the chefest mens sonnes in the cowntre for pledges, and put them in the castell at Ierusalem to be kepte.

Afterwarde in the C.liij. yeaere in the seconde moneth, Alcimus cōmaunded, that ſ walles of the ynnmost Sanctuary shulde be destroyed, & the buyldinges of ſ prophetes also. And when he beganne to destroye thē, ſ thinges ſ he wēte aboute, were hyndered: for he was smytten with a palsey, & his mouth shut, so ſ he coude nomore speake ner commaunde eny of his house cōcerninge his busynesse. Thus dyed Alcimus in greate misery at the same tyme. And whē Bachides sawe ſ Alcimus was deed, he turned agayne to ſ kynge, & so the londe was in rest ij. yeaeres. Then all the vngodly men helde a councell, sayenge: Beholde, Ionathas and his cōpany are at ease, & dwell without care. Wherefore let vs brynge Bachides hither, & he shall take them all in one night.

So they wēte & gaue Bachides this councell, which arose to come with a greate hoost, & sent letters priuely to his adherentes which were in Iewry, to take Ionathas & those ſ were with him: but they might not, for the other had gotten knowledge of their deuyce. And Ionathas toke L. men of the cowntre (which were the ryngleders of them) & slewed them. Then Ionathas and Symon with their cōpany departed vnto the cite Bethbessen, which lieth in the wyldernes, and repayed the decaye therof, & made it stronge. When Bachides knewe this, he gathered all his hoost, and sent worde to them that were of Iewry. Thē came he and layed sege to Bethbessen, and fought against it a longe season, and made instrumentes of warre.

Now Ionathas lefte his brother Symon in the cite, and wente forth himself in to the cowntre, and came with a certayne nombre, and slewed Odares and his brethren and the children of Phaseron in their tentes: so ſ he beganne to be stronge, & to increase in power.

As for Symon and his company, they wente out of the cite, and brēt vp the instrumentes of warre, and fought agaynst Bachides, and discōfited him. And Bachides was sore vexed, because his councell and traualle was

in vayne. Wherefore he was wroth at ſ wicked men (that gaue him counsell to come in to their londe) and slew many of them. Then purposed he with his company to go awaye in to his owne cowntre: wherof whē Ionathas had knowlege, he sent embassitours vnto him, for to make peace with him, & ſ he shulde deliuer him his presoners againe. To the which Bachides cōsented gladly, and dyd accordinge to his desyre: yee and made an ooth, that he shulde neuer do him harme all the dayes of his life. So he restored vnto him all the presoners that he had taken out of the londe of Iuda, and thē turned and wente his waye in to his owne londe, nether proceeded he eny further to come vnto ſ borders of Iuda. Thus Israel had no more warre. And Ionathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

### The r. Chapter.

IN the C.lx. yeaere came Alexander ſ a sonne of noble Antiochus, and toke Ptolomais, whose citisens receaued him, and there he reigned. When Demetrius herde therof, he gathered an exceeding greate hoost, and wēte forth agaynst him to fight. Wherefore Demetrius sent letters vnto Ionathas with louynge wordes, and praysed him greatly. For he sayde: we wyll first make peace with him, before he bynde him selfe with Alexander agaynst vs: els he shall remembre the euell that we haue done against him, his brother & his people. And so he gaue Ionathas leue to gather an hoost, to make weapons, and to be confederate with him, and commaunded the pledges that were in the castell, to be deluyered vnto him.

Then came Ionathas to Ierusalem, and red the letters in the audience of all the people, and of them that were in ſ castell. And therfore were they sore afraied, because they herde, that the kynge had geuē him licence to gather an hoost. Thus were the pledges deluyered vnto Ionathas, which restored them to their elders. Ionathas also dwelt at Ierusalem, and begāne to buylde vp and to repayre the cite: commaunding the worke men, to wall it, and the mount Sion rounde aboute with fre stone, to be a stronge holde, and so

<sup>a</sup> Iosephus cap. 2. 3. libro 13.

<sup>b</sup> 1 Mac. 9. c.

they dyd. As for the Heithen that were in y castels which Bachides had made vp, they fled: so that euery man left the place, and wete in to his owne countre. Onely at Bethsura remainyd certayne of the Iewes, which had forsaken the lawe and cōmaundementes of God, for Bethsura was their refuge.

Now when kynge Alexander herde of y promises y Demetrius had made vnto Ionathas, and when it was tolde him of y batels and noble actes, which he and his brethren had done, and of the greate trauayles that they had taken: he saide: where shal we fynde soch a man? wel, we will make him oure frende, & be confederate with him. Vpon this he wrote a lettre vnto him, with these wordes: kinge Alexander saluteth his brother Ionathas. We haue herde of the, y thou art a valeaunt man, & mete to be oure frende: wherefore this daye we ordene the to be the hye prest of thy people, and to be called the kynges frende. (Vpon this, he sente him a purple clothinge & a crowne of golde) y thou mayest conside what is for oure profit, & kepe frendshipe toward vs.

C So in the vij. moneth of the C. lx. yere vpon the solempne feast daye of the tabernacles, Ionathas put the holy rayment vpon him. Then gathered he an hoost, & made many weapēs. Which when Demetrius herde, he was maruelous sory, & sayde: Alas, what haue we done, y Alexander hath preuented vs in gettinge the frendshipe of the Iewes, for his owne defence? Yet wil I wryte louingly vnto them also, yee & promise them dignities & rewardes, y they maye be of my syde. Wherypon he wrote vnto thē these wordes: Kinge Demetrius sendeth gretinge vnto y people of the Iewes. Where as ye haue kepte youre couenaunt toward vs, & cōtinued in oure frendshipe, not enclinyng to oure enemies we were glad, when we herde therof. Wherefore remaine still & be faithfull to vs: & we shal wel recōpense you for the thinges, y ye haue done on oure partie: we shall release you of many charges, and geue you rewardes.

And now I discharge you & all y Iewes from tributes, I forgeue you the customes of salt, and release you of the crowne taxes, of the thirde parte of sede, and half of the frute of trees, which is myne owne dewty. These I leaue for you, from this daye forth: so that they shall not be taken of the londe of Iuda

D ner of the thre cities which are added ther vnto out of Samaria and Galilee, from this daye forth for euermore. Ierusalē also with all thinges belōginge therto, shal be holy and fre, yee y tithes & tributes shal pertayne vnto it. As for the power of y castell which is at Ierusalem, I remytte & geue it vnto the hye prest, that he maye set in it soch men, as he shall chose to kepe it. I frely deliyuer all the Iewes that are presoners thorow out all my realme: so that euery one of them shalbe fre from payenge eny tribute, yee euen of their catell.

All the solēpne feastes, Sabbathes, New mones, the dayes appoynted, the thre daies before and after the feast shall be fre for all the Iewes in my realme: so that in them no man shal haue power to do eny thinge, or to moue eny busynesse agaynst eny of them in eny maner of cause. There shal xxx. M. also of the Iewes be written vp in the kynges hoost, and haue their wages payed, as all other men of warre of the kynges shulde haue: and of them shalbe ordered certayne, to kepe the kynges stronge holdes: yee and some of them shalbe set out the kynges busynesse, that they maye faithfully deale with the same. The Iewes also shal haue prynces of their owne, & walke in their owne lawes, as the kyng hath commaunded in the londe of Iuda.

And the thre cities that are fallen vnto Iewry from the countre of Samaria and Galilee: shalbe taken as Iewry, and be vnder one: nether be subiecte to eny straunge lorde, but to the hye preste. As for Ptolomais and the londe pertayninge therto, I geue it vnto the Sanctuary at Ierusalem, for the necessary expēces of the holy thinges. Morouer, I will geue euery yere xv. M. Sycles of syluer out of y kynges checker (which pertayneth vnto me) to the worke of the temple: yee & loke what remaineth (which they y had oure matters in honde in tymes past, haue not payed) that same shal they geue vnto them also. And besydes all this, the v. M. sycles which they toke yearly of the rētes of the Sanctuary, shal belonge vnto the prestes that do seruyce.

Item, who so euer they be that fle vnto the temple at Ierusalem or within the liberties therof, where as they are fallen in to the kynges daunger for eny maner of busynes, they shall be pardoned, and all the goodes



that they haue in my realme, shalbe fre. For the buyldinge also ⁊ repayinge of the worke of the Sanctuary, expenses shalbe geuen out of the kynges Checker: Yee and for the makinge of the walles rounde aboute Ierusalem, for the breakeinge downe of the olde, and for the settinge vp of the stronge holdes in Iewry, shal fy costes and charges be geuen out of the kynges Checker.

“But when Ionathas and the people herde these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greате wickednesse that he had done vnto Israel, and how sore he had vexed them. Wherefore they agreed vnto Alexander, for he was a prynce that had dealete frendly with them, and so they stode by him allwaye. Thē gathered kynge Alexāder a greате hoost, and brought his armye agaynst Demetrius. So fy two kynges stroke battayll together,<sup>b</sup> but Demetrius hoost fled, and Alexander folowed after and fell vpon them. A mightie sore felde was it, continuynge till the Sonne wente downe, and Demetrius was slayne the same daye.

¶ And Alexander sente embassitours vnto Ptolomy the kynge of Egipte with these wordes, sayenge: For so moch as I am come agayne to my realme, and am set in the trone of my progenitours, and haue gotten the dominion, ouer come Demetrius, conquered the londe, and striken a felde with him, so that we haue discomfited both him and his hoost, and syt in the trone of his kyngdome: Let vs now make frendshipe together, geue me thy daughter to wife: so shall I be thy sonne in lawe, and both geue the rewardes, and hir greате dignite. Ptolomy the kynge gaue answere, sayenge: Happy be the daye wherein thou art come agayne to the londe of thy progenitours, and set in the trone of their kyngdome. And now will I fulfill thy writynge: but mete me at Ptolomais, fy we maye se one another, and that I maye mary my daughter vnto the acordinge to thy desyre. So Ptolemy wēte out of Egipte with his daughter Cleopatra, ⁊ came vnto Ptolomais in fy Clxij. yeare: where kynge Alexāder met him, ⁊ he gaue Alexander his daughter Cleopatra, and married them at Ptolomais with greате worshipec, like as the maner of kynges is to be.

<sup>a</sup> 1 Mac. 7. b.<sup>b</sup> Iosephus ca. 5. lib. 13.

Then wrote kynge Alexander vnto Ionathas, that he shulde come and mete him. So he wente honorably vnto Ptolomais, ⁊ there he met the two kinges, and gaue them greате presentes of golde and syluer, ⁊ founde fauoure in their sight. And there came together agaynst Ionathas certayne wicked men and vngracious personnes of Israel, makynge complayntes of him, but the kynge regarded them not. As for Ionathas, the kynge commaunded to take of his garmentes, and to clothe him in purple: and so they dyd. Then the kynge appoynted him to syt by him, and sayde vnto his prynces: Go with him in to the myddest of the cite, and make a proclamacion, that no man complayne agaynst him of eny matter, and that no man trouble him for eny maner of cause.

So it happened that when his accusers sawe the worshipec which was proclaimed of him, ⁊ fy he was clothed in purple: they fled euerychone. And the kynge made moch of him, wrote him amonge his chefe frendes, made him a duke, and partaker of his dominion. Thus Ionathas wente agayne to Ierusalem with peace and gladnesse. “In the Clxv. yeare came Demetrius the sonne of Demetrius from Creta in to his fathers londe: wherof when Alexander herde tell, he was right sory, and returned vnto Antioche. And Demetrius chose<sup>d</sup> Appollonius (which had the gouernance of Celosyria) to be his captayne.

So he gathered a greате hoost and came vnto Iamnia, and sende worde vnto Ionathas the hye prest, sayenge: Darrest thou withstonde vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou prouest thy strength agaynst vs in the mountaynes. Now therefore, yf thou trustest in thine owne strength, come downe to vs in to the playne felde, and there let vs proue oure strength together: thou shalt fynde, that I haue valeaunt men of warre with me: and shalt knowe who I am, ⁊ the other that stonde by me.

Which saye, that youre fote is not able to stonde before oure face, for thy fathers haue bene twyse chaced in to their owne londe. And now, how wylt thou be able to abyde so greате an hoost of horsmen and fotemen in the felde, where as is nether rocke, stone ner place to fle vnto?

<sup>c</sup> Iosephus cap. 6. lib. 13. Antiq.<sup>d</sup> 1 Mac. 3. a.



When Ionathas herde the wordes of Appollonius, he was moued in his mynde: wherefore he chose x. thousande men and wente out of Ierusalem, and Symon his brother met him for to helpe him: And they pitched their tentes at Ioppa, but the cite kepte him forth, for Ioppa was an holde of Appollonius. Then Ionathas layed sege to it, and they that were in the cite, for very feare let him in: and so Ionathas wanne Ioppa. Appollonius hearinge of this, toke thre thousande horsmen, with a greate hoost of fote, and wente as though he wolde go to Azotus, & came Immediatly in to the playne felde: because he had so many horsmē, and put his trust in thē. So Ionathas folowed vpon him to Azotus, & there they stroke the battayll. Now had Appollonius left a M. horsmen behynde them pruely in the tētes. And when Ionathas knewe that soch waite was layed behynde them, they wēte rounde aboute the enemies hoost, and shot dartes at the people from the mornyng to the euenyng. As for Ionathas people, they kepte their ordre as he had commaunded them, & the enemies horses were euer labouringe.

3 Then brought Symon forth his hoost, and set them agaynst the fote men. For the horsmē were weery allready. So he discomfited them, and they fled. And they that were scatred in the felde, gat them to Azotus, and came in to the temple of Dagon their Idol, & they might there saue their lyues. But Ionathas set fyre vpon Azotus and all the cities rounde aboute it, & toke their goodes, "and brēt vp the temple of Dagon with all them that were fled in to it.

Thus were slayne and brēt well nye viij. thousande men. So Ionathas remoued the hoost from thence, and brought them to Ascalon: where & men of the cite came forth, and met him with greate worships. After this wente Ionathas and his hoost agayne to Ierusalem, with greate substaunce of good. And when kynge Alexander herde these thinges, he thought to do Ionathas more worships, & sent him a colar of golde, as the vse is to be geuen vnto such as are of the kynges nexte bloude. He gaue him also & cite of Accaron (with the londes belongynge therto) in possession.

The xi. Chapter.

a AND & kynge of Egipte gathered an hoost, <sup>a</sup> (like the sonde & lieth vpon the

see shore) and many shippes: and wente aboute thorow disscate to optayne & kingdome of Alexāder, & to ioyne it vnto his owne realme. Vpon this he toke his iourneye in to Syria, & was letten in to the cities, and mē came forth to mete him: for kinge Alexāder had cōmaunded them so to do, because he was his father in lawe. Now when Ptolomy entred in to eny cite, he leste mē of warre to kepe it, and this he dyd thorow out all & cities. And when he came to Azotus, they shewed him the temple of Dagon and Azotus<sup>c</sup> that was brent vp, with the other thinges which were destroyed, the deed bodies cast abrode, and & graues that they had made by the waye syde, for such as were slayne in the felde: And tolde the kynge that Ionathas had done all these thinges, to the intēt they might get him euell will. But the kynge sayde not a worde therto.

And Ionathas met the kynge with greate honoure at Ioppa, where they saluted one another, and toke their rest. So when Ionathas had gone with & kynge, vnto the water that was called Eleutherus, he turned agayne to Ierusalem. Now Ptolomy had gotten the dominion of the cities vnto Seleucia vpon the see coast, ymaginyng wicked counceles agaynst Alexander, & sent embassitours vnto Demetrius, sayenge: Come, let vs make a bonde betwixe vs, so shall I geue the my daughter that Alexander hath, and thou shalt raigne in thy fathers kyngdome. I repente that I gaue Alexander my daughter, for he goeth aboute to slaye me. And thus he slaundred Alexander, because he wolde haue had his realme.

Thus he toke his daughter from him, gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly knowne. And Ptolomy came to Antioche, where he set two crownes vpon his owne heade: the crowne of Egipte and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynst him. But when Alexāder herde of this, he came to warre agaynst him. So kinge Ptolomy brought forth his hoost and met him with a mightie power, and chaced him awaye. Then fled Alexander in to Araby, there to be defended, and kynge Ptolomys honoure increased. And Zabdīel the Arabian smote of Alexanders heade, and sent it vnto

\* 1 Mac. 11. a. <sup>a</sup> Iosephus cap. 7. libro 13. <sup>c</sup> 1 Mac. 10. i.

Ptolomy. But the thirde daye after, died kynge Ptolomy himself: and they whom he had set in the stronge holdes, were slayne of those that were within  $\hat{y}$  cities. And Demetrius raigned in  $\hat{y}$  hundreth and seuen and sixtie yeare.

C At the same tyme gathered Ionathas them that were in Iewry to laye sege vnto the castell which was at Ierusalem, and so they made many instrumentes of warre agaynst it. Then wente there certayne vngodly personnes (which hated their owne people) vnto kynge Demetrius, and tolde him, that Ionathas beseged  $\hat{y}$  castell. So when he herde it, he was angrie, and Immediatly came to Ptolomais, and wrote vnto Ionathas, that he shulde not laye sege to the castell, but come and speake with him in all the haist. Neuerthelesse when Ionathas herde this he commaunded to besege it. He chose also certayne of the elders and prestes of Israel, and put him self in the parril, and toke with him golde, syluer, clothinge and diuerse presentes: and wente to Ptolomais vnto the kynge, and founde him gracious.

D And though certayne vngodly men of his owne people made complaintes vpon him, yet the kynge intreated him,<sup>a</sup> like as his predecessours had done before: and promoted him in the sight of all his frendes, confirmed him in the hye presthode with all the worships  $\hat{y}$  he had afore, and made him his chefe frende. Ionathas also desyred the kynge that he wolde make Iewry fre, with the thre head cities of Samaria<sup>b</sup> and the londes pertayninge therto: vpon this dyd Ionathas promyse him thre C. talentes. Where vnto the kynge consented, and gaue Ionathas wrytinge of the same, conteyninge these wordes: kynge Demetrius sendeth gretinge vnto his brother Ionathas and to the people of  $\hat{y}$  Iewes. We sende you here a copy of the lette which we dyd wryte vnto oure elder Lasthenus, concerninge you, that ye shulde knowe it.

Kynge Demetrius sendeth gretinge vnto Lasthenus his elder. For the faithfulness that oure frendes the people of the Iewes kepe vnto vs, and for the louynge kyndnesse which they beare towarde vs: we are determed to do them good. Wherefore we ordene all  $\hat{y}$  coostes of Iewry with the thre cities, Lyda and Ramatha (which are added vnto Iewry

from Samaria)  $\tau$  all  $\hat{y}$  lodes pertayninge there vnto, to be frely separated for such as do sacrifice in Ierusalē: both concernynge the paymētes which the kynge toke yearly afore tyme,  $\tau$   $\hat{y}$  frutes also of the earth  $\tau$  trees. As for other tithes  $\tau$  tributes  $\hat{y}$  belonged vnto vs, we discharge thē therof from this tyme forth. In like maner we graūte vnto thē all the customes of salt and crowne taxes, which were brought vnto vs. And this fredome shal they haue firme  $\tau$  stedfast, frō this tyme forth for euermore. Therefore se  $\hat{y}$  ye make a copy of these oure letters, and delyuer it vnto Ionathas: that it maye be kepte vpon  $\hat{y}$  holy mount in a cōuenient place.

After this, when Demetrius the kynge sawe that his londe was in rest, and that no resistance was made him: he sent awaye all his hoost euery man to his owne place, excepte an armye of straungers, whom he brought from the Iles of the Heithen, wherfore all his fathers hoost had euell wyll at him. Now was there one Triphon<sup>c</sup> (that had bene of Alexanders parte aye) which when he sawe that all the hoost murmured agaynst Demetrius: he wente to Emacuel the Arabian (that brought vp Antiochus the sonne of Alexander) and laye sore vpon him, to delyuer him this yonge Antiochus: that he might raigne in his fathers steade. He tolde him also what greате euell Demetrius had done,  $\tau$  how his mē of warre loued him not:  $\tau$  so remayned there a lōge season.

And Ionathas sent vnto kynge Demetrius, to druye them out which were in the castell at Ierusalem and in the other refugies, for they dyd Israel greате harme. So Demetrius sent worde vnto Ionathas, sayenge: I wil not only do these thinges for the and thy people, but at tyme conueniēt I wil do both the  $\tau$  thy people greате worships. But now thou shalt do me a pleasure, yf thou wilt sende me men to helpe me: for all myne armye is gone for me. So Ionathas sent him iij. M. strounge men vnto Antioche, and they came vnto the kynge, wherfore the kynge was very glad at their commynge. But they that were of the cite (euen an Cxx. thousande mē) gathered them together,  $\tau$  wolde haue slayne the kynge, which fled in to his courte:  $\tau$  the citesyns kepte the stretes of the cite, and beganne to fight.

<sup>a</sup> 1 Ma. 10. b.<sup>b</sup> 1 Ma. 10. d.<sup>c</sup> 1 Mac. 12. e.

Then the kynge called for the Iewes helpe, which came vnto him all together, & wente abrode thorow the cite, and slewe the same daye an C. M. men: set fyre vpon the cite, gat many spoyle in that daye, and deliuered & kynge. So when the citesyns sawe that the Iewes had gotten their wyll of the cite, and they thein selues despoyned of their purpose: they made their supplicacion vnto the kynge, sayēge: Graunte vs peace, and let the Iewes ceasse from troubling vs and the cite, and vpon this they cast away their weapens. Thus they made peace, and & Iewes gat greate worships in the sight of the kynge, and in the sight of all that were in his realme, and were spoken of thorow out the kyngdome: and so they came agayne to Ierusalem with greate goodes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lōde. Neuertheles he dyssembled in all that euer he spake, & with drewe himself from Ionathas, nether rewarded him accordinge to the benefites which he had done for him, but troubled him very sore. After this came Triphon agayne with yonge Antiochus, which reigned & was crowned kynge. Then there gathered vnto him all & men of warre, whō Demetrius had put away: these fought agaynst Demetrius, which fled & turned his backe. So Triphon toke the Elephantes, & wanne Antioche. And yōge Antiochus wrote vnto Ionathas, sayenge: I confirme the in thy presthode, & make & ruler of iij. countrees, & thou mayest be a frende of & kinges.

Vpon this he sent him golden vessel to be serued in, and gaue him leue to drynke in golde, to be clothed in purple, and to weere a colar of golde. He made his brother Symon also capayne, from the coostes of Tyrus vnto the borders of Egipte. Then Ionathas toke his iourney, & wente thorow & cities beyōde the water (of Iordane) and all the men of warre of Syria gathered thē vnto him for to helpe him. So he came vnto Ascalon, and they of the cite receaued him honorably: & from thence wente he vnto Gaza, but they wolde not let him in: wherfore he layed sege vnto it, burnynge vp and spoylinge the places that were aboute the cite.

And the citesyns of Gaza submytted thē selues vnto Ionathas, which made peace with

them, but toke of their sonnes to pledge, sent thē to Ierusalē, & wente thorow the countree vnto Damascus. Now when Ionathas herde that Demetrius princes were come in to Cades (which is in Galilee) with a greate hoost, purposinge to put Demetrius out from medlinge in the realme: he came agaynst them, and lefte Symon his brother in the londe: which came to Bethsura, and layed sege to it a longe season, and discomfited them. So they desyred to haue peace with him, which he graunted them, & afterwarde put them out from thence, toke the cite, and set inē to kepe it. And Ionathas with his hoost came to the water of Genesar, & by tymes in the mornynge gat them to the playne felde of Azor.

And beholde, the hoostes of the Heithen met thē in the felde, & layed watch for thē in the mountaynes: so & when Ionathas came agaynst thē, the other (which were layed to watch) rose out of their places, & fought, & they that were of Ionathas syde, fled euery man: & there was not one of thē lefte, excepte Matathias the sonne of Absalomus, and Iudas the sonne of Calphi the capayne of the hoost. Thē Ionathas rente his clothes, layed earth vpō his heade, made his prayer, & turned againe to thē in & felde: where they fought together, and he put them to flight. Now when his owne mē & were fled, sawe this: they turned agayne vnto him, & helped him to folowe vpon all their enemies vnto their tentes at Cades. So there were slayne of the Heithen the same daye, iij. M. men, & Ionathas turned agayne to Ierusalem.

### The xij. Chapter.

**I**ONATHAS seyng that & tyme was mete for him, chose certayne men and sent them vnto Rome for to establish & to renew the frendshippe with thē. He sent lettres also vnto Sparta, and to other places in like maner. So they wēt vnto Rome and entred in to & counsell, & sayde: Ionathas & hye prest & the people of the Iewes sent vs vnto you, for to renew & olde frēdshipe and bonde of loue. Vpō this & Romaynes gaue thē fre pasportes, & mē shulde lede thē home in to & lōde of Iuda peaceably. And this is & copy of the lettres that Ionathas wrote vnto the Sparcians: Ionathas & hye prest with & elders, prestes, & the other people of & Iewes, sende gretinge



vnto ſp̄ Sparciās their brethrē. There were lettres ſente lōge agoo vnto Onias ſp̄ h̄ye preſt, from Arius which than raignēd amonge you: that ye are oure brethren, as the wrytinge made thervpon ſpeciſieth. And Onias in- treated the embassitoure that was ſent, honorably, and receaued ſp̄ lettres: wherin there was mencion made of the bonde of loue & frendſhippe. But as for vs, we nede no ſoch wrytinges: for why, we haue the holy bokes of ſcripture in oure hondes to oure comforte. Neuertheſſe we had rather ſende vnto you, for the renuyng of ſp̄ brotherhode and frendſhippe: leſt we ſhulde be ſtraunge vnto you, for it is longe, ſens ſp̄ tyme ſp̄ ye ſent worde vnto vs. Wherefore in ſp̄ ſacrifices ſp̄ we offe & other ceremonies vpon ſp̄ h̄ye ſolempne dayes and other we allwaye remembre you without ceasynge (like as reaſon is, and as it becom- meth vs to thynke vpon oure brethren) yee and are right glad of youre prosperous honour.

And though we haue had greate troubles and warres, ſo that the kynges aboute vs haue foughten againſt vs: yet wolde we not be greuous vnto you ner to other of oure louers and frendes in theſe warres. For we haue had helpe frō heauē, ſo that we are delyuered, and oure enemies ſubdued. Wherefore we choſe Numenius the ſonne of Antiochus and Antipater the ſonne of Iason, and ſente them vnto the Romaynes, for to reneue the olde bonde of frendſhippe and loue with them. We commaunded them alſo to come vnto you, to ſalute you, and to delyuer you oure lettres, concerninge the renouacion of oure brother- hode. And now ye ſhal do right wel, to geue vs an anſwere there vnto.

And this is the copy of the wrytinge, which Arius the kyng of Sparta ſente vnto Onias: Arius kinge of the Sparciāns ſendeth gretynge vnto Onias the h̄ye preſt. It is founde in wrytyng, that the Sparciāns and Iewes are brethren, and come of the generacion of Abraham. And now for ſo much as this is come to oure knowledge, ye ſhal do wel, to wryte vnto vs of youre prosperite. As for vs, we haue wrytten oure mynde vnto you: Oure catell and goodes are yours and yours, ours. Theſe thinges haue we cōmaunded to be ſhewed vnto you.

When Ionathas herde, that Demetrius prīces were come forth to fight againſt him with a greater hoost thē afore, he wente frō

Ieruſalem, & met thē in the lōde of Hemath, for he gaue them not ſpace to come in to his owne countre. And he ſent ſpyes vnto their tentes, which came agayne and tolde him, that they were appoynted to come vpō him in the night ſeaſon. Wherefore when the Sōne was gone downe, Ionathas cōmaunded his men to watch all ſp̄ night, & to be ready with weapens for to fight: and ſet watchmen rounde aboute the hoost. But when the aduerſaries herde that Ionathas was ready with his men to the battayll, they feared & were aſrayed in their hertes, & kyndled fyres in their tentes, brake vp, and gat them awaye. Neuertheles Ionathas and his company knewe it not till the morninge, for they ſawe the fyres burnynge.

Then Ionathas folowed vpon thē, but he might not ouertake them, for they were gone ouer the water Eleutherus. So Ionathas departed vnto ſp̄ Arabiās (which were called Zabadei) ſlewe them, & toke their goodes. He proceded furthur alſo, and came vnto Damascus, & wente thorow all that countre. But Simon his brother toke his iourney and came to Aſcalon and to the nexte ſtronge holdes: departinge vnto Ioppa, and wanne it. For he herde, that they wolde ſtonde of Demetrius partie: wherefore he ſent mē of warre in the cite, to kepe it. After this came Ionathas home agayne, & called the elders of the people together: and deuysed with thē for to buylde vp the ſtrōge holdes in Iewry, and the walles of Ieruſalem, to ſet vp an h̄ye wall betwixte the caſtell and ſp̄ cite, for to ſeparate it from the cite, that it might be alone, and that men ſhulde nether bye nor ſell in it.

Vpō this they came together for to buylde vp the cite: and for ſo much as the wall vpō the broke of the weſt ſyde (called Caphetheta) was fallen downe, they repayed it. And Symon ſet vp Adiada in Sephela, and made it ſtronge, ſettinge portes & lockes vpō it. Now when Triphon purpoſed to raigne in Asia, to be crowned, and to ſlaye the kyng Antiochus: he was aſrayed that Ionathas wolde not ſuffre him, but fight againſt him. Wherefore he wente aboute to take Ionathas, and to kyll him.

So he departed, and came vnto Bethſan. Then wente Ionathas forth againſt him to the battayll with fourtye thouſande choſen men, and came vnto Bethſan alſo. But whē



Triphon sawe that Ionathas came with so greate an hoost to destroye him, he was afrayed: and therefore he receaued him honorably, commended him vnto all his frendes, gaue him rewardes, and commaunded his men of warre to be as obediēt vnto him as to himself.

And saide vnto Ionathas: why hast thou caused this people to take soch tranayle, seyng there is no warre betwixte vs? Therefore sende them home agayne, & chose certaine mē to waite vpon the, & come thou with me to Ptolomais: for I wil geue it the, with the other strōge holdes, men of warre and their officers: As for me, I must departe, this is only & cause of my cōynge. Ionathas beleued him, & dyd as he sayde, puttinge awaye his hoost, which wente in to f̄londe of Iuda. He kepte but iij. M. by him, wherof he sente ij. M. in to Galilee, & one M. wente with himself.

Now as soone as Ionathas entred in to Ptolomais, the citesyns sparred the gates of the cite, and toke him, and slewe all them with the swerde, that came in with him. Then sent Triphon an hoost of fote mē and horsmen in to Galilee and in to the greate playne felde, to destroye all Ionathas company. But when they knew that Ionathas was taken, and all they slayne that wayted vpon him: they toke counsell together, and came forth ready to the battayll. So when they which folowed vpon them. sawe, that it was a matter of life, they turned backe agayne. As for the other, they wente in to f̄londe of Iuda peaceably, & bewayled Ionathas, & them that were with him right sore. And Israel made greate lamentacion. Thē all the Heithen y were rounde aboute them, sought to destroye thē. For they sayde: now haue they no captayne, nor eny man to helpe them. Therefore let vs ouercome them, and rote out their name from amonge men.

#### The xiiij. Chapter.

**N**OWE when Symon herde that Triphon gathered a greate hoost, to come in to f̄londe of Iuda, and to destroye it: and sawe y the people was in greate fearfulnessse and care: He came vp to Ierusalem, and gathered the people together, & gaue thē exortacion, sayenge: Ye knowe what greate battayls I and my brethren & my fathers house haue stryken for

the lawe & the Sāctuary, and what maner of troubles we haue sene: thorow occasion wherof, all my brethren are slayne for Israels sake, and I am left alone." And now let not me spare myne owne life in eny maner of trouble, for I am no better then my brethren: but wil avenge my people and the Sanctuary, oure children and oure wyues: for all the Heithen are gathered together, to destroye vs of very malice.

At these wordes the hartes of the people were kyndled together, so that they cried with a loude voyce, sayenge: Thou shalt be oure captayne in steade of Iudas & Ionathas thy brethren, ordre thou oure batell, & what so euer thou commaundet vs, we shall do it. So he gathered all the men of warre, makinge haist to fynish all the walles of Ierusalem, which he made stronge rounde aboute. Then sent he Ionathas the sonne of Absalomus with a fresh hoost vnto Ioppa, which droue them out y were in the castell, and remayned there himself. Triphon also remoued from Ptolomais with a greate armye, to come in to the londe of Iuda, and Ionathas with him in warde. And Simon pitched his tentes at Addus before the playne felde.

But when Triphon knewe that Symon stode vp in steade of his brother Ionathas, and that he wolde warre agaynst him: he sent messaugers vnto him, sayenge: Where as we haue kepte Ionathas thy brother, it is for money that he is owynge in the kynges accompte, concernynge the busynesse y he had in honde. Wherefore sende now an C. talētes of syluer and his two sonnes for suertie, that when he is lettē forth he shal not forsake vs: and we shal sende him agayne. Neuerthelesse Symon knewe, that he dyssembled in his wordes: yet commaunded he the money & children to be delyuered vnto him: lest he shulde be the greater enemye agaynst f̄people of Israel, and saye: because he sent him not the money and the children, therefore is Ionathas deed.

So Symon sent him the children and an hundred talents, but he dyssembled, & wolde not let Ionathas go. Afterwarde came Triphon in to the londe, to destroye it, and wente rounde aboute by the waye, y ledeth vnto Ador. But where so euer they wente, thither wente Symon and his hoost also. Now they

that were in the castell, sent messaungers vnto Triphon, that he shulde make haist to come by the wyldernesse, and to sende them vytales: And Triphon made ready all his horsmen to come that same night. Neuerthelesse it was a very greate snowe, so that he came not in Galaadithim. And whē he drewe nye Baschama, he slewe Ionathas and his sonnnes there, and then turned for to go home in to his owne londe.

Thē sente Symon for to fet his brothers deed coarse, and buried it in Modin his fathers cite. So all Israel bewayled him with greate lamentacion, and mourned for him very longe. And Symon made vpon the sepulchre of his father and his brethrē a buyldyng hie to loke vnto of fre stone behynde and before: and set vp seuen pylers, one agaynst another (for his father, his mother and foure brethren) and set greate pilers rōude aboutē, with armes vpon them for a perpetuall memory, and carued shippes besyde the armes: y they might be sene of mē saylinge in the see. This sepulchre which he made at Modin, standeth yet vnto this daye.

Now as Triphō wente forth to walke with y yōge kyng Antiochus, he slewe him trayterously, and raigned in his steade, crowned himself kyng of Asia, and dyd moch euell in the londe. Symon also buylt vp the castels in Iewry, makynge them stronge with hie towres, greate walles, portes and lockes, and layed vp vytales in the stronge holdes. And Symon chose certayne men, and sente them to kyng Demetrius: to desyre him, y he wolde discharge the londe from all bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kyng answered him, ¶ wrote vnto him after this maner:

Demetrius y kige sendeth gretinge vnto Symon the hie prest his frende, with the elders and people of the Iewes. The golden crowne and precious stone y ye sente vnto vs, haue we receaued: and are ready to make a stedfast peace with you, yee and to wryte vnto oure officers, for to release you, concerninge the thinges wherin we made you fre: and the appoyntment y we make with you, shalbe firme and stable. The stronge holdes which ye haue buylded, shalbe youre owne. As for eny ouer sight or fawte committed vnto this daye, we forgeue it, and the crowne

taxe that ye ought vs also. And where as was eny other tribute in Ierusalem, it shal now be no tribute: and loke who are mete amonge you to be in oure courte, let them be written vp, that there maye be peace betwixte vs.

Thus the yock of the Heithen was taken from Israel, in the hundreth and seuentie yeare. And the peple of the Iewes beganne to write in their lettres and actes on this maner: ¶ In y first yeare of Symon the hie prest, and prynce of the Iewes.

In those dayes wente Symon vnto Gaza, and beseged it rōunde aboute, where he set vp ordinaunce of warre. And wanne a towre, which he toke. So they that gat in to the towre leapte into the cite, which was in a greate feare: In so moch that the people of the cite rente their clothes, and clynmed vp vpon the walles with their wyues and children, besekynge Symon to be at one with them, sayenge:

O rewarde vs not after oure wickednes, but be gracious vnto vs, and we shal do y seruyce. Then Symon for very pite, wolde fight no more agaynst them, but put them out of the cite, and caused the houses (wherin the ymages were) to be clensed: and so entred the cite with Psalmes of prayse, geuinge thanks vnto the LORDE. So when he had cast all abhominaciōs out of the cite, he set soch men in it as kepte the lawe of God, and made the cite stronge, and builded a dwellinge place for himself.

Now when they in the castell at Ierusalem were kepte so strately, that they coude not come forth ner in to countre, and might nether bye ner sell: they were very hungrie, and many of them famished to death: In so moch that they besought Symon to be at one with them, which he graunted them. So he put them out from thence, and clensed the castell from fylthynesse. And vpon the xxiiij. daye of the seconde moneth in the Clxxj. yeare they entred in to it with thankesgeuyng and branches of palme trees, with harpes, crowdes, cymbals, and lutes, synginge psalmes and songes of prayse vnto God, for that the greate enemy of Israel was ouer come.

And Symon ordered that the same daye shulde be kepte euery yeare in gladnesse, and made stronge the hyll of the temple that

\* Iosephus capite 10. libro 13.

¶ 1 Macha. 14. d.

was besyde the castell, where he dwelt him self with his company. Symon also perceauynge that Ihon his sonne was a mightie man of armes, made him captayne of all the hoostes, and caused him to dwell at Gaza.

The xiiij. Chapter.

**I**N the Clxxij. yeare gathered kynge Demetrius his hoost, and departed vnto Media, to gett him helpe for to fight agaynst Triphon. Now when Arsaces the kynge of Persia and Media herde, that Demetrius was entred within his borders: he sente one of his prynces to take him alyue, and to brynge him vnto him. So he wente and slewe Demetrius hoost, toke himselfe, brought him to Arsaces, which kepte him in warde. And all the londe of Iuda was in rest, so longe as Symon lyued: for he sought the wealth of his people, therefore were they glad to haue him for their ruler, and to do him worships allwaye.

**S**ymon wanne the cite of Ioppa also for an hauen towne, and made it an intrauce in to the Iles of the see. He enlarged the borders of his people, and cōquered them more londe: He gathered vp many of their people that were presoners: he had the dominiō of Gaza, Bethsura and the castell, which he clensted from fylthines, and there was no mā that resisted him: So that euery man tyllid his grounde in peace, the londe of Iuda and the trees gaue their frute and encrease. The elders sat all in iudgment, and toke their deuyce for the wealth of the londe: the yonge men put on worships and harnesse vpon them. He prouyded vytayles for the cities, and made goodly stronge holdes of them: so that the fame of his worships was spoken of vnto the ende of ȝ worlde. For he made peace thorow out the londe, and Israel was full of myrth and ioye.

Euery mā sat vnder his vyne & fyge trees and there was no man to fraye them awaye. There was none in ȝ londe to fight agaynst them, for then the kinges were ouer come. He helped those that were in aduersite amonge his people, he was diligent to se ȝ lawe kepte: as for such as were vngodly and wicked he toke thē awaye. He set vp ȝ Sanctuary, & encreased the holy vessels of the temple.

<sup>a</sup> Leui. 26. a. 3 Reg. 4. b.

When ȝ Romaynes and Sparcians had gotten worde, ȝ Ionathas was deed, they were right sory. But when they herde ȝ Symon his brother was made hye prest in his steade, and how he had wonne the londe agayne with the cities in it: they wrote vnto him in tables of laton, to renue the frendshipe & bonde of loue, which they had made afore with Iudas & Ionathas his brethrē. <sup>a</sup> Which writings were red before the congregacion at Ierusalem.

And this is the copy of the lettres, that the Sparcians sent: The Senatours and citesyns of Sparta sende gretinge vnto Simō ȝ greate prest with the elders, prestes, & ȝ other people of the Iewes their brethrē: Whē youre embassitours that were sente vnto oure people, certified vs of youre worships, honoure and prosperous wealth: we were glad of their cōminge, and haue written the earande which they spake before the counsell of the people: namely, that Numenius the sonne of Antiochus, and Antipater the sonne of Iason the Iewes embassitours are come vnto vs, for to renue the olde frendshipe with vs. Vpon this the people consented, that the men shulde be honorably intreated, and that the copy of their earande shulde be written in the speciall bokes of the people, for a perpetuall memory vnto the Sparcians: yee and that we shulde sende a copy of the same vnto Symon the greate prest.

**A**fter this dyd Symon sende Numenius vnto Rome, with a golden shyld of a thousande pounce weight, to confirme the frendshipe with them: which when the Romaynes vnderstode, they saide: what thākes shal we recompence agayne vnto Symon & his children? For he hath stablished his brethrē, and ouer come the enemies of Israel. Wherefore they graūted him to be fre. And all this wrote the Iewes in tables of laton, and naled it vnto the pilers vpon the mount Sion. The copy of the writinge is this:

The xviij. daye of ȝ moneth Elul in the Clxxij. yeare in the thirde yeare of Symon the hye prest, in the greate congregacion of ȝ prestes, rulers of the people, and elders of the countre at Asaramel, were these wordes openly declared:

For so moch as there was moch warre in oure londe, therefore Symon ȝ sonne of MATHATHIAS (come of the children of Iareb) and his

<sup>b</sup> 1 Ma. 8. c. d. and 12. a.



brethren, put them selues in parell, and resisted the enemies of their people: that their Sanctuary and lawe might be manteyned, and dyd their people greate worshipe. Ionathas in like maner, after that he had gouerned his people and bene their hye prest: dyed, and lyeth buried besyde his elders.

After that wolde their enemies haue trodden their holy thinges vnder fote, destroyed their londe, and vtterly waisted their Sanctuary. Then Symon withstode them, and fought for his people, spent moch of his owne money, weapened the valeaunt men of his people, gaue them wages, made stronge  $\text{f}$  cities of Iuda, with Bethsura that lieth vpon the borders of Iewry, (where the ordinaunce of their enemies laye somtyme)  $\text{t}$  set Iewes there for to kepe it.

$\text{f}$  He made fast Ioppa also, which lieth vpon the see, and Gaza that bordreth vpon Azotus, (where the enemies dwelt afore) and there he set Iewes to kepe it: and what so euer was mete for the subduynge of the aduersaries, that layed he therein. Now whē the people sawe the noble actes of Symon, and what worshipe he purposed to do for them, his godly behauioure, and faithfulnessse which he kepte vnto them,  $\text{t}$  how he sought by all waies  $\text{f}$  wealth of his people, because he dyd all this, therefore they chose him to be their prynce  $\text{t}$  hye prest. And in his tyme they prospered wel by him, so  $\text{f}$  the Heithē were takē out of their londe:  $\text{t}$  they also which were in the cite of Dauid at Ierusalē in the castell (where they wente out and defiled all thinges that were aboute the Sanctuary, and did greate harme vnto clenlynes) and Symon put men of the Iewes in it, for the defence of the londe and the cite, and set vp the walles of Ierusalem.

$\text{e}$  And kynge Demetrius confirmed him in his hye presthode, made him his frende, and dyd him greate worshipe. For he herde that the Romyans called  $\text{f}$  Iewes their frendes, louers and brethren: how honorably they receaued Symons embassitours: how  $\text{f}$  Iewes and prestes consented that he shulde be their prynce and hye prest perpetually (till God raysed vp the true prophet) and that he shulde be their captayne, to care for the Sanctuary, and to set officers vpon the workes therof, ouer the londe, ouer the weapens, ouer the houses of defence, to make prouysion for

the holy thynges, and to be obeyed of euery man, and all the writynges of  $\text{f}$  londe to be made in his name: that he shulde be clothed in purple and golde, and that it shulde be lauffull for none of the people nor prestes to breake eny of these thynges, to withstonde his wordes, ner to call eny congregation in the londe without him: that he shulde be clothed in purple, and weere a colar of golde: And yf there were eny which disobeyed or brake this ordinaunce, that he shulde be punyshed.

So all the people consented to alowe Symon, and to do acordinge to these wordes. Symon also himselfe toke it vpon him, and was contente to be the hye prest, the captayne and prynce of the Iewes and prestes, and to gouerne them all. And they commaunded to make this writinge in tables of laton, and to fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon and his posterite might haue it.

#### The xii. Chapter.

$\text{M}$ OROUER, kynge Antiochus the sonne  $\text{a}$  of Demetrius sente lettres from the Iles of the see, vnto Symon the hye prest and prynce of the Iewes, and to all the people, conteyninge these wordes: Antiochus the kynge sendeth gretinge vnto Symon the hye prest and to the people of the Iewes. For so moch as certayne wicked men haue gotten the kyngdome of oure progenitours, I am purposed to chalenge the realme agayne, and to restore it to the olde estate.

Wherefore I haue gathered a greate hoost and made shyppes of warre: that I maye go thorow the countre, and be auenged of them which haue destroyed oure londe, and waysted many cities in my realme. And therefore now I make the fre also from all the tributes, wherof all kynges my progenitours haue discharged the, and from other customes (wher from they haue released the) what so euer they be: Yee I geue the leaue to smyte money of thine owne within thy londe. As for Ierusalem, I wil that it be holy and fre: and all the weapens and houses of defence which thou hast buylded and kepest in thine bondes, shal be thine. Where as eny thinge  $\text{b}$  is or shal be owynge vnto the kynge, I forgeue it the, from this time forth for euermore. And when we haue optayned oure kyngdome,



we shal do the, thy people and the temple greate worshiþe: so that youre honoure shal be knowne thorow out þ̃ whole worlde.

In the Clxxiiij. yeaere wente Antiochus in to his fathers londe, and all the men of warre came together vnto him, so that fewe were left with Triphon. So the kyng Antiochus folowed vpon him, but he fled vnto Dora, which lieth by the see syde: for he sawe þ̃ there was myschefe commynge vnto him, and that his hoost had forsaken him. Then came Antiochus vnto Dora with an hūdreth & twentye thousande men of armes vpon fote, and eight thousande horsmen. So he compased the cite rounde aboute, and þ̃ shippes came by the see. Thus they vexed the cite by londe and by water, in so moch that they suffred no man to go in nor out.

C "In the meane season came Numenius (& they that had bene with him) from the cite of Rome, hauynge lettres written vnto the kynges and prouincies, wherin were conteyned these wordes: Lucius the Mayre of Rome sendeth gretynge vnto Ptolomy the kyng. The embassitours of the Iewes oure frēdes beinge sent from Symon the hye prest and from the people of the Iewes, came vnto us, for to renue the olde frendshipe and bonde of loue, and brought a shyld of golde weyenge a thousande pounce, which we were contente to receaue of them. Wherefore we thought it good to wryte vnto the kynges & prouincies, to do them no harme, nor to take parte agaynst thē, their cities ner countrees nether to mayntene their enemies agaynst them. Yf there be eny wicked personnes therfore fled from their cōtre vnto you, delyuer them vnto Symon the hye prest, þ̃ he maye punysh them accordinge to their owne lawe.

D The same wordes wrote the Romaynes also vnto Demetrius the kyng, to Attalus, Araba, Arsaces and to all regions: as Samsanes, to them of Sparta, Delo, Mido, Sydon, Caria, Samos, Pamphilia, Lyeia, Alicarnassum, and to þ̃ Rhodes: to Faselis, Co, Sida, Arado, Gortyna, Gnydum, to Cypros and to Cyren. And of euery lettre they sent a copy to Symon the hye prest and to the people of the Iewes. So Antiochus the kyng brought his host vnto Dora the seconde tyme, to take it: where he made diuerse ordinaūce of warre, and kepte Triphon in, þ̃ he shulde not come

forth. Then Symon sent Antiochus two thousande chosen mē to helpe him with golde, syluer and other plenteous geer: Neuerthelesse he wolde not receaue them, but brake all þ̃ couenaunt which he made with Symon afore, & withdrewe himself frō him.

He sent Athenobius also a frende of his vnto Symon, for to reason with him, sayenge: Ye witholde fro me Ioppa and Gaza (with the castell that is at Ierusalē) which are cities of my realme, whose borders ye haue destroyed, and done greate euell in the londe, hauynge the dominaciō in many other places of my kyngdome. Wherefore delyuer now þ̃ cities which ye haue takē, with þ̃ tributes of þ̃ places þ̃ ye haue rule vpon without the borders of Iewry: Or els geue me fyue hūdreth talentes of syluer, yee and for the harme that ye haue done in the cities and for the tributes of the same, other fyue hundreth talētes. Yf no, we shal come and fight agaynst you.

So Athenobius the kynges frende came to Ierusalē, and when he sawe þ̃ greate worshiþe and honoure of Symō in golde, syluer and so greate plenty of ornamentes: he marveled, and tolde Symon as the kyng commaunded him. Then answered Symon and saide vnto him: <sup>b</sup>As for vs, we haue nether taken other mēs londe, ner witholdē them, but only oure fathers heretage, which oure enemies had vnrighteously in possession a certayne tyme. This heretage of oure fathers haue we challynged in processe of tyme. And where as thou cōplaynest concernynge Ioppa and Gaza, they dyd greate harme to oure people and in oure londe, yet wyll we geue an C. talentes for them.

F Neuertheles Athenobius answered him not one worde, but turned agayne wrothfully vnto þ̃ kyng, and tolde him all these wordes, and the greate dignite of Symon with all that he had sene, and the kinge was very angrie. In the meane tyme fled Triphon by shippe vnto Orthosaida. Then the kyng made Cendebeus captayne of the see coast, & gaue him an hoost of fote men and horsmen, cōmaunding him to remoue þ̃ hoost towarde Iewry, & to buylde vp the cite of Cedron, to make vp þ̃ portes, & to warre agaynst þ̃ people of the Iewes. As for the kyng he self, he folowed vpon Triphon. So Cendebeus came vnto Iamnia, & beganne to vexe þ̃ people, to

<sup>a</sup> 1 Ma. 14. d.

<sup>b</sup> Iudic. 11. c. d.

treade downe Iewry, to "take the people pre-  
soners, to slaye the ⁊ to buylde vp Cedron:  
where he set horsmē ⁊ other men of warre,  
that they might come forth and go thorow the  
stretes of Iewry, like as the kynge had com-  
maunded him.

The xvi. Chapter.

**T**HEN came Ihon vp from Gaza,<sup>a</sup> and  
tolde Symon his father, what Cendebeus  
had done amonge their people. Vpon this  
called Symon two of his eldest sonnes, Iudas  
⁊ Ihon, and sayde vnto them: I and my  
brethren ⁊ my fathers house, haue euer from  
oure youth vp vnto this daye, foughten agaynst  
the enemies of Israel, ⁊ God gaue vs good  
fortune to deluyer Israel oft tymes. And now  
for so much as I am olde, be ye in steade of  
me ⁊ my brother, to go forth ⁊ fight for oure  
people, ⁊ the helpe of God be with you. So  
he chose xx. M. fightinge men of the cowntre,  
with horsmen also, which wente forth agaynst  
Cendebeus and rested at Modin.

In the mornynge they arose, ⁊ wēte in to ⁊  
playne felde: and beholde, a mightie greate  
hoost came agaynst thē, both of fote men ⁊  
horsmen. Now was there a water broke  
betwixe them, ⁊ Ihon remoued the hoost  
towardes them. And when he sawe that the  
people was afrayed to go ouer ⁊ water broke,  
he wente ouer first him self: and the men  
seyng this, folowed him.

**T**hen Ihon set his horsmen ⁊ fote men in  
ordre, the one by the other, for their enemies  
horsmen were very many. But when they  
blewe vp the prestes troinpettes, Cendebeus  
fled with his hoost, wherof many were slayne,  
and the remnaunt gat them to their stronge  
holde. Iudas also Ihōs brother whas wōunded  
at ⁊ same tyme. And Ihon folowed still vpon  
⁊ enemies,<sup>c</sup> till he came to Cedrō which he  
buylded. The enemies fled also vnto the  
towres ⁊ were in ⁊ felde of Azotus, ⁊ those  
dyd Ihon burne vp. Thus there were slayne  
ij. M. men of them, ⁊ Ihon turned agayne  
peaceably in to Iewry.

<sup>a</sup> 1 Mac. 16. b.

<sup>b</sup> 1 Mac. 13. f.

<sup>c</sup> 1 Mac. 15. f.

And in the felde of Iericho was Ptolomy  
the sonne of Abobus made captayne: which  
because he had abundaunce of syluer ⁊ golde,  
(for he had maried the daughter of Symon  
the hye prest) waxed proude in his mynde, ⁊  
thought to conquere the lōde, ymageninge  
falsed agaynst Symō ⁊ his sonnes, to destroye  
thē. Now as Symon was goynge aboute  
thorow the cities, ⁊ were in ⁊ cōtre of Iewry,  
and carynge for them: he came downe to  
Iericho, with Matathias ⁊ Iudas his sonnes, in  
the Clxxvij. yeare, in ⁊ xj. moneth called  
Sabat. Then Ptolomy ⁊ sonne of Abobus  
receaued them (but with disceate) in to a  
stronge house of his called Doch, which he  
had buylded, where he made them a banquet.

So when Symon ⁊ his sonnes were mery ⁊  
had dronken well, Ptolomy stode vp with his  
men (whō he had hyd there) ⁊ toke their  
weapens, entred in to the banquet house, ⁊  
slewe Symon with his two sonnes, ⁊ certayne  
of his seruaūtes. Soch greate vnfaitful-  
nesse dyd Ptolomy in Israel, and recōpensed  
euell for good. Then wrote this Ptolomy ⁊  
same vnto kynge Antiochus, requyringe him  
that he shulde sende him an hoost to helpe  
him: ⁊ so shulde he deluyer him the londe,  
with the cities ⁊ tributes of the same. He  
sent other men also vnto Gaza, for to take  
Ihon: ⁊ wrote vnto the captaynes to come to  
him, ⁊ he shulde geue them syluer, golde and  
rewards. And to Ierusalem he sent other,  
to take it and the Sanctuary.

Thē ranne there one before, ⁊ tolde Ihon  
in Gaza, that his father ⁊ his brethren were  
slayne, and how that Ptolomy had sent to  
slaie him also. Whē Ihon herde this, he was  
sore abaszshed, and layed hōdes of them that  
were come to destroye him, and slewe them:  
for he knewe, that they wente aboute to kyll  
him.

As for other thinges concernynge Ihon: of  
his warres, of his noble actes (wherin he  
behaued him self manfully) of the buyldinge  
of walles which he made, and other of his  
dedes: They are written in the cronicles of  
his presthode, from the tyme forth ⁊ he was  
made hye prest after his father.

# The seconde boke of the Machabees.

## What this boke conteyneth.

### Chap. I.

The Iewes wryte vnto Aristobolus of the clensynge of the temple, and of the feast of tabernacles. Of the fyre that was hyd in the pyt.

### Chap. II.

What Ieremy requyred of the Iewes that were in preson, and of their stories.

### Chap. III.

The Heithē kynges helde the temple at Ierusalem in honoure. The variaunce betwixte Simon and Onias. What Appollonius & Heliodorus dyd at Ierusalem. The punyshment of Heliodorus.

### Chap. IIII.

The wickednes of Symon. The faithfulness of Onias. Iason laboureth to be hye prest. Of his wickednesse, and how he was dryuen awaye. The alteration of the presthode. Andronicus destroyeth Onias, and God striketh him therfore.

### Chap. V.

Wonderous things done at Ierusalem. Iason falleth vpon the cite, handleth abhominably, and yet is fayne to fle at the last. The kyng of Egipte taketh the cite agayne with greate bloudsheddyng.

### Chap. VI.

The kyng procedeth forth in his tyranny, as well in other cities where the lawe of God is kepte, as at Ierusalem. All this sendeth God for the wickednes of the people. The stedfastnesse of Eleazar.

### Chap. VII.

The death of the vij. brethrē & their mother. How constante they are to suffre, rather then to obeye the wicked kyng.

### Chap. VIII.

The manlynesse of Iudas Machabeus, and how Philippe medleth against him. Iudas comforteth his people, and ouercommeth Nicanor.

### Chap. IX.

Of Antiochus and his pryde, & how God punyshed him.

### Chap. X.

Machabeus wynneth the holy cite agayne, and clenseth it. Eupator foloweth his father Antiochus. Iudas Machabeus ordreth him self well.

### Chap. XI.

What Lysias purposeth. Iudas withstondeth him, God taketh his parte. Lysias & Iudas are at one.

### Chap. XII.

Timotheus, Appolonius and other, ymagin treason. Iudas Machabeus punysheth them, wynneth Caspin & other cities.

### Chap. XIII.

Antiochus & Lysias make thē forth agaynst the Iewes. Iudas gathereth the people, & byddeth them call vpon God, goeth on, and besyde Modin striketh a greate batell.

### Chap. XIII.

Of Demetrius the sonne of Seleucus: The trayterous dealinge of Alcimus. Nicanor breaketh falsely the bonde made with Iudas Machabeus. Of the mālynes of Razis.

### Chap. XV.

Nicanors wicked purpose. Iudas geueth his people godly consolacion. Of his dreames and visions, and how Nicanor perished.

## The first Chapter.

**A** THE brethrē of ſ Jewes which be at Ierusalem & in the londe of Iewry, wiſh vnto thoſe brethrē of ſ Jewes that are thorow out Egipte: good fortune, health and peace.

God the LORDE be gracious vnto you, & thinke vpon his couenaunt ſ he made with Abraham, Isaac & Iacob his faithfull ſeruauntes: and geue you all ſoch an herte, that ye maye loue and ſerue him, yee and perſourme his wyll with an whole herte and of a wyllinge mynde: He opē youre hertes in his lawe and in his commaundementes, ſende you peace: heare youre prayers, be at one with you, and neuer forſake you in tyme of trouble. This is heare our prayer for you.

What tyme as Demetrius raigned, in the Clxix. yeare, we Iewes wrote vnto you in ſ trouble and violence that came vpon vs. In thoſe yeares after that Iason departed out of the holy londe and kyngdome, they brent vp the portes, and ſhed innocent bloude. Then made we our prayer vnto ſ LORDE, and were herde: we offered, and lighted the candels, ſettinge forth cakes and bred. <sup>a</sup> And now come ye vnto the feaſt of tabernacles in the moneth Caſleu.

In the Clxxxviij. yeare ſ people ſ was at Ierusalem and in Iewry, the counsell and Iudas him ſelf, ſent this whoſome ſalutaciō vnto Ariſtobolus kyng Ptolomys maſter, which came of the generaciō of the anoynted preſtes: and to the Iewes that were in Egipte: In ſo moch as God hath deliyuered vs from greate pears, we thanke him hylie, In that we reſiſted ſo mightie a kyng. And why? he brought men out of Perſis by heapes, to fight agaynſt vs and the holy cite. For as he was in Perſis (namely, ſ captayne with the greate hoost) he periſhed in the temple of Naneas, beyng diſceaued thorow the deuyc of Naneas preſtes. For as he was purpoſed to haue dwelt there, Antiochus & his frēdes came thither, to receaue moch moneye for a dowry. So whē Naneas preſtes had layed forth ſ moneye, he entred with a ſmall company in to the compaſſe of the temple, and ſo they ſhut the temple.

**C** Now when Antiochus entred by openyng the preuy inтраunce of the temple, ſ preſtes ſtoned ſ captayne to death, hewed thē in peces that were with him, ſmote of their

heades, and threwe them out. In all thinges God be prayſed, which hath deliyuered the wicked in to oure hondes.

Where as we now are purpoſed to kepe the purificaciō of the temple vpon ſ xxv. daye of the moneth Caſleu, we thought neceſſary to certifie you therof: that ye alſo might kepe the tabernacles feaſt daye, & the daye of the fyre, which was geuen vs when Nehemias offered, after that he had ſet vp ſ temple & the alter. For what tyme as oure fathers were led awaye vnto Perſis, ſ preſtes (which then ſought the honour of God) toke ſ fyre priuely from ſ alter, & hyd it in a valley, where as was a depe drye pyt: & therein they kepte it, becauſe the place was vnknowne to euery man. Now after many yeares when it pleaſed God, ſ Nehemias ſhulde be ſent from the kyng of Perſia: he ſent the childers children of thoſe preſtes (which had hyd the fyre) to ſeke it. And as they tolde vs, they founde no fyre, but thicke water.

**D** Thē cōmaunded he them to drawe it vp, & to brynge it him, & ſ offerynges withall. Now when ſ ſacrifices were layed on & ordred, the preſt Nehemias cōmaunded to ſprenkle them & the wod with the water. Whē this was done, & the tyme come ſ the Sonne ſhone, which afore was hyd in the cloude: there was a greate fyre kyndled, In ſo moch ſ euery man marueled. Now all the preſtes prayed, whyle the ſacrifice was a makyng. Ionathas prayed firſt, and ſ other gaue anſwere.

And Nehemias prayer was after this maner: O LORDE God maker of all thinges, thou fearfull & ſtrong, thou righteous & mercifull, thou ſ art onely a gracious kyng, onely lyberall, onely iuſt, Allmightie and euerlaſting, thou ſ deliyereſt Iſrael from all trouble, thou ſ haſt choſen the fathers & halowed them: receaue the offeringe for the whole people of Iſrael, preſerue thine owne porcion, & halowe it. Gather thoſe together, ſ are ſcattered abroad from vs: deliyer them ſ are vnder the Heithē bondage, loke vpon them which are deſpyſed & abhorred, ſ the Heithen maie knowe & ſe, how ſ thou art oure God: Punyſhe them ſ oppreſſe, and proudly put vs to diſhonour. Set thy people agayne in thy holy place, <sup>d</sup> like as Moſes hath ſpokē.

<sup>a</sup> Deut. 30. b.<sup>b</sup> Leui. 23. f.<sup>c</sup> Leuit. 6. a. 10. a. 16. c.<sup>d</sup> Deu. 30. a.



And the prestes songe Psalmes of thankes-  
geuyng, so lōge as the sacrifice endured.  
Now when the sacrifice was brent, Nehemias  
commaunded the greates stones to be sprenkled  
with the <sup>resydue</sup> of the water. Which when  
it was done, there was kyndled a flamme of thē  
also: but it was consumed thorow the light, y  
shyned from the altar. So whē this matter  
was knowne, it was tolde the kynge of Persia,  
that in the place where the prestes (which  
were led away) had hyd fyre, there appeared  
water in steade of fyre, & that Nehemias  
& his company had purified the sacrifices  
withall. Then the kynge considerynge &  
ponderynge y matter diligently, made him a  
temple, to proue the thinge y was done.  
And whē he founde it so in dede, he gaue the  
prestes many giftes & dyuerse rewardes: yee  
he toke them with his owne hōde, & gaue thē.  
And Nehemias called the same place Neph-  
thar, which is as moch to saye as a clensynge:  
but many men call it Nephi.

### The ij. Chapter.

**I**T is founde also in the writings of Ieremy  
the prophet, y he commaunded them  
which were caried away, to take fyre, as it is  
sayde afore. <sup>h</sup>He cōmaunded them also, y  
they shulde not forget the 'lawe & cōmaunde-  
mentes of the LORDE, & y they shulde not  
erre in their 'myndes, whē they se ymages of  
syluer & golde with their ornamentes. These  
& soch other thinges commaunded he them, &  
exorted them, that they shulde not lett the  
lawe of God go out of their hertes.

It is written also, how the prophet (at y  
commaundement of God) charged them, to  
take the tabernacle & the arke with them:  
& he wente forth vnto the mountaine, where  
Moses clymmed vp, <sup>a</sup>& sawe y heretage of  
God. And when Ieremy came there, he  
founde an open caue, wherin he layed the  
tabernacle, y arke & the altar of incense, &  
so stopped the hole. There came certayne  
men together also folowinge him, to mark  
the place, but they coude not fynde it. Which  
when Ieremy perceaued, he reproued thē,  
sayenge: As for that place, it shalbe vn-  
knowne, vntill y tyme that God gather his  
people together againe, & receaue thē vnto  
mercy. Then shal God shewe them these

things, & the maiesty of the LORDE shall  
appeare, & the cloude also, like as it was  
shewed vnto <sup>f</sup>Moses: & like as when Salomon  
desyred y the place might be <sup>e</sup>'sanctified, & it  
was shewed him.

For he beyng a wyse man, handled hono-  
rably & wysely: offerynge vnto God in y  
halowinge of the temple, when it was fynished.  
<sup>h</sup>And like as when Moses prayed vnto the  
LORDE, the fyre came downe from heauen,  
& consumed the burnt offering: Euen so  
prayed Salomon also, & the 'fyre came downe  
from heauen, & cōsumed the burnt offering.  
And Moses sayde: because the synofferynge  
was not eaten, therefore it is cōsumed. In  
like maner Salomon kepte the dedicacion  
(or halowynge) eight dayes.

In y Annotacions & wrytynges of \* Ieremy,  
were these thinges put also: & how he made a  
lybrary, & how he gathered out of all coun-  
treies the boke of the prophetes, of Dauid,  
the epistles of the kynges, and of the pre-  
sentes. Euen so Iudas also, loke what he  
lerned by experiēce of warre, & soch thinges  
as hath happened vnto vs, he gathered thē  
all together, & so we haue them by vs. Yf ye  
now desyre to haue the same, sende some  
body to fetch them vnto you. Where as we  
thē are aboute to celebrate the purification,  
we haue written vnto you. Therefore ye shall  
do well, yf ye kepe the same dayes. We  
hope also, that the God (which deluyered his  
people, & gaue them all y heretage, kyng-  
dome, presthode & <sup>a</sup>'Sanctuary y he promised  
them in the lawe) shal shortly haue mercy  
vpō vs, & gather vs together from vnder the  
heauē in to his holy place: for he hath saued  
vs frō greates pears, & hath clenched the place.

As concernynge Iudas Machabeus & his  
brethren, the purification of the greates tem-  
ple, the dedicacion of the altar, yee & of the  
warres y cōcerne noble Antiochus and <sup>a</sup>'Eup-  
ator his sonne, of the shyninges y came  
downe from heauen vpon those, which man-  
fully defended the Iewes. (For though they  
were but fewe, yet defended they the whole  
londe, droue away y enemies hoost, recovered  
agayne the temple, y was spoken of thorow  
out all the worlde, deluyered the cite, doyng  
their best y the lawe of the LORDE which  
was put downe, might with all tranquillite be

<sup>a</sup> Iudic. 6. d. <sup>3</sup> Re. 18. e. Eccli. 48. a. <sup>b</sup> 2 Mac. 1. c.  
<sup>c</sup> Iere. 29. b. <sup>d</sup> Baruc 6. a. <sup>e</sup> Deu. 34. a. <sup>f</sup> Exo. 13. d.

<sup>g</sup> 3 Re. 8. b. <sup>h</sup> Leui. 9. d. <sup>i</sup> 2 Par. 7. a. \* Some reade:  
Nehemias. <sup>k</sup> Deut. 30. a. <sup>l</sup> 1 Mac. 6. a.

restored agayne vnto the LORDE,  $\hat{y}$  was so mercifull vnto thē.) As touchinge Iason also of Cyren, we haue vnder takē cōpendiously to brynge in to one boke, the thynges  $\hat{y}$  were cōprehended of him in fyue. For we cōsideringe the multitude of the bokes, and how harde it shulde be for them  $\hat{y}$  wolde medle with stories and actes (and that because of so dyuerse matters) haue vnder taken so to cōprehende the stories: that such as are disposed to reade, might haue pleasure and pastyme therin: and that they which are diligent in such thynges, might the better thinke vpon them: yee and that who so euer red them, might haue profit therby.

¶ Neuwerthelesse we oure selues that haue medled with this matter for the shortenynge of it, haue taken no small labour, but greates diligence, watchynge and trauayle. Like as they that make a feast, wolde fayne do other men pleasure: Euen so we also (for many mens sakes) are very wel content to take the labour, where as we maye shortly cōprehēde, the thynges that other men haue truly wrytten.

For he  $\hat{y}$  buyldeth an house a new, must prouyde for many thynges to  $\hat{y}$  whole buyldinge: but he that paynteth it afterwarde, seketh but only what is comly, mete and conuenient to garnysh it withall. Euen so do we also in like maner. And why? He that begynneth to wryte a story for the first, must with his vnderstandinge gather the matter together, set his wordes in ordre, and diligently seke out euery parte: But he that afterwarde wyll shorten it, vseth few wordes, and toucheth not the matter at the largiest. Let this be sufficient for a prologe, now wyll we begynne to shewe the matter: for it is but a foolish thinge to make a longe prologe, and to be shorte in the story it self.

The iij. Chapter

¶ **W**HAT tyme as the holy cite was inhabited in all peace and wealth,  $\tau$  when the lawes were yet very well kepte. (For so was it ordered by Onias the hye prest and other godly men, that were enemies to wickednesse:) It came therto, that euen the kynges and  $\tau$ prynces thē selues dyd the place greates worshippe, and garnyshed  $\hat{y}$  temple with greates gifts: In so moch that Seleucus

$\alpha$  2 Mac. 1. c.

kyng of Asia of his owne rentes bare all the costes  $\alpha$ belonginge to the seruyce of the offeringes. Then Symon of the trybe of Ben Iamin, a ruler of the temple, laboured to worke some myschefe in the cite: but the hye prest resisted him.

Neuwerthelesse when he might not ouercome Onias, he gat him to  $\alpha$ Appolonius the sonne of Thersa (which thē was chefe lorde in Celosyria and Phenices) and tolde him,  $\hat{y}$  the treasury in Ierusalem was full of innumerable money, and how that the comons goodes (which belonged not vnto the offeringes) were exceddinge greates also: yee and how it were possible, that all these might come vnder the kynges power.

Now when Appolonius had shewed the kyng of the moneye, as it was tolde him:  $\hat{y}$  kyng called for Heliodorus his stewarde, and sent him with a commaundment, to brynge him the sayde money. Immediately Heliodorus toke his iourney, but vnder a coloure, as though he wolde go thorow Celosyria and Phenices to vyset the cities, but his purpose was to fulfill the kynges pleasure. So when he came to Ierusalem, and was loungly receaued of the hye prest in to the cite: he tolde what was determed concernynge the moneye, and shewed the cause of his comynge: he axed also, yf it were so in dede. Then the hye prest tolde him, that there was soch money layed vp for the vpholdinge of weddowes and fatherlesse childre, and how that a certayne of it belonged vnto Hyrcanus Tobias a noble man: and that of all the moneye (which that wicked Symon had bewrayed) there were iiij. hundreth talentes of syluer, and ij. hundreth of golde: yee  $\tau$  that it were vnpossible for those mens meaninge to be disceaued, that had layed vp their moneye in the place and temple (which is had in worshipec thorow the whole worlde) for the mayntenance and honoure of  $\hat{y}$  same. Whervnto Heliodorus answered,  $\hat{y}$  the kyng had commaunded him in eny wyse, to brynge him the moneye.

So at the daye appoynted, Heliodorus entred in to the temple to ordre this matter. But there was no small feare thorow out the whole cite. The prestes fell downe before the aulter in their vestimentes, and called vnto heauen vpon him, which had made a

$\alpha$  2 Mac. 4. a.

$\epsilon$  2 Mac. 3. b.

lawe concernynge stuffe geuen to kepe,\* that they shulde be safely preserued, for such as comitte them vnto keypyng. Then who so had loked the hye prest in the face, it wolde haue greued his herte: For his countenance and the chaunginge of his colour, declared the inwarde sorowe of his mynde. The mā was all in heuynesse, and his body in feare: wherby they that loked vpon him, might perceaue the grefe of his herte. The other people also came out of their houses by heapes vnto the comon prayer, because the place was like to come in to confucion. The women came together thorow the stretes, with hayrie clothes aboute their brestes.

**D** The virgins also that were kepte in, ranne to Onias, some to the walles, other some loked out at the wyndowes: yee they all helde vp their hondes towarde heauē, & prayed. A miserable thinge was it, to loke vpon the comon people, & the hye prest beyng in such trouble. But they besought Almightie God, that the gooddes which were committed vnto thē, might be kepte whole, for those that had deliuered them vnto their keypyng. Neuertheles the thinge that Heliodorus was determined to do, that perfourmed he in the same place, he him self personally beyng aboute the treasury with his men of warre. But the sprete of Almightie God shewed him self openly, so that all they which presumed to obeye Heliodorus, fell thorow ſ power of God in to a greате fearfulnessē & drede. For there apared vnto them an horse,<sup>b</sup> with a terrible man syttinge vpon him, deckte in goodly araye, and the horse smote at Heliodorus with his fore fete. Now he that sat vpon ſ horse, had harnessse of golde vpon him.

**E** Morouer there apared ij. fayre and beu-  
tiffull yonge men in goodly araye, which stode by him, scourged him of both the sydes, & gaue him many stripes without ceassing. With that, fell Heliodorus sodenly vnto the grounde. <sup>c</sup> So they toke him vp (beyngē compased aboute with greате darcknesse) and bare him out vpo<sup>d</sup> a beare. Thus he that came with so many runners and men of warre in to ſ sayde treasury, was borne out, where as no man might helpe him: and so the power of God was manifest and knowne. He laye still domine also by the power of God,

destitute of all hope and life. And they praised the LORDE, that he had shewed his power vpon his place and temple, which a litle afore was full of feare & trouble: and that thorow the reuelacion of the Allmightie LORDE it was fylled with ioye and gladnesse.

The certaine of Heliodorus frēdes praied Onias, that in all haist he wolde call vpon God, to graunte him his life, which was geuyngē vp the goost. So the hye prest considered the matter, and lest the kynge shulde suspecte that the Iewes had done Heliodorus some euell: he offred an healthofferyngē for him. Now whē ſ hye prest had opteyned his petition, the same yonge mē in the same clothinge apared, & stode besyde Heliodorus, sayenge: Thanke Onias ſ hye prest, for for his sake hath ſ LORDE graunted the thy life:<sup>e</sup> therefore seyngē ſ God hath scourged ſ, geue **f** him prayse & thanks, and shewe euery man his might & power. And whē they had spoken these wordes, they apared nomore.

So Heliodorus offred vnto God, made greate vowes vnto him which had graūted him his life, thaked Onias, toke his hoost, & wētē againe to ſ kinge. Thē testified he vnto euery mā, of ſ greate workes of God, ſ he had sene with his eyes. And whē the kynge axed Heliodorus who were mete to be sent yet once agayne to Ierusalem, he sayde: Yf thou hast eny enemy or aduersary vnto thy realme, sende him thither, & thou shalt haue him punished, yf he escape with his life: for in ſ place (no doute) there is a speciall power & workinge of God. For he ſ dwelleth in heauē, vysiteth & defendeth ſ place: & all ſ come to do it harme, he punysheth & plageth thē. This is now ſ matter cōcerninge Heliodorus, & ſ keypyngē of ſ treasury at Ierusalē.

### The iiii. Chapter.

**T**HIS Symon now (of whom we spake <sup>a</sup> afore) beyngē a bewrayer of the money and of his owne naturall countre, reported the worst of Onias: as though he had moued Heliodorus vnto this, and as though he had bene a brynger vp of euell. Thus was he not ashamed to call him an enemy of ſ realme, that was so faithfull an ouerseer & defender of the cite & of his people: yee & so feruent in the lawe of God. But when the malice of Symon increased so farre, ſ thorow his frendes

\* Exo. 22. b.

<sup>b</sup> 2 Ma. 10. c. and 11. b.<sup>c</sup> 2 Mac. 5. c.<sup>d</sup> Act. 27. c.<sup>e</sup> 2 Ma. 3. a.



there were certayne manslaughter committed: Onias considered the parell  $\hat{y}$  might come thorow this strife, and how that Appollonius (namely the chefe lorde in Celosyria and Phenices) was all set vpon tyranny, and Symons malice increased the same: He gat him to the kyng, not as an accusor of the citesyns, but as one that by him self intended the comon wealth of the whole multitude. For he sawe it was not possible to lyue in peace, nether Symon to leaue of from his foolishnesse, excepte the kyng dyd loke therto.

**B** But after the death of Seleucus, when Antiochus (which is called the noble) toke  $\hat{y}$  kyngdome: Iason the brother of Onias laboured to be hye prest: For he came vnto the kyng, and promised him thre hundredth  $\tau$  lx. talentes of syluer,  $\tau$  of the other rētes lxxx. talentes. Besydes this he promised him yet an C.  $\tau$  L. yf he might haue  $\hat{y}$  scole of  $\hat{y}$  children, and that he might call them of Ierusalem Antiochians. Which when the kyng had graunted,  $\tau$  he had gotten the superiorite: he begāne immediatly to drawe his kinsmen to the custome of the Heithen, put downe the thinges, that the Iewes had set vp of loue, by Ihon the father of Eupolemius (which was sent embassitoure vnto Rome, for to make the bonde of frendshipe and loue.) He put downe all the Lawes  $\tau$  Liberties of the Iewes, and set vp wicked statutes. He durst make a fightinge scole vnder  $\hat{y}$  castell, and set fayre yonge men to lerne the maners of whores and brodels.

**C** This was now the begynnynge of the Heithenish  $\tau$  straunge cōuersacion, brought in thorow the vngacious and vnherde wickednesse of Iason (which shulde not be called a prest, but an vngodly personne.) In so moch, that the prestes were now nomore occupide aboute the seruyce of the aluter, but despyed the temple, regarded not the offrynges: yee gaue their diligece to lerne to fight, to wristle, to leape, to daunce,  $\tau$  to put at  $\hat{y}$  stone: not settyng by  $\hat{y}$  honour of  $\hat{y}$  fathers, but liked  $\hat{y}$  glory of the Grekes best of all: for the which they stroue periously, and were gredy to folowe their statutes, yee their lust was in all thinges to be like thē, which afore were their enemies  $\tau$  destroyers. Howbeit to do wickedly agaynst  $\hat{y}$  lawe of God, shal not

escape vnpuynished: but of this we shal speake here after.

What tyme as the \*Olympiades sportes **D** were played at Tyrus (the kyng him self beinge presente) this vngacious Iason sent wicked men, bearinge from them of Ierusalem (which now were called Antiochians) iij. C. drachmas of syluer for an offerynge to Hercules. These had they that caried them, desyred vnder soch a fashiō, as though they shulde not haue bene offred, but bestowed to other vses. Neuertheles he that sent them, sent them to the intent that they shulde be offred vnto Hercules. But because of those that were present, they were geuen as to the makinge of shippes. And Appollonius the sonne of Nesteus was sent in to Egipte, because of the noble men of kyngye Ptolomy Philometor. Now when Antiochus perceaued  $\hat{y}$  he was put out from medlinge in the realme, he sought his owne profit, departed from thence, came to Ioppa,  $\tau$  then to Ierusalem: where he was honorably receaued of Iason  $\tau$  the cite,  $\tau$  was brought in with torche light and with greate prayse: and so he turned his hoost vnto Phenices.

After iij. yeare Iason sent Menelaus (the **E** fore sayde Symons brother)  $\hat{y}$  to beare the money vnto  $\hat{y}$  kyng,  $\tau$  to bringe him answer of other necessary matters. But he (when he was praysed of  $\hat{y}$  kyng for magnificence of his power) turned  $\hat{y}$  hye presthode vnto him self, layenge vp iij. C. talētes of syluer for Iason. So whē he had gotten cōmaundemētes from  $\hat{y}$  kyng, he came, hauinge nothinge  $\hat{y}$  becōmeth a prest, but bearinge  $\hat{y}$  stomach of a cruell tyrante,  $\tau$  the wrath of a wyld brute beest.  $\hat{y}$  Then Iason (which had disceaued his owne brother) seyng  $\hat{y}$  he him self was begyled also, was fayne to fle in to  $\hat{y}$  lōde of  $\hat{y}$  Ammonites,  $\tau$  Menelaus gat  $\hat{y}$  dominiō. But as for  $\hat{y}$  moneye  $\hat{y}$  he had promised vnto the kyng, he dyd nothinge therin, when Sostratus the ruler of  $\hat{y}$  castell requyred it of him. (For Sostratus was the man,  $\hat{y}$  gathered  $\hat{y}$  customes) wherfore they were both called before the kyng. Thus was Menelaus put out of  $\hat{y}$  presthode,  $\tau$  Lysimachus his brother came in his steade. Sostratus also was made lorde of the Cyprians.

It happened in  $\hat{y}$  meane season,  $\hat{y}$   $\hat{y}$  Thar- **F** sians  $\tau$  Malloccians made insurreciō, because

\* These were kepte euery fifth yeare.

b 2 Mac. 4. b.

c 2 Mac. 4. b.



they were geuen for a present vnto kynge Antiochus concubyne. Then came ſ kynge in all ſ haist, to still them agayne and to pacifie the matter, leauynge Andronicus there to be his debyte, as one mete therfore. Now Menelaus supposinge that he had gotten a right convenient tyme, stole certayne vessels of golde out of the temple, and gaue thē to Andronicus for a present: and some he solde at Tyrus and in the cities therby.

Which when Onias knewe of a suertye, he reproveth him: but he kepte him in a sanctuary besyde Daphnis, that lyeth by Antioche. Wherefore Menelaus gat him to Andronicus, and prayed him that he wolde slaye Onias. So when he came to Onias, he councelled him craftely to come out of the sanctuary. geuyng him his honde with an ooth (how be it he suspecte him) and thē he slewe Onias, without eny regarde of rightousnesse. For the which cause not only the Iewes, but other nacions also toke indignacion, and were displeased for the vnrighteous death of so godly a man.

¶ And when the kynge was come agayne from Cilicia, the Iewes and certaine of the Grekes wente vnto him, complainyng for the vnrighteous death of Onias. Yee Antiochus himself also was sory in his mynde for Onias, so ſ it pitied him, and he wepte, remembreinge his sobernesse and manerly behauoure. Wherefore he was so kyndled in his mynde, ſ he cōmaunded Andronicus to be striped out of his purple clothinge, and so to be led thorow out all the cite, yee and ſ vngracious man to be slayne in ſ same place, where he committed his wickednes vpon Onias. Thus ſ LORDE rewarded him his punysshment, as he had deserued. Now when Lysimachus had done many wycked dedes in ſ temple thorow the counsell of Menelaus, and the voyce came abrode: the multitude gathered thē together agaynst Lysimachus, for he had caried out now moch golde.

So when the people arose and were full of displeasure, Lysimachus armed iij. M. vnthrifites to defende him: a certayne tyraunte beyng the captayne, which was growen both in age and woodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good stronge clubbes, and some cast aszshes vpon Lysimachus. Thus there were many of thē wounded, some

beyng slayne, and all the other chased awaye. But as for ſ wicked churchrobber himself, they kylled him besyde the treasury. Of these matters therfore there was kepte a courte agaynst Menelaus.

Now when ſ kynge came to Tyrus, they made a cōplaynte vnto him of Menelaus, concerning this busynesse, and ſ embassitours were thre. But Menelaus wente and promised Ptolomy to geue him moch money, yf he wolde perswade the kynge. So Ptolomy wēt to the kynge in to a courte (where as he was set to coole him) and brughte him out of ſ mynde. In so moch ſ he discharged Menelaus frō ſ accusacions, ſ not withstandinge was cause of all myschefe: and those poore men (which yf they had tolde their cause, yee before the Scythians, they shulde haue ben iudged innocēt) thē he cōdēned to death. Thus were they soone punyshed, which folowed vpō ſ matter for ſ cite, for ſ people, and for ſ holy vessell. Wherefore they of Tyrus toke indignacion, and buried thē honorably. And so thorow ſ covetousnesse of them that were in power, Menelaus remayned still in authorite, increasinge in malyce, to the hurte of the citesyns.

#### The v. Chapter.

AT ſ same tyme Antiochus made him ready to go againe in to Egipte. Thē were there sene at Ierusalem (xl. dayes lōge) horsmē runnyng to and fro in the ayre, which had rayment of golde, and speares. There were sene also whole hoostes of mē weapened, and horses runnyng in an ordre, how they came together, how they helde forth their shildes, how ſ harnesssed men drew out their swardes, and shot their dartes. The shyne of ſ golde weapēs was sene, and of all maner of armure. Wherefore euery mā prayed, ſ those tokens might turne to good. Now whē there was gone forth a false rumoure, as though Antiochus had bene deed: Iason toke a M. mē, and came sodēly vpō ſ cite. The citesyns rāne vnto ſ walles, at ſ last was ſ cite taken, and Menelaus fled in to the castell.

As for Iason, he spared not his owne citesyns in the slaughter, nether considered he what greate euell it were, to destroye ſ prosperite of his owne kynsmen: but dyd as one that had gotten the victory of his enemies, and not of his frendes. For all this gatt he not the

superiorite, but at the last receaued confucion for his malice, and "fled agayne like a vagabunde in to the londe of the Ammonites. Fynally (for a rewarde of his wickednesse) he was accused before Aretha the kynge of the Arabians: In so moch that he was fayne to fle from cite to cite, beyng despysed of euery man as a forsaker of the lawes, and an abhominable personne. And at f̄ last (as an open enemy of his owne naturall countre and of the citesyns,) he was dryuen in to Egipte.

Thus he f̄ afore put many out of their owne natyue londe, perished from home him self. He wente to Lacedemon, thinkinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one out vnburied, was throwen out himself, no man mournynge for him, ner puttinge him in his graue: so that he nether enioyed f̄ buriall of a straunger, nether was he partaker of his fathers sepulchre.

<sup>C</sup> Now when this was done the kinge suspecte, f̄ the Iewes wolde haue fallen from him: wherfore he came in a greate displeasure out of Egipte, & toke the cite by violence. <sup>b</sup> He cōmaunded his men of warre also, that they shulde kyll & not spare, but slaye downe such as with stode them, or clymmed vp vpon f̄ houses. Thus was there a greate slaughter of yonge men, olde men, women, children and virgins. In iij. dayes were there slayne lxxx. M. fourty thousande put in preson, & no lesse solde. Yet was he not cōtent with this, but durst go in to the most holy temple (Menelaus that traytoure to f̄ lawes & to his owne naturall countre, beyng his gyde) & with his wicked hondes toke f̄ holy vessell, which other kynges & cities had geuen thither for f̄ garnishinge & honoure of f̄ place: thē toke he in his hōdes vnworthely, & defyled them.

<sup>B</sup> So madd was Antiochus, that he considered not, how that God was a litle wroth for the synnes of them that dwelt in the cite, for the which soch confucion came vpon that place. And why? "yf it had not happened them to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shot out for his presumpciō: "like as Heliodorus was, whom Seleucus the kynge sente to robbe f̄ treasury. Neuertheles God hath not chosn the people

for the places sake, but the place for the peoples sake: and therefore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And like as it is now forsaken in the wrath of allmighty God, so when the greate God is reconcyled, it shal be set vp in hye worshipec agayne.

So when Antiochus had taken a M. and viij. C. talentes out of the temple, he gat him to Antioche in all the haist, thinkinge in his pryde, that he might make mē sale vpon the drye londe, and to go vpon f̄ see, soch an hye mynde had he. He lefte debites there to vexe the people: At Ierusalem left he Philippe a Phrigian, in maners more cruell thē himself f̄ set him there: At Garisim he left Andronicus & Menelaus, which were more greuous to the citisyns then other. Now as he was thus set in malyce against f̄ Iewes, he sent Apollonius an hated prynce, with xxij. M. cōmaundinge him to slaye all those f̄ were of perfecte age, and to sell the womē, maydes & children. When he came now to Ierusalem, he fained peace, & kepte him still vntill f̄ Sabbath daye. And then he cōmaunded his men to take them to their weapens (for f̄ Iewes kepte holy daye) and so he slewe all them f̄ were gone forth to the open playe, runninge here and there thorow the cite with his men wapened, and murdered a greate nombre. <sup>f</sup> But Iudas Machabeus which was the tenth, fled in to the wyldernes, led his life there with his company amonge the wyld beestes and vpon the mountaynes: dwellinge there and eatinge grasse, lest they shulde be partakers of the fylthynesse.

## The vi. Chapter.

<sup>A</sup> NOT longe after this, sent the kynge a messanger of Antioche, <sup>e</sup> for to compell f̄ Iewes to alre f̄ ordinaunces of f̄ fathers & the lawe of God, to defyle the temple f̄ was at Ierusalem, & to call it the tēple of Iupiter Olimpius: & f̄ they shulde be in Gazarim, as those which dwell at f̄ place of Iupiter the harberous. This wicked sediciō of f̄ vngodly was heuy vpon all f̄ people: For f̄ temple was full of voluptuousnes bebbinge & bollinge of f̄ Heithē, of ribaudes & harlottes together. The womē wente in to f̄ holy place, & bare

<sup>a</sup> 2 Ma. 4. e. <sup>b</sup> 1 Mac. 1. c. <sup>c</sup> Iudit. 5. d. <sup>d</sup> 2 Ma. 3. d.

<sup>e</sup> 1 Mac. 1. d.

<sup>f</sup> 1 Mac. 2. c.

<sup>g</sup> 1 Mac. 1. d.

in that was not lauffull. The aulter also was full of vnlauffull thinges, which  $\hat{y}$  lawe forbiddeth to laye vpō it. The Sabbathes were not kepte, the other solempne feastes of  $\hat{y}$  londe were not regarded. To be plaine, there durst no mā be a knowne that he was a Iewe.

In the daye of the kynges byrth they were compelled perforce to offre:  $\tau$  when  $\hat{y}$  feast of Bachus was kepte, they were cōstrayned to weere garlandes of yven, and so to go aboute for the honoure of Bachus.

**B** Morouer thorow the counsell of Ptolomy, there wente out a commaundement in  $\hat{y}$  nexte cities of the Heithen,  $\hat{y}$  they shulde intreate the Iewes in like maner: namely, to cōpell thē for to do sacrifice after  $\hat{y}$  lawes of  $\hat{y}$  Gentiles: and who so wolde not, to put them to death. "A piteous thinge was it to se. There were ij. women accused to haue circuncided their sonnes, whom when they had led rounde aboute the cite (the babes hanginge at their brestes) they cast them downe headlinges ouer the walles. Some  $\hat{y}$  were crepte in to dennes and had kepte the Sabbath, were accused vnto Philippe, and brent in the fyre: because that for the feare of God they kepte the commaūdement so stiffly, and wolde not defende them selues.

**C** Now I beseke all those which reade this boke, that they refuse it not for these falles of aduersite:  $\tau$  iudge the thinges ( $\hat{y}$  are happened) for no destruccion, but for a chastenyng of oure people. And why? Whē God suffreth not synners longe to folowe their owne mynde, "but shortly punysheth them, it is a tokē of his greate louynge kyndnes. For this grace haue we of God more then other people,  $\hat{y}$  he suffreth not vs longe to synne vnpunished like other nations, that when the daye of iudgment commeth, he maye punysh thē in the fulnes of their synnes. Yf we synne, he correcteth vs, but he neuer withdraweth his mercy frō vs:  $\tau$  though he punysh with aduersite, yeth doth he neuer forsake his people. But let this that we haue spokē now with few wordes, be for a warninge  $\tau$  exortaciō of  $\hat{y}$  Heithē. Now wil we come to the declaringe of the matter. Eleazar one of  $\hat{y}$  principall scribes, an aged mā  $\tau$  of a well-fauored cōtēnaūce, was cōstrained to gape with opē mouth  $\tau$  to eate swynes flesh.<sup>c</sup> But

he desyringe rather to dye gloriously thē to liue with shame, offred himselfe willingly to  $\hat{y}$  martirdome. Now whē he sawe  $\hat{y}$  he must nedes go to it, he toke it paciētly: for he was at a poynte with himself,  $\hat{y}$  he wolde consente to no vnlauffull thyng for eny pleasure of life. They  $\hat{y}$  stode by beyng moued with pyte (but not a right) for  $\hat{y}$  olde frendshipe of the man, toke him asyde priuely, and prayed him  $\hat{y}$  he wolde let soch flesh be brought him as were lauffull to eate,  $\tau$  thē to make a cōtēnaūce as though he had eaten of  $\hat{y}$  flesh of  $\hat{y}$  sacrifice like as the kynge commaūded, for so he might be deluyered from death:  $\tau$  so for the olde frendshipe of  $\hat{y}$  man, they shewed him this kindnes. But he beganne to considre his discrete and honorable age, his noble and worshipfull stocke, and how  $\hat{y}$  frō his youth vp he had bene of an honest and good conuersacion, yee  $\tau$  how constantly he had kepte  $\hat{y}$  ordinaunces and lawes commaūded by God, wherfore he gaue them this answer, and sayde:

Yet had I rather first be layed in my graue. "For it becommeth not myne age (sayde he) in eny wyse to dyssemble, wherby many yonge personnes might thinke, that Eleazar beinge lxxx. yeare olde and ten, were now gone to a straunge life: and so thorow myne yporisy (for a litle tyme of a transitory life) they might be disceaue: by this meanes also shulde I defyle myne age,  $\tau$  make it abhominable. For though I were now deluyered from the tormentes of men, yet shulde I not escape the "honde of allmightie God, nether alyue ner dead. Wherfore I will dye manfully,  $\tau$  do as it becommeth myne age: Wherby I maie peraduenture leaue an exāple of stedfastnesse for soch as be yonge, yf I with a ready mynde  $\tau$  manfully dye an honest death, for the most worthy and holy lawes.

When he had sayde these wordes, immediately he was drawn to the tormētē. Now they that led him and were mylde a litle afore, beganne to take displeasure, because of the wordes  $\hat{y}$  he sayde: for they thought he had spokē them of an hye mynde. But whē he was in his martirdome, he mourned and sayde: Thou (O LORDE) which hast the holy knowlege, knowest openly: that where as I might be deluyered frō death, I suffre these sore paynes of my body: but in my mynde I

<sup>a</sup> 1 Mac. 1. f.<sup>b</sup> Prou. 3. b.<sup>c</sup> Leui. 11. a.<sup>d</sup> 1 Tess. 5. c.<sup>e</sup> Amos 1. a.

am wel contente to suffre them, because I feare the. Thus this man dyed, leauynge  $\text{f}$  memoriall of his death for an example, not only vnto yonge men, but vnto all  $\text{f}$  people, to be stedfast and manly.

The vij. Chapter.

**I**T happened also that there were vij. brethren (with their mother) taken, & compelled by the kynge agaynst the lawe, to eate swynes flesh: namely with scourges and lethren whippes. And one of them which was  $\text{f}$  chefe, sayde: What sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kynge angrie, and had heate cauldrons and brasen pottes. Which when they were made hote, immediatly he commaunded  $\text{f}$  tonge of him that spake first, to be cut out, to pull the skynne ouer his heade, to payre of the edges of his handes and fete: yee and that in the sight of his mother and the other of his brethren. Now when he was cleane marred, he commaunded a fyre to be made, & so (whyle there was eny breath in him) to be fryed in the caudron. In the which when he had bene longe payned, the other brethren with their mother exhorted him to dye manfully, saye: The LORDE God shal regarde the treuth, and comforte vs, like as Moses testifieth and declareth in his  $\text{f}$  songe, sayenge: and he wyl haue compassion on his seruantes.

**B** So whē the first was deed after this maner, they brought the seconde to haue him in derision, pulled the skynne with the hayre ouer his heade, and axed him, yf he wolde eate swynes flesh, or he were payned in  $\text{f}$  other membres also thorow out his body. But he answered boldly, and sayde: I will not do it. And so was he tormented like as  $\text{f}$  first. And whē he was euē at  $\text{f}$  geuynge vp of  $\text{f}$  goost, he sayde: Thou most vngacious personne puttest vs now to death, but the kynge of  $\text{f}$  worlde shall rayse vs vp (which dye for his lawes) in  $\text{f}$  resurreccion of euerlastinge life.

After him, was the thirde had in derision: and when he was required, he putt out his tonge, and that right soone, holdinge forth his hondes manfully, and spake with a stedfast

faith: These haue I of heauē, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of him agayne. In so much that the kynge and they which were with him, marueled at the yonge mans boldnesse, that he nothinge regarded the paynes.

Now when he was deed also, they vexed the fourth with tormentes in like maner. So when he was now at his death, he sayde: It is better that we beyng put to death of mē, haue oure hope and trust in God, for he shal rayse vs vp agayne.  $\text{c}$  As for the, thou shalt haue no resurreccion to life.

And when they had spoken to the fifth, they tormētēd him. Then lokēd he vnto  $\text{f}$  kinge, & sayde: Thou hast power amōge mē (for thou art a mortall man also thy self) to do what thou wilt, but thinke not,  $\text{f}$  God hath forsaken oure generacion. Abyde the, tary styll a whyle, & thou shalt se the greate power of God, how he wil punysh the & thy sede.

After him they brought the sixte, which beyng at the poynte of death, sayde: Be not disceaue (o kynge) for this we suffre for oure owne sakes, because we haue offended oure God, & therfore marvelous thinges are shewed vpon vs. But thinke not thou (which takest in honde to stryue agaynst God) that thou shalt escape vnpunished.

This excellent mother (worthy to be well reported of, and had in remembraunce) sawe hir seuen sonnes dye in one daye, and suffred it paciētly, because of the hope that she had in God: Yee she exhorted euery one of them in especiall, and that boldly and stedfastly, with parfite wysdome, wakyng vp hir wuysh thought with a manly stonacke, and sayde vnto them: I can not tell how ye came in my wombe, for I nether gaue you breth ner soule, no ner life. It is not I  $\text{f}$  ioyned  $\text{f}$  mēbres of youre bodies together, but  $\text{f}$  maker of  $\text{f}$  worlde, which fashioned  $\text{f}$  byrth of mā, & begāne all thinges. Euen he also of his owne mercy shall geue you breath and life agayne, like as ye now regarde not youre owne selues for his lawes sake.

Now thought Antiochus that she had despyed him, therefore he let her go with hir reproues, and beganne to exorte the yongest sonne (which yet was left) not only with wordes

$\text{a}$  Leuit. 11. a.

$\text{b}$  Deut. 32. c.

$\text{c}$  Ioh. 5. c.



but swore vnto him with an ooth, <sup>y</sup> he shulde make him a rich & welthy man (yf he wolde forsake <sup>y</sup> lawes of his fathers) yee and <sup>y</sup> he shulde geue him, what so euer were necessary **E** for him. But whē the yonge man wolde not be moued, for all these thinges, he called his mother, & counceled hir to saue hir sonnes life. And when he had exorted her with many wordes, she promised him, that she shulde speake vnto hir sonne. So she turned her vnto him (laughinge <sup>y</sup> cruell tyraunte to scorne) & spake with a bolde voyce: O my sonne, haue pite vpon me, <sup>y</sup> bare <sup>y</sup> ix. monethes in my wombe, that gaue the sucke, norished the and brought the vp vnto this age. I beseke the (my sonne) loke vpon heauen and earth and all that is therein, and conside, that God made them and mans generacion of naught: so shalt thou not feare this hangman, but suffre death stedfastly, like as thy brethren haue done: that I maye receaue the agayne in the same mercy with thy brethren.

Whyلة she was yet speakynge these wordes, the yonge man sayde: Whom loke ye for? Wherefore do ye tary? I wil not obeye the kynges commaundement, but the lawe that God gaue vs by <sup>a</sup>Moses. As for the that ymaginest all myschefe agaynst the Iewes, thou shalt not escape the honde of God: for we suffre these thinges, because of oure synnes.

**F** And though God be angrie with vs a litle while (for oure chasteninge & reformacion,) yet shal he be at one agayne with his seruantes. But thou. (O shame full & most abhominable personne.) Pryde not thy self thorow vayne hope, in beyng so malicious vpon <sup>y</sup> seruantes of God: for thou hast not yet escaped the iudgmēt of the God, which is all mighty, & seyth all thinges. My brethren <sup>y</sup> haue suffred a litle payne, are now vnder the couenaunt of euerlastinge life: but thorow the iudgment of God, thou shalt be punyshed righteously for thy pryde.

As for me (like as my brethrē haue done) I offere my soule & my body for <sup>y</sup> lawes of oure fathers, callinge vpon God, <sup>y</sup> he will soone be mercifull vnto oure people: yee & with payne & punyshment to make the graunte,<sup>b</sup> <sup>y</sup> he only is God. In me now & in my brethrē <sup>y</sup> wrath of allmighty God is at an ende, which

righteously is fallē vpon all oure people. Then <sup>y</sup> kyng beyng kyndled in anger, was more cruell vpon him then vpon all <sup>y</sup> other, & toke indignaciō, <sup>y</sup> he was so lightly regarded. So this yonge mā dyed vndeified, & put his trust stil in <sup>y</sup> LORDE. Last of all after <sup>y</sup> sonnes, was <sup>y</sup> mother put to death also. Let this now be ynough spoken, concernynge <sup>y</sup> of-frynges, & extreme cruelnesse.

The viij. Chapter.

**T**HEN Iudas Machabeus and they <sup>y</sup> were **A** with him, wēt pryuely in to <sup>y</sup> townes, called their kinsfolkes & frendes together, toke vnto them all such as contynued yet in the faith and lawe of <sup>y</sup> Iewes, and brought forth vj. M. men. So they called vpon the LORDE, <sup>y</sup> he wolde haue an eye vnto his people, which was troddē downe of euery mā: to be gracious vnto <sup>y</sup> tēple, <sup>y</sup> was defyled of the vngodly: to haue cōpassion vpon <sup>y</sup> destruction of the cite, (which was shortly like to be laied waist) to heare <sup>y</sup> voyce of <sup>y</sup> bloude <sup>y</sup> cried vnto him: to remēbre <sup>y</sup> most vnrighteous deathes of yonge innocent children, the blasphemies also done vnto his name, & to punysh thē. Now whē Machabeus had gathered this multitude together, he was to mightie for the Heithen (for <sup>y</sup> wrath of <sup>y</sup> LORDE was turned in to mercy) he fell vpon the townes and cities vnawarres, brent them, toke the most cōmodious places, & slewe many of the enemies. But specially he made soch chases by night, in so moch that his manlynesse was spoken of euery were.

**B** So when Philippe sawe that the man increased by litle and litle, and that the matter prospered with him for the most parte: he wrote vnto Ptolomy (which was a captayne in Celosiria & Phenices) to helpe him in <sup>y</sup> kynges busynes. Thē sent he Nicanor Patrocli (a speciaall frende of his) in all <sup>y</sup> haist,<sup>c</sup> & gaue him of <sup>y</sup> comon sorte of the Heithen no lesse than xx. M. harnessed men, to rote out <sup>y</sup> whole generacion of the Iewes, hauinge to helpe him one Gorgias a man of warre, which in matters concernynge battayls had greute experience. Nicanor ordered also the tribute (which the Romaynes shulde haue had) to be geuen vnto the kyng, out of the captiuyte of the Iewes, namely, ij. M. talentes. And immediately he sent to <sup>y</sup> cities of <sup>y</sup> see coast,

<sup>a</sup> Leuit. 11. a. Deut. 14. a.

<sup>b</sup> 2 Mac. 9. c.

<sup>c</sup> 1 Mac. 2. a.

<sup>d</sup> 1 Mac. 3. c.

requyringe thē for to bye Iewes to be their seruauntes & bonde men, promisyng to sell them lxxx. and ten for one talente: but he considered not the wrath of allmighty God, y was to come vpon him.

¶ When Iudas knewe of this, he tolde the Iewes y were with him, of Nicanors cōmyng. Now were there some of them fearfull, not trustinge vnto the rightousnes of God and fled their waye. But the other y remayned, came together & besought the LORDE, to delyuer thē frō y wicked Nicanor, which had solde thē or euer he came nye them: and though he wolde not do it for their sakes, yet for the couenaunt that he made with their fathers, & because they called vpon his holy & glorious name. "And so Machabeus called his men together, namely aboute vi. M. exorting them not to agree vnto their enemies, nether to be afrayed for y multitude<sup>b</sup> of their aduersaries cōmyng agaynst them vnrighteously: but to fight manly, consideringe y reprove that they had done to the holy place without cause, how they had despyed and oppressed the cite, yee and destroyed y lawes of the fathers. For they (sayde he) "trust in their weapons and boldnesse, but oure confidence is in the allmighty LORDE, which in the twinkle of an eye maye both destroye them that come agaynst vs, and all the worlde.

¶ He exorted them also to call to remēbraūce the helpe, that God shewed vnto their fathers: <sup>a</sup>as whē there perished an C. lxxxv. M. of Sennacheribs people: And of y battaill y they had in Babilō agaynst y Galacians: how y all the Macedonias y came to helpe thē, stode in feare; & how they beyng but only vj. M. slewe an C. & xx. M. thorow y helpe y was geuen them from heauen, wherby they also had receaued many benefites.

Thorow these wordes y mē toke good hertes vnto thē, ready to dye for the lawe & the cōtre. So he set vpon euery cōpany a captayne, one of his owne brethren: Simon, Ioseph and Ionathas: geuyng ech one xv. C. men. He caused Eszdras also to reade the holy boke vnto them, and to geue them a token of the helpe of God.

Then he himself beinge captaine in y fore front of the battayll,<sup>c</sup> buckled with Nicanor.

And God was there helpe, in so moch that they slewe aboute ix. M. mē & compelled y more parte of Nicanors hoost to fle, they were so wounded and feable. Thus they toke the money from those that came to bye thē, and folowed vpon them on euery syde. But whē the tyme came vpon them, they returned, for it was the Sabbath, and therfore they folowed nomore vpon them. So they toke their weapons and spoyles & kepte the Sabbath, geuyng thanks vnto the LORDE, which had delyuered them that daye, and shewed them his mercy. After the Sabbath they distributed the spoyles to the sicke,<sup>d</sup> to y fatherlesse, and to wyddowes, and the residue had they them selues with theirs. Whē this was done, and they all had made a generall prayer: they besought the mercifull LORDE to be at one with his seruauntes.

Of those also that were with Timotheus and Bachides, which fought agaynst them, they slewe xx. M. wanne hye and stronge holdes, and deuided moo spoyles: euer geuyng an equall porcion vnto y sicke, to y fatherles, to wyddowes & to aged persons. And when they had diligently gathered their weapēs together, they layed them all in conuenient places, & the remnaunt of y spoyles brought they to Ierusalem. They slewe Philarches that wicked personne, which was with Timotheus, and had vexed many Iewes. And when they helde the thankesgeuyng to Ierusalem for the victory, they brent those that had set fyre on the portes of the temple: namely Calisthenes, which was fled in to an house: and so they gat a worthy rewarde for their wickednesse. As for that most vngracious Nicanor, which had brought a thousande marchaūtes, to bye the Iewes, he was thorow y helpe of the LORDE brought downe, euen of them whom he regarded not: in so moch that he put of his glorious raymēt, fled by see, and came alone to Antioche with greate shame & dishonoure, which he gat thorow the destruccion of his hoost. Thus he y promysed the Romaynes to paye thē their tribute, when he toke Ierusalem: beganne now to saye planely, that God was y defender of the Iewes, & therfore not possible to wounde them, because they folowed y lawes which God had made.

<sup>a</sup> 1 Mac. 5. b. <sup>b</sup> Deut. 20. a. <sup>c</sup> 2 Pa. 20. c. <sup>d</sup> Iere. 17. b. Psal. 19. b. <sup>e</sup> 4 Re. 19. g. Esa. 37. f.

1 Mac. 7. c. <sup>e</sup> 1 Ma. 4. b. <sup>f</sup> Num. 31. d. 1 Re. 30. e. Deu. 20. b.

## The ij. Chapter.

**A**T the same tyme came Antiochus agayne with <sup>d</sup> dishonoure out of Persis. For when he came to Persepolis, and vndertoke to robbe the temple and to subdue the cite, the people ranne together and defended them selues, in so moch <sup>y</sup> he and his were fayne to fle with shane. And so after that flight, it happened, that Antiochus came agayne with dishonoure. But when he came to Eg bathana, he gat knowlege what was happened vnto Nicanor <sup>t</sup> Timotheus. Now as he was auauncing himself in his wrath, he thought he was able to auenge the iniury that was done to them, vpon the Iewes: and therefore commaunded to make ready his charet, haistinge on his journey without ceassing: the iudgmēt of God prouokynge him, because he had spokē so proudly, that he wolde come to Ierusalem, and make it a graue of the Iewes. But the LORDE God of Israel,<sup>b</sup> that seith all thinges, smote him with an invisible plage, which no man coude heale.

**B** For as soone as he had spoken these wordes, there came vpon him an horrible payne of his bowels, <sup>t</sup> a sore grefe of the tharmes. And <sup>y</sup> was but right: for he had martired other mens bowels with dyuerse and straunge tormentes, how be it he wolde in no wyse ceasse from his malice. Yee he was yet the prouder, and more malicious agaynst the Iewes: But whyle he was commaunding to make haist in the matter, it happened <sup>y</sup> he fell downe violently from the charet, so <sup>y</sup> it brussed his body, <sup>t</sup> dyd him greate payne.

And so he that thought he might commaunde <sup>y</sup> floudes of the see (so proude was he beyonde the condiciō of man) and to weye the hye mountaynes in a payre of scoales, was now brought downe to the grounde, <sup>t</sup> caried vpon an horszlytter, knowlegynge <sup>y</sup> manyfest power of God vpon him: so that <sup>y</sup> wicked body of his<sup>c</sup> was full of wormes, which in his payne fell quyeck out of his flesh: In so moch <sup>y</sup> his hoost was greued with the smell and styncke of him. Thus he that a litle afore thought he might reach to the starres of heauen, him might no man now abyde ner beare, for the vehemence of styncke.

**C** Therefore he beyng brought from his greate pryde, begāne for to come to <sup>y</sup> know-

lege of him self: for the punyshment of God warned him, <sup>t</sup> his payne increased euer more <sup>t</sup> more. And when he him self might not abyde his owne styncke, he sayde these wordes: It is reason to be obedient vnto God, <sup>t</sup> that a man desyre not to be like vnto him. This wicked personne prayed also vnto the LORDE, of whom he shulde haue obtained no mercy. And as for the cite that he came vnto so haistely, to brynge it downe to the grounde, <sup>t</sup> to make it a graue for deed men: now he desyreth to delyuer it fre. And as touchinge <sup>y</sup> Iewes, whom he had iudged not worthy to be buried, but wolde haue cast thē out for to be deuoured of the foules and wylde beastes, sayenge, that he wolde haue destroyed both olde and yonge: Now he promiset, to make thē like <sup>y</sup> citesyns of Athens. And where as he had spoyled the holy temple afore, now he maketh promyse to garnish it with greate giftes, to increase the holy ornāmes, and of his owne rentes to beare the costes and charges belonging to the offeringes: yee and that he wolde also become a Iewe him self, to go thorow euery place of the worlde, and to preach the power of God.

But when his paynes wolde not cease, (for **D** the righteous iudgmēt of God was come vpon him) out of a very despayre he wrote vnto the Iewes a lettre of intercession, cōteynninge these wordes: The kynge and pryncce Antiochus wyssheth vnto the vertuous citesyns of the Iewes, moch health and good prosperite.

Yf ye and youre children fare well, and yf all thinges go after youre mynde: we geue greate thanks. In my sicknesse also do I remembre you louyngly: for as I came out of Persia, and was taken with sore disease: I thought it necessary to care for the comon wealth. Nether despare I in my self, but haue a good hope to escape this sicknes.

But considerynge that my father led an hoost some tyme in <sup>y</sup> hyer places, <sup>t</sup> shewed who shulde raigne after him, that (yf there happened eny cōtrouersy, or eny harde thinge were declared,) they in the londe might knowe their chefe lorde, <sup>y</sup> there shulde be no insurreccion: Agayne, when I pondre by my self, how that all <sup>y</sup> mightie men and neighbours rounde aboute, are layēge waite, and loke but for oportunitie to do harme: I haue ordered that my sonne Antiochus shall raigne **E**

<sup>a</sup> 1 Mac. 6. a.<sup>b</sup> 2 Par. 16. b.<sup>c</sup> Act. 12. d.



after me, whom I oft commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto him as it foloweth hereafter. Therefore I praye you and requyre you, to remembre the benefites that I haue done vnto you generally and in especiall. For I hope that he shall be of sober & louynge behauioure, and yf he folowe my deuyce, he shal be indifferent vnto you.

"Thus that murthurer and blasphemor of God was sore smyttē: and like as he had intreated other men, so he dyed a miserable death in a straunge countre vpon a mountayne. And his body dyd Philippe (that wete with him) cary awaye: which fearynge the sonne of Antiochus, wente in to Egyp̄te to Ptolomy Philometor.

The r. Chapter.

**M**ACHABEUS now & his company<sup>b</sup> (thorow the helpe of the LORDE) wanne the temple and the cite agayne, destroyed the aulters and chapels that the Heithē had buylded thorow the stretes:<sup>c</sup> clensed the temple, made another aulter of bricke stone, and after ij. yeaeres they offered sacrifices, set forth the incense, the lightes and shewe bred. When that was done, they fell downe flat vpon the grounde, and besought the LORDE, that they might come nomore in to soch trouble: but yf they synned eny more agaynst him, he him self to chasten them with mercy, and not to come in the bondes of those aleauntes and blasphemous men.

Now vpon the same daye that ſy straungers poluted the temple, it happened that on the very same daye it was clensed agayne:<sup>d</sup> namely, the xxij. daye of the moneth called Casleu. They kepte viij. dayes in gladnesse, like as in the feast of the tabernacles: remembreynge that not longe afore, they helde the feast of ſy tabernacles vpon the mountaynes and in dennes like beastes. And to ſy same token they bare grene bowes, branches and palmes before him that had geuen them good fortune to clense his place. They agreed also together, and made a statute, ſy euery yeaere those dayes shulde be solelymp kepte of all the people of the Iewes.

How Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now wil we speake of Nicanor the sonne of that

wicked Antiochus, how it happened with him: and so with few wordes to comprehend the aduersite that chaused in ſy warres. When he had taken in the kyngdome, he made one Lysias (which had bene captayne of the hoost in Phenices and Syria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, beyng a ruler for the Iewes (and specially, to syt in iudgment for soch wronge as was done vnto them) vndertoke to deale peaceably with them. For the which cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytoure (because he had left Cypers, that Philometor had committed vnto him: and because he departed from noble Antiochus, that he was come vnto) he poisoned himself, and dyed.

Now when Gorgias was gouernoure of the same places, he toke straungers and vndertoke oft tymes to warre with ſy Iewes. Morouer the Idumeans that helde the strōge holdes, receaued those that were dryuen from Ierusalem, and toke in honde to warre also. But they that were with Machabeus, besought and prayed vnto the LORDE,<sup>e</sup> that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans, & wanne many places by strength: Soch as came agaynst them they slew, and kylld no lesse (of all together) then twentye thousande. Neuerthelesse some (no lesse then nynce thousande) were fled in to two stronge towres, hauynge all maner of ordinaunce to withstonde them.

Then Machabeus leauynge Symon, Iosephus, Zachaus and those that were with them, (which were very many) wente to besege thē, and to fight where most node was. Now they that were with Symon beyng led with couetousnesse, were intreated for money, throw certayne of those that laye in the towers: toke lxx. M. drachmas, & let some of them escape. But when it was tolde Machabeus what had happened, he called ſy captaynes of the people together, accusynge those persones, that they had solde the brethren for money, and let their enemies go. So he slew those traytours, & immediatly wente in honde with the ij. towers. And when they had ordred them selues manly with their weapons & hondes, they slew in ſy two castels moo thē twētie thousande.

<sup>a</sup> Dan. 8. c.

<sup>b</sup> 1 Mac. 4. c.

<sup>c</sup> Exo. 20. d.

<sup>d</sup> 1 Mac. 4. f.

<sup>e</sup> 1 Mac. 5. a.



Now Timotheus whom the Iewes had ouercome afore, gathered a multitude of straunge people, brought an hoost also of horsmen of the Asians, to wyne Iewry by strength. But when he drewe nye, Machabeus and they that were with him fell to their prayer,<sup>6</sup> sprenched aszshes vpon their heades, beyng gyrded with hayrie cloth aboute their loines, fel downe before  $\text{\textcircled{f}}$  aulter,  $\text{\textcircled{t}}$  besought the LORDE that he wolde be mercifull to them, but an enemie vnto their enemies, and to take parte agaynst their aduersaries, accordinge as it is promised in the lawe. So after the prayer,<sup>6</sup> they wente on further from the cite: and when they came nye the enemies, they prepared them selues agaynst them.

And by tymes in the mornynge at  $\text{\textcircled{f}}$  breake of the daye, both the hoostes buckled together. The one parte had the LORDE for their refuge,<sup>4</sup> which is the geuer of prosperite, strength and victory. The other had a maly stomack, which is a captayne of warre.

The battayll now beyng greate, there appeared vnto the enemies from heauen v. men, vpon horszback with brydels of golde, ledinge the Iewes, and two of them hauynge Machabeus betwixte them,  $\text{\textcircled{f}}$  kepte him safe on euery syde with their weapōs, but shot dartes and lighteninges vpon the enemies, where thorow they were confounded with blyndnesse and so sore afrayed, that they fell downe. There were slayne of fote men twenty thousande and fyue hundreth, and sixe hūdreth horsmen. As for Timotheus him self, he fled vnto Gazar a very strōge holde, wherin Cereas was captayne. But Machabeus and his company layed sege to it cherfully iij. dayes. Now they that were within, trustinge to the strength of the place, cursed  $\text{\textcircled{t}}$  banned exceedingly, and made greate crakyng with wicked wordes. Neuerthelesse vpon the fifth daye in the mornynge, xx. yonge men of Machabeus cōpany, beyng set on fyre in their myndes because of the blasphemy: came manfully vnto the wall, and with bolde stomackes they and their other companions clymmed vp vpon the towres, vndertakyng to set fyre vpon the portes,  $\text{\textcircled{t}}$  to burne those blasphemous personnes quyeke. Two dayes were they destroyenge the castell, which when

they founde Timotheus (that was crepte in to a corner) they kylled him, and slewe Cereas his brother in like maner with Appollophanes. When this was done, they sunge Psalmes, with prayes and thankesgeuynge vnto the LORDE, which had done so greate thinges for Israel,  $\text{\textcircled{t}}$  geuen them the victory.

### The xi. Chapter.

NOT longe after this, Lysias the kynges steward and a kynsman of his, (which had the gouernaunce of his matters,) toke sore displeasure for the thinges that had hapened: and when he had gathered lxxx. M. men of fote with all the hoost of the horsmen, he came agaynst the Iewes, thinkynge to wyne the cite, to make it an habitation for the Heithen, and the temple wolde he haue to be an house of lucre, like as the other goddes houses of the Heithē are,  $\text{\textcircled{t}}$  to sell  $\text{\textcircled{f}}$  prestes office euery yere: Not consideringe the power of God, but was wyld in his mynde, trustinge in  $\text{\textcircled{f}}$  multitude of fote mē, <sup>5</sup> in thousandes of horsmē, and in his lxxx. Elephantes.

So he came in to Iewry  $\text{\textcircled{t}}$  then to Bethsura (a castell of defence lyenge in a narrow place, v. furlonges from Ierusalē) and wanne it. Now when Machabeus and his company knew that the stronge holdes were taken, they fell to their prayers<sup>4</sup> with wepyng and teares before the LORDE: and all the people in like maner besought him, that he wolde sende a good angell to delyuer Israel. Machabeus him self was the first that made him ready to the battayll, exortynge the other that were with him, to ioperde themselues and to helpe their brethrē. And when they were goyenge forth of Ierusalem together with a ready and wyllynge mynde, there appeared before thē vpon horszbacke a mā in whyte clothinge with harnesse of golde, shakinge his speare. Then they prayed  $\text{\textcircled{f}}$  LORDE all together, which had shewed them mercy, and were comforted in their myndes: in so moch that they were ready, not only to fight with men, but with  $\text{\textcircled{f}}$  most cruell beestes, yee and to runne thorow walles of yron.

Thus they wente on wyllingly hauynge an helper from heauē, and the LORDE mercifull vnto them. They fell mightly vpon

<sup>a</sup> 1 Mac. 5. d. <sup>2</sup> Mac. 8. c. <sup>b</sup> 2 Mac. 11. b. <sup>c</sup> Deut. 28. a.  
<sup>d</sup> Iere. 17. b. <sup>2</sup> Par. 32. b. <sup>e</sup> 4 Reg. 6. <sup>2</sup> Mac. 3. d.

and 11 b. <sup>f</sup> Ioh. 2. b. <sup>g</sup> Esa. 36. b. <sup>h</sup> 2 Ma. 10. c.  
<sup>i</sup> 2 Mac. 3. d.

their enemies like lyons, brought downe xj. M. fote men, xvj. C. horsmen, put all ſ̄ other to flight, many of them beyng wounded, and some gat away naked. Yee Lysias himſelf was fayne to fle ſhamefully, and ſo to eſcape. Neuertheſſe the man was not without vnderſtondinge, but conſidered by himſelf that his power was myniſhed, and pondred how ſ̄ Iewes beyng defended by the helpe of Almighty God, were not able to be ouercome: wherefore he ſent them worde, and promiſed, that he wolde conſente to all thinges which were reaſonable, and to make the kynge their fr̄de. To the which prayer of Lysias Machabeus agreed, ſekynge in all thinges the comon wealthe: and what ſo euer Machabeus wrote vnto Lysias cōcernynge the Iewes, the kynge graunted it. For there were lettres writtē vnto ſ̄ Iewes from Lysias conteynynge theſe wordes:

**D** Lysias ſendeth gretinge to the people of the Iewes. Ihon and Abſalon which were ſent from you, delyuered me wrytynge, and requyred me to fulfill the thinges concernynge their earande. Therefore loke what might be graunted, I certified ſ̄ kynge therof: and what ſo euer was conuenient, I agreed therto. Yf ye now will be faithfull in the matters, I ſhal endeuer my ſelf hereafter alſo to do you good. As concernynge other thinges by euery article therof: I haue committed them to youre meſſaungers, and to thoſe whom I ſent vnto you, to comon with you of the ſame, fare ye well. In the hūdreth and xlviij. yeare, the xxiiij. daye of the moneth Dioſcorinthius.

Now the kynges lettre conteyned theſe wordes: Kyng Antiochus ſendeth gretinge vnto his brother Lysias. "For ſo moch as oure father is now deed, oure wyll is, that they which are in oure realme, lyue without eny inſurreccion, and euery man to be diligent in his owne matters. We vnderſtonde alſo, that the Iewes wolde not conſent to oure father, for to be brought vnto the cuſtome of the Gentiles, but ſtiffly to kepe their owne ſtatutes: for the which cauſe they requyre of vs alſo, to let them remayne ſtill by their owne lawes.

**E** Wherefore oure minde is, that this people ſhalbe in reſt: we haue concluded and determined alſo, to reſtore them their temple agayne: that they maye lyue acordinge to the

uſe & cuſtome of their forefathers. Thou ſhalt do vs a pleaſure therefore, yf thou ſende vnto them & agre with them: that when they are certified of oure mynde, they maye be of good chere, and loke to their owne wealthe.

And this was the lettre, that the kynge wrote vnto the Iewes: Kyng Antiochus ſendeth gretinge vnto the counsell and the other people of the Iewes. Yf ye fare well, we haue oure deſyre: as for vs, we are in good health. Menelaus came and tolde vs, how ſ̄ youre deſyre was to come downe to youre people, which are with vs.

Wherefore thoſe that wyll come, we geue them fre lyberte, vnto the xxx. daye of the moneth of Aprill, that they maye vſe ſ̄ meates **f** of the Iewes and their owne lawes, like as afore: and none of them by eny maner of wayes to haue harme, for thinges done in ignorance. Menelaus whom we haue ſent vnto you, ſhal comon with you at large, fare ye well. In the Cxlvij. yeare, the xv. daye of the moneth of Aprill.

The Romaynes alſo ſent a lettre, conteynynge theſe wordes: Quintus Mennius & Titus Manilius embassatours of the Romaynes, ſende gretinge vnto the people of the Iewes. Loke what Lysias the kynges kynſman hath graunted you, we graunte you the ſame alſo. But as concernynge the thinges which he referred vnto the kynge, ſende hither ſome with ſpede: and pōdre the matter diligētly amonge youre ſelues, that we maye caſt ſ̄ beſt to youre profite, for we muſt departe now vnto Antioche. And therefore wryte ſhortly agayne, that we maye knowe youre mynde. Fare well. In the hundreth xlviij. yeare, ſ̄ xv. daye of the moneth of Aprill.

### The xij. Chapter.

**W**HEN theſe couenauntes were made, **a** Lysias wente vnto the kynge, and ſ̄ Iewes tyllid their grounde. But Timotheus, Appollonius the ſonne of Gemei, Ierome and Demophon ſ̄ proude, Nicanor ſ̄ captayne of Cypers, and they that laye in thoſe places: wolde not let them lyue in reſt and peace. They of Ioppa alſo dyd euen ſoch a ſhamefull dede: They prayed ſ̄ Iewes that dwelt amonge them, to go with their wyues and children in to the ſhippes which they had prepared, & dyd with them, as though they had ought them no euell wyll. For ſo moch then as

there was gone forth a generall proclamaciō thorow *ſ* cite because of peace, they consented thereto, and suspecte nothinge: but when they were gone forth in to the depe, they drowned no lesse then ij. C. of them.

Whē Iudas knew of this cruelte shewed vnto his people, he commaunded those that were with him to make them ready, exortinge them to call vpon God the righteous iudge: wētē forth agaynst those murthurers of his brethrē, set fyre in *ſ* hauen by night, brent vp *ſ* shippes, and those that escaped from the fyre, he slewe with the swearde. And when he had done this, he departed as though he wolde come agayne, and rote out all them of Ioppa. But when he had gottē worde that the Iammites were mynded to do in like maner vnto *ſ* Iewes which dwelt amonge them, he came vpon the Iammites by night, and set fyre in the hauen with the shippes: so that the light of the fyre was sene at Ierusalem, vpon a ij. C. *¶* xl. furlonges.

Now when they were gone from thence ix. furlonges, in their iourney towardē Timotheus: v. thousande men of fote and v. hundredh horsmen of the Arabians fought with him. So when the batell was earnest, and prospered with Iudas thorow the helpe of God: *ſ* residue of the Arabians beyngē ouercome, besought Iudas to be at one with them, and promised to geue him certayne pastures, *¶* to do him good in other thinges. Iudas thynkyngē that they shulde in dede be profitable concernyngē many thynges, promised them peace: whervpon they shoke hondes, and so they departed to their tentes. Iudas wente also vnto a cite, which was very fast kepte with brydges, fensed rounde aboute with walles, *¶* dyuerse kyndes of people dwelling therein, called Caspin.

They that were within it, put soch trust in the strength of the walles, *¶* in their stoare of vytales: that they were the slacker in their doynges, cursinge and reuylinge Iudas with blasphemies, and speakyngē soch wordes as it becommeth not. But Machabeus callyngē vpon the greäte pryncē of *ſ* worlde (which without eny battayll rammes or ordinance of warre, *¶* dyd cast downe the walles of Iericho, in the tyme of Iosue) fell manfully vpon the walles, toke the cite, and (thorow the helpe of the LORDE) made an exceadinge greäte

slaughter: In so moch that a lake of ij. furlōges brode which laye therby, semed to flowe with the bloude of the slayne.

Then departed they from thence vij. C. and L. furlonges, and came to Taraca vnto *ſ* Iewes that are called Tubiani. But as for Timotheus, they coude not get him there: for (not one matter dispatched,) he was departed from thence, and had lefte certayne men in a very stronge holde. But Dositheus and Sosipater which were captaynes with Machabeus, slewe those *ſ* Timotheus had lefte in the house of defence, euen x. M. men. And Machabeus prepared him with *ſ* vj. M. men *ſ* were aboute him, set them in ordre by companies, and wente forth agaynst Timotheus, which had with him an C. and xx. M. men of fote, ij. M. and v. C. horsmē.

When Timotheus had knowlege of Iudas commynge, he sent the women, children and the other baggage vnto a castell called Carnion. (For it coude not be wonne, *¶* was harde to come vnto, the wayes of the same places were so narow) and when Iudas cōpany came first in sight, the enemies were smytten with feare, thorow the presence of God, which seyth all thinges: In so moch *ſ* they fleyngē one here, another there, were rather discomfited of their owne people, *¶* wōded with the strokes of their owne swerdes. Iudas also was very earnest in folowingē vpon them and punyshyngē those vngodly, and slewe xxx. M. men of them. Timotheus also himself fell in to the hondes of Dositheus *¶* Sosipater, whom he besought with many prayers, to let him go with his life: because he had many of the Iewes fathers and brethren in preson, which (yf they put him to death) might be disapoynted. So when he had promised faithfully to delyuer them agayne acordingē to the condicion made, they let him go without harme, for the health of *ſ* brethren. And when Iudas had slayne xxv. M, he wente from Carnion.

Now after *ſ* he had chased awaye and slayne his enemies, he remoued the hoost towardē Ephron a strōge cite, *¶* wherein dwelt many dyuerse people of the Heithen, and *ſ* stronge yonge men kepte the walles, defendingē thē mightely. In this cite was moch ordinance, and prouysion of dartes. *¶* But when Iudas and his company had called vpon Allmighty

\* Iosua. 6. c.

b Iudit. 7. f. 1 Re. 14. c. 2 Pa. 20. d.

c 1 Mac. 5. c.

d 2 Ma. 10. c.



God, (which with his power breaketh the strength of the enemies) they wanne the cite, and slew xxv. M. of them  $\hat{y}$  were within. From thence wente they to the cite of the Scythians, which lieth vj. C. furlonges from Ierusalem. But when  $\hat{y}$  Iewes which were in the cite testified, that the citesyns deale louyngly with them, yee and intreated them kyndly in  $\hat{y}$  tyme of their aduersite, Iudas and his company gaue them thanks, desyringe them to be frendly still vnto them: "and so they came to Ierusalem the hye feast of the wekes beyng at honde. And after the feast they wete forth agaynst Gorgias the gouernoure of Idumea, with iij. M. men of fote and iiij. C. horsmē. Which when they met together, it chaused a few of the Iewes to be slayne.

$\text{¶}$  And Dositheus one of the Bachenors a mighty horsmā toke holde of Gorgias, and wolde haue takē him quye. But an horsmā of Thracia fell vpon him, and smote of his arme, so that Gorgias escaped and fled in to Moresa. When they now that were of Gorgias syde, had foughtē longe and were weery: Iudas called vpon the LORDE that he wolde be their helper,  $\text{¶}$  captayne of the felde: and with that, he beganne with a manly voyce to take vp a songe of prayse, and a crie: In so moch that he made the enemies afraied, and Gorgias men of warre to take their flight. So Iudas gathered his hoost, and came in to  $\hat{y}$  cite of Odolla. And when the seuenth daye came vpon them, they censed them selues (as the custome was)  $\text{¶}$  kepte the Sabbath in the same place. And vpon the daye folowinge, Iudas  $\text{¶}$  his company came to take vp the bodies of them that were slayne, and to bury them in  $\hat{y}$  fathers graues. Now vnder  $\hat{y}$  cotes of certayne Iewes which were slayne, they founde Jewels that they had taken out of the temple and from the Idols of the Ianniters: which thinge is <sup>4</sup>forbydden the Iewes by the lawe. Then euery man sawe  $\hat{y}$  this was the cause, wherfore they were slayne.

$\text{¶}$  And so euery man gaue thanks vnto the LORDE for his righteous iudgmēt, which had opened the thinge that was hyd. They fell downe also vnto their prayers, and besought God, that the fawte which was made, might be put out of remembraunce. Besydes that, Iudas exhorted  $\hat{y}$  people earnestly, to kepe them

selues from soch synne: for so moch as they sawe before their eyes,  $\hat{y}$  these men were slayne for the same offence. So he gathered of euery one a certayne, in so moch that he brought together \* two thousande drachmas of syluer, which he sent vnto Ierusalem,  $\hat{y}$  there might a sacrifice be offred for the myszdede. In the which place he dyd well  $\text{¶}$  right: for he had some cōsideracion  $\text{¶}$  pondringe of  $\hat{y}$  life  $\hat{y}$  is after this tyme. For yf he had not thought  $\hat{y}$  they, which were slayne, dyd yet lyue, it had bene superfluous and vayne, to make eny vowe or sacrifice, for thē  $\hat{y}$  were deed. But for so moch as he sawe, that they which dye in the fauoure  $\text{¶}$  beleue of God, are in good rest  $\text{¶}$  ioye, he thought it to be good  $\text{¶}$  honorable for a reconcylinge, to do the same for those which were slayne, that the offence might be forgiven.

### The xiiij. Chapter.

**I**N the Cxlix. yeare gat Iudas knowlege,  $\hat{y}$   $\text{¶}$  Antiochus Eupator was commynge with a greate power in to Iewry,  $\text{¶}$  Lysias the stewarde  $\text{¶}$  ruler of his matters with him: hauynge an C. and x. M. men of fote, v. M. horsmen, xxij. Elephantes, and iij. C. charettes. Menelaus also ioyned him self with them (but with greate disceate)  $\text{¶}$  spake fayre to the kynge, not for eny good of  $\hat{y}$  cōtre, but because he thought to haue bene made some greate man of auctorite. But the kynge of kynges moued Antiochus mynde agaynst this vngodly personne,  $\text{¶}$  Lysias infourmed the kynge, that this Menelaus was the cause of all myschefe: <sup>4</sup> so that  $\hat{y}$  kynge commaunded to take him, and (as  $\hat{y}$  maner of them is) to put him vnto death in the same place.

There was also in the same place a tower of L. cubites hye, heaped with aszshes: but aboue it was so made, that men might loke downe on euery syde. Where in to the kynge commaunded that shamefull person to be cast amonge the aszshes, as one that was cause of all vngraciousnesse. And reason it was,  $\hat{y}$   $\hat{y}$  vnthrift shulde dye soch a death, and not to be buried: for he had done moch myschefe vnto the aluler of God (whose fyre and aszshes were holy) therfore was it right,  $\hat{y}$  he him self also shulde be destroyed with aszshes.

\* Acto. 2. a. Deu. 16. b.  
7. c. Iosu. 7. a.

<sup>4</sup> 2 Ma. 12. b. Deut.  
\* Some reade: twolue thousande.

<sup>4</sup> 1 Mac. 6. d.

<sup>4</sup> 2 Mac. 4. c.



But the kynge was woode in his mynde, & came to shewe him self more cruell vnto the Iewes, then his father was. "Which when Iudas perceaued, he commaunded the people to call vpon the LORDE night and daye: that he wolde now helpe them also, like as he had done allwaye: (For they were afrayed to be put from their lawe, from their naturall countre and from  $\text{f}$  holy temple:) and not to suffre the people (which a litle whyle afore beganne to recouer) to be subdued agayne of  $\text{f}$  blasphemous nacions.

**C** So when they had done this together, and besought the LORDE for mercy, with wepyng and fastinge thre dayes longe, flat vpon the grounde: Iudas exhorted them, to make them selues ready. But he and the elders together deuysed, to go forth first with their people, afore the kynge brought his hoost in to Iewry, and afore he beseged the cite, & so to committe the matter vnto God. Wherefore he ascrybed the power of all thinges vnto God the maker of  $\text{f}$  worlde, exortinge his people to fight manfully, (yee euen vnto death) for  $\text{f}$  lawes, the temple,  $\text{f}$  cite, their owne natyue countre, & to defende  $\text{f}$  citesyns: & set his hoost before Modin. He gaue them also  $\text{f}$  were with him, a token of  $\text{f}$  victory of God, chosinge out the manlyest yonge men, wente by night in to the kynges payulion, <sup>a</sup>slewe of the hoost xiiij. M. men, and the greatest Elephantes, with those that sat vpon them.

**D** Thus when they had brought a greate feare & rumoure amonge  $\text{f}$  tentes of their enemies, and all thinges wente prosperously with them, they departed in the breake of  $\text{f}$  daye, God beyng their helper & defender. Now when the kynge perceaued the manlynesse of the Iewes, he wente aboute to take the stronge places by craft, & remoued his hoost vnto <sup>a</sup>Bethsura, which was a wel kepte house of defence of the Iewes: but they were chased away, hurte and discomfited. And Iudas sent vnto them that were in it, such thinges as were necessary. In the Iewes hoost also there was one Rhodocus, which tolde the enemies their secretes: but they sought him out, and when they had gotten him, they put him in preson. After this dyd the kynge comon with them that were in Bethsura, toke truce with them, departed,

and stroke a battayll with Iudas, which ouer-came him.

But when he vnderstode, that Philippe (whom he had left to be ouerseer of his busy-nesses at Antioche) beganne to rebell agaynst him, he was astonnied in his mynde: so that he yelded himself to the Iewes, and made them an ooth, to do what so euer they thought right. Now when he was reconcyled with them, he offred, made moch of the temple, gaue greate gyftes vnto it, embraced Machabeus, makinge him captayne and gouernoure from Ptolomais vnto  $\text{f}$  Gerrenes.

Neuertheless when he came to Ptolomais, the people of the cite were not content with that bonde of frendship: for they were afrayed, that he wolde breake the couenaunt. Then wente Lysias vp in to the seate, and enfourmed the people, shewed the cause why, and pacified them. So he came agayne to Antioche. This is now the matter concyngne  $\text{f}$  kynges iourney, and his returne.

#### The xiiiiij. Chapter.

**A**FTER thre yeares was Iudas informed, <sup>a</sup> how that Demetrius the sonne of Seleucus was come vp with a greate power and shippes, thorow the hauen of Tripolis (to take certayne commodious places and countrees) agaynst Antiochus and his captayne Lysias. Now Alcimus (which had bene hye prest, and wilfully defyled himself, in the tyme of the myxtinge) seyng, that by no meanes he coude be helped, ner haue eny more inтраunce to the altare: he came to kynge Demetrius in the hundreth and one and fiftie yeare, presentinge vnto him a crowne of golde, a palme and an olyue tre: which (as men thought) belonged to the temple, and that daye he helde his tonge.

But when he had gotten oportunitie for his madnesse, Demetrius called him to couñcell, and axed him, what thinges or counsels the Iewes leaned vnto? He answered: The Iewes that be called Assidei (whose captayne is Iudas Machabeus) maynteyne warres, make insurreccions, and wyl not let the realme be in peace.

For I beyng depryued of my fathers <sup>b</sup>honoure (I meane the hye presthode) am come hither: partly because I was faithfull vnto the kynge, and partly because I sought

<sup>a</sup> 2 Mac. 10. c.

<sup>b</sup> 1 Mac. 6. f.

<sup>c</sup> 2 Mac. 11. a.

the profit of the citesyns. And why? all oure people (thorow the wickednesse of them) are not a litle troubled. Wherefore I beseeke the (o kynge) conside all these thinges diligently, and then make some prouysion for the londe and the people, accordinge to the kyndnesse that thou hast offred vnto them. For as longe as Iudas hath the vpper hande, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also haunye euell will at Iudas, set the kynge Demetrius on fyre agaynst him. Which immediatly sent Nicanor (ruler of  $\frac{1}{2}$  elephantes) a captayne, in to Iewry: commaunding him, to take Iudas himself alyue, but to slaye them that were with him, and to make Alcimus hye prest of the temple.

Then the Heithen which fled out of Iewry from Iudas, came to Nicanor by flockes, thinkynge the harme and decaye of the Iewes to be their welfare. Now whē the Iewes herde of Nicanors commynge, & the gatherynge together of  $\frac{1}{2}$  Heithē: they <sup>a</sup>sprēckled them selues with earth, and besought him (which made them his people, and euer defended his owne porcion with euident tokens) that he wolde preserue them still. So at the commaundement of the captayne, they remoued from thence, and came to a towne called Dessasan. And Symon Iudas brother fell in honde with Nicanor, but thorow the sodane commynge of the enemies, he was afraied.

Neuertheles Nicanor hearinge the manlynes of them that were with Iudas, and  $\frac{1}{2}$  bolde stomackes that they had to fight for their naturall countre, durst not proue the matter with bloudsheddinge. Wherefore he sent Possidonius, Theodocius & Mathias before, to geue and to take peace. So when they had taken longe advysement there vpon, and the captayne shewed it vnto the multitude: they were agreed in one mynde, to haue peace. And they appoynted a daye to syt vpon these matters quietly amonge them selues,  $\frac{1}{2}$  stoles also were brought and set forth. Neuerthelesse Iudas cōmaunded certaine men of armes to waite in conueniēt places, lest there shulde sodenly aryse eny euell thorow the enemies. And so they commoned reasonably together.

Nicanor, whyle he abode at Ierusalem,

ordred himself not vnreasonably, but sent awaye the people that were gathered together. He loued Iudas euer with his hert, and fauoured him. He prayed him also to take a wyfe, and to brynge forth children. So he married, lyued in rest, and they led a comon life. But Alcimus perceauynge the loue that was betwixte them, and how they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge matters in honde, and ordered Iudas (an enemy of the realme) to be the kynges successoure. Then the kinge was sore displeased, and thorow the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayenge: that he was very angrie for the friendship and agrement, which he had made with Machabeus. Neuertheles he commaunded him in all the haist, that he shulde take Machabeus presoner, and sende him to Antioche.

Which lettres when Nicanor had sene, he was at his wittes ende, and sore greued, that he shulde breake the thinges, wherin they had agreed: specially, seyng Machabeus was the man, that neuer dyd him harme. But because he might not withstonde the kynge, he sought oportunitie to fulfil his commaundement. Notwithstondinge when Machabeus sawe that Nicanor beganne to be churlish vnto him, and that he intreated him more roughly then he was wonte, he perceaued that soch vnkyndnes came not of good, and therefore he gathered a few of his men, and withdrewe himself frō Nicanor. Which when he knewe that Machabeus had manfully preuented him, he came in to the greate and most holy temple: and commaunded the prestes (which were doynge their vsuall offeringes) to delyuer him the man. And when they sware that they coude not tell, where the mā was whō he sought, he stretched out his honde, and made an ooth, sayenge: Yf ye wyll not delyuer me Iudas <sup>b</sup>captiue, I shall remoue this temple of God in to the playne felde, I shal breake downe the alter, and consecrate this tēple vnto Bachus. After these wordes he departed.

Then the prestes lift vp their hondes towarde heauen, and besought him that was euer the defender of their people, sayenge:

<sup>a</sup> 2 Ma. 10. c.

<sup>b</sup> 1 Mac. 7. e.

Thou o LORDE of all, which hast nede of nothinge, woldest that the temple of thy habitation shulde be amonge vs. Therefore now (o most holy LORDE) kepe this house euer vndefyled, which lately was censed. Now was there accused vnto Nicanor, one Razis an Alderman of Ierusalem, a louer of the whole cite, and a man of good reporte: which for the kynde hert that he bare vnto the people, was called a father of y<sup>e</sup> Iewes. This man oft tymes (when the Iewes were mynded to kepe them selues vndefyled) defended and delyuered them, beyng content stedfastly to spende his body and his life for his people.

**S**o Nicanor wyllinge to declare the hate, that he bare to the Iewes, sent fyue hundreth men to take him: for he thought, yf he gat him, he shulde brynge the Iewes in greate decaye. Now when the people beganne to ruszshe in at his house, to breake the dores, and to set fyre on it: he beyng now taken, wolde haue defended himself with his swerde: chosinge rather to dye manfully, then to yelde himselfe to those wicked doers: and because of his noble stocke, he had rather haue bene put to extreme cruelte.

Notwithstandyng what tyme as he myssed of his stroke for haist, and the multitude fell in violently betwixte the dores: he rāne boldly to y<sup>e</sup> wall, & cast himself downe manfully amonge the heape of them, which gaue soone place to his fall, so that he fell vpon his bely. Neuerthelesse whyle there was yet breath within him, he was kyndled in his mynde: and whyle his bloude guszshed out exceedyngly (for he was very sore wounded) he ranne thorow the myddest of y<sup>e</sup> people, and gat him to the toppe of a rocke. So when his bloude was now gone, he toke out his owne bowels with both his hondes, and threw them vpon the people: callinge vpon the LORDE of life and sprete, to rewarde him this agayne, and so he dyed.

The xv. Chapter.

**N**OW when Nicanor knewe that Iudas was in the countre of <sup>b</sup>Samaria, he thought with all his power to strike a felde with him vpon a Sabbath daye. Neuerthelesse the Iewes that were compelled to go with him, sayde: O do not so cruelly and

vnkyndly, but halowe y<sup>e</sup> Sabbath daye, and worshipe him that seyth all thinges. For all this, yet sayed the vngracious personne: 'Is there a mightie one in heauen, that commaunded the Sabbath daye to be kepte? And when they sayde: yee the luyyinge God, the mightie LORDE in heauen commaunded the seuenth daye to be kepte,<sup>d</sup> he sayde: And I am mightie vpon earth, to commaunde them for to arme them selues, and to perfourme the kynges busynesse. Notwithstandyng he might not haue his purpose.

Nicanor had deysed with greate pryde to ouercome Iudas, and to brynge awaye y<sup>e</sup> victory. But Machabeus had euer a fast confidence and a perfecte hope in God that he wolde helpe him, and exorted his people, not to be afraied at the commyng of the Heithen: but allwaye to remembre the helpe that had bene shewed vnto them from heauen, yee and to be sure now also, y<sup>e</sup> Allmightie God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, puttinge them in remembrance of the battayls, that they had striken afore, & made them to be of a good corage.

So when their hartes were plucte vp, he shewed them also the disceatfulness of the Heithen, and how they wolde kepe no couenaunt ner ooth. Thus he weapened the not with the armour of shyld and speare, but with wholsome wordes and exortacions. He shewed them a dreame also, wherthorow he made them all glad, which was this: He thought that he sawe Onias (which had bene hye prest, a vertuous & louyng man, sad, and of honest conuersacion, well spoken, and one that had bene exercised in godlynes fro a childe) holdinge vp his hōdes toward heauen, and prayenge for his people. After this there appeared vnto him another mā, which was aged, honorable and glorious. And Onias sayde: This is a louer of the brethren, and of the people of Israel. This is he that prayeth moch for the people, and for all the holy cite: Jeremy the prophet of God. He thought also y<sup>e</sup> Jeremy helde out his right hōde, and gaue him (namely vnto Iudas) a swerde of golde, sayenge: Take this holy swerde, a gifte from God, wherwith thou shalt smyte downe the enemies of the people of Israel.

And so they were wel confortd thorow the

<sup>a</sup> 1 Mac. 4. e. <sup>2</sup> Mac. 10. a.

<sup>b</sup> 1 Mac. 7. d.

<sup>c</sup> 3 Re. 20. c.

<sup>d</sup> Exo. 20. b.

wordes of Iudas, and toke corage vnto the, so that the yonge men were determed in their myndes to fight, & to byde styfly at it: In so moch that in the thinges which they toke in honde, their boldnesse shewed the same, because the holy cite and the temple were in parell: for the which they toke more care, then for their wyues, children, brethre and kynsfolkes. Agayne, they that were in the cite, were most carefull for those which were to fight. Now when they were all in a hope that the iudgment of the matter was at hōde, and the enemies drew nye, the hoost beyng set in araye, the Elephantes and horsmē euery one standinge in his place: Machabeus considered the commynge of the multitude, the ordinaunce of dyuerse weapons, the cruellenesse of the beestes, and helde vp his honde towarde heauen, callinge vpon the LORDE that doth wonders, which geueth not the victory after the multitude of weapons and power of the hoost (but to them that please him) accordinge to his owne will. Therefore in his prayer he sayde these wordes:

O LORDE, thou that diddest sende thine angell in the tyme of Ezechias kynge of Iuda, and in the hoost of Sennacherib slewest an hundreth and fyue and foure score thousande: sende now also thy good angell before vs (o LORDE of heauens) in the fearfulness and drede of thy mightie arme, that they which come agaynst thy holy people to blasphemie them, maye be afrayed. And so he made an ende of his wordes. Then Nicanor and they that were with him, drew nye with shawmes and songes: but Iudas and his company with prayer and callinge vpon God.

<sup>a</sup> 2 Pa. 14. c. Iudic. 7. b.

With their honde they smote, but with their hertes they prayed vnto the LORDE, and slewe no lesse then xxxv. M. mē: For thorow the present helpe of God they were gloriously comforted.

Now when they left of, and were turninge agayne with ioye, they vnderstode that Nicanor himself was slayne with the other. Then they gaue a greate shoute and a crie, praysinge the allmighty LORDE with a loude voyce. And Iudas (which was euer ready to spende his body and life for his citesyns) commaunded to smyte of Nicanors heade, with his arme and honde, and to be brought to Ierusalem. When he came there, he called all the people, and the prestes at the aulter with those that were in y<sup>e</sup> castell, and shewed them Nicanors heade, and his wicked honde, which he had presumptuously holden vp agaynst the temple of God. He caused y<sup>e</sup> tonge also of that vngodly Nicanor to be cut in litle peces, and to be cast to the foules, and the cruell mans honde to be hanged vp before the temple.

So euery man gaue thanks vnto y<sup>e</sup> LORDE, saienge: blessed be he, that hath kepte his place vndefyled.

As for Nicanors heade, he hanged it vp vpō the hye castell, for an enuydent and playne token of the helpe of God. And so they agreed all together, to kepe that daye holy: namely y<sup>e</sup> xiiij. daye of y<sup>e</sup> moneth Adar, which in y<sup>e</sup> Syriās language is called y<sup>e</sup> nexte daye before Mardocheus daye. Thus was Nicanor slayne, and from that tyme forth the Iewes had the cite in possession: And here wil I now make an ende.

<sup>b</sup> 4 Reg. 19. g. Esa. 37. f. 1 Mac. 7. e. 2 Ma. 8. d.

The ende of the seconde booke of the Machabees.





# The new testament.

The gospell of S. Mathew.

The gospell of S. Marke.

The gospell of S. Luke.

The gospell of S. Ihon.

The Actes of the Apostles.

## The epistles of S. Paul.

The epistle vnto the Romaynes.

The first and seconde epistle to the Corinthians.

The epistle to the Galathians.

The epistle to the Ephesians.

The epistle to the Philippians.

The epistle to the Colossians.

The first and serode epistle to the Tessalonians.

The first and seconde epistle vnto Tymothy.

The epistle vnto Titus.

The epistle vnto Philemon.

The first and seconde epistle of S. Peter.

The thre epistles of S. Ihon.

The epistle vnto the Hebrues.

The epistle of S. James.

The epistle of S. Jude.

The Reuelacion of S. Ihon.



# The gospell of S. Mathew.

## What S. Mathew conteyneth.

### Chap. I.

The genealogy of Christ, and mariage of his mother Mary. The angell satisfieth Iosephs mynde.

### Chap. II.

The tyme & place of Christes byrth. The wyse men offre their presentes, Christ flyeth in to Egipte, the yonge childern are slayne. Christ turneth in to Galilee.

### Chap. III.

The baptyme, preachinge and office of Ihon, and how Christ was baptysed of him in Iordan.

### Chap. IIII.

Christ fasteth and is tempted : he calleth Peter, Andrew, Iames and Ihon, & healeth all the sicke.

### Chap. V.

In this Chapter and in the two next folowinge is conteyned the most excellēt and louynge Sermon of Christ in the mount : Which sermon is the very keye that openeth the vnderstandinge in to the lawe. In this fift chapter specially he preacheth of the VIII. beatitudes or blessings, of manslaughter, wrath and anger : of aduoutrie, of swearing, of suffringe wronge, and of loue euen toward a mans enemies.

### Chap. VI.

Of Almes, prayer and fastinge. He forbyddeth the carefull sekyng of wordly thynges.

### Chap. VII.

He forbyddeth fooliszh and temerarious iudgment, reproueth ypocrisie, exorteth vnto prayer, warneth to bewarre of false prophetes, and so concludeth his sermon.

### Chap. VIII.

Christ clenseth the leper, healeth the captaynes seruauant and many other diseases : helpeth Peters mother in lawe, stilleth the see and the wynde, and dryueth the deuels out of the possessed in to the swyne.

### Chap. IX.

He healeth the palsye, calleth Mathew from the custome, answereth for his disciples, healeth the woman of the blonde yssue, helpeth Iairus doughter, geueth ij. blyndmen their sight, maketh a domme man to speake, dryueth out a deuell.

### Chap. X.

Christ sendeth out his Xij. Apostles to preach in Iewry, geueth them a charge, teacheth them, & comforteth them agaynst persecucion and trouble.

### Chap. XI.

Ihon baptist sendeth his disciples vnto Christ, which geueth them their answeare, rebuketh the vnthakfull cities, and louyngly exorteth men to take his yock vpon them.



# The gospel of S. Mathew.

## Chap. XII.

The disciples plucke the eares of corne, he excuseth them, healeth the dried hande, helpeth the possessed that was blynde and dōme, rebuketh the vnfaithfull that wolde nedes haue tokens, and sheweth who is his brother, sister and mother.

## Chap. XIII.

The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hyd in the felde, of the perles, and of the nett.

## Chap. XIII.

Ihon is taken and headed, Christ fedeth fyue thousand men with v. loaves and two fishes, and appeareth by night vnto his disciples vpon the see.

## Chap. XV.

Christ excuseth his disciples, and rebuketh the scribes and pharises for transgressinge Gods cōmaundement thorow their owne tradicions. The thinge that goeth in to the mouth defyleth not the mā. He delyuereth the woman of Canaanes daughter, healeth the multitude, and with vij. loaves and a fewe litle fishes fedeth iiiiij. M. men, besyde wemen & children.

## Chap. XVI.

The Pharises requyre a token. Iesus warneth his disciples of the pharises doctrine. The confession of peter. The keyes of heauen. The faithfull must beare the crosse after Christ.

## Chap. XVII.

The transfiguracion of Christ vpō the mount of Tabor. He healeth the lunatike and payeth tribute.

## Chap. XVIII.

He teacheth his disciples to be humble, and harmlesse, to avoyde occasiōs of euell, and one to forgeue anothers offence.

## Chap. XIX.

Christ geueth answeere concernynge mariage, & teacheth not to be carefull ner to loue worldly riches.

## Chap. XX.

Christ teacheth by a similitude that God is detter vnto no man, and how he is allwaye callinge mē to his laboure. He teacheth his disciples to be lowly, & geueth ij. blynde men their sight.

## Chap. XXI.

He rydeth in to Ierusalem, dryueth the marchauntes out of the temple, curseth the fyge tre, and rebuketh the Pharises with the similitude of the ij. sonnes and of the huszbandmen, that slew soch as were sent vnto them.

## Chap. XXII.

The mariage of the kynges sonne. Tribute to be geuē to the Emperoure. Christ confuteth the opynion of the Saduces cōcernynge the resurrecciō, and answereth the scribe vnto his questyon.

## Chap. XXIII.

Christ crieth wo ouer the pharises scribes and ypocrites, and prophecieth the destruccion of Ierusalem.

## Chap. XXIII.

Christ sheweth his disciples the destruccion of the temple, the ende of the worlde, the tokens of the latter dayes, and warneth the to wake, for the worlde shal sodely perish.

## Chap. XXV.

The X. virgins, the talentes delyuered to the seruauntes, and of the generall iudgment.

## Chap. XXVI.

The Magdalene anoynteth Christ. They eate the easter lambe and the supper of the LORDE, Christ prayeth in the garden, Iudas betraieith him, Peter smyteth of Malcus eare, Christ is accused by false wytnesses. Peter denyeth him.

## Chap. XXVII.

Christ is delyuered vnto Pilate. Iudas hangeth himself. Christ is crucified amōge theues, he dyeth and is buried. Watchmen kepe the graue.

## Chap. XXVIII.

The resurrecciō of Christ. The hye prestes geue the soudiers large moneye, to saie that Christ was stollē out of his graue. Christ appeareth to his disciples, and sendeth them forth to preach and to baptyse.

# The gospel of S. Mathew.

## The first Chapter.

THIS is the boke of the generacion of Iesus Christ<sup>e</sup> ſonne of Dauid, the ſonne of Abraham. <sup>a</sup>Abrahā begat Isaac: Isaac begat Iacob: Iacob begat Iudas & his brethrē:

Judas<sup>e</sup> begat Phares & Zarā of Thamar:

Phares<sup>e</sup> begat Hesrom:

Hesrom<sup>e</sup> begat Aram:

Aram<sup>e</sup> begat Aminadab:

Aminadab<sup>e</sup> begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Iesse:

Iesse<sup>e</sup> begat Dauid the kyng:

Dauid<sup>e</sup> the kyng begat Salomon, of her that was the wyfe of Vry:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Iosaphat:

Iosaphat begat Ioram:

Ioram begat Osias:

Osias<sup>e</sup> begat Ioatham:

Ioatham<sup>e</sup> begat Achas:

Achas<sup>m</sup> begat Ezechias:

Ezechias<sup>n</sup> begat Manasses:

Manasses<sup>o</sup> begat Amon:

Amon<sup>p</sup> begat Iosias:

Iosias<sup>q</sup> begat Iechonias and his brethren aboute the tyme of the captiuyte of Babylon.

And after the captiuyte of Babylon, Iechonias begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Iacob:

Iacob begat Ioseph the huszbande of Mary, of whō was borne that Iesus, which is called Christ.

All the generacions from Abrahā to Dauid are fourtene generacions: From Dauid vnto the captiuite of Babylon, are fourtene generacions. From the captiuite of Babylon vnto Christ, are also fourtene generacions.

The byrth of Christ was on thys wyse: ¶ When his mother Mary was married to Ioseph \*before they came together, she was foude with chylde by ſy holy goost. But Ioseph her huszbande was a perfect man, and wolde not bringe her to shame, but was mynded to put her awaie secretly. Neuertheles whyle he thus thought, beholde, the angell of the LORDE appered vnto him in a dreame, saynge: Ioseph thou sonne of Dauid, feare not to take vnto the Mary thy wyfe. For that which is cōceaued in her, is of ſy holy goost. She shall brynge forth a sonne, and thou shalt call his name Iesus.<sup>e</sup> For he shall saue his people from their synnes.

All this was done, ſy the thinge might, be fulfilled, which was spoken of the LORDE by the Prophet, saynge: "Beholde, a mayde shall be with chylde, and shall brynge forth a

<sup>a</sup> Luc. 3. d. <sup>b</sup> Gen. 21. a. Gen. 25. c. Gen. 29. f.

<sup>c</sup> Gen. 38. e. <sup>d</sup> Gen. 46. b. <sup>e</sup> Ruth 4. d. <sup>f</sup> 2 Par. 2. a.

<sup>g</sup> Num. 1. a. <sup>h</sup> 1 Reg. 16. a. <sup>i</sup> 2 Re. 12. e. 1 Par.

3. b. 3 Re. 11. g. <sup>k</sup> 2 Par. 26. d. <sup>l</sup> 2 Pa. 27. b.

<sup>m</sup> 2 Par. 28. d. <sup>n</sup> 4 Re. 20. c. <sup>o</sup> 4 Re. 21. d.

<sup>p</sup> 4 Re. 21. e. <sup>q</sup> 4 Re. 23. f. 24. 25. <sup>r</sup> 1 Par. 3. c.

Agg. 1. a. 1 Esd. 3. a. <sup>s</sup> Luc. 1. b. <sup>t</sup> Some reade

before they sat at home together. <sup>u</sup> Phi. 2. a. Act. 4. a.

<sup>v</sup> Esa. 7. c.

sonne, and they shall call his name Emanuel, which is by interpretation, God with vs.

Now whan Ioseph awoke out of slepe he did as the angell of  $\hat{y}$  LORDE bade hym, and toke his wyfe vnto hym, and knewe her not, tyll she had brought forth hir fyrst borne sonne,<sup>a</sup> and called his name Iesus.

### The ij. Chapter.

**A** WHEN Iesus was borne at Bethleē in Iury, in the tyme of Herode the kynge, Beholde, there came wyse men from the east to Ierusalē, saynge: Where is the new borne kynge of the Iues? We haue sene his starre in the east, and are come to worship him.

When Herode  $\hat{y}$  kynge had herde thys, he was troubled,  $\tau$  all Ierusalē with hym, and he gathered all the hie Prestes and Scribes of  $\hat{y}$  people, and axed of them, where Christ shulde be borne. And they sayde vnto hym: at Bethleem in Iury. For thus it is written by the Prophet: <sup>b</sup>And thou Bethleem in the londe of Iury, art not the leest amonge the Princes of Iuda. For out of  $\hat{y}$  shall come vnto me the captayne, that shall gouerne my people Israel.

**B** Then Herod preuely called the wyse men, and diligently enquired of them, what tyme the starre appered, and sent them to Bethleem, sainge: Go, and searche diligently for the chylde. And when ye haue founde hym, bringe me worde agayne, that I maye come and worshippe hym also.

When they had heard the kynge, they departed: and lo, the starre which they sawe in the east, went before them, tyll it came, and stode ouer the place where the chylde was. When they sawe the starre, they were maruelously glad: and went into the house, and found the chylde with Mary his mother, and kneled downe and worshipped hym,<sup>c</sup>  $\tau$  opened ther treasures, and offred vnto hym gyftes: gold, franckynsence and myrre. And after they were warned of God in a dreame, that they shuld not go ageine to Herod, they returned into their awne cowntre another waye.

**C** When they were departed: beholde, the angell of the LORDE appered to Ioseph in a dreame, saynge: aryse, and take the chylde

and his mother, and flye into Egypte, and abyde there tyll I brynge the worde. For Herod wyl seke the chylde to destroye hym. Thē he arose, and toke the chylde and his mother by night, and departed into Egypte, and was there vnto  $\hat{y}$  deeth of Herod, that the thinge might be fulfilled which was spokē of the LORDE, by the Prophet, which sayeth: 'out of Egypte haue I called my sonne.

Then Herod perceauynge  $\hat{y}$  he was disceaue of the wyse men, was excedynge wroth, and sent forth, and slue all the chyl-dren that were in Bethleem, and in all the coastes there of, as many as were two yere olde and vnder, accordynge to the tyme which he had diligently searched out of the wyse men.

Then was  $\hat{y}$  fulfilled which was spoken by  $\hat{y}$  Prophet Ieremy saynge: <sup>e</sup> On  $\hat{y}$  hilles was a voyce herde, greate mournynge, wepyng,  $\tau$  lamentacion: Rachel wepyng for her chyl-dren, and wolde not be comforted, because they were not.

When Herode was deed: beholde, an angell of the LORDE appered in a dreame to Ioseph in Egypte, sayinge: arise and take the chylde and his mother, and go in to  $\hat{y}$  londe of Israel. For they are deed, which sought the chylde's life. And he arose vp, and toke  $\hat{y}$  chylde and his mother,  $\tau$  came into the londe of Israel. But whē he herde that Archelaus did raygne in Iury, in  $\hat{y}$  rowme of his father Herode, he was afrayde to go thither. Notwithstandinge after he was warned of God in a dreame, he turned asyde into the parties of Galile, and went and dwelt in a cite called Nazareth,<sup>f</sup> to fulfill  $\hat{y}$  which was spoken by the Prophetes: he shalbe called a Nazarite.

### The iij. Chapter.

**I**N those dayes Ihon the Baptyst came and preached in the wildernes of Iury, saynge: Amēde youre selues, the kyngdome of heuen is at honde.<sup>g</sup> This is he, of whom it is spokē by  $\hat{y}$  Prophet Esay, which sayeth: The voyce of a cryer in  $\hat{y}$  wyldernes, prepare the LORDES waye, and make his pathes straight.

This Ihon had his garment of camels heer, and a lethrē gerdell aboute his loynes.<sup>h</sup> Hys meate was locustes and wyldre hony. Then went out to hym Ierusalem, and all Iury, and

<sup>a</sup> Luc. 2. a. <sup>b</sup> Mich. 5. a. <sup>c</sup> Iohan. 7. d. <sup>d</sup> Psal. 71. b. Esa. 60. a. <sup>e</sup> Exo. 4. d. <sup>f</sup> Ozee 11. a. Nu. 24. b.

<sup>g</sup> Iere. 31. c. <sup>h</sup> Iudic. 13. b. <sup>i</sup> Math. 4. b. Iohan. 1. b. Esa. 40. a. <sup>k</sup> 4 Reg. 1. b. Marc. 1. a.

all the region rounde aboute Iordan, and were baptised of him in Iordan, cōfessynge their synnes.

"Now when he sawe many of the Pharises and of ſ̄ Saduces come to hys baptim, he sayde vnto them: ye generaciō of vipers, who hath certified you, that ye shal escape ſ̄ vengeance to come? Bewarre, brynge forth due frutes of pennaunce. Thinke not now, to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to raiſe vp chyldren vnto Abraham. Euen now is the axe put vnto ſ̄ rote of the trees: therfore <sup>1</sup>euery tre which bringeth not forth good frute, shalbe hewē downe, and cast into the fyre.

<sup>2</sup> I baptise you with water to repentance: but he that cōmeth after me, is myghtier thē I, <sup>3</sup> whose shues I am not worthy to beare. He shall baptise you with ſ̄ holy goost & with fyre: which hath also his fan in his hond, and will poure his floore, and gadre the wheet into his garner, & will burne ſ̄ chaffe with vnquencheable fyre.<sup>4</sup>

Then came Iesus from Galile to Iordan, vnto Ihon, to be baptised of hym. But Ihō forbade hym, saynge: I haue nede to be baptysed of the: and comest thou to me? Iesus answered & sayd vnto hym: Let it be so now. For thus it will be cometh vs to fulfill all righteousnes. Then he suffred hym. <sup>5</sup> And Iesus assone as he was baptised, came straight out of the water. And lo, heuē was opē ouer hym: and Ihon sawe the spirite of God descende lyke a doue, and lyght vpon hym. And lo, there came a voyce frō heuē sayng: <sup>6</sup>Thys ys that my beloued sonne, in whom is my delyte.

### The iiii. Chapter.

<sup>7</sup> THEN was Iesus ledd awaye of the spirite in to wildernes, to be tempted of the deuyll. And when he had fasted fourtye dayes and fourtye nightes, he was afterward an hungred. <sup>8</sup> And the tēpter came to him and sayde: yf thou be the sonne of God, commaunde, that these stones be made breed. He answered & sayde: yt is wryttē: <sup>9</sup>Man shall not lyue by bred only, but by euery worde that proceedeth out of the mouth of God.

Then the deuyll toke hym vp into the holy cite, and set hym on a pynacle of the temple, and sayde vnto hym: yf thou be ſ̄ sonne of God, cast thy sylfe downe. <sup>10</sup> For it is wrytten: he shall geue his angels charge ouer the and with their handes they shal holde the vp, that thou dashe not thy fote agaynst a stone. And Iesus sayde vnto hym: it ys wrytten also: <sup>11</sup>Thou shalt not tempte thy LORDE God.

Agayne, the deuyll toke hym vp and led hym in to an excedynge hye mountayne, and shewed hym all the kyngdomes of the worlde, and all the glorie of them, and sayde vnto hym: all these wil I geue the, yf thou wilt fall downe and worship me. <sup>12</sup> Then sayde Iesus vnto hym: Auoyde Satā. For it ys wryttē: thou shalt worshipp the LORDE thy God and hym onely shalt thou serue.

Then the deuell left hym, and beholde, the angels came and ministred vnto hym.

<sup>13</sup> When Iesus had herde that Ihon was taken, he departed into Galile and left Nazareth, and went and dwelt in Capernaum, which is a cite apon the see, in the coostes of zabulon and Neptalim, ſ̄ the thinge might be fulfilled whiche was spoken by Esay the Prophet, saynge: <sup>14</sup>The londe of zabulon and Neptalim, the waye of the see beyonde Iordan, and Galile of the Gentylys, the people which sat in darknes, sawe a greate lyght, & to them which sat in the region & shadowe of deeth, lyght is begōne to shyne.

From that tyme forth beganne Iesus to preach, and to saye: Amende youre selues, ſ̄ kingdome of heauen is at honde.

As Iesus walked by the see of Galile, he sawe two brethren: Šimon which was called Peter, & Andrew his brother, castynge a net into ſ̄ see, for they were fiszhers, and he sayde vnto them: folowe me, & I will make you fiszhers of mē.<sup>15</sup> And they strayght waye lefte their nettes, and folowed hym.

And whan he wēt forth from thence, he sawe other two brethren, Iames the sonne of zebede, and Ihon his brother, in the ship with zebede their father, mendynge their nettes, and called them. <sup>16</sup> And they without tarynge lefte ſ̄ shyp and their father, and folowed hym.

And Iesus went aboute all Galile, teachyng in their synagoges, and preachynge the gospel

<sup>1</sup> Luc. 3. h. <sup>2</sup> Matth. 7. h. Luc. 3. b. <sup>3</sup> Marc. 1. b. Luc. 3. c. Iohan. 1. c. <sup>4</sup> Luc. 3. c. <sup>5</sup> Marc. 1. a. Ioh. 13. a. <sup>6</sup> Marc. 1. a. Luc. 3. c. Iohan. 1. d. <sup>7</sup> Esa. 42. a. Mat. 17. a. Luc. 9. d. 2 Pet. 1. d.

<sup>8</sup> Marc. 1. b. Luc. 4. a. <sup>9</sup> Dut. 8. a. Sap. 16. c. <sup>10</sup> Psal. 90. b. <sup>11</sup> Deut. 6. c. <sup>12</sup> Deut. 6. c. 1 Reg. 7. a. <sup>13</sup> Marc. 1. b. Luc. 4. b. <sup>14</sup> Luc. 4. d. Esa. 9. a. <sup>15</sup> Iere. 16. c. Eze. 47. b. <sup>16</sup> Mat. 19. d. Luc. 5. b. <sup>17</sup> Marc. 1. c.



of the kyngdome, and healed all maner of siknes, & all maner diseases amonge the people. And his fame spred abrode through out all Siria. And they brought vnto hym all sick people, that were taken with diuers diseases and gripinges, and thẽ y were possessed with deuils, & those which were lunatyke, and those that had the palsie: & he healed thẽ. And ther folowed hym a greate nombre of people, from Galile, & from the ten cities,<sup>a</sup> and from Ierusalem, and from the regions that lye beyonde Iordan.

The b. Chapter.

¶ **W**HEN he sawe the people, he went vp into a mountayne: and when he was set, his disciples came to hym, and he opened his mouth, and taught them, sayinge: <sup>a</sup> Blessed are the poore in sprete: for theirs is the kyngdome of heuē. Blessed are they that mourne: for they shalbe cōforted.<sup>c</sup> Blessed are the meke: for they shall inheret the erth.<sup>d</sup> Blessed are they which hunger & thyrst for rightewesnes: for they shalbe filled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peace-makers: for they shalbe called the chyldren of God. Blessed are they which suffre persecution for rightwesnes sake: for theirs is the kyngdome of heuen. <sup>e</sup> Blessed are ye when men reuyle you, and persecute you, and falsly say all manner of yuell saynges against you for my sake. <sup>f</sup> Reioyce and be glad, for greate is youre rewarde in heuē.

For so persecuted they the Prophetes which were before youre dayes.

¶ **Y**e are y salt of the earth, but and yf the salt haue lost his saltnes, <sup>g</sup> what can be salted therwith? Is it thence forth good for nothyng, but to be cast out, and to be trodden vnder fote of men. Ye are the light of the worlde. A cite that is set on an hill, can not be hid: nether do men lyght a candell, and put it vnder a busshell, but on a candlestick, and it lighteth all that are in the house. Let youre light so shyne before men,<sup>h</sup> that they maye se youre good workes, and glorify youre father which is in heauen.

<sup>a</sup> Marc. 3. a. Luc. 6. b. <sup>b</sup> Luc. 6. c. <sup>c</sup> Esa. 61. a. and 66. b. <sup>d</sup> Iere. 31. d. <sup>e</sup> 1 Pet. 4. c. 1 Pet. 2. c. and 3. c. <sup>f</sup> Act. 5. e. <sup>g</sup> Marc. 9. e. Luc. 14. d. Marc. 4. b. Luc. 8. b. and 11. c. <sup>h</sup> Math. 6. a. 1 Pet. 2. b. <sup>i</sup> Mat. 1. c. 2. c. d. Luc. 16. c. Luc. 18. d. Esa. 40. a.

Thinke not, that I am come to destroye the lawe, or the Prophetes: <sup>i</sup> no, I am not come to destroye them, but to fulfill them. For truly I saye vnto you: till heauen and earth, periszhe, one iott or one tytle of the lawe shall not escape, tyll all be fulfilled.

<sup>k</sup> Whosoever breaketh one of these least cōmaundmentes, and teacheth mē so, he shalbe called the leest in the kyngdome of heauen. But whosoever obserueth and teacheth the same shalbe called greate in the kyngdome of heauen.

For I saye vnto you: excepte youre rightewesnes excende the rightewesnes of the Scribes and Pharises, ye can not entre in to the kyngdome of heauen.

¶ **Y**e haue herde, how it was sayde to thẽ of the olde tyme: <sup>l</sup> Thou shalt not kyll. For whosoever kylleth, shall be in daunger of iudgement. But I saye vnto you: whosoever is angrie with his brother, is in daunger of the iudgement. Whosoever sayeth vnto his brother: Racha, is in daunger of y cōsell. But whosoever sayeth: thou foole, is in daunger of hell fyre.

<sup>m</sup> Therefore when thou offrest thy gift at the altare, and there remembrest that thy brother hath ought agaynst the: leaue there thyne offrynge before the altare, and go thy waye first, and reconeyle thy selfe to thy brother, & then come and offre thy gyfte.

<sup>n</sup> Agre with thine aduersary quicklye, whyle thou art in the waye with hym, lest that aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast in to preson. I saye vnto the verely: thou shalt not come out thēce, till thou haue payed the vtmost farthinge.

¶ **Y**e haue herde, how it was sayde to them of olde tyme: <sup>o</sup> Thou shalt not committe aduoutrie. But I saye vnto you, that whosoever loketh on a wifē lusting after her, hath committed aduoutrie with hir already in his hert.

¶ **W**herfore yf thy right eye offende the, plucke hym out, and cast him from the. <sup>p</sup> Better it is for the, that one of thy membres periszhe, then that thy whole body shulde be cast in to hell. Also yf thy right honde

<sup>k</sup> Iaco. 2. b. Ezec. 18. b. <sup>l</sup> Exo. 20. c. 21. b. Leu. 24. d. Deut. 5. c. <sup>m</sup> Iob 42. b. Mala. 2. b. <sup>n</sup> Luc. 12. f. Prou. 25. b. <sup>o</sup> Exo. 20. c. Eccl. 41. c. Iob 31. a. <sup>p</sup> Deut. 13. a. Marc. 9. c.

offende the, cut hym of, and cast him from the. Better yt is that one of thy mēbres periszh, thē ŷ all thy body shulde be cast in to hell.

It is sayde: "whosoer putteth awaye his wyfe, let hym geue her a testimynall of the deuorcemēt. But I saye vnto you: "whosoer putteth awaye his wyfe (except it be for fornicaciō) causeth her to breake matrymony. And whosoer maryeth her that is deuorsed, breaketh wedlocke.

Agayne, ye haue herde, how it was sayde to thē of olde tyme: "Thou shalt not forswear thy selfe, but shalt performe thyne oath to God. But I saye vnto you: sweare not at all, nether by heauē, for it is Godis seate: nor yet by the earth, for it is his fote stole: nether by Ierusalem, for it is the cyte of ŷ greate kinge: nether shalt thou sweare by thy heed, because thou canst not make one heer whyte or blacke: But your communicacion shalbe, yee, yee: nay, nay.<sup>d</sup> For what soeuer is more then that, commeth of euel.

32 Ye haue herde howe it is sayde: An eye for an eye, a toth for a toth.<sup>e</sup> But I saye vnto you: that ye resist not euell. But whosoer geueth the a blowe on thy right cheke, turne to him the other also. And yf eny man will sue the at the lawe, & take awaye thy coate, let him haue thy cloake also. And who so compelleth the to go a myle, go with hym twayne. Geue to hym that axeth: and from hym that wolde borowe, turne not awaye.

Ye haue herde, how it is saide: "thou shalt loue thyne neighbour, & hate thyne enemy. But I saye vnto you: loue youre enemies: Blesse thē that curse you: "Do good to thē that hate you: Praye for thē which do you wronge and persecute you, that ye maye be the chyltern of youre father which is in heauen: "for he maketh his sonne to aryse on the euel and on the good, and sendeth his rayne on the iust and vniuste. "For yf ye loue them which loue you, what rewarde shall ye haue? Do not the Publicans euē so? And yf ye be frendly to youre brethren onely: what singular thyng do ye? Do not the

Publicans also lyke wyse? "Ye shall therfore be perfecte, euen as youre father in heauē is perfecte.

### The vi. Chaptr.

TAKE hede to youre almes, that ye geue <sup>a</sup> it not in the syght of men, "to the intent that ye wolde be sene of them: or els, ye get no rewarde of youre father which is in heauen. When soeuer therfore thou geuest thine almes, thou shalt not make a trompet to be blown before the, as the ypocrites do in the synagoges and in the stretes, for to be prayسد of mē. Verely I saye vnto you: they haue their rewarde. But whē thou doest almes, let not thy left hande knowe, what thy righte hande doth, that thine almes maye be secrete: and thy father which seith in secrete, shall rewarde the openly.

"And when thou prayest, thou shalt not be as ŷ ypocrites are. For they loue to stōde and praye in the synagoges, and in the corners of the stretes, to be sene of men. Verely I saie vnto you: they haue their rewarde. "But when thou prayest, entre in to thy chamber, and shut thy dore to the, & praye to thy father which is in secrete: and thy father which seith in secrete, shall rewarde the openly.

And when ye praye, bable not moch, as ŷ <sup>b</sup> Hethen do: "for they thinke that they shalbe herde, for their moch bablynges sake. Be not ye lyke them therfore. "For youre father knoweth where of ye haue nede, before ye axe of him. After thys maner therfore shall ye praye:

"O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be fulfilled vpon earth as it is in heauen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we also forgeue oure detters. And lede vs not in to tēptacion: but delyuer vs from euell. For thyne is the kyngdome, and the power, and the glorie for euer. Amen. For yf ye forgeue other men their treaspases, youre heauenly father shall also forgeue you. "But and ye wyll not forgeue mē their trespases, nomore shall youre father forgeue you youre trespases.

"Moreouer when ye fast, be not sad as ŷ

<sup>a</sup> Deu. 24. a. Math. 19. b. <sup>b</sup> Marc. 10. a. Luc. 16. c. <sup>c</sup> Leuit. 19. c. Exo. 20. Deu. 10. d. Iaco. 5. c. 2 Para. 6. f. Esa. 66. a. Mat. 23. c. <sup>d</sup> Ephe. 4. c. <sup>e</sup> Exod. 21. c. Deu. 19. d. Leuit. 24. d. Luc. 6. c. <sup>f</sup> Leui. 9. c. <sup>g</sup> Rom. 12. c. <sup>h</sup> Deut. 4. c. <sup>i</sup> Luc. 6. c. <sup>j</sup> Leui. 19. a.

<sup>k</sup> Luc. 11. d. <sup>l</sup> 3 Re. 18. d. Esa. 29. c. Luc. 11. a. <sup>m</sup> 4 Re. 4. d. Act. 10. a. <sup>n</sup> Esa. 1. b. <sup>o</sup> Rom. 8. d. <sup>p</sup> Luc. 11. a. <sup>q</sup> Mat. 18. d. Marc. 11. c. <sup>r</sup> Esa. 58. a. Mat. 9. b.

ypocrytes are. For they disfigure their faces, that they myght be sene of men to fast. Verely I saye vnto you: they haue their rewarde. But thou, whē thou fastest, annoynte thyne heed, and wash thy face, that it appeare not vnto men, that thou fastest: but vnto thy father which is in secrete: and thy father which seyth in secrete, shal rewarde the openly.

Se that ye gather you not treasure vpon the earth,<sup>a</sup> where rust and mothes corrupte, and where theues breake through and steale. But gather you treasure together in heauen, where nether rust nor mothes corrupte, and where theues nether breake vp nor yet steale. For where youre treasure is, there is youre herte also.

<sup>b</sup>The eye is the light of the body. Yf thyne eye then be synge, all thy body shal be ful of light: But and yf thyne eye be wycked, all thy body shalbe full of darckenes: Wherefore yf the light that is in the, be darckenes, how greate then shall that darckenes be?

No mā can serue two masters. For ether he shall hate the one and loue the other:<sup>c</sup> or els he shall leane to the one, and despise the other: <sup>d</sup>Ye can not serue God and mammon. Therefore I saye vnto you: be not ye carefull for youre lyfe, what ye shall eate, or what ye shall drinke: nor yet for youre body, what ye shal put on. Ys not the lyfe more worth thē meate, and the body more of value then raymēt? Beholde the foules of f̄ ayer: for they sowe not, nether reepe, nor yet cary in to the barnes: and yet youre heauēly father fedeth thē. Are ye not moch better thē they?

Which of you (though he toke thought therfore) coulede put one cubit vnto his stature? why care ye then for rayment? Considre the lylies of the felde, how they growe. They laboure not, nether spynne. And yet for all that I saye vnto you, that euen Salomon in all his royaltie was not arayed lyke vnto one of these. Wherefore yf God so cloth the grasse, which is to daye in the felde, and to morowe shalbe cast in to the fornace: shal he not moch more do the same vnto you, o ye of lytle fayth?

Therefore take no thought, sayinge: what shall we eate, or what shall we drinke? or

where with shall we be clothed? After all soch thynges do the heithen seke. For youre heauenly father knoweth, that ye haue nede of all these thynges. <sup>e</sup>Seke ye fyrst the kyngdome of heauen and the righteousnes therof, so shal all these thynges be ministred vnto you.

Care not then for the morow, for the morow shall care for it self: Euery daye hath ynough of his owne trauayll.

### The vij. Chapter.

JUDGE not, that ye be not iudged: <sup>f</sup>For as ye iudge, so shal ye be iudged. And with what measure ye meete, with the same shall it be measured to you agayne. Why seist thou a moate in thy brothers eye, and perceauest not the beame y<sup>g</sup> is yn thine awne eye? Or why saiest thou to thy brother: holde, I wil plucke the moate out of thyne eye, and beholde, a beame is in thyne awne eye. Ypocryte, fyrst cast out the beame out of thyne awne eye,<sup>h</sup> and then shalt thou se clearly, to plucke out the moate out of thy brothers eye.

Geue not that which is holy, to dogges: nether cast ye youre pearles before swyne,<sup>i</sup> lest they treade them vnder their fete, and the other turne agayne and all to rente you.

<sup>j</sup>Axe, and it shalbe geuen you: Seke, and ye shall fynde: knocke, and it shalbe opened vnto you. For whosoer axeth, receaueth: and he that seketh, fyndeth:<sup>k</sup> and to hym y<sup>l</sup> knocketh, it shalbe opened. Ys there eny man amonge you, which yf his sonne axed hym bred, wolde offer him a stone? Or yf he axed fyszhe, wolde he proffer hym a serpent? yf ye then which are euell,<sup>m</sup> can geue youre chyl dren good gyftes: how moche more shall youre father which is in heauen, geue good thynges to them that axe hym?

<sup>n</sup>Therefore what soeuer ye wolde that mē shulde do to you, euē so do ye to them. This ys the lawe and the Prophetes.

Enter in at the straye gate: for wyde is the gate,<sup>o</sup> and broad is the waye, that leadeth to destruccio: <sup>p</sup>many there be, which go in therat. But straye is the gate, and narowe ys the waye, which leadeth vnto lyfe, and fewe there be that fynde it.

<sup>a</sup> Luc. 12. d. Eccle. 29. b. Iere. 17. a. Pro. 23. a.  
<sup>b</sup> Luc. 11. c. <sup>c</sup> Luc. 16. b. <sup>d</sup> Luc. 12. c. Psal. 54. c.  
1 Pet. 5. a. <sup>e</sup> 3 Reg. 3. b. <sup>f</sup> Luc. 6. d. Rom. 2. a.

Marc. 4. c. <sup>g</sup> Prou. 18. c. <sup>h</sup> Psal. 136. c. <sup>i</sup> Iere. 29. c.  
Iohan. 16. c. <sup>j</sup> Luc. 11. b. <sup>k</sup> Gen. 6. b. <sup>l</sup> Eccl. 31. b.  
Iob 4. c. Luc. 6. c. <sup>m</sup> Luc. 13. c.



"Beware of false Prophetes, which come to you in shepes clothinge, but inwardly they are rauenyng wolues, Ye shall knowe them by their frutes. Do men gather grapes of thornes? or figges of thistles? Euen so euery good tree bryngeth forth good frute. But a corrupte tree, bryngeth forth euyl frute, <sup>b</sup>A good tree can not bryng forth bad frute: nother can a rotten tre bringe forth good frute. 'Euery tre that bryngeth not forth good frute, shalbe hewen downe, and cast into the fyre. Wherefore by their frutes ye shall knowe them.

"Not all they that saye vnto me, LORDE LORDE, shall enter in to the kyngdome of heauen: but he that doth the will of my father which ys in heauen.

"Many shall saye to me in that daye: LORDE, LORDE: haue we not prophced in thy name? Haue we not cast out deuyls in thy name? Haue we not done many greate dedes in thy name? And then will I knowlege vnto them: <sup>c</sup>I neuer knewe you, Departe fro me, ye workers of iniquite.

Whosoever therefore heareth of me these sayings, <sup>d</sup>and doeth the same, I wyll lycē hym vnto a wyse man, which buylt hys house vpon a rocke: Now whan abundaunce of rayne descended, and the wyndes blew and bet vpon that same house, it fel not, because it was grounden on the rocke. And who soeuer heareth of me these sayings, <sup>e</sup>and doth the not, shalbe lyckened vnto a folysh mā, which buylt his housse apon the sonde: <sup>f</sup>Now whan abūdaunce of rayne descēded, <sup>g</sup>and the wyndes blew, <sup>h</sup>and bet vpon <sup>i</sup>his housse, it fell, and great was the fall of it.

<sup>k</sup>And it came to passe, that when Iesus had had ended these saynges, the people were astonnyed at hys doctryne. For he taught them as one hauynge power, and not as the Scribes.

### The viij. Chapter.

<sup>a</sup>WHEN he was come downe from the mountayne, <sup>b</sup>moch people folowed him. And lo, there came a leper, and worshaped him, sayinge: LORDE, yf thou wylt, thou canst make me cleane. And Iesus put

forth hys honde, <sup>c</sup>and touched him, sayinge: I wyl, be thou cleane: <sup>d</sup>and immediatly hys leprosie was clensed? And Iesus sayde vnto him: Se thou tell no mā, but go and shew thy selfe to the preste, and offer the gyfte that Moses cōmaunded, <sup>e</sup>in witness to them.

When Iesus was entred into Capernaum, <sup>f</sup>there came vnto him a Captayne, <sup>g</sup>and besought hym, sayinge: Syr, my seruauent lyeth sicke at home of the palsye, and ys greuously payned. Iesus sayd vnto hym: I wil come <sup>h</sup>and heale him. The Captayne answered and sayde: Syr, I am not worthy, that thou shuldest come vnder my rofe, but speake the wordes only, <sup>i</sup>and my seruauent shalbe healed. For I my selfe also am a mā subiect to <sup>j</sup>the auctorite of another, <sup>k</sup>and haue souldiers vnder me. Yet whā I saye to one: go, he goeth, and to another: come, he cometh: <sup>l</sup>and to my seruauent: do this, he doeth it. When Iesus hearde that, he marueled, and sayde to them that folowed hym: Verely I say vnto you: I haue not founde so greates fayth: no not in Israel. But I say vnto you: <sup>m</sup>Many shall come from the east and west, and shall rest with Abraham, Isaac and Iacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out in to vtter darcknes: there shal be wepinge, <sup>n</sup>and gnasching of teth. And Iesus sayd vnto <sup>o</sup>his Captayne: go thy waye, and as thou beleuest, so be it vnto the. And his seruauent was healed the same houre.

<sup>p</sup>And Iesus went in to Peters housse, and sawe hys wyues mother lyinge sicke of a feuer: so he touched her hande, and the feuer left hir: and she arose, and ministred vnto them.

<sup>q</sup>When the euen was come, they brought vnto him many that were possessed with deuyls. And he cast out <sup>r</sup>his spirites with a worde, <sup>s</sup>and healed all that were sicke, that <sup>t</sup>his thinge might be fulfilled, which was spoken by Esay the Prophet, sayinge: 'He toke on him oure infirmities, and bare oure sicknesses.

<sup>u</sup>Whē Iesus sawe moch people about him, he commaunded to go ouer the water. And there came a scribe and sayde vnto hym: master, I wyll folowe the, whyther so euer thou goest. And Iesus sayde vnto him: the foxes haue holes, and the byrddes of the ayer

<sup>a</sup> Deut. 13. a. Iohā. 4. a. Luc. 6. e. <sup>b</sup> Math. 12. d.  
<sup>c</sup> Iere. 11. c. Math. 3. a. Luc. 3. b. <sup>d</sup> Math. 25. a.  
<sup>e</sup> Luc. 6. e. and 13. c. <sup>f</sup> Act. 19. b. <sup>g</sup> Psal. 6. b.  
<sup>h</sup> Math. 25. d. <sup>i</sup> Luc. 6. e. Rom. 2. b. <sup>j</sup> Iaco. 2. b.  
<sup>k</sup> Eze. 13. b. <sup>l</sup> Marc. 1. b. Luc. 4. c. <sup>m</sup> Marc. 1. d.

Luc. 5. b. <sup>n</sup> Leui. 14. a. <sup>o</sup> Luc. 7. a. Iohan. 4. f.  
<sup>p</sup> Psal. 106. c. <sup>q</sup> Esa. 41. d. Luc. 13. c. <sup>r</sup> Luc. 4. d.  
<sup>s</sup> Marc. 1. c. <sup>t</sup> Luc. 4. c. <sup>u</sup> Esa. 53. a. <sup>v</sup> 1 Pet. 2. c.  
<sup>w</sup> Luc. 9. f.



haue nestes, but þ̄ sonne of mā hath not wheron to rest his heede." Another that was one of his disciples, sayde vnto hym: Syr, geue me leue fyrst, to go & burye my father. But Iesus sayde vnto him: folowe thou me, and let the deed burie their deed.

<sup>b</sup>And he entred in to a shyppe, & his disciples folowed him. And beholde, there arose a greate tempest in the see, in so moch that the shippe was couered with wawes, & he was a slepe. And his disciples came vnto him, and awoke hym, sayinge: LORDE, saue vs, we perishe. And he sayde vnto them: why are ye fearfull, o ye of lytell faith? Then he arose, and rebuked the wyndes and the see, & there folowed a greate calme. And the men marueyled and sayde: what mā is this, that both wyndes and see obey hym?

<sup>d</sup>And when he was come to þ̄ other syde, in to the cowntre of the Gergesites, there met him two possessed of deuyls,<sup>e</sup> which came out of the graues, and were out of measure fearede, so that no man myght go by that waye. And beholde, they cryed out sayinge: Oh Iesu thou sonne of God, what haue we to do with the? Art thou come hyther to tormēt vs, before the tyme be come? And there was a good waye of from them a greate heerd of swyne fedinge. <sup>f</sup>Then the deuyles besought him, sayinge: yf thou cast vs out, suffre vs to go oure waye in to the heerd of swyne. And he sayde vnto them: go youre wayes. Then went they out, and departed in to the heerd of swyne. And beholde, þ̄ whoale heerd of swyne was caryed with violēce headlinge in to the see, and perished in the water. Thē the heerdmen fled and wente their ways in to the cyte, and tolde euery thinge, & what had fortunēd vnto the possessed of the deuyls. And beholde, all the cyte came out and met Iesus. And when they sawe hym,<sup>g</sup> they besought hym, for to departe out of their coostes.

### The ix. Chapter.

<sup>a</sup>THEN entred he in to a shipp, and passed ouer and came in to his awne cite. And lo, they brought vnto him a man sicke of þ̄ palsie, lyinge in his bed. <sup>b</sup>And when Iesus sawe the faith of thē, he sayde to the sicke of þ̄ palsie: My sonne, be of good cheare, thy

<sup>a</sup> Lu. 9. f. <sup>b</sup> Mar. 4. d. <sup>c</sup> Luc. 8. c. <sup>d</sup> Job 26. b. Psal. 106. d. Esa. 51. c. <sup>e</sup> Mar. 5. a. <sup>f</sup> Lu. 8. a. <sup>g</sup> 2 Cor. 6. c. <sup>h</sup> Mar. 5. b. <sup>i</sup> Act. 16. c. <sup>j</sup> Marc. 2. a. <sup>k</sup> Luc. 5. c. <sup>l</sup> Iohan. 5. a. <sup>m</sup> Act. 9. c. <sup>n</sup> Mar. 2. b.

sinnes are forgeuē the. And beholde, certeyne of the scribes sayde in them selues: this man blasphemeth. But when Iesus sawe their thoughtes, he sayde: wherfore thinke ye euill in youre hertes? Whether ys it easier to saye: thy synnes be forgeuē þ̄, or to saie: arise and walke? But that ye maye knowe, that the sonne of man hath power to forgeue sinnes in earth, thē sayde he vnto the sicke of þ̄ palsie: arise, take vp thy bed, and go home. And he arose and wente home. When þ̄ people sawe it, they marueyled, & glorified God, which had geuē soch power vnto men.

<sup>k</sup>And as Iesus passed forth from thence, he sawe a man syt a receyuinge of custome, named Mathew, & sayde vnto him: folowe me. And he arose, and folowed him. And it came to passe as he sat at meate in the house: beholde, many publicans and synners came and sat downe also with Iesus and his disciples.

When the Pharises sawe that, they sayde to his disciples: why eateth youre master with publicans and synners? When Iesus herde that, he sayde vnto them: The whole nede not þ̄ phisicio, but they that are sicke. Go and learne, what that meaneth: I haue pleasure in mercy, and not in offerynge.<sup>l</sup> For I am not come to call the righteous, but þ̄ synners to repentance.

<sup>m</sup>Then came the disciples of Ihon to hym sayinge: why do we & þ̄ Pharises fast so oft: and thy disciples fast not? And Iesus sayde vnto thē: Can the weddyng chyldrē mourne as lōge as the bridegrome is with them? The tyme will come, when the bridegrome shalbe taken from them, and thē shall they fast. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment, & the rent ys made greater. <sup>n</sup>Nether do men put new wyne in to olde vessels, for then the vessels breake, and the wyne runneth out, & þ̄ vessels peryshe. But they poure newe wyne in to newe vessels, and so are both sauēd together.

Whyle he thus spake, vnto them, beholde there came a certayne ruler,<sup>o</sup> and worshipped him, sayinge: My daughter is euē now deceased, but come and lay thy honde on her, and she shall liue. Iesus arose and folowed hym with his disciples.<sup>p</sup> And beholde, a

<sup>o</sup> Luc. 5. d. 15. a. <sup>p</sup> Ose. 6. b. Math. 12. a. 1 Tim. 1. c. <sup>q</sup> Mar. 2. b. <sup>r</sup> Luc. 5. c. <sup>s</sup> Act. 2. b. <sup>t</sup> Marc. 5. d. <sup>u</sup> Luc. 8. c. <sup>v</sup> Mar. 5. c. <sup>w</sup> Luc. 8. c. <sup>x</sup> Leuit. 15. d.

woman which was diseased with an yssue of bloude xij. yeres, came behynde hym, and touched the hem of hys vesture. For she sayde in her silfe: yf I maye touche but euen hys vesture only, I shalbe safe. Then Iesus turned him aboute, and behelde her, sayinge: Doughter be of good conforte, thy faith hath made y safe. And she was made whole, euen that same houre.

"And when Iesus came into the rulers house, and sawe the minstrels and the people raginge, he sayde vnto them: Get you hẽce, for y maye do not deed, but slepeth.<sup>a</sup> And they laughed hym to scorne. But whan the people were put forth, he went in, and toke her by the honde, and the mayde arose. And this was noysed through out all that londe.

And as Iesus departed thence, two blynde mẽ folowed hym, cryinge and sayinge: O thou sonne of Dauid, haue mercy vpon vs. And when he was come home, the blynde came to hym, And Iesus sayde vnto them **Beleue ye, that I am able to do thys?** And they sayde vnto hym: yee, **LORDE**. Then touched he their eyes, sayinge: accordinge to youre fayth, be it vnto you.<sup>c</sup> And their eyes were opened. And Iesus charged thẽ, sayinge: Se that no m̃a knowe of it. But they departed, & spred abroade his name through out all the londe.

Whan these were gone out,<sup>d</sup> beholde, they brought to hym a domme man possessed of a deuyll. And whan the deuyll was cast out, the domme spake: And the people merueled sayinge: it was neuer so sene in Israel. But y Pharises sayde: 'he casteth out deuyls, thorow the chefe deuyll.

'And Iesus wente aboute in all cities and townes, teachinge in their synagoges & preaching y gospel of y kyngdome, & healinge all maner sicknes & all maner disease amōge the people. <sup>e</sup>And when he sawe the people, he had compassion on thẽ, because they were pyned awaye, and scattered abroade, euen as shepe hauinge no shepherd.

Then sayde he to hys disciples: y heruest is greate, but y laborers are fewe. Wherefore praye the **LORDE** of the haruest,<sup>f</sup> to sende forth laborers into hys haruest.

## The i. Chapter.

**A**ND he called his xii. disciples vnto hym, & gaue them power ouer vncleane spretes, to cast them out, & to heale all maner of sicknesses, and all maner of diseases.

The names of the xii. Apostels are these: The fyrst, Simon called Peter: & Andrew his brother. Iames the sonne of Zebede, and Ihon his brother. Philip and Bartlemew. Thomas, and Mathew the Publican. Iames the sonne of Alphe, and Lebbeus otherwyse called Taddeus. Simon of Cane, and Iudas Iscarioth, which also betrayed hym.

These twolue sent Iesus, and commaunded them, sayinge:<sup>g</sup> Go not in to the wayes y leade to the Heithen, and in to the cities of the Samaritais enter ye not. But go rather to the lost shepe of the housse of Israel. 'Go and preach, sayinge: The kyngdome of heuẽ is at hande. Heale the sicke, cense the lepers rayse the deed, cast out the deuils. 'Frely ye haue receaued, frely geue againe. Posses not golde, nor siluer, nor brasse yn youre gerdels, nor yet scrip towards your iorney: nether two cotes, nether shues, nor yet a staffe. For "the workman is worthy of his meate. In to what soeuer cite or towne ye shall come, enquire in it, who is mete for you, and there abyde, tyll ye go thence.

And whẽ ye come in to an house, salute y same. And yf the housse be mete for you, youre peace shal come vpō it. But yf it be not mete for you, youre peace shal turne to you againe.

And yf no man wil receaue you, ner heare youre preachinge, departe out of that house or that cite, and shake the dust of youre fete. Truly I saye vnto you: 'it shall be easier for y londe of Sodoma and Gomorra in y daye of iudgment, then for that cite.

Beholde, I sende you forth as shepe amōge wolues. Be ye therefore wyse as serpent, and innocent as doues. 'Beware of men, for they shall deliuer you yp to the couẽsels, and shal scourge you in their synagoges. And ye shall be brought before prynces and kynges for my sake, in witnes to them and to the gentyls.

<sup>a</sup> Mar. 5. d. Luc. 8. f.<sup>b</sup> Iohã. 11. b.<sup>c</sup> Mat. 8. b.<sup>d</sup> Mar. 7. d. Luc. 11. b.<sup>e</sup> Mat. 12. c. Mar. 3. b.<sup>f</sup> Mar. 6. a. Luc. 13. b.<sup>g</sup> Mar. 6. d. <sup>h</sup> Luc. 10. a.<sup>i</sup> Tes. 3. a.<sup>j</sup> Mar. 3. b. Luc. 6. b. 9. a. 10. a.<sup>k</sup> Luc. 9. a.<sup>l</sup> Mar. 6. b.<sup>m</sup> Act. 8. b. Mar. 6. a.<sup>n</sup> Lu. 9. a. and 10. a.<sup>o</sup> Pbi. 2. c. 1 Tim. 5. c.<sup>p</sup> Mar. 6. b. Lu. 9. a. an 10. a.<sup>q</sup> Act. 13. c. an. 18. a.<sup>r</sup> Luc. 10. a.<sup>s</sup> Mar. 13. b. Luc. 21. b. Iohã. 16. a.

C "But when they delyuer you vp, take no thought how or what ye shall speake, for yt shalbe geuen you, euen in that same houre, what ye shall saye. For it is not ye that speake, but the sprete of your fathier which speaketh in you.

"The brother shall delyuer the brother to deeth, and the father the sonne. And the chyl dren shall aryse agaynst their fathiers & mothers, & shall helpe them to deeth: & ye shall be hated of all men for my names sake. But he ŷ endureth to the ende, shalbe sauēd."

When they persecute you in one cite,<sup>d</sup> flye in to another. I tell you for a treuth, ye shall not fynyshe all the cities of Israel, tyll the sonne of man come. "The disciple is not aboute the master, nether the seruauant aboute the LORDE. It is ynough for the disciple, to be as his master, and the seruauant as his LORDE. Yf they haue called the good mā of the house Beelzebub, how moch more shal they call them of his housholde so? Feare them not therfore.

D "There is nothinge hyd, that shal not be openly shewed: and nothinge secrete, that shall not be knowne. What I tell you in darcnes, that speake ye in light: and what ye heare in the eare, that preach ye vpon the house toppes.

"And feare ye not them that kyll the body, and be not able to kyll the soule. But rather feare hī, which is able to destroye both soule and body in to hell. Are not two sparowes solde for a farthinge? Yet doth there none of the light vpon the groude without youre father. And now are all ŷ hayres of youre heade tolde. Feare ye not therfore: ye are of more value then many sparowes.

"Therefore whosoever knowlegeth me before mē, him wil I knowlege also before my father which is in heauen. But who soeuer denyeth me before mē, him wil I also denie before my father which is in heauen.

E "Thynke not that I am come to sende peace vpon earth. I came not to sende peace, but a swerde. For I am come to set a mā at variaunce ageynst his father, and the doughter ageynst hir mother,<sup>a</sup> & the doughter in lawe

ageynst her mother in lawe: and a mans foes shalbe they of his owne housholde.

"Who so loueth father and mother more then me, is not mete for me: and he that loueth sonne or doughter more then me, is not mete for me. And he ŷ taketh not his crosse and foloweth me, is not mete for me. Who so fyndeth his life, shal lose it:<sup>m</sup> and he that loseth his life for my sake, shal fynde it.

He that receaueth you, receaueth me: & who so receaueth me, receaueth him ŷ sent me. He that receaueth a prophet in the name of a prophet,<sup>n</sup> shal receaue a prophetes rewarde. He ŷ receaueth a righteous man in the name of a righteous man, shal receaue a righteous mans rewarde: "And who soeuer geueth vnto one of the least of these a cuppe of colde water onely to drinke, in ŷ name of a disciple, verely I saie vnto you: he shal not lose his rewarde.

### The xi. Chapter

A ND it came to passe, whā Iesus had made an ende of cōmaunding his twolue disciples, he departed thence, to teach and to preach in their cities.

Whan Ihon beinge in preson<sup>o</sup> herde of the workes of Christ, he sent two of his disciples, and sayde vnto him: Art thou he ŷ shal come, or shal we loke for another? Iesus answered and sayde vnto thē: Go youre waye and tell Ihon agayne, what ye se and heare. The blynde se, and the lame go:<sup>p</sup> the lepers are censed, and ŷ deaf heare: the deed aryse ageyne, and the "gospell is preached to the poore: and blessed is he, that is not offended at me.

When they wente their waye, Iesus beganne to speake vnto the people, "concernynge Ihon: What are ye gone out for to se in the wyl- dernes? Wolde ye se a rede shaken with the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in soft rayment? Beholde, they that weare soft clothinge, are in kinges houses, But what are ye gone out for to se? A prophet? Yee I saie vnto you, and more thē a prophet. For this is he, of

<sup>a</sup> Mar. 13. b. Luc. 12. b. an. 21. b.

<sup>b</sup> Mich. 7. a.

<sup>c</sup> Mat. 24. a. <sup>d</sup> Iero. 1. a. Nat. 2. c.

<sup>e</sup> Act. 8. a. 14. a.

<sup>f</sup> Luc. 6. d. Iobā. 13. b. and 15. b.

<sup>g</sup> Marc. 4. b.

<sup>h</sup> Luc. 8. b. and 12. a.

<sup>i</sup> Luc. 12. a.

<sup>j</sup> Marc. 8. c.

<sup>k</sup> Luc. 9. c. and 12. b.

<sup>l</sup> Luc. 12. f.

<sup>m</sup> Mich. 7. a.

<sup>n</sup> Luc. 14. d. and 17. d.

<sup>o</sup> Mat. 16. d. Marc. 8. c.

<sup>p</sup> Iobā. 12. c. Luc. 9. b. and 10. c. Iob. 13. c.

<sup>q</sup> Reg. 18. a. <sup>r</sup> Marc. 9. c.

<sup>s</sup> Luc. 7. b.

<sup>t</sup> Esa. 35. a.

<sup>u</sup> Esa. 61. a.

<sup>v</sup> Luc. 7. c.

whō it is written: \* Beholde, I sende my mes-  
sauger before thy face, which shal prepare  
thy way before thee.

Verely I saye vnto you: Amonge y children  
of women arose there not a greater then  
Ihon the baptist. Not withstandinge he that  
is \* lesse in the kyngdome of Heauen, is greater  
then he. From the tyme of Ihon baptist  
hither to, y kyngdome of heauen<sup>1</sup> suffreth  
violence, and the violent plucke it vnto them.  
For all the prophetes and the lawe prophecied  
vnto Ihon. Also yf ye wil receaue it, this is  
Helias,<sup>2</sup> which shulde come. Who so hath  
eares to heare, let hi heare.

But where vnto shal I lickē this generacion?  
It is like vnto childrē which syt in the market,  
and call vnto their felowes, & saye: we haue  
pypped vnto you, and ye wolde not daunce:  
We haue morned vnto you, & ye wolde not  
wepe. For Ihon came nether eatinge nor  
drynkinge, & they saye: he hath the deuyll.  
The sonne of man came eatinge and dryn-  
kinge, & they saye: lo what a glutton and wyne  
bebbler this mā is, and a companyon of pub-  
licans & synners? And wisdome is iustified  
of hir children.

**D** Then beganne he to vpbrade the cities, in  
the which most of his miracles were done,  
because they amended not. Wo vnto the  
Chorasin, Wo vnto the Bethsaida: for yf the  
miracles which haue bene shewed amōge you,  
had bene done in Tyre and Sidon, they had  
repented longe agoō in sackcloth and aszhes.  
Neuertheles I saye vnto you: It shalbe easier  
for Tyre and Sidon in the daye of iudgment,  
then for you. And thou Capernaum which  
art lift vp vnto heauen, shalt be brought downe  
vnto hel. For yf the miracles which haue  
bene done in the, had bene shewed in Sodome,  
they had remained vnto this daye. Neuer-  
theles I saye vnto you: It shalbe easier for  
the londe of Sodome in the daye of iudgment,  
thē for the.

**E** At y same tyme Iesus answered, and sayde:  
I praye the (O father and LORDE of heauen  
and earth) that thou hast hid these thinges  
from the wyse and prudent, and opened thē  
vnto babes. Euen so father, for so it pleased  
the. <sup>3</sup> All thinges are geuen ouer vnto me of

my father: and no mā knoweth the sonne,  
but the father: nether knoweth eny man the  
father, saue the sonne, and he to whom the  
sonne wil open it. Come vnto me all ye that  
laboure and are laden, and I wil ease you.<sup>4</sup>  
Take my yock vpon you, and lerne of me, for  
I am meke and lowlye of hert, & ye shal fynde  
rest vnto youre soules: <sup>5</sup> for my yock is easy,  
and my burden is light.

### The xij. Chapter.

**A**T the same tyme wēte Iesus thorow the **A**  
corne vpon the Sabbath,<sup>1</sup> and his dis-  
ciples were hongrie, and beganne to plucke of  
the eares of the corne, and to eate. When y  
Pharises sawe that, they sayde vnto him:  
Beholde, thy disciples do that, which is not  
lauffull to do vpon the Sabbath. He sayde  
vnto them: haue ye not red what Dauid did,  
whan he was hongrie, & they also y were with  
him? How he entred in to the house of God,  
& <sup>2</sup> ate the shew breds which were not lauffull  
for him to eate, nether for thē y were with  
him, but onely for the prestes? Or haue ye  
not red in the lawe how that the prestes in  
the temple breake the Sabbath, and yet are  
blamelesse? But I saye vnto you: y here is  
one greater then the temple. <sup>3</sup> But yf ye wist  
what this were (I haue pleasure in mercy, and  
not in offeringe) ye wolde not haue condemned  
innocentes: For the sonne of man is LORDE  
euen ouer the Sabbath.

And he departed thence, and wente in to **B**  
their synagoge: and beholde,<sup>4</sup> there was a mā  
which had his hāde dried vp. And they axed  
him, sayenge: Is it lauffull to heale, vpon the  
Sabbath?<sup>5</sup> because they might accuse him.  
But he sayde vnto thē: Which of you is it, yf  
he had a shepe fallē in to a pytte vpon the  
Sabbath, that wolde not take him,<sup>6</sup> and lift  
him out? And how moch is a man better  
then a shepe? Therefore it is leffull to do  
good vpon the Sabbath. Then sayde he to  
the mā: Stretch forth thine hande. And he  
stretched it forth: and it was whole agayne  
like vnto the other.

Then wente the Pharises out,<sup>7</sup> and helde  
a counsell agaynst him, how they might de-  
stroye him. But whā Iesus knew therof, he

<sup>a</sup> Mal. 3. a. Marc. 1. a.

<sup>\*</sup> Some reade: leaue.

<sup>b</sup> Luc. 16. c. <sup>c</sup> Luc. 1. a. Mala. 3. d. Ihon 1. b. Luc. 7. d.

<sup>d</sup> Luc. 10. b. <sup>e</sup> Luc. 10. c. Prou. 11. a. <sup>f</sup> Mat. 23. c.

Luc. 10. c. Iohan. 3. c. Iohā. 7. c. 8. b. 10. b. <sup>g</sup> Eccli.

6. d. Iere. 6. c. <sup>a</sup> 1 Iohā. 5. a. <sup>i</sup> Marc. 2. c. Luc.

6. a. Dut. 23. d. <sup>k</sup> 1 Re. 21. b. <sup>l</sup> Ose. 6. b. Mat. 9. b.

<sup>m</sup> Marc. 3. a. Luc. 6. a. <sup>n</sup> Luc. 14. b. <sup>o</sup> Deu. 22. a.

<sup>p</sup> Marc. 3. a. Iohā. 10. d. and 11. f.



departed thence, & moche people folowed him: and he healed them all, and charged them, <sup>ŷ</sup> they shulde not make him knowne: that the thinge might be fulfilled, which was spoken by Esay the prophet, which sayeth: <sup>a</sup> Beholde, this is my seruauit, whom I haue chosen: and my beloued, in whom my soule delyteth: I wil put my sprete vpon hi, and he shal shewe iudgment vnto the Heithē. He shal not stryue, ner crye, nether shal eny man heare his voyce in the stretes. A brosed rede shal he not breake, and flax that beginneth to burne shal he not quench, tyll he sende forth iudgment vnto victory. And in his name shal the Heithen trust.

Then was there brought vnto him one possessed <sup>b</sup> (of a deuell) the which was blynde and donne, and he healed him: in so moche <sup>ŷ</sup> <sup>ŷ</sup> blynde and donne both spake and sawe. And all the people were amased, and sayde: Is not this the sonne of Dauid? <sup>c</sup> But whan the Pharises herde that, they sayde: He dryeth the deuyls out none other wyse, but thorow Beelzebub the chefe of the deuyls. Neuertheles Iesus knew their thoughtes, and sayde vnto them: Euery kyngdome deuyded within it self, shalbe desolate: and euery cite or house deuyded in it self, maye not contynue. So yf one Sathan cast out another, thē is he at variance within him self: how maye then his kyngdome endure? But yf I cast out deuils thorow Beelzebub, thorow whom do youre childrē cast them out? Therefore shal they be youre iudges. But yf I cast out the deuyls by the sprete of God then is the kyngdome of God come vpon you. Or how cā a man entre in to a stronge mans house, <sup>d</sup> and violently take awaye his goodes, excepte he first bynde the stronge mā, & thē spoyle his house? He that is not with me, is agaynst me: & he <sup>ŷ</sup> gathereth not with me, scattereth abrode. Therefore I saye vnto you: <sup>e</sup> All synne and blasphemie shalbe forgeuen vnto men, but the blasphemy agaynst the sprete shal not be forgeuen vnto men: And whosoener speaketh a worde agaynst the sonne of man, <sup>f</sup> it shalbe forgeuē him. But whosoener speaketh agaynst the holy goost it shal not be forgeuen him, nether in this worlde, ner in the worlde to come.

<sup>g</sup> Either make the tre good and his frute good also, or els make the tre euell & his frute euell also. For the tre is knowne by the frute. O ye generaciō of vyperes, how can ye speake good, whan ye youre selues are euell? <sup>h</sup> For of <sup>ŷ</sup> abundāce of <sup>ŷ</sup> hert <sup>ŷ</sup> mouth speaketh. A good man out of the good treasure of his hert, bringeth forth good thinges: & an euell man out of his euell treasure, bringeth forth euell thinges. But I saye vnto you, that of euery ydell worde that mē haue spoken, they shal geue accomptes at <sup>ŷ</sup> daye of iudgmēt. <sup>i</sup> Out of thy wordes thou shalt be iustified, & out of thy wordes thou shalt be cōdemned.

Then answered certayne of the scribes and Pharises, and sayde: Master, we wolde fayne se a tokē of the. <sup>k</sup> And he answered and saide vnto thē: This euell and aduouterous generacion seketh a token: and there shal no token be geuen thē, but the token of the prophete Ionas. <sup>l</sup> For as Ionas was thre dayes and thre nightes in the Whalles bely, so shal the sonne of mā be thre dayes and thre nightes in the hert of the earth. The men of Ninyue shal ryse in the last iudgment with this generacion, and shal condemne it: <sup>m</sup> for they dyd pēnauce acordinge to <sup>ŷ</sup> preachinge of Ionas. And beholde, here is one greater thē Ionas. The quene of the south shal <sup>n</sup> aryse in the last iudgmēt with this generacion, and shal condēne it: for she came from the vttemost partes of the earth, to heare <sup>ŷ</sup> wysdome of Salomon: And lo, here is one greater then Salomon.

Whan the vnclene sprete is gone out of man, <sup>o</sup> he walketh thorow dryt places, seeking rest, & fyndeth none. Thē saith he: I wil turne agayne in to my house, frō whence I wōte out. And whan he cōmeth, he fyndeth it emptye, swepte and garnysed. Then goeth he his waye, & taketh vnto him seuē other spretes worse then him self: and whan they are entred in, they dwell there: <sup>p</sup> And the ende of that man is worse then the begynnyng. Euen so shal it go with this euell generacion.

Why le he yet talked vnto the people, beholde, his mother & his brethrē stode without desyringe to speake with him. <sup>q</sup> Then sayde one vnto him: Beholde, thy mother and thy

<sup>a</sup> Esa. 42. a. <sup>b</sup> Luc. 11. b. <sup>c</sup> Math. 9. d. Marc. 3. b. Luc. 11. b. <sup>d</sup> Luc. 11. a. <sup>e</sup> Marc. 3. c. Luc. 12. a. <sup>f</sup> 1 Reg. 1. c. <sup>g</sup> Mat. 7. b. Luc. 6. c. <sup>h</sup> Psal. 39. b. Luc. 6. c. <sup>i</sup> Luc. 19. b. <sup>j</sup> Reg. 1. c. <sup>k</sup> Mat. 16. a.

Marc. 8. b. Luc. 11. c. <sup>l</sup> Ionas 2. a. <sup>m</sup> Ionas 3. b. <sup>n</sup> 3 Re. 10. a. <sup>o</sup> 2 Par. 9. a. <sup>p</sup> Luc. 11. c. <sup>q</sup> 2 Pet. 2. d. Heb. 6. a. <sup>r</sup> Marc. 3. c. Luc. 8. c.

brethren stonde without, ⁊ wolde speake with the. Neuertheles he answered ⁊ sayde vnto him that tolde him: Who is my mother? ⁊ who are my brethren? And he stretched forth his hande ouer his disciples, ⁊ sayde: Beholde my mother and my brethrē. For <sup>a</sup>who soeuer doth <sup>b</sup>ŷ wyll of my father which is in heauē, the same is my brother, sister and mother.

The xiiij. Chapter.

**A** THE same daye wente Iesus out of <sup>c</sup>ŷ house, <sup>d</sup>and sat by the see syde, ⁊ moch people resorted vnto him: so <sup>e</sup>ŷ he wēte in to a shyppe and satt him downe, and all the people stode vpō the shore. And he spake many thinges vnto thē in symilitudes, sayenge: Beholde, The sower wente forth to sowe: and as he sowed, some fell by the waye syde: Then came the foules, ⁊ ate it vp. Some fell vpon stony grounde, ⁊ anone it spronge vp, because it had no depth of earth: But whan the Sonne arose, it caught heate: and for so moch as it had no rote, it withred awaye. Some fell amōge the thornes, ⁊ the thornes grewe vp, and choked it. Some fell vpō good grōnde, ⁊ gaue frute: some an hundredth folde, some sixtie folde, some thirtie folde. Who so hath eares to heare, let hi heare.

**B** And the disciples came vnto him, and sayde: Why speakest thou to thē by parables? He answered and sayde vnto thē: Vnto you it is geuen to knowe the <sup>f</sup>mystery of the kingdome of heauen, but vnto them it is not geuen. For whoso hath, vnto him shal be geuē, and he shal haue abundaunce. But who so hath not, from him shalbe taken awaye, euē that he hath. Therefore speake I vnto thē by parables, for with seynge eyes they se not, ⁊ with hearinge eares they heare not, for they vnderstonde it not. And in them is fulfilled <sup>g</sup>ŷ prophecie of Esay, which sayeth: <sup>h</sup>Ye shal heare in dede, and shal not vnderstonde: and with seinge eyes shal ye se, and not perceaue. For <sup>i</sup>ŷ hert of this people is waxed grosse, ⁊ their eares are thick of hearige, ⁊ their eyes haue they closed, lest they shulde once se with <sup>j</sup>ŷ eyes, ⁊ heare with

the eares, ⁊ vnderstōde with the hert, ⁊ turne, that I might heale them.

But blessed are youre eyes, for they se: ⁊ **C** youre eares, for they heare. Verely I saye vnto you: <sup>k</sup>Many prophetes ⁊ righteous men haue desyred to se <sup>l</sup>ŷ thinges that ye se, and haue not sene thē: and to heare the thinges that ye heare, and haue not herde thē. Heare ye therefore the parable of the sower. <sup>m</sup>Whan one heareth <sup>n</sup>ŷ worde of the kyngdome, and vnderstondeth it not, the euell man cōmeth, and plucketh it awaye that is sowne in his hert: ⁊ this is he <sup>o</sup>ŷ is sowne by the waye syde. But he <sup>p</sup>ŷ is sowne in the stonye grounde, is this: whā one heareth the worde, ⁊ anone with ioye receaueth it: neuertheles he hath no rote i him, but endureth for a season: whā trouble ⁊ persecucion aryseth because of the worde, immediatly he is offended. As for him that is sowne amonge <sup>q</sup>ŷ thornes, this is he: Whā one heareth the worde, ⁊ the carefulnes of this worlde, ⁊ the disceatfulnes of riches choke the worde, ⁊ so he becōmeth vnfrutefull. But he <sup>r</sup>ŷ is sowne in the good grounde, is this: whan one heareth the worde, and vnderstondeth it, and bringeth forth frute: and some geueth an hundredth folde, some sixtie folde, and some thirtie folde.

Another parable put he forth vnto thē, **D** ⁊ sayde: The kyngdome of heauē is like vnto a man, <sup>s</sup>ŷ sowed good sēde in his felde. But whyle mē slepte, there came an enemye, and sowed tares amonge <sup>t</sup>ŷ wheate, ⁊ wente his waye. Now whā the blade was sprōge vp ⁊ brought forth frute, thē <sup>u</sup>ŷ tares appeared also. Then came the seruauētes to <sup>v</sup>ŷ housholder, ⁊ sayde vnto him: Syr, sowdest not thou good sēde in thy felde? <sup>w</sup>Frō whēce thē hath it tares? He sayde vnto thē: that hath the enemye done. Thē sayde <sup>x</sup>ŷ seruauētes: wilt thou then <sup>y</sup>ŷ we go ⁊ wede thē out? He sayde: No, lest whyle ye wede out <sup>z</sup>ŷ tares, ye plucke vp the wheate also with thē. Let thē both growe together tyll the haruest, and in tyme of haruest I wil saye vnto the reapers: Gather <sup>aa</sup>ŷ tares first, ⁊ bynde thē in sheeues to be brēt: but gather the wheate in to my barn.

Another parable put he forth vnto thē, and

<sup>a</sup> Iohā. 15. b. <sup>b</sup> Marc. 4. a. Luc. 8. a. <sup>c</sup> Marc. 4. a. Luc. 8. b. <sup>d</sup> 2 Cor. 3. c. Mat. 25. c. Marc. 4. b. Luc. 8. b. and 19. c. <sup>e</sup> Esa. 6. b. Marc. 4. a. Luc. 8. b.

Iohā. 12. c. Act. 28. d. Rom. 11. b. <sup>f</sup> Luc. 10. c. 1 Pet. 1. b. <sup>g</sup> Marc. 4. b. Luc. 8. b. <sup>h</sup> Marc. 4. c.

sayde: The kyngdome of heauen is like vnto a grane of mustarde sede, which a man toke, and sowed it in his felde. Which is the leest amonge all sedes. But whan it is growne, it is the greatest amonge herbes, and is a tre: so that the byrdes vnder the heauen come and dwell in the braunches of it.

Another parable spake he vnto thē: <sup>a</sup>The kyngdome of heauē is like vnto leuē, which a woman toke, and myxte it amonge thre peckes of meele, tyll all was leuended.

<sup>c</sup>All soch thinges spake Iesus vnto <sup>f</sup>people by parables, and without parables spake he nothing vnto thē: <sup>f</sup>the thing might be fulfilled, which was spokē by <sup>f</sup>prophet, sayenge: I wil open my mouth in parables, and wil <sup>c</sup>speake out the secretes from the begynnyng of the worlde.

Then sent Iesus the people awaye, and came home. And his disciples came vnto hī, and sayde: Declare vnto us <sup>f</sup>parable of <sup>f</sup>tares of <sup>f</sup>felde. Iesus answered, and sayde vnto them: He that soweth the good sede, is the sonne of man: the felde is the worlde: <sup>f</sup>good sede are the childrē of the kyngdome: The tares are the children of wickednes: <sup>f</sup>enemye that soweth thē, is the deuell: <sup>f</sup>haruest is the ende of the worlde: <sup>f</sup>reapers are <sup>f</sup>angels. <sup>c</sup>For like as <sup>f</sup>tares are weded out, and brent in the fyre, euē so shal it go in <sup>f</sup>ende of this worlde. The sonne of man shal sende forth his angels, and they shal gather out of his kyngdome all thinges <sup>f</sup>offende, and thē <sup>f</sup>do iniquyte, and shal cast thē in to a fornace of fyre, there shalbe waylinge and gnaszhinge of teth. <sup>c</sup>Thē shal the righteous shyne as the Sonne, in the kyngdome of their father. Who so hath eares to heare, let him heare.

Agayne, the kyngdome of heauen is like vnto a treasure hyd in the felde, which a mā founde and hid it, and for ioye therof he wēte and solde all <sup>f</sup>he had, and bought <sup>f</sup>felde.

Agayne, the kyngdome of heauen is like vnto a marchaūt, <sup>f</sup>sought good pearles: and whā he had founde a precious pearle, <sup>c</sup>he wēte and solde all that he had, and bought it.

Agayne, <sup>f</sup>kyngdome of heauē is like vnto a nett cast in to <sup>f</sup>see, wherwith are takē all maner of fyshes: and whā it is ful, mē drawe it out vnto <sup>f</sup>shore, and sytt and gather <sup>f</sup>good ī to

the vessels, but cast the bad awaye. <sup>a</sup>So shal it be also in <sup>f</sup>ende of <sup>f</sup>worlde. The angels shal go out, and seuer the bad frō the righteous, and shal cast thē in to a fornace of fyre, there shalbe waylinge and gnaszhinge of teth.

And Iesus sayde vnto them: Haue ye vnderstōde all these thinges? They sayde: <sup>c</sup>Yee LORDE. Then sayde he vnto thē: Therfore euery scribe taught vnto <sup>f</sup>kyngdome of heauen, is like an housholder, which bryngeth out of his treasure thinges new and olde.

And it came to passe whā Iesus had ended these parables, he departed thence, and came in to his owne coūtre, and taught thē in their synagoges: in so moch, that they were astonnyed and sayde: Whēce cōmeth soch wysdome and power vnto him? <sup>c</sup>Is not this the carpēters sonne? Is not his mother called Mary? and his brethrē Iames and Ioses, and Symon and Iude? And are not all his sisters here with us? Whence hath he thē all these thinges? And they were offended at him. But Iesus sayde vnto thē: <sup>c</sup>A prophet is nowhere lesse sett by, thē at home and amonge his owne. And he dyd not many miracles there, because of their vnbeleue.

#### The xiiij. Chapter.

At that tyme Herode <sup>f</sup>Tetrarcha herde of <sup>f</sup>fame of Iesu, and sayde vnto his seruaūtes: This is Iho <sup>f</sup>baptist. He is rysen agayne frō the deed, therefore are his dedes so mightie. <sup>c</sup>For Herode had takē Iho bounde hī, and put him in preson for Herodias sake his brothers Philips wife. For Iho sayde vnto him: <sup>c</sup>It is not lauffull for <sup>f</sup>to haue her. And fayne wolde he haue put him to death, but he feared the people, because they helde him for a Prophet.

But whan Herode helde his byrth daye, the daughter of Herodias daunsed before thē, and that pleased Herode well, wherfore he promysed her with an oath, <sup>f</sup>he wolde geue her, whatsoeuer she wolde axe. And she (beyng instructed of hir mother afore) sayde: geue me Iho baptistes heade in a platter. And the kynge was sory. Neuertheles for <sup>f</sup>oath sake, and thē <sup>f</sup>sat with him at <sup>f</sup>table, he

<sup>a</sup> Marc. 4. c. Luc. 13. b. <sup>b</sup> Luc. 13. b. <sup>c</sup> Marc. 4. d. <sup>d</sup> Psal. 77. a. <sup>e</sup> Apo. 14. d. <sup>f</sup> Dan. 12. a. Sap. 3. b. 1 Cor. 15. c. <sup>g</sup> Phil. 3. a. <sup>h</sup> Mat. 22. b. <sup>i</sup> Mat. 15. c. <sup>j</sup> Marc. 6. a. Luc. 4. b. <sup>k</sup> Iohā. 6. c.

<sup>m</sup> Marc. 6. a. Luc. 4. c. Iohā. 4. c. <sup>n</sup> Marc. 6. b. Luc. 9. a. <sup>o</sup> Luc. 3. c. <sup>p</sup> Leui. 18. b. <sup>q</sup> Mat. 21. b. <sup>r</sup> Gen. 40. c. <sup>s</sup> Marc. 6. c.

3 cōmaunded it to be geuen her, ⁊ sent, ⁊ be-  
heeded Ihon in the preson. And his heed  
was brought in a platter, and geuen to the  
damsell, ⁊ she brought it vnto her mother.  
Then came his disciples, and toke his body,  
and buried it, and wente and tolde Iesus.

Whan Iesus herde ŷ, he departed thence  
by shippe in to a desert place alone.<sup>a</sup> And  
whā the people herde therof, they folowed him  
on fote out of ŷ cities. And Iesus wēte forth,  
and sawe moch people, and had pytie vpon  
them, and healed their sicke. But at euen  
his disciples came vnto him, ⁊ saide: This is  
a deserte place, and ŷ night falleth on: let ŷ  
people departe from the, that they maye go in  
to the townes, and bye them vyttayles. But Iesus  
sayde vnto them: They nede not go awaye,  
geue ye thē to eate. Thē saide they vnto  
him: We haue here but fyue loaues and two  
fyshes. And he saide: bringe thē hither.  
C And he cōmaunded ŷ people to syt downe  
vpon the grasse, and toke ŷ fyue loaues and  
two fiszhes, and lokd vp toward heauen, and  
gaue thanks, and brake and gaue the loaues  
vnto the disciples, and the disciples gaue them  
to the people. And they all ate, and were  
suffised. And they gathered vp of the broken  
meate that remayned ouer, twolue baszkettes  
full. And they ŷ ate, were aboute a fyue  
thousande men, besyde wemen and children.

<sup>b</sup> And straight waye Iesus made his disciples  
to entre in to a shippe, ⁊ to go ouer before hī,  
tyll he had sent ŷ people awaye. And whan  
he had sent the people awaye, he wēte vp in  
to a mountayne alone,<sup>c</sup> to make his prayer.  
And at euen he was there him self alone.  
And ŷ shippe was already in ŷ myddest of the  
see, ⁊ was tost with wawes, for the winde was  
cōtrary. But in ŷ fourth watch of ŷ night  
Iesus came vnto thē, walkinge vpon the see.  
And whan his disciples sawe him goinge vpon  
the see, they were afraied, sayenge: It is  
some sprete, and cried out for feare. But  
straight waye Iesus spake vnto them, and  
sayde: Be of good cheare, it is I, be not  
afraied.

3 D Peter answered him, ⁊ saide: LORDE, yf  
it be thou, byd me come vnto the vpon ŷ  
water. And he sayde: come on thy waye.  
And Peter stepte out of the shippe, ⁊ wēte  
vpon the water, to come vnto Iesus. But

whan he sawe a mightie wynde, he was afraied,  
⁊ begāne to synke, ⁊ cried, sayenge: LORDE,  
helpe me. And immediatly Iesus stretched forth  
his hande, ⁊ caught him, ⁊ sayde vnto him:  
O thou of litle faith, wherfore doubtest thou?  
And they wente in to the shippe,<sup>d</sup> ⁊ the wynde  
ceased. Then they that were in ŷ shippe,  
came ⁊ fell downe before him, ⁊ sayde: Of a  
trueth thou art ŷ sonne of God. And they  
shipped ouer, ⁊ came in to the lōde of Gena-  
zereth. And whā ŷ mē of ŷ place had know-  
lege of hī, they sent out in to all that cōūtre  
rounde aboute, ⁊ brought vnto him all that  
were sicke, ⁊ besought him, that they might  
but touch the hemme of his vesture onely: ⁊  
as many as touched it, were made whole.

### The xv. Chapter.

3 T HEN came vnto him the scribes and A  
pharises from Ierusalem,<sup>e</sup> sayenge:  
Why do thy disciples transgresse ŷ tradicions  
of the elders? for they wash not their hōdes  
whan they eate bred. He answered ⁊ sayde  
vnto thē: Why do ye transgresse the cō-  
maundemēt of God, because of youre owne  
tradiçiōs? For God cōmaunded, sayēge:  
Honoure father ⁊ mother: ⁊ <sup>f</sup> he ŷ curseth  
father ⁊ mother, shal dye the death. But ye  
saye: Euery man shal saye to father or  
mother: <sup>g</sup> The thige ŷ I shulde helpe ŷ withal,  
is geuē vnto God. By this is it come to passe,  
that no man honoureth his father or his  
mother eny more. And thus haue ye made  
the cōmaundement of God of none effecte,  
for youre owne tradiçiōs. Ye ypcrites, full  
well hath Esaye prophecied of you, ⁊ sayde:<sup>h</sup>  
This people draweth nye vnto me with their  
mouth, ⁊ honoureth me with their lippes, how  
beit, their hert is farre fro me. But in vayne  
do they serue me, whyle they teach soch doc-  
trynes as are nothinge but the commaunde-  
mentes of men.

And he called ŷ people to hī, ⁊ saide vnto 3  
thē: Heare ⁊ vnderstōde: That which goeth  
in to the mouth, defyleth not the mā: but ŷ  
which cōmeth out of the mouth, defyleth ŷ mā.

Then came his disciples, ⁊ sayde vnto him:  
knowest thou ŷ the Pharises were offended,  
whan they herde this sayenge? He answered,  
and sayde: <sup>i</sup> All plantes which my heauenly  
father hath not planted, shal be pluckte vp by

<sup>a</sup> Marc. 6. d. Luc. 9. b. Iobā. 6. a. <sup>b</sup> Marc. 6. e.  
Iobā. 6. b. <sup>c</sup> Luc. 6. b. <sup>d</sup> Marc. 6. f. <sup>e</sup> Marc. 7. a.

<sup>f</sup> Exo. 20. b. Deu. 5. b. and 27. c.

<sup>g</sup> Pro. 28. d.

<sup>h</sup> Esa. 29. c. Ezech. 33. f.

<sup>i</sup> Act. 5. c.



ŷ rotes. Let thē go, they are ŷ blynde leaders of ŷ blynde. Whā one blinde leadeth another, they fall both i ŷ diche.<sup>a</sup>

<sup>b</sup>Then answered Peter & sayde vnto him: Declare vnto us this parable. And Iesus sayde vnto thē: Are ye yet thē without vnderstondinge? Perceauē ye not, ŷ what so-euer goeth in at ŷ mouth, descēdeth downe in to ŷ bely, & is cast out in to the draught? But the thinge that procedeth out of the mouth, cōmeth frō ŷ hert, & that defyleth ŷ mā. For out of ŷ hert come euell thoughtes murthur, breakynge of wedlocke, whordome theft, false witness, blasphemy. These are ŷ thinges that defyle a man. But to eate with vnwaszhen hondes, defyleth not a man.

<sup>c</sup> And Iesus wente out from thence, & departed in to the coastes of Tyre of Sidon. And beholde, a womā of Canaan wēte out of ŷ same coastes, & cried after him, sayēge: O LORDE, thou sonne of Dauid, haue mercy vpon me. My doughter is sore vexed with a deuell. And he answered her neuer a worde. Thē came his disciples vnto him, & besought him, sayēge: Sēde her awaye, for she crieth after us. But he answered, & saide: I am not sent, <sup>d</sup>but vnto the lost shepe of the house of Israel. Notwithstandinge she came & fell downe before him, & sayde: LORDE, helpe me. He answered & sayde: It is not good, to take the childrens bred, & to cast it vnto dogges. It is trueth LORDE (sayde she) Neuertheles the whelpes eate of the crommes, that fall frō their lordes table. Then answered Iesus & sayde vnto her: O womā, greate is thy faith be it vnto the, euē as thou desyrest. And hir doughter was made hole at ŷ same houre.

And Iesus departed thēce, and came nye vnto the see of Galile, and wente vp in to a mountayne, and sat downe there. And there came vnto him moch people, hauinge with them, lame, blynde, dōme, crepell, and other many, and cast them downe at Iesus fete. And he healed thē, <sup>e</sup>in so moch that the people wōdred, to se the dōme speake, the crepell whole, the halt to go, & the blynde to se. And they praysed the God of Israel.

<sup>f</sup> And Iesus called his disciples vnto him, & sayde: I haue cōpassion vpon the people, for they haue cōtynued with me now thre dayes,

& haue nothings to eate, & I wil not let thē departe fastynge, lest they perishe in ŷ waye. And his disciples sayde vnto him: Whence shulde we get so moch bred in the wyldernes, that we might satisfie so moch people? And Iesus sayde vnto thē: How many loaves haue ye? They sayde: seue, & a few litle fyshes. And he cōmaunded ŷ people to syt downe vpō the grounde, and toke ŷ seue loaves, & the fyshes, & gaue thanks & brake thē, & gaue thē to his disciples, & ŷ disciples gaue thē vnto the people. And they all ate, & were suffised. And they toke vp of the brokē meate ŷ was left, seuen baszkettes full. And they ŷ ate, were foure thousande mē, besyde women and children. And whan he had sent awaye the people, he wente in to a shippe, & came in to the parties of Magdala.

### The xvi. Chapter.

<sup>g</sup> THEN came the Pharises & Saduces vnto him, & tēpted him, <sup>h</sup>requyringe him to shewe thē a tokē from heauē. But he answered, & sayde: <sup>i</sup>At euē ye saye: It wil be fayre wedder, for ŷ szkye is reed. And in ŷ mornynge, ye saye: It wil be foule wedder to daye, for the szkye is reed, & gloometh. O ye ypocrytes, ye can discerne the fashion of ŷ szkye: can ye not thē discerne the tokēs of these tymes also? This euell and aduouterous generaciō seketh a tokē, & <sup>j</sup>there shal no tokē be geuē thē, but the tokē of ŷ prophet Ionas.<sup>k</sup> So he left thē, and departed.

<sup>l</sup>And whā his disciples were come to the other syde of the water, they had forgotten to take bred with them. Iesus sayde vnto thē: Take hede & bewarre of the leuē of ŷ Pharises & of the Saduces.<sup>m</sup> Thē thought they in thē selues, sayēge: We haue takē no bred with us. Whē Iesus perceaued ŷ, he sayde to thē: O ye of litle faith, why are ye combred (in youre mindes) because ye haue takē no bred with you? Do ye not yet perceauē? Remembre ye not those fyue loaves, <sup>n</sup>whē there were fyue thousande mē, and how many baszkettes toke ye vp? Nether ŷ <sup>o</sup>seue loaves whan there were foure thousande men, & how many baszkettes toke ye vp? Why perceauē ye not then, <sup>p</sup>ŷ I spake not to you of bred, whē I saide: bewarre of ŷ leuē of ŷ Pharises & of ŷ Saduces?

<sup>a</sup> Esa. 42. c. Luc. 6. d. <sup>b</sup> Marc. 7. b. <sup>c</sup> Marc. 7. c.  
<sup>d</sup> Luc. 19. a. <sup>e</sup> Esa. 35. a. <sup>f</sup> Marc. 8. a. <sup>g</sup> Marc.  
8. b. Iohā. 6. d. <sup>h</sup> Luc. 12. f. <sup>i</sup> Mat. 12. d.

<sup>j</sup> Ionē 2. a. <sup>k</sup> Marc. 8. b. <sup>l</sup> Luc. 12. a. <sup>m</sup> Mat. 14. c.  
<sup>n</sup> Mat. 15. d.

Thē vnderstode they, how <sup>†</sup> he bad not thē bewarre of the leuē of bred, but of <sup>†</sup> doctryne of the Pharises and of the Saduces.

Then came Iesus in to the coastes of the cite Cesarea Philippi, <sup>†</sup> axed his disciples <sup>†</sup> saide: Whō do mē saie, <sup>†</sup> <sup>†</sup> sonne of mā is? They sayde: Some saye, <sup>†</sup> thou art Ihō the baptist, Some <sup>†</sup> thou art Elias, Some <sup>†</sup> thou art Jeremy, or one of <sup>†</sup> prophetes. He saide to thē: But whō saye ye <sup>†</sup> I am? Thē answered Symō Peter and saide: Thou art Christ <sup>†</sup> sonne of <sup>†</sup> lyuinge God.<sup>a</sup> And Iesus answered, <sup>†</sup> saide vnto hī: Blessed art thou Symō <sup>†</sup> sonne of Ionas, for flesh <sup>†</sup> bloude hath not opened <sup>†</sup> vnto the, but my father <sup>†</sup> is in heauē.<sup>b</sup> And I saie to <sup>†</sup>: Thou art Peter, <sup>†</sup> <sup>†</sup> vpō this rocke wil I builde my cōgregation: and <sup>†</sup> gates of hell shal not preuaile agaynst it. <sup>†</sup> And the keyes of heauen wil I geue vnto the: Whatsoeuer thou shalt bynde vpon earth, shalbe bounde also in heauen: <sup>†</sup> whatsoeuer thou shalt lowse vpon earth, shalbe lowsed also in heauē. Then charged he his disciples, that they shulde tell no mā that he was Iesus Christ.

<sup>†</sup> From that tyme forth beganne Iesus to shew vnto his disciples, how that he must go vnto Ierusalē, and suffre many thinges of the elders, and of the hye prestes, and of the scribes, and be put to death, and ryse againe the thirde daye. But Peter toke him asyde, and beganne to rebuke him, sayenge: LORDE, fauoure thy self, let not this happen vnto the. <sup>†</sup> Neuertheles he turned him aboute, <sup>†</sup> sayde vnto Peter: Auoyde fro me Sathā, thou hindrest me, for thou sauourest not <sup>†</sup> thinges that be of God, but of men.

Then sayde Iesus vnto his disciples: <sup>†</sup> Yf eny man wil folowe me, let him forsake him self, <sup>†</sup> take vp his crosse, and folowe me. For who so wil saue his life, shal lose it: but who so loseth his life for my sake, shal fynde it. What helpeth it a man though he wanne the whole worlde, and yet suffred harme in his soule? Or what can a man geue, to redeme his soule withall? For it wil come to passe, that the sonne of mā shal come in the glory of his father with his angels, and then shal he rewarde euery one accordinge to his dedes.<sup>c</sup> Verely I saye vnto you: <sup>†</sup> there stonde here

some, which shal not taist of death, tyll they se <sup>†</sup> sonne of mā come in his kingdome.

### The xviij. Chapter.

AND after sixe dayes Iesus toke Peter <sup>†</sup> James, and Ihon his brother,<sup>a</sup> and brought them vp in to an hye mountayne out of the waye, and was transfigured before thē: <sup>†</sup> his face shone as <sup>†</sup> Sonne, and his clothes were as white as the light. And beholde, there appeared vnto the Moses and Elias talkinge with him. Then answered Peter, and sayde vnto Iesus: LORDE, here is good beyng for us. Yf thou wilt, let us make here thre tabernacles: one for the, one for Moses, and one for Elias. <sup>†</sup> Why he yet spake, beholde, a bright cloude ouershadowed them: and lo, there came a voyce out of the cloude, saienge: <sup>†</sup> This is my deare sonne, in whom I delyte, <sup>†</sup> heare him. When <sup>†</sup> disciples herde that, they fell vpon their faces, and were sore afrayed. But Iesus came and touched them, and sayde: Aryse, and be not afrayed. And when they lokd vp, they sawe no man, but Iesus onely.

And whā they came downe frō <sup>†</sup> mountayne, Iesus charged them, and sayde: <sup>†</sup> Tell no man of this vision, tyll the sonne of man be rysen agayne from <sup>†</sup> deed. And his disciples axed him, and sayde: Why saye the scribes then, that Elias must first come? Iesus answered and sayde vnto them: Elias shall come first in dede, and bringe all thinges to right agayne. But I saye vnto you: Elias is come all ready, <sup>†</sup> they knewe him not, but haue done vnto him what they wolde. Euē so shal also the sonne of man suffre of them. Then the disciples perceaued, that he spake vnto them of Ihon the baptist.

<sup>†</sup> And when they were come to the people, there came vnto him a certayne man, and kneled vnto him, and sayde: LORDE, haue mercy vpon my sonne, for he is lunatike, <sup>†</sup> sore vexed. He falleth oft tymes in to <sup>†</sup> fyre, and oft in to <sup>†</sup> water: and I brought him vnto thy disciples, and they coude not heale him. Iesus answered, and sayde: O thou faithles and frowarde generacion, how longe shal I be with you? How longe shal I suffice you? Bringe him hither to me. And Iesus

<sup>a</sup> Some reade that I the sonne of man am. <sup>b</sup> Iohā. 6. g. <sup>c</sup> Iohā. 6. e. <sup>†</sup> 1 Cor. 10. a. <sup>†</sup> Esa. 28. a. <sup>†</sup> 1 Par. 18. b. <sup>†</sup> Mat. 18. b. <sup>†</sup> Iohā. 20. c. <sup>†</sup> Marc. 8. d. <sup>†</sup> Luc. 9. c. <sup>†</sup> 3 Re. 19. d. <sup>†</sup> Mat. 10. e. <sup>†</sup> Marc. 8. c. <sup>†</sup> Luc. 9. c.

and 14. d. <sup>†</sup> Iohā. 12. c. <sup>†</sup> Rom. 2. a. <sup>†</sup> Marc. 8. e. <sup>†</sup> Luc. 9. c. <sup>†</sup> Marc. 9. a. <sup>†</sup> Luc. 9. d. <sup>†</sup> Esa. 42. a. <sup>†</sup> Math. 3. b. <sup>†</sup> Marc. 1. a. <sup>†</sup> Iohā. 1. d. <sup>†</sup> Deut. 18. c. <sup>†</sup> Marc. 9. a. <sup>†</sup> Mal. 3. d. <sup>†</sup> Marc. 9. b. <sup>†</sup> Luc. 9. d.

rebuked him, and ⁊ deuyll wote out of him, and ⁊ childe was healed, euen that same houre.

Then came the disciples vnto Iesus secretly, ⁊ sayde: "Why coude not we cast him out? Iesus sayde vnto them: Because of youre vnbeleue. For I saye verely vnto you: "Yf ye haue faith as a grane of mustarde sede, ye maye saye vnto this mountayne: Remoue hence to yonder place, and he shal remoue, nether shal eny thinge be vnpossible vnto you. How beit this kinde goeth not out, but by prayer and fastynge.

**D** Whyly they occupied in Galile, Iesus sayde vnto them: it wil come to passe, that the sonne of man shalbe delyuered in to the hondes of men, and they shal kyll him, and the thirde daye shal he aryse agayne. And they were very sory. Now wha they were come to Capernaum, they that receaued ⁊ tribute money, came to Peter, and sayde: Doth youre master paye tribute? He sayed: yee. And when he was come home, Iesus preuented him, and sayde: What thinkest thou Symon? Of whom do the kynges of the earth take toll or tribute? Of their children, or of straungers? Then sayde Peter to him: Of straungers. Iesus sayde vnto him: "Then are ⁊ children fre. Neuertheles lest we offende them, go thy waye to the see, and cast thine angle, and take the fysh that first cometh vp, and whan thou hast opened his mouth, thou shalt fynde a pece of twenty pence, take that, and geue it them for me and the.

### The xviij. Chaptr.

**A**T the same tyme came the disciples vnto Iesus, and sayde: "Who is the greatest in the kyngdome of heauen? And Iesus called a childe vnto him, and set him in the myddest amonge them, and sayde: Verely I saye vnto you: Excepte ye turne and become as children,<sup>a</sup> ye shal not entre in to the kyngdome of heauen. Whosoever therefore humbleth him self as this childe, ⁊ same is the greatest in ⁊ kyngdome of heauen. And who so receaueth soch a childe in my name, receaueth me. <sup>b</sup> But who so offendeth one of these litle ones which beleue in me, it were better for him, that a mylstone were hanged

aboute his neck, and he drowned in the depth of the see.

Wo vnto the worlde because of slaunders. <sup>c</sup> Yee there must slaunders come: but wo vnto that man, by whom slaunders commeth. <sup>d</sup> But yf thy hande or thy fote offende the, cut him of, and cast him from the. It is better for ⁊ to entre in vnto litle lame or crepell, the ⁊ thou shuldest haue two hodes or two fete, and be cast in to euerlastinge fyre. <sup>e</sup> And yf thyne eye offende the, plucke it out, ⁊ cast it from the. Better it is for the to entre in vnto life with one eye, the to haue two eyes, and to be cast in to hell fyre.

Take hede, <sup>f</sup> ye despyse not one of these litle ones. For I saye vnto you: their angels do alwaye beholde the face of my father which is in heauen: for the sonne of man is come to saue that which is lost. How thinke ye? <sup>g</sup> Yf a man haue an hundreth shepe, and one of the be gone astraye, doth not he leaue the nyentie and nyene in the mountaynes, and goeth, and seketh that one which is gone astraye? And yf it happen that he fynde it, verely I saye vnto you: he reioyseth more ouer it, then ouer the nyentie ⁊ nyene which wote not astraye. Euen so is it not the will before youre father in heauen, that one of these litle ones shulde perishe.

<sup>h</sup> Yf thy brother trespass agaynst the, go and tell him his faute betwene the and him alone. Yf he heare the, thou hast wone thy brother. But yf he heare the not, then take yet with the one or two, that in the mouth of two or thre wytnesses,<sup>i</sup> euery matter maye be stablyshed. Yf he heare not them, tell it vnto the congregacion. Yf he heare not the cōgregacion, holde him as an Heithen and Publican. Verely I saye vnto you: "what soeuer ye shal bynde vpon earth, shalbe boude also in heauen: ⁊ what soeuer ye lowse vpon earth, shalbe lowsed also in heauē. <sup>j</sup> Agayne, I saye vnto you: Yf two of you shal agree vpon earth (for what thinge soeuer it be ⁊ they wolde desyre) they shal haue it of my father which is in heauē. For where two or thre are gathered together i my name,<sup>k</sup> there am I in the myddest amonge them.

Then came Peter vnto him, ⁊ sayde, <sup>l</sup> LORDE, how oft shal I forgeue my brother,

<sup>a</sup> Marc. 9. c. <sup>b</sup> Mat. 21. c. <sup>c</sup> Luc. 17. a. <sup>d</sup> Mat. 22. c. <sup>e</sup> Marc. 9. d. <sup>f</sup> Luc. 9. e. <sup>g</sup> 1 Pet. 2. a. <sup>h</sup> Marc. 9. e. <sup>i</sup> Luc. 17. a. <sup>j</sup> 1 Cor. 11. b. <sup>k</sup> Mat. 2. a. <sup>l</sup> Marc. 9. e. <sup>m</sup> Deut. 13. a. <sup>n</sup> Luc. 15. a. <sup>o</sup> Luc. 17. a. <sup>p</sup> Ecclij. 17. b.

Deut. 19. d. <sup>q</sup> Num. 25. d. <sup>r</sup> Deut. 17. b. and 19. c. <sup>s</sup> 2 Cor. 13. a. <sup>t</sup> Mat. 16. c. <sup>u</sup> Luc. 24. b. <sup>v</sup> Mat. 6. b. <sup>w</sup> Marc. 11. c. <sup>x</sup> Luc. 17. a.



ŷ trespasseth agaynst me? Seuē tymes? Iesus saide vnto hi: I saye not vnto ŷ seuē tymes, but seuētie tymes seven tymes. Therefore is ŷ kingdome of heauē likened vnto a kynge which wolde reken with his seruauntes. And whan he beganne to rekē, one was brought vnto him, which ought him ten thousande pouēde. Now whā he had nothinge to paye his lorde cōmaunded him to be solde, ⁊ his wife ⁊ his childrē, ⁊ all ŷ he had, ⁊ payment to be made. Then the seruaunt fell downe, ⁊ besought him, sayenge: Syr, haue paciēce with me, and I wil paye the all. Then had the lorde pytie on that seruaunt, ⁊ discharged him, and forgaue him the dett.

One of the same seruaunt wēte out, ⁊ fōūde one of his felowes, which ought him an hūdreth pens, and layed hande vpon him, and toke him by the throte, and sayde: paye me that thou owest. Thē his felowe fell downe, and besought him, sayenge: haue paciēce with me, and I wil paye the all. Neuertheles, he wolde not, but wente and cast him in to preson, tyll he shulde paye the dett. Whan his felowes sawe what was done, they were very sory, and came and tolde their lorde all that had happened. Then his lorde called for him, and sayde vnto him: °O thou wicked seruaūt, I forgaue the all this dett, because thou praydest me: shuldest not thou then haue had compassion also vpon thy felowe, euen as I had pytie vpon the? And his lorde was wroth, and deluyered him vnto the iaylers, tyll he payed all that he ought. °So shal my heauenly father do also vnto you, yf ye euery one of you frō your hertes, forgeue not his brother his trespasses.

### The xix. Chapter.

AND it came to passe, whā Iesus had ended these sayenges, he gat him frō Galile, ⁊ came i to ŷ coastes of Iewry beyonde Iordane, ⁊ moch people folowed him, and he healed them there.

Then came vnto him the Pharises ⁊ tēpted him, ⁊ sayde vnto him: Is it lauffull for a man to put away his wife for eny maner of cause? He answered ⁊ sayde vnto thē: Haue ye not red, how ŷ he which made (man) at the begynnyng, made thē mā ⁊ womā, ⁊ sayde:

°For this cause shal a mā leaue father ⁊ mother, ⁊ cleue vnto his wife, and they two shalbe one fleshe. Now are they not twayne then, but one flesh. Let not man therefore put a sunder, ŷ which God hath coupled together.

Then sayde they: Why dyd Moses then cōmaunde to geue a testimonyall of deuorsement, ⁊ to put her away? He sayde vnto thē: Moses (because of ŷ hardnes of youre hertes) suffred you to put away youre wyues: Neuertheles frō the begynnyng it hath not bene so. But I saye vnto you: / Whosoer putteth away his wife (excepte it be for fornicacion) and marieth another, breaketh wedlocke. And who so marieth her ŷ is deuorced, comnytteth aduoutrye.

Then sayde his disciples vnto him: Yf ŷ matter be so betwene mā and wife, thē is it not good to mary. But he sayde vnto them: All mē can not cōprehende ŷ sayenge, saue they to whō it is geuē. °For there be some gelded, which are so borne from their mothers wombe: and there be some gelded, which are gelded of men: ⁊ there be some gelded, which haue gelded thē selues for the kyngdome of heauens sake. He that can cōprehende it, let him comrehende it.

°Then were brought vnto him yōge children, ŷ he shulde put his hondes vpon thē, ⁊ praye. And ŷ disciples rebuked them. But Iesus sayde: Suffre ŷ childrē, ⁊ forbyd thē not to come vnto me, for vnto soch belōgeth the kyngdome of heauen. And whā he had layed his hōdes vpō thē, he departed thēce.

And beholde, one came vnto him, and sayde: °Good master, what good shal I do, ŷ I maye haue the euer lastinge life? He sayde vnto him: Why callest thou me good? there is none good, but God onely. °Neuertheles yf thou wilt entre in to life, kepe ŷ \* cōmaudemētes. Thē sayde, he vnto him: Which? Iesus saide: Thou shalt not kyll: thou shalt not breake wedlocke: thou shalt not steale: ° thou shalt beare no false wytnes: Honour father and mother: and thou shalt loue thy neighbour as thy self. Then sayde the yonge mā vnto him: °All these haue I kepte frō my youth vp: what lack I yet? Iesus sayde vnto him: Yf thou wilt be perfecte,

° Iaco. 2. b. ° Mat. 6. b. Marc. 11. c. ° Mar. 10. a.

° Gen. 2. d. ° Deu. 24. a. Iere. 3. a. Mala. 2. c.

° Mat. 5. d. Marc. 10. a. Luc. 16. d. ° Sap. 8. c.

° Mar. 10. b. Luc. 18. b. ° Mar. 10. b. Luc. 18. c.

° Psal. 118. i. ° Exo. 20. d. Deu. 4. a. and 5. a.

° Rom. 13. b. ° Gal. 5. b.



go thy waye and sell that thou hast,<sup>a</sup> ⁊ geue it vnto the poore, and thou shalt haue a treasure in heauen,<sup>b</sup> and come and folowe me. Whan þ yonge man herde þ worde, he wente awaye sory, for he had greates possessions.

**D** Iesus sayde vnto his disciples: 'Verely I saie vnto you: it shalbe harde for a rich man to entre in to the kyngdome of heauē. And morouer I saie vnto you: It is easier for a Camell to go thorow the eye of a nedle, thē for a rich man to entre in to the kyngdome of heauen. Whan his disciples herde that, they were exceedingly amased, and sayde: Who can thē be saued? Neuertheles Iesus behelde them, and sayde vnto them: With men it is vnpossyble, but with God all thinges are possyble.<sup>c</sup>

'Then answered Peter ⁊ sayde vnto him: Beholde, we haue forsakē all, and folowed thee: What shal we haue therfore? Iesus sayde vnto thē: Verely I saie vnto you: that when the sonne of man<sup>d</sup> shal sytt in the seate of his maiestye, ye which haue folowed me in the new byrth, shal syt also vpon twolue seates, and iudge þ twolue trybes of Israel.<sup>e</sup> And who so euer forsaketh houses or brethrē,<sup>f</sup> or sisters, or fathers, or mother, or wife, or children, or londes, for my names sake, the same shal receaue an hundredth folde, and inheret euerlastinge life. <sup>g</sup> But many that be the first, shalbe the last: and the last shal be the first.

### The ii. Chapter.

**A** **T**HE kyngdome of heauen is like vnto an housholder, which wēte out early in the mornynge, to hyre labourers in to his vynyarde. And whā he had agreed with the labourers for a peny a daye, he sent thē in to his vynyarde. And about þ thirde houre he wente out, and sawe other standinge ydle in the market place, and sayde vnto them: Go ye also in to my vynyarde, ⁊ what so euer is right, I wil geue it you. And they wēte their waye. Agayne, he wēte out aboute the sixte and nyenth houre, and dyd likewise, And aboute the eleuenth houre he wēte out, and founde other stōdyng ydle, and sayde vnto them: Why stonde ye here all the daye ydle? They sayde vnto him: because no man hath

hyred us. He saide vnto thē: Go ye also in to my vynyarde, and loke what is right, ye shal haue it. Now whan euen was come, the lorde of the vynyarde sayde vnto his stewarde: Call the labourers, and geue them their hyre, begynnynge from the last vnto þ first. Then they that were hyred aboute the eleuenth houre, came and receaued euery man a peny. **B** But whan the first came, they supposed that they shulde receaue more: and they also receaued euery man a peny. And whan they had receaued it, they murmured agaynst the housholder, and sayde: These last haue wrought but one houre, and thou hast made thē equall vnto us, which haue borne the burthen and heate of the daye. He answered and sayde vnto one of them: frende, I do þ no wronge: diddest not thou agree with me for a peny? Take that thine is, and go thy waye. I wil geue vnto this last also, like as vnto the. <sup>h</sup> Or haue I not power, to do as me listeth with myne owne? Is thine eye euell, because I am good? <sup>i</sup> So the last shalbe the first, ⁊ the first the last. For many are called, but few are chosen.

<sup>m</sup> And Iesus wente vp to Ierusalem, and toke the twolue disciples asyde in the waye, and sayde vnto them: Beholde, we go vp to Ierusalem, and the sonne of man shalbe deliuered vnto the hye prestes and scribes: ⁊ they shal condemne him to death, and shal deliuer him vnto þ Heithen, to be mocked to be scourged, and to be crucified. And the thirde daye he shal ryse agayne.

Then came vnto him the mother of Zebēdes childrē with hir sonnes,<sup>n</sup> fell downe before him, and desyred a certayne thinge of hī. And he saide vnto her: What wilt thou? She sayde vnto him: Let these two sonnes of myne syt in thy kyngdome: the one vpon thy right honde, ⁊ the other vpon thy left honde. But Iesus answered, and sayde: Ye wote not what ye axe. Maye ye drynke the cuppe, that I shal drynke? ⁊ to be baptised with the baptye, that I shalbe baptysed withall? They sayde vnto him: Yee that we maye. And he sayde vnto them: My cuppe truly shal ye drynke, ⁊ with the baptye y I shal be baptysed withall, shal ye be baptysed: Neuertheles to syt vpon my right honde ⁊ on

<sup>a</sup> Luc. 12. d. <sup>b</sup> Mat. 6. c. <sup>c</sup> Marc. 10. c. <sup>d</sup> Luc. 18. c. <sup>e</sup> Luc. 13. c. <sup>f</sup> Mat. 22. b. <sup>g</sup> Mat. 20. b. <sup>h</sup> Mat. 23. b. <sup>i</sup> Mat. 20. b. <sup>m</sup> Mar. 10. d.

<sup>n</sup> Mat. 19. d. <sup>o</sup> Marc. 10. c. <sup>p</sup> Mat. 13. c. <sup>q</sup> Mat. 22. b. <sup>r</sup> Mat. 10. d. <sup>s</sup> Luc. 18. d. <sup>t</sup> Mar. 10. d.

my left, is not myne to geue, but vnto thē for who it is prepared of my father.<sup>a</sup>

<sup>b</sup> When the ten herde that, they disdayned at the two brethren. But Iesus called them vnto him, and sayde: Ye knowe that y prynces of the worlde haue domynacion of the people, and the greatest \*exercise power amonge thē. It shal not be so amonge you. But who so euer wyl be greate amonge you, let him be youre mynister: ⁊ who soeuer wyl be chefe, let him be youre seruauant: Euen as the sonne of man came, not to be serued, but to do seruyce, and to geue his life to a redēpcion for many.

<sup>c</sup> And when they departed from Iericho, moch people folowed him: and beholde, two blynde men sat by the waye syde: And when they herde that Iesus passed by, they cried ⁊ sayde. O LORDE, thou sonne of Dauid, haue mercy vpon vs. But y people rebuked thē, that they shulde holde their peace. Neuertheles they cried the more, ⁊ sayde: O LORDE, thou sonne of Dauid, haue mercy vpon vs. And Iesus stode styll, and called them, and sayde: What wil ye, y I shal do vnto you? They sayde vnto him: LORDE, that oure eyes maye be opened. And Iesus had compassion vpon them, and touched their eyes: ⁊ immediatly their eies receaued sight. And they folowed him.

### The xxi. Chapter.

<sup>a</sup> NOW when they drew nye vnto Ierusalem,<sup>d</sup> and were come to Bethphage vnto mount Oliuete, Iesus sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, ⁊ anone ye shal fynde an Asse bounde, and hir foale with her: louse them, and brynge thē vnto me. And yf eny man saye ought vnto you, saye ye the LORDE hath nede of thē, And straight waye he wil let them go. But all this was done, that the thinge might be fulfilled, which was spoken by the prophet, sayenge: <sup>e</sup>Tell the daughter of Sion: beholde, thy kynge commeth vnto y meke, syttinge vpon an Asse and a foale of y Asse vsed to the yocke. The disciples wente, and dyd as Iesus commaunded them, and brought the Asse and

the foale, ⁊ layed their clothes vpon them, and set him thereon. But many of the people spred their /garmentes in the waye: other cut downe braunches from the trees, and strawed them in the waye. As for the people that wente before and that came after, they cryed and sayde: Hosianna vnto the sonne of Dauid, <sup>f</sup>Blessed be he that commeth in the name of the LORDE, Hosianna in the heignt.

And whan he was come in to Ierusalem, <sup>g</sup>all the cite was moued, and sayde: <sup>h</sup>Who is this? And the people sayde: This is Iesus y prophet of Nazareth out of Galile. And Iesus wente in to the tēple of God, and cast out all them that bought and solde in the tēple, and ouerthrew the tables of the money chaungers, and the seates of them that solde doues, and sayde vnto them: It is wryttē: <sup>i</sup>My house shalbe called y house of prayer, but ye haue made it a denne of murthurers. The blynde also and y lame came vnto him in the temple, and he healed them.

But whan the hye prestes and the scribes sawe the wonders that he dyd, and the children crienge in the temple and sayenge: Hosianna vnto the sonne of Dauid, they disdayned, and sayde vnto him: Hearest thou what these saye? Iesus sayde vnto them: Yee. Haue ye neuer red: <sup>k</sup>Out of the mouth of yre vabes and sucklings thou hast ordeyned prayse? And he left them there, <sup>l</sup>and wente out of the cite vnto Bethania, and there abode ouer night.

<sup>m</sup> But in the mornynge as he returned in to the cite, he hūgred. And in the waye he sawe a fygge tre, and came vnto it, and founde nothinge thereon, but leaues onely, <sup>n</sup>and sayde vnto it: Neuer frute growe on the fro hence forth. And immediatly the fygge tre wythred awaye. And whan his disciples sawe that, they marueyled, and sayde. How is y fygge tre wythred awaye so soone? Iesus answered <sup>o</sup>and sayde vnto them: Verely I saye vnto you: <sup>p</sup>Yf ye haue faith ⁊ doute not, ye shal not onely do this with the fygge tre, but yf ye shal saye vnto this mountayne: Avoide, and cast thy self in to the see, it shal be done. <sup>q</sup>And what soeuer ye axe in prayer, yf ye beleue, ye shal receaue it.

<sup>a</sup> Mat. 25. c. <sup>b</sup> Marc. 9. d. and 10. e. Luc. 9. e. and 22. b. <sup>c</sup> Some reade, The greatest deale with violence. <sup>d</sup> Marc. 10. e. Luc. 18. d. <sup>e</sup> Marc. 11. a. Luc. 19. c. <sup>f</sup> Zach. 9. b. Luc. 62. c. <sup>g</sup> Iohā. 12. b. <sup>h</sup> Psal. 117. c. <sup>i</sup> Marc. 11. b. Luc. 19. d. Iohā. 2. b. Iohā. 7. d.

<sup>j</sup> 3 Reg. 8. d. Esa. 56. b. Iere. 7. a. <sup>k</sup> Psal. 8. a. <sup>l</sup> Iohā. 8. a. <sup>m</sup> Marc. 11. c. <sup>n</sup> Luc. 13. a. <sup>o</sup> Mat. 17. c. Luc. 17. a. <sup>p</sup> Marc. 11. c. Iohā. 14. b. 15. a. 16. c. Luc. 20. a. Marc. 11. d.

And when he was come in to the tēple, the chefe prestes and the elders of the people came vnto him (as he was teachinge) & sayde: "By what auctorite doest thou these thinges? and who gaue the this auctorite? Iesus answered and sayde vnto them: I wil axe a worde of you also: which yf ye tell me, I in like wyse wyl tell you, by what auctorite I do these thinges. The baptyme of Ihō, whēce was it? from heauē, or of men? Then thought they amōge them selues, and saide: Yf we saye it was from heauē, then shal he saye vnto us: Why dyd ye not then beleue him? But yf we saye it was of men, thē feare we the people: For <sup>e</sup>euery mā helde Ihon for a prophet. And they answered Iesus, & sayde: We can not tell. Then sayde he vnto them: Nether tell I you, by what auctorite I do these thinges. But what thinke ye? A certayne man had two sonnes, and came to the first, and sayde: Go thy waye my sonne, & worke to daye in my vynyarde. He answered and sayde: I wil not, but afterwarde he repented, and wente. He came also vnto the secōde, and sayde likewise. And he answered and saide: I wil syr. And wēt not. Whether of them twayne dyd the wil of the father? They sayde vnto him: the first. Iesus sayde vnto thē: Verely I saye vnto you: The publicans and harlottes shal come in to the kyngdome of God before you. <sup>c</sup>For Ihon came vnto you, and taught you <sup>f</sup> right waye and ye beleued him not: but the publicans & harlottes beleued hī. As for you, though ye sawe it, yet were ye not moued with repētaunce, that ye might afterwarde haue beleued him.

Hearē another parable. There was a certayne housholder which planted a vynyarde,<sup>d</sup> and hedged it rūde aboute, and dyged a wyne presse in it, and built a tower, and let it out vnto huszbandmen, and wente in to a straunge cōuntre. Now whā the tyme of the frute drew neare, he sent his seruauētes to the huszbandmen, to receaue the frutes of it. Then the huszbandmen caught his seruauētes: one they bett, another they kylled, the thirde they stoned. Agayne, he sent other seruauētes, moo then the first, and they dyd vnto them in like maner. At the last he

sent his owne sonne vnto them, and sayde: they wyl stōde in awe of my sonne. But whē the huszbandmē sawe the sonne, they sayde amonge thē selues: This is the Heyre, come, let us kyl hym,<sup>e</sup> and take his inheritaunce vnto oure selues. And they caught him, and thrust him out of the vynyarde, & slew him. Now whē the lorde of the vynyarde commeth, what wyl he do with those huszbandmen? They sayde vnto him: He wyl cruelly destroye those euell personnes, & let out his vynyarde vnto other huszbadmen, which shal delyuē him the frute at tymes couenyent.

Iesus sayde vnto thē: Dyd ye neuer rede in the scriptures: The same stone which the buylders refused,<sup>f</sup> is become the heade stone in the corner? This was the LORDES doynge, & it is maruelous i oure eyes. Therefore I saie vnto you: The kingdome of God shalbe takē frō you, & shalbe geuē vnto the Heithē, which shal brynge forth <sup>g</sup> frutes of it. And who so falleth vpō this stone, shalbe brokē in peces:<sup>g</sup> & loke vpō whom it falleth, it shal grynde him to poulder.<sup>h</sup> And when the hye prestes & Pharises herde his parables, they perceaued, that he spake of them.<sup>i</sup> And they wente aboute to take him, but they feared <sup>j</sup> people, because <sup>k</sup> they helde hī for a prophet.

### The xxi. Chapter.

AND Iesus answered, and spake vnto thē <sup>a</sup> agayne by parables, & sayde: The kingdome of heauen is like vnto a kyngē,<sup>a</sup> which maried his sonne. And sent forth his seruauētes, to <sup>b</sup> call the gēstes vnto the mariage, & they wolde not come. Agayne, he sent forth other seruauētes, and sayde: Tell the gēstes: Beholde, I haue prepared my dynner, myne oxen and my fed catell are kylled, and all thinges are readye, come to the mariage. But they made light of it, and wente their wayes: one to his huszbandrye, another to his marchaundise. As for the remnauē, they toke his seruauētes, and intreated thē shamefully, and slew thē. When the kyngē herde that, he was wroth, and sent forth his warryers, and destroyed those murtherers, and set fyre vpon their cite. Then sayde he vnto his seruauētes: The mariage in dede is

<sup>a</sup> Exo. 2. b. Act. 4. a. and 7. d.

<sup>b</sup> Mat. 14. a.

<sup>c</sup> Mat. 3. a.

<sup>d</sup> Gen. 9. c.

Esa. 5. a. Iere. 12. b.

Marc. 12. b. Luc. 20. a.

<sup>e</sup> Gen. 37. d.

<sup>f</sup> Psal. 117. c.

Act. 4. a. 1 Pet. 2. a. <sup>g</sup> Zach. 12. a.

<sup>h</sup> Dan. 2. e.

<sup>i</sup> Marc. 11. c. Luc. 19. a. and 20. b.

<sup>j</sup> Iohā. 7. d.

<sup>k</sup> Luc. 14. b.

<sup>m</sup> Apo. 19. b.



prepared, but the gestes were not worthy. Go youre waye out therefore in to þ̄ hye wayes, and as many as ye fynde, byd them to the mariage. And the seruantes wēte out in to the hye wayes, and gathered together as many as they coulde fynde, both good and bad, ⁊ the tables were all full. Then the kynge wēte in, to se the gestes, and spyed there a man that had not on a weddyng garment, and sayde vnto him: Frende, how earnest thou in hither, ⁊ hast not on a weddyng garment? And he was euen spechlesse. Then sayde the kynge vnto his seruantes: <sup>a</sup>Take and bynde him hande and fote, ⁊ cast him into þ̄ vtter darcknes: there shal be waylinge and gnashinge of teth. For many be called, but few are chosē.<sup>b</sup>

Then wente the Pharises, and toke counsell, how they might tangle him in his wordes, and sent vnto him their disciples with Herodes officers, and sayde: Master, we knowe that thou art true, and teachest the waye of God truly, and carest for no mā: for thou regardest not the outwarde appearaunce of mē. Tell us therefore, how thinkest thou? Is it lauffull to geue tribute vnto the Emperoure, or not? Now whā Iesus perceaued their wickednes, he sayde: O ye ypocrites, why tēpte ye me? Shewe me þ̄ tribute money. And they toke hī a peny. And he saide vnto thē: Whose is this ymage and superscription? They sayde vnto him: The Emperours. Then sayde he vnto them: <sup>c</sup>Geue therefore vnto the Emperour, that which is the Emperours: and geue vnto God, that which is Gods. When they herde that, they marueyled, and left him, ⁊ wēte their waye.

The same daye there came vnto him the Saducees<sup>d</sup> (which holde that there is no resurreccion) and axed him, and sayde: Master, Moses sayde: <sup>e</sup>Yf a man dye, hauynge no children, his brother shal mary his wife, ⁊ rayse vp sede vnto his brother. Now were there with us seuē brethren. The first married a wife, and dyed: ⁊ for somoch as he had no sede, he left his wife vnto his brother. Like wyse the secōde, and thirde vnto the seuēth. Last of all the woman dyed also. Now in the resurreccion, whose wife shal she be of the

seuen? For they all had her. Iesus answered, and sayde vnto them: Ye erre, and vnderstōde not the scriptures, ner the power of God. In the resurreccion they shal nether mary, ner be married, but are as the angels of God in heauen.

As touchinge the resurrecciō of the deed, haue ye not red, what is spoken vnto you of God, which sayeth: I am the God of Abraham, and þ̄ God of Isaac, and the God of Iacob? Yet is not God a God of the deed, but of the lyuynge. And whan the people herde that, they were astonnyed at his doctryne.

When the Pharises herde,<sup>f</sup> that he had stopped the mouth of the Saduces, they gathered them selues together. And one of them (a Scribe) tēpted him, and sayde: Master, which is the chefest commaudemēt in the lawe? Iesus saide vnto him: Thou shalt loue the LORDE thy God with all thy hert,<sup>g</sup> with all thy soule, and with all thy mynde: this is the pryncipall and greatest cōmaundement. As for the seconde, it is like vnto it: <sup>h</sup>Thou shalt loue thy neyghboure as thy self. In these two commaundementes hange all the lawe and the prophetes.

Now why the Pharises were gathered together,<sup>i</sup> Iesus axed them, and sayde: What thinke ye of Christ? Whose sonne is he? They sayde vnto him: Dauids. He sayde vnto them: How then doth Dauid in sprete, call him LORDE, sayenge: The LORDE sayde vnto my LORDE: <sup>j</sup>Syt thou on my right honde, tyll I make thine enemies thy fote stole. Yf Dauid now call him LORDE, how is he then his sonne? And no man coude answer him one worde, nether durst eny man axe him eny mo questiōs, frō that daye forth.

The xxiij. Chapter.

**T**HEN spake Iesus vnto þ̄ people and to his disciples, and sayde: The scribes ⁊ Pharises are set downe vpon Moses seate. Therefore what soeuer they bid you obserue, that obserue and do,<sup>k</sup> but after their workes shal ye not do, for they saye ⁊ do not. <sup>l</sup>For they bynde heuy and intollerable burthens, and laye them vpon mens shulders: But they them selues wil not heaue at them with one

<sup>a</sup> Mat. 13. f. and 25. c. <sup>b</sup> Mat. 20. b. <sup>c</sup> Marc. 12. a. Luc. 20. c. Iohā. 7. d. <sup>d</sup> Mat. 17. d. Rom. 13. b. <sup>e</sup> Mar. 12. b. Luc. 20. d. Act. 23. a. <sup>f</sup> Deut. 25. a. <sup>g</sup> Exod. 3. a. Heb. 11. c. <sup>h</sup> Marc. 12. c. Luc. 10. c.

<sup>i</sup> Deut. 6. b. and 30. b. <sup>j</sup> Leui. 19. c. Rom. 13. b. <sup>k</sup> Marc. 12. d. <sup>l</sup> Psal. 109. a. <sup>m</sup> Deut. 17. c. <sup>n</sup> Esa. 10. a. and 28. b. Luc. 11. d.



of their fyngers. All their workes do they to be sene of men. They set abrode their Philateries,\* and make large borders vpon their garmentes, and loue to syt vppermost at the table, and to haue the chefe seates in the synagoges, and loue to be saluted in the market, and to be called of mē Rabbi.

But ye shal not suffre youre selues to be called Rabbi, for one is youre master, euen Christ, and all ye are brethren. And call no man father vpon earth, for one is youre father, which is in heauē. And ye shal not suffre youre selues to be called masters, for one is youre master, namely, Christ. He that is greatest amōge you, shalbe youre seruauant. For who so exalteth himself, shal be brought lowe: and he that humbleth himself, shalbe exalted.

Wo vnto you Scribes and Pharises, ye ypocrytes,<sup>c</sup> that shut vp the kyngdome of heauen before men: Ye come not in youre selues, nether suffre ye them to enter, that wolde be in.

Wo vnto you Scribes and Pharises, ye ypocrytes, that deuoure wyddowes houses, and that vnder the couloure of prayenge longe prayers, therefore shal ye receaue ſ greater damnacion.

Wo vnto you Scribes and Pharises, ye ypocrytes, which compasse see and lōde to make one †Proselyte: and whan he is become one, ye make of him a childe of hell, two folde more then ye youre selues are.

Wo vnto you blyndegydes, which saye: Who so euer sweareth by the temple, that is nothinge: but who so euer sweareth by the golde of the temple, he is giltye. Ye fooles and blynde, whether is greater? the golde, or the tēple that sanctifieth the golde? And who so euer sweareth by the altare, that is nothinge: but who so euer sweareth by the offeringe that is vpō it, he is giltye. Ye fooles and blynde, whether is greater? the offeringe, or the altare that sanctifieth the offeringe? Therefore who so sweareth by the altare, sweareth by the same, and by all that is theron: and who so sweareth by the temple, sweareth by the same, and by him that dwelleth therin. And who so sweareth by

heauen,<sup>d</sup> sweareth by the seate of God, and by him that sitteth theron.

Wo vnto you scribes and Pharises, ye ypocrytes,<sup>c</sup> which tythe Mynt, Anyse and Commyn, and leaue the waightier matters of the lawe behynde: namely, iudgment, mercy, and fayth. These ought to haue bene done, and not to leaue the other behynde. O ye blynde gydes, which strayne out a gnat, but swalowe vp a Camell.

Wo vnto you scribes and Pharises, ye Ypocrites, which make cleane the vtter syde of the cuppe and platter, but within are ye full of robbery and †excesse. Thou blynde Pharise, clense first the in syde of the cuppe and platter, that the out syde maye be cleane also.

Wo vnto you scribes and Pharises, ye Ypocrites, which be like vnto paynted Sepulchres, that appeare beutyfull outward, but within they are full of deed mens bones and all fylthines. Euen so are ye also: Outwarde ye appeare righteous vnto men, but within ye are full of ypocrisie and iniquyte.

Wo vnto you scribes and Pharises, ye ypocrites, which buyde the tombes of the prophetes, and garnysh the sepulchres of the righteous, and saye: Yf we had bene in oure fathers tyme, we wolde not haue bene partakers with them in the bloude of the prophetes. Therefore ye be wytnesses vnto youre selues, that ye are the children of them, which slew the prophetes. Go to, fulfill ye also the measure of youre fathers. O ye serpentes, O ye generacion of vyppers, how wyl ye escape the damnacion of Hell?

Therefore beholde, I sende vnto you prophetes and wyse men, and scribes,<sup>e</sup> and some of them shal ye kyll and crucifye, and some of them shal ye scourge in youre synagoges, and persecute them from cite to cite: that vpon you maye come all the righteous bloude which hath bene shed vpon ſ earth, from the bloude of righteous Abel,<sup>f</sup> vnto ſ bloude of Zachary ſ sonne of Barachias, whom ye slew betwene the temple and the altare.<sup>g</sup> Verely I saye vnto you: All these thinges shal light vpō this generacion. O Ierusalem Ierusalem,<sup>h</sup> thou that slayest the prophetes, and stonest

\* Philateries were writings wherin the commaunders were wrytē. <sup>a</sup> Iacob. 3. a. <sup>b</sup> Luc. 14. b. and 18. b. <sup>c</sup> Luc. 20. c. <sup>d</sup> Proselyte, a nouyce or conuert, turned from the beleue of the Heythen vnto the Iewes. <sup>e</sup> Mat. 5. d.

<sup>f</sup> Luc. 11. d. <sup>g</sup> Some reade: vncleennes. / 1 Tesa. 2. c. <sup>h</sup> Mat. 10. b. Luc. 11. e. Iobā. 16. a. Act. 5. e. and 7. g. <sup>i</sup> Gen. 4. b. <sup>j</sup> 2 Pa. 24. d. <sup>k</sup> Luc. 13. d.

them that are sent vnto the: How oft wolde I haue gathered thy children together, euen as the henne gathereth hir chекens vnder hir wynges,<sup>a</sup> and ye wolde not? Beholde, youre habitacion shalbe left vnto you desolate.<sup>b</sup> For I saye vnto you: Ye shal not se me hence forth, tyll ye saye: 'Blessed be he, that cometh in the name of the LORDE.

The xxiij. Chapter.

**A**ND Iesus wente out and departed from the temple,<sup>c</sup> and his disciples came vnto him, to shew him the buyldinge of the temple. But Iesus sayde vnto them: Se ye not all these thinges? Verely I saye vnto you: there shal not be left here one stone vpon another, <sup>f</sup> shal not be cast downe. And as he sat vpon the mount Oliuete, his disciples came vnto him secretly, <sup>g</sup> saide: Tell us, whē shal these thinges come to passe? and which shal be the token of thy cōmyng, and of the ende of the worlde? Iesus answered and sayde vnto them: Take hede, that no man disceaue you. For there shal many come in my name, and saye: I am Christ, and shal disceaue many.

Ye shal heare of warres, and of <sup>f</sup> noyse of warres: take hede, and be not ye troubled. All these thinges must first come to passe, but the ende is not yet. For one people shall ryse vp agaynst another,<sup>e</sup> and one realme agaynst another: and there shalbe pestilēce, hongre, and earthquakes here <sup>g</sup> there. All these are the begynnyng of sorowes.

<sup>h</sup> Then shal they put you to trouble, <sup>g</sup> shal kyll you, and ye shalbe hated of all people for my names sake. Thē shal many be offended, and shal betraye one another, and shal hate one the other. And many false prophetes shal aryse, and shal disceaue many: and because iniquyte shal haue the vpper hande, the loue of many shal abate. But whoso endureth vnto <sup>f</sup> ende,<sup>i</sup> <sup>f</sup> same shal be saued. And this gospell of the kyngdome shalbe preached in all the worlde for a wytnes vnto all people,<sup>j</sup> and then shal the ende come.

**33** When ye therefore shal se the abhominacion of desolacion<sup>m</sup> (wher of it is spokē by Daniel the prophet) stonde in the holy place (who so readeth it, let him marck it well) thē let thē

which be in Iewry, flye vnto <sup>f</sup> mountaynes: and let him which is on the house toppe, not come downe to fet eny thinge out of his house: and let him which is in <sup>f</sup> felde, not turne back to fetch his clothes. But wo vnto them that are with childe, and to them that gene suck in those dayes. But praye ye, that youre flight be not in <sup>f</sup> wynter, ner on the Sabbath. For then shal there be greate trouble, soch as was not from the begynnyng of the worlde vnto this tyme, ner shalbe. Yee and excepte those daies shulde be shortened, there shulde no flesh be saued: but for <sup>f</sup> chosens sake those dayes shalbe shortened.

<sup>n</sup> Then yf eny man shal saye vnto you: lo, here is Christ, or there, beleue it not. For there shal aryse false Christes and false prophetes,<sup>o</sup> and shal do greate tokēs and wonders: In so moch, that (yf it were possible) the very chosen shulde be brought in to erreure. Beholde, I haue tolde you before. Wherefore yf they shal saye vnto you: Beholde, he is in the wildernes, go not ye forth: Beholde, he is in the chamber, beleue it not. For like as the lightenyng goeth out from the East, and shyneth vnto the west, so shal the commyng of the sonne of man be. For where so euer a deed carcase is,<sup>p</sup> there wyl the Aegles be gathered together.

<sup>q</sup> Immediately after the trouble of the same tyme, shal the Sonne and Moone lose their light, and the starres shall fall from heauen, and the powers of heauen shal moue: and then shal appeare the token of the sonne of man in heauē: and then shal all the kynreds of the earth mourne, and they shal se the sonne of man come in the cloudes of heauen with greate power and glory. And he shal sende his angels with <sup>f</sup> greate voyce of a trompe,<sup>r</sup> <sup>g</sup> they shal gather together his chosen from the foure wyndes, from one ende of the heauen to the other.

Lerne a symilitude of <sup>f</sup> fygge tre. "When his branche is yet tender, and his leaues spronge, ye knowe that Sommer is nye. So likewyse ye, whan ye se all these thynges, be ye sure, that it is nye euen at the dores. Verely I saye vnto you: This generacion shal not passe, tyll all these be fulfilled. Heauen and earth shal perishe, but my wordes shal not

<sup>a</sup> 4 Esdr. 1. c. <sup>b</sup> Psal. 68. d. <sup>c</sup> Psal. 117. c. <sup>d</sup> Marc. 13. a. Luc. 21. a. <sup>e</sup> Luc. 19. d. <sup>f</sup> Col. 2. c. <sup>g</sup> 4 Esdr. 13. c. <sup>h</sup> Mat. 10. b. Marc. 13. b. Luc. 21. b. Iohā. 16. a. <sup>i</sup> 4 Es. 14. b. <sup>j</sup> Mat. 10. c. <sup>k</sup> Marc. 13. b.

<sup>m</sup> Marc. 13. b. Luc. 21. c. Dan. 9. e. <sup>n</sup> Dan. 12. a. <sup>o</sup> Marc. 13. c. Luc. 17. c. <sup>p</sup> 2 Tess. 2. b. Deut. 13. a. <sup>q</sup> Iob 39. d. <sup>r</sup> Marc. 13. c. Luc. 21. c. Iohel 2. b. <sup>s</sup> Act. 1. b. <sup>t</sup> 1 Tess. 4. c. <sup>u</sup> Marc. 13. d. Luc. 21. d.

perishe. <sup>a</sup>Neuertheles of that daye ⁊ houre knoweth no man, no not the angels of heauen, but my father onely. Euen as it was in the tyme of Noe, so shal the comynge of the sonne of man be also. <sup>b</sup>For as they were in the dayes before ⁊ floude (they ate, they dronke, they married, and were married, euen vnto the daye ⁊ Noe entred in to the shippe, and they regarded it not, tyll the floude came and toke them all awaye) So shal also the comynge of the sonne of man be. Thē shal two be in the felde: the one shal be receaued, and the other shalbe refused: Two shal be gryndinge at the Myll, the one shalbe receaued, and the other shalbe refused: (Two in the bed, the one shalbe receaued, and the other refused.)

<sup>c</sup>Watch therefore, for ye knowe not what houre youre LORDE wil come. But be sure of this, that yf the good man of the house knewe what houre the thefe wolde come, he wolde surely watch, and not suffre his house to be broken vp. Therefore be ye ready also, for in the houre that ye thynke not, shal the sonne of man come. Who is now a faithfull and wyse seruau, whom his lorde hath made ruler ouer his housholde, that he maye geue them meate in due season? <sup>d</sup>Blessed is ⁊ seruau, whom his lorde (whan he cometh) shal fynde so doynge. Verely. I saye vnto you: he shal set him ouer all his goodes. But and yf the euell seruau shal saye in his hert: Tush, it wil be longe or my lorde come, and begynne to smyte his felowes, yee and to eate and drynke with the dronken: The same seruauentes lorde shal come in a daye, whā he loketh not for him, and in an houre that he is not ware of, and shal hew him in peces and geue him his rewarde with ypocrites: there shal be waylyng and gnaszhinge of teth.

#### The rrb. Chapter.

<sup>e</sup>THEN shal the kyngdome of heauen be like vnto ten virgins, which toke their lāpes, and wente forth to mete the brydegrome. But fyue of them were foolish, and fyue were wyse. The foolish toke their lāpes, neuertheles they toke none oyle with them. But the wyse toke oyle in their vessels with their lampes. Now whyle the brydegrome taried,

they slombred all and slepte. But at mydnight there was a crye made: Beholde, the brydegrome commeth, go youre waye out for to mete him. Then all those virgins arose, and prepared their lampes. But the foolish sayde vnto the wyse: geue vs of youre oyle, for oure lāpes are gone out. Then answered the wyse, and sayde: Not so, lest there be not ynough for vs and you, but go rather vnto them that sell, and bye for youre selues. And whyle they wente to bye, the brydegrome came: and they that were readye, wente in with him vnto the mariage, and the gate was shut vp. At ⁊ last came ⁊ other virgins also, and sayde: <sup>f</sup>LORDE LORDE, opē vnto vs. But he answered, and sayde: Verely I saye vnto you: I knowe you not. Watch ye therefore, for ye knowe nether the daye ner yet the houre, whan ⁊ sonne of man shal come.

Like wyse as a certayne mā ready to take his iourney in to a straunge countre, <sup>g</sup>called his seruauentes, and delynered his goodes vnto thē. And vnto one he gaue fyue talentes, to another two, and to another one: vnto euery man after his abilyte, and straight waye departed. Then he that had receaued the fyue talentes, wente and occupied with the same, and wanne other fyue talentes. Likewyse he ⁊ receaued two talentes, wāne other two also. But he that receaued ⁊ one wente and dygged a pyt in the earth, and hyd his lordes money. After a longe season the lorde of those seruauentes came, and rekened with them. Then came he that had receaued fyue talentes, and brought other fyue talentes, and sayde: Syr, thou delyuerdst vnto me fyue talentes: Beholde, with them haue I wonne fyue talētes mo. Then sayde his lorde vnto hī: wel thou good ⁊ faithfull seruau, thou hast bene faithfull ouer litle, I wil set the ouer moch: entre thou in to the ioye of thy lorde. Thē came he also that had receaued two talentes, and sayde: Syr, thou delyuerdst vnto me two talentes: Beholde, I haue wonne two other talētes with thē. His lorde sayde vnto him: Wel thou good and faithfull seruau, thou hast bene faithfull ouer litle, I wil set the ouer moch: entre thou in to the ioye of thy lorde.

Then he that had receaued the one talēt, came and sayde: Syr, I knew that thou art

<sup>a</sup> Esa. 40. a. and 51. b.    <sup>b</sup> Act. 1. a.    <sup>c</sup> Gen. 6. 7. Luc. 17. c.    <sup>d</sup> Luc. 17. d.    <sup>e</sup> Mat. 25. a.    <sup>f</sup> Marc. 13. d. Luc. 12. d.    <sup>g</sup> Apo. 16. c.    <sup>h</sup> Mat. 25. b.    <sup>i</sup> Apo. 16. c.

<sup>j</sup> Mat. 7. b.    <sup>k</sup> Luc. 6. e.    <sup>l</sup> Mat. 24. d.    <sup>m</sup> Marc. 13. d.    <sup>n</sup> Luc. 19. a. Luc. 12. d. and 21. d.    <sup>o</sup> Mat. 24. d.



an hard man : thou reapest where thou hast not sowed, and gatherest where thou hast not strowed, and so I was afayed, and wete and hyd thy talent in the earth : lo, there thou hast thine owne. But his lorde answered, and sayde vnto him : Thou euell and slouthfull seruaunt, knewest thou that I reape where I sowed not, and gather where I strawed not ? Thou shuldest therefore haue had my money to the chaungers, and then at my commynge shulde I haue receaued myne owne with vantage. Therefore take the talent frō him, and geue it vnto him that hath ten talentes. "For who so hath, to him shalbe geuen, and he shal haue abundaunce. But who so hath not, frō him shalbe takē awaye euen that he hath. And cast the vnprofitable seruaunt in to vtter darcknes : <sup>a</sup>there shalbe waylinge and gnaszhyng of teth.

<sup>c</sup>But whan the sonne of man shal come in his glory, and all holy angels with him, then shal he syt vpon the seate of his glory. And all people shalbe gathered before him : and he shal separate them one from another<sup>d</sup> as a shepherde deuydeth the shepe from <sup>e</sup>goates. And he shal set <sup>f</sup>shepe on his right honde, and the goates on the lefte. Then shal the kyng saye vnto them that shalbe on his right honde : Come hither ye blessed of my father, inheret ye <sup>g</sup>kingdome,<sup>h</sup> which is prepared for you from the begynnyng of the worlde. For I was hongrie, and ye gaue me meate : I was thirstie, and ye gaue me drynke : <sup>i</sup>I was herbourlesse, and ye lodged me : I was naked, <sup>k</sup>and ye clothed me : I was sicke, and ye vsyted me : <sup>l</sup>I was in preson, and ye came vnto me.

<sup>m</sup>Then shal the righteous answer him, <sup>n</sup>and saye : LORDE, whē sawe we the hōgrie, and fed the ? Or thirstie, and gaue the drynke ? When sawe we the herbourlesse, and lodged the ? Or naked, and clothed <sup>o</sup> ? Or whē sawe we <sup>p</sup> sicke or in preson, and came vnto the ? And the kyng shal answer and saye vnto them : Verely I saye vnto you : Loke what ye haue done vnto one of the least of these my brethren, the same haue ye done vnto me.

Then shal he saye also vnto them that shalbe on the left hande : <sup>q</sup>Depart fro me ye cursed in to the euerlastinge fyre, which is

prepared for the deuell and his angels. For I was hōgrie, and ye gaue me no meate : I was thirstie, and ye gaue me no drynke : I was herbourlesse, and ye lodged me not : I was naked, and ye clothed me not : I was sicke and in preson, and ye vsyted me not.

Then shal they also answer hi, and saye : LORDE, when sawe we the hōgrie, or thirstie, or herbourlesse, or naked, or sicke, or in preson, and haue not mystrired vnto the ? Thē shal he answer them, and saye : Verely I saye vnto you : <sup>r</sup>Loke what ye haue not done vnto one of the leest of these, the same haue ye not done vnto me. And these shal go in to euerlastinge payne, but the righteous in to euerlastinge life.

### The xxi. Chapter.

**A**ND it came to passe whā Iesus had <sup>s</sup> finished all these wordes, he sayde vnto his disciples : Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe deluyered to be crucified.<sup>t</sup>

Then <sup>u</sup> assembled together the hye prestes and the scribes, and the elders of the people in to the palace of the hye prest which was called Caiphas, and helde a counsell, how they might take Iesus by disceate, and kyll him. But they sayde : Not on the holy daye, lest there be an vproure in the people.

Now when Iesus was at Bethany<sup>v</sup> in the house of Symon the leper, there came vnto hī a woman, which had <sup>w</sup> a boxe with precious oyntment, and poured it vpon his heade, as he sat at the table. Whan his disciples sawe that, they diszdayned, and sayde : Where to serueth this waist ? This oyntnēt might haue bene wel solde, and geuē to the poore. Whē Iesus perceaued that, he sayde vnto them : Why trouble ye the woman ? She hath wrought a good worke vpon me for ye haue allwaye the poore with you,<sup>x</sup> but me shal ye not haue allwayes. Where as she hath poured this oyntnēt vpon my body, she dyd it to bury me. Verely I saye vnto you : where so euer this gospell shalbe preached throw out all the worlde, there shal this also that she hath done, be tolde for a memoriall of her.

<sup>a</sup> Mar. 13. b. Marc. 4. a. Luc. 8. b. and 19. c.  
<sup>b</sup> Mat. 13. f. <sup>c</sup> 2 Tess. 1. b. <sup>d</sup> Ezec. 34. c.  
<sup>e</sup> Mat. 20. c. <sup>f</sup> Esa. 58. b. Ezec. 18. a. <sup>g</sup> Eccl. 7. d.  
<sup>h</sup> 2 Tim. 1. c. <sup>i</sup> Psal. 6. b. <sup>j</sup> Mat. 7. b. Luc. 13. c.  
<sup>k</sup> Esa. 30. f. <sup>l</sup> Dan. 7. b. <sup>m</sup> Apo. 19. d. and 20. c. <sup>n</sup> Zach.

<sup>o</sup> 2. b. Iere. 30. c. <sup>p</sup> Pro. 14. d. and 17. a. <sup>q</sup> Iohā. 5. c.  
<sup>r</sup> Mar. 14. a. <sup>s</sup> Luc. 22. a. <sup>t</sup> Iohā. 18. a. <sup>u</sup> Iohā. 11. e.  
<sup>v</sup> Mar. 14. a. <sup>w</sup> Luc. 7. d. <sup>x</sup> Iohā. 12. a. <sup>y</sup> Some reade : A  
glas with precious water. <sup>z</sup> Deut. 15. b.



Then one of the twolue (called Iudas Iscarioth) wente vnto the hye prestes, and sayde: "What wil ye geue me, and I shal deluyner him vnto you? And they offred hi thirtie syluer pens. And from that tyme forth, he sought oportunitie to betraye him.

The first daye of swete bred came the disciples to Iesus,<sup>a</sup> and sayde vnto him: Where wilt thou that we prepare for the, to eate the Easter lambe? He sayde: Go in to the cite to such a man, and saye vnto him: The Master sendeth the worde: My tyme is at honde, I wil kepe myne Easter by the with my disciples. And the disciples dyd as Iesus had appoynted them, and made ready the Easter lambe.

And at euen he sat downe at the table with the twolue. And as they ate, he sayde: Verely I saye vnto you: One of you shal betraye me. And they were exceeding sorowfull, and beganne euery one of them to saye vnto him: Syr, is it I? He answered and sayde: He that deppeth his honde with me in the dyszhe, the same shal betraye me. The sonne of man goeth forth, as it is wyrtten of him: but wo vnto that man by whō the sonne of man shalbe betrayed: It had bene better for that mā, yf he had neuer bene borne. The Iudas that betrayed him, answered and sayde: Master, is it I? He sayde vnto him: Thou hast sayde.

And as they ate, Iesus toke the bred, gaue thanks,<sup>a</sup> brake it, and gaue it to the disciples, and sayde: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it thē, and sayde: Drynke ye all therof, this is my bloude of the new testament, that shalbe shed for many for the remission of synnes. I saye vnto you: I wil not drynke hence forth of this frute of the vyne tre, vntill that daye that I shal drynke it new with you in my fathers kyngdome.

And when they had sayde grace, they wente forth vnto mount Oliuete. Then sayde Iesus vnto them.\* This night shal ye all be offended in me. For it is wyrtten: I wil smyte the shepherde, and the shepe of the flocke shalbe scattered abroad. But after that I ryse agayne, I wil go before you in to Galile. Peter answered and sayde vnto him: †Though all

men shulde be offended in ſy, yet wyl I neuer be offened. Iesus sayde vnto hi: Verely I saye vnto ſy: This same night before ſy cock crowe, shalt thou denie me thyrse. Peter saide vnto him: And though I shulde dye with the, yet wil I not denye the. Likewyse also sayde all the disciples.

Then came Iesus with them in to a felde which is called Gethsemane, and sayde vnto the disciples: Syt ye here, while I go yonder & praye. And he toke with him Peter, and the two sonnes of Zebede, and beganne to wexe sorowfull and to be in an agonye. Then sayde Iesus vnto them: †My soule is heuy euen vnto the death. Tary ye here, and watch with me. †And he wente forth a litle, and fell flat vpon his face, and prayed sayenge: O my father, yf it be possible, let this cuppe passe fro me: neuertheles not as I wil but as thou wilt. And he came to his disciples, and founde thē a slepe, & sayde vnto Peter: What? coude ye not watch with me one houre? Watch & praye, that ye fall not in to temptacion. †The sprete is wyllinge, but the flesh is weake.

Agayne, he wēte forth the seconde tyme and prayed, sayenge: O my father, yf this cuppe can not passe awaye fro me (excepte I drynke of it) thy will be fulfilled. And he came, and founde them a slepe agayne, and their eyes were heuy. And he left them, and wente forth agayne, and prayed the thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe on now, and take youre rest. Beholde, the houre is come, & the sonne of man shalbe deluynered in to the hondes of synners: Aryse, let us be goynge. Beholde, he is at hōde, that betrayeth me.

Whye he yet spake, lo, Iudas one of the twolue came,<sup>a</sup> and with him a greate multitude with swerdes and staues, sent frō the hye prestes and elders of the people. And he that betrayed him, had geuen them a tokē, sayenge: Whom so euer I kysse, that same is he, laye hōdes vpō him. And forth withal he came to Iesus, and sayde: Hayle master, and kyssed him. And Iesus sayde vnto him: Frende, wherefore art thou come? Then came they, and layed hondes vpon Iesus, and toke

\* Mar. 14. b. Luc. 22. a. Iohā. 18. a. † Marc. 14. b. Luc. 22. a. † Marc. 14. c. Luc. 22. b. Iohā. 13. c. † Marc. 14. c. Luc. 22. b. 1 Cor. 11. c. † Mar. 14. d. Luc. 21. c. Iohā. 18. a. \* Mat. 26. f. Zach. 13. b. Mar.

14. d. Iohā. 16. d. † Act. 1. a. † Mar. 14. d. Luc. 22. c. Iohā. 13. d. † Mar. 14. d. † Iohā. 12. c. † Luc. 22. c. † Gal. 5. e. † Mar. 14. e. † Mar. 14. b. Luc. 22. d. Iohā. 18. a.

him. And beholde, one of them that were with Iesus, stretched out his honde, and drue his swerde, and stroke a seruaunt of the hye prestes, & smote of his eare: Then sayde Iesus vnto him: Put vp thy swerde in to his place. <sup>a</sup>For all that take the swerde, shal perish with the swerde. Or thinkest thou that I can not praye my father now, to sende me more then twolue legions of angels? But how thē shulde the scriptures be fulfilled? <sup>\*</sup>For thus must it be.

¶ In the same houre sayde Iesus vnto the multitude: <sup>b</sup>Ye are come out as it were to a murthurer with swerdes and staues for to take me. I sat daylie teachinge in the temple amonge you, and ye toke me not. But all this is done, that the scriptures of the <sup>c</sup>prophetes might be fulfilled. <sup>†</sup>Thē all the disciples left him, and fled. But they that toke Iesus, <sup>d</sup>led him to Caiphās the hye prest, where the scribes and the elders were gathered together. As for Peter, he folowed him a farre of vnto the hye prestes palace, & wente in, and sat with the seruauntes, that he might se the ende.

But the hye prestes and the elders, and the whole counsell sought false wytnesse ageynst Iesus, that they might put him to death, and founde none. And though many false wytnesses stepte forth, yet founde they none. At the last there stepte forth two false wytnesses, & spake: He sayde: I can breake downe the temple of God, <sup>e</sup>and buylde it agayne in thre dayes.

<sup>e</sup>And the hye prest stode vp, and sayde vnto him: Answerest thou nothinge, vnto it, that these testifie agaynst the? Neuertheles Iesus helde his tonge. And the hye prest answered, and sayde vnto him: <sup>f</sup>I charge the by <sup>g</sup>ŷ luyunge God, that thou tell us, yf thou be Christ the sonne of God. Iesus spake: Thou hast sayde it. Neuerthelesse I saye vnto you: <sup>h</sup>From this tyme forth it shal come to passe, that ye shal se the sonne of man syttinge vpon the right hande of the power (of God) and commynge in the cloudes of the heauen.

¶ Then the hye prest rente his clothes, and sayde: <sup>i</sup>He hath blasphemed, what nede we

eny mo wytnesses? Lo, now haue ye herde his blasphemy: What thinke ye? They answered, & sayde: He is gyltie of death. <sup>j</sup>Then <sup>k</sup>spytted they in his face, & smote him with fistes. Some smote him vpon the face, and sayde: Prophecie vnto us thou Christ, who is it, that smote the?

<sup>l</sup>As for Peter, he sat without in the palace. And there came vnto him a damsell, and sayde: And thou wast with Iesus of Galile also. Neuertheles he denyed before thē all, and sayde: I can not tell what thou sayest. But whan he wēte out at the dore, another damsell sawe him, and sayde vnto them that were there: This was also with Iesus of Nazareth. And he denyed agayne, and sware also: I knowe not the mā. And after a litle whyle, they that stode there, stepte forth, and sayde vnto Peter: Of a trueth thou art one of them also, for thy speach bewrayeth the. Then begāne he to curse and to swear: I knowe not the man. And immediately the cock crew. Then thought Peter vpon the wordes of Iesus, which sayde vnto him: <sup>m</sup>before the cock crow, thou shalt denye me thrise. And he wente out, and wepte bytterly.

### The xxvij. Chapter.

V PON the morow, all the hye prestes and elders of the people helde a counsell agaynst Iesus, <sup>n</sup>that they might put him to death, and bounde him, and led him forth, and delyuered him vnto <sup>o</sup>Pontius Pilate the debyte.

When Iudas which betrayed him, sawe this that he was condemned vnto death, it repented him, and brought agayne the thirtie syluer pens to the hye prestes and the elders, and sayde: I haue done euell, in that I haue betrayed innocēt bloude. They sayde: What haue we to do with <sup>p</sup>ŷ? Se thou therto. And he cast the syluer pens in the tēple, and <sup>q</sup>gat him awaye, and wente and hanged him self.

So the hye prestes toke the syluer pens, and sayde: It is not lauffull to put them in to the Gods chest, for it is bloudmoney. Neuertheles they helde a counsell, and bought with

<sup>a</sup> Gen. 9. a. Apoc. 13. b. Ezec. 11. b. <sup>\*</sup> Lu. 24. d.

<sup>b</sup> Marc. 14. f. Luc. 22. d. <sup>c</sup> Esa. 35. d. Psal. 21. 69.

<sup>†</sup> Mat. 26. c. <sup>d</sup> Marc. 14. f. Iohā. 18. b. <sup>e</sup> Marc.

14. f. Act. 6. b. <sup>f</sup> Iohā. 2. c. <sup>g</sup> Mar. 14. g. <sup>h</sup> Luc.

22. e. <sup>i</sup> Iohā. 6. g. Act. 1. b. <sup>k</sup> Mar. 14. g. Luc.

22. e. <sup>l</sup> Leui. 24. c. <sup>†</sup> Esa. 50. b. Iohā. 18. c.

<sup>m</sup> Mar. 14. g. Luc. 22. d. Iohā. 18. b. <sup>n</sup> Mat. 26. c.

<sup>o</sup> Psal. 2. a. Marc. 15. a. Luc. 23. a. Iohā. 18. d.

<sup>p</sup> Act. 3. b. <sup>q</sup> 2 Re. 17. d. Act. 1. c.

thē a potters felde, for to burye straügers in. Wherefore the same felde is called the bloudfelde vnto this daye. Then was that fulfilled, which was spoken by Ieremy the prophet sayenge: "And they toke thirtie syluer pens, the pryce of him that was solde, whom they bought of the children of Israell: and these they gaue for a potters felde, as the **LORDE** commaunded me.

**B** As for Iesus, he stode before the debyte, and the debyte axed him, and sayde: "Art thou the kyng of the Iewes? And Iesus sayde vnto him: Thou sayest it. And whā he was accused of the hye prestes and elders, he answered nothinge. Then sayde Pylate vnto him: Hearest thou not, how sore they accuse the? And \*he answered him not one worde: in so moch that the debyte marueled exceedingly.

At that feast, the debyte was wōte to delyuer a presoner fre vnto the people, whom they wolde. And at the same tyme he had a notable presoner called Barrabas. And whan they were gathered together, Pylate sayde vnto them: Whether wil ye, that I geue lowse vnto you? Barrabas, or Iesus which is called Christ? For he knewe well that they had delyuered him of enuye. And whā he sat vpō the iudgmēt seate, his wife sent vnto him, sayenge: Haue thou nothinge to do with that righteous man, for I haue suffred many thinges this daye in a dreame because of him.

**C** But the hye prestes and the elders perswaded the people, "that they shulde axe Barrabas, and destroye Iesus. Then answered the debyte, and sayde vnto thē: "Whether of these two wyl ye ŷ I geue lowse vnto you? They sayde: "Barrabas: Pylate sayde vnto them: What shal I do then with Iesus, which is called Christ? They sayde all: let him be crucified. The debyte saide: What euell hath he done thē? Neuertheles they cried yet more and sayde, let him be crucified. So whan Pylate sawe, that he coude not helpe, but that there was a greater vproure, he toke water, and washed his handes before the people, and sayde: I am vngiltie of ŷ bloude of this righteous man. Se ye therto. Then answered all the people, and sayde: His

bloude come vpon vs, and vpon oure children. "Then gaue he Barrabas lowse vnto thē, but caused Iesus be scourged, and delyuered him to be crucified.

**D** Then the debites soudryers toke Iesus, in to the comon hall, "and gathered the whole multitude ouer him, and stryped him out of his clothes, and put a purple robe vpō him, and plated a crowne of thorne, and set it vpon his heade, and a rede in his hāde, and kneeled before him, and mocked him, and sayde: hayle kyng of the Iewes. And spytted vpon him, and toke ŷ rede, and smote him vpon the heade. And whā they had mocked hī, they toke the robe of him ageyne, and put his owne clothes vpon him, and led him forth, ŷ they might crucifie hī. "And as they were goinge out, they founde a man of Cyren called Symon: him they compelled to beare his crosse. And when they came vnto the place called "Golgatha (that is to saye by interpretaciō a place of deed mens sculles) they gaue him to drynke, veneger myxte with gall. And whan he had tasted therof, he wolde not drynke.

"So whan they had crucified him, they parted his garmētes, and cast lottes therfore: that the thinge might be fulfilled, which was spoken by the prophet: "They haue parted my garmētes amonge thē, and cast lottes vpon my vesture. And there they sat, and watched hī. And aboue ouer his heade, they put vp the cause of his death in wrytinge: namely: "This is the kyng of the Iewes.

**E** Then were there two murthurers crucified with him, "the one of the right hande, and the other on the left. They that wente by, reuyled him, and wagged their heades and sayde: Thou that breakest downe the tēple of God, and buyldest it in three dayes, helpe thy self. Yf thou be the sonne of God, come downe from the crosse. The hye prestes also in like maner with the scribes and elders, laughed him to scorne, and sayde: he hath helped other, and can not helpe himself: Yf he be the kyng of Israel, let him come downe now from the crosse, and we wil beleue him. "He trusted in God, let him delyuer him now, yf he wil haue him. For he hath sayde: I am the sonne of God. The

<sup>a</sup> Iere. 32. b. Zach. 11. c. <sup>b</sup> Marc. 15. a. Luc. 23. a. Iohā. 18. d. <sup>c</sup> Esa. 53. b. <sup>d</sup> Marc. 15. a. Luc. 23. b. Iohā. 18. e. <sup>e</sup> Marc. 15. a. <sup>f</sup> Luc. 23. b. <sup>g</sup> Act. 3. b. Marc. 15. b. <sup>h</sup> Act. 5. d. Marc. 15. b. Luc.

23. c. Iohā. 19. a. <sup>b</sup> Marc. 15. b. Iohā. 19. a. <sup>c</sup> Marc. 15. c. Luc. 23. c. <sup>d</sup> Iohā. 19. b. <sup>e</sup> Marc. 15. c. Iohā. 19. c. <sup>f</sup> Psal. 21. b. <sup>g</sup> Esa. 53. b. <sup>h</sup> Sap. 2. d. <sup>i</sup> Psal. 21. a. and 38. 69.

murderers also that were crucified with him, cast the same in his tethe.

¶ And from ƿ sixte houre there was darcknes ouer the whole earth vnto the nyenth houre. And aboute the nyenth houre, Iesus cried with a loude voyce, and sayde: Eli, Eli, Lamma asabthani? that is, My God, my God, why hast thou forsaken me?<sup>a</sup> But some of the the that stode there, when they herde ƿ sayde: he calleth Elias. ¶ And immediatly one of them ranne, and toke a spōge, and fylled it with veneger, and put it vpon a rede, and gaue him to dryncke. But ƿ other sayde: holde, let se whether Elias wyl come, and delyuer him. Iesus cried agayne with a loude voyce, and gaue vp the goost.

¶ And beholde, the vale of the temple was rente in two peces, from aboue tyll beneth, and the earth quaked, and the stones rent, and the graues opened, and many bodies of the sayntes that slepte, arose, and wēte out of the graues after his resurreccion, and came in to the holy cite, and appeared vnto many.

¶ But the captayne and they that were with him, and kepte Iesus, when they sawe the earthquake and the thinges that were done, they were sore afraied, and sayde: Verely this was Gods sonne. And there were many women there lokinge to asfawe of, which had folowed Iesus from Galile, and had mynistred vnto him: amonge whom was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of the children of Zebede.

¶ At euen there came a rich man of Arimathea, called Ioseph,<sup>f</sup> which was also a disciple of Iesus. He wēte vnto Pylate, and axed the body of Iesus. Then commaunded Pylate that the body shulde be geuē him. And Ioseph toke the body, and wrapped it in a cleane linnen cloth, and layed it in his owne new sepulchre, which he had hewen out in a rocke, and rolled a greate stone to the dore of the sepulchre, and wente his waye. And there was Mary Magdalene and ƿ other Mary,<sup>g</sup> syttinge ouer agaynst the sepulchre.

The next daye that foloweth the daye of preparyng, the hye prestes and Pharises came together vnto Pylate, and saide: Syr, we

haue called to remembrance, that this disceauer sayde whyle he was yet alyue:<sup>\*</sup> After thre dayes I wyl ryse agayne. Cōmaunde therefore that the sepulchre be kepte vnto the thirde daye, lest peradventure his disciples come, and steale him awaye, and saye vnto the people: He is rysen from the deed, and so shal the last errour be worse thē the first. Pylate sayde vnto them: There haue ye watchmē, go youre waye, and kepe it as ye can. They wēte and kepte the sepulchre with watchmen, and sealed the stone.

The xxiiij. Chapter.

V PON the euenyng of the Sabbath holy daye,<sup>h</sup> which dawneth ƿ morow of the first daye of ƿ Sabbathes, came Mary Magdalene and ƿ other Mary, to se ƿ sepulchre. And beholde, there was made a greate earthquake: for the angell of the LORDE descended from heauen, and came and rolled backe ƿ stone from the dore, and sat vpon it. And his countenance was as ƿ lightenyng, and his clothinge whyte as snowe. But ƿ watch mē were troubled for feare of him, and became as though they were deed.

The angell answered,<sup>i</sup> and sayde vnto ƿ women: Be not ye afraied. I knowe that ye seke Iesus that was crucified. He is not here. He is rysen, as he sayde. Come, and se ƿ place, where the LORDE was layed, and go youre waye soone, and tell his disciples, that he is rysen from the deed. And beholde, he wyl go before you in to Galile, there shal ye se him. Lo, I haue tolde you.

¶ And they departed from the graue in all the haist with feare and greate ioye,<sup>k</sup> ¶ ranne to brīge his disciples worde. And as they were goinge to tell his disciples, beholde, Iesus met them, and sayde: God spede you. And they wente vnto him, and helde his fete, and fell downe before him. Thē sayde Iesus vnto them: Be not afraied: go youre waye and tell my brethren, that they go in to Galile, there shal they se me.<sup>l</sup>

¶ And whan they were gone, beholde, certayne of the watchmen came in to the cite, ¶ tolde the hye prestes euery thinge that had happened. And they came together with the

<sup>a</sup> Marc. 15. c. Luc. 23. d. <sup>b</sup> Psal. 21. a. <sup>c</sup> Marc. 15. d. Luc. 19. c. <sup>d</sup> Psal. 15. d. Luc. 23. c. <sup>e</sup> Marc. 15. c. <sup>f</sup> Marc. 15. e. Luc. 23. e. Iohā. 19. e. <sup>g</sup> Marc. 15. e. <sup>h</sup> Mat. 16. c. 17. c. d. Marc. 9. d.

Luc. 18. d. <sup>i</sup> Marc. 16. a. Luc. 24. a. Iohā. 20. a. <sup>j</sup> Marc. 16. a. Luc. 24. a. <sup>k</sup> Mar. 16. b. Luc. 24. a. <sup>l</sup> 1 Cor. 15. a. <sup>m</sup> Act. 1. b.



**C** elders, and helde a councell, and gaue ŷ soulders money ynough, and sayde: Saye ye: his disciples came by night, and stole him awaye, whyle we were a slepe. And yf this come to the debytes eares, we wyl styll him, and brynge it so to passe, that ye shal be safe. And they toke the money, and dyd as they were taught. And this sayenge is noysed amonge the Iewes vnto this daye.

The eleuen disciples wente vnto Galile in to a mountayne, where Iesus had appoynted

them. And whan they sawe him, they fell downe before him: but some of them doubted. And Iesus came vnto them, talked with them, and sayde: "Vnto me is geuē all power in heauen and in earth. Go ye youre waye therfore, and teach all nacions, and baptyse them in the name of the father, and of the sonne, and of the holy goost: and teach them to kepe all thinges, what soeuer I haue commaunded you. <sup>b</sup>And lo, I am with you euery daye vnto the ende of the worlde.

<sup>a</sup> Mat. 11. e. Iohā. 17. a. Phil. 2. a. Mar. 16. b.

<sup>b</sup> Iohā. 14. b.

The ende of the gospell of S. Mathew.

# The gospell of S. Marke.

## What S. Marke conteyneth.

### Chap. I.

The office of Ihon the baptist. The baptyme of Christ, his fastynge, his preachinge, and the callinge of Peter, Andrew, Iames and Ihon. Christ healeth the man with the vncleane sprete, helpeth Peters mother in lawe, and clenseth the leper.

### Chap. II.

He healeth the man of the palsye, calleth Leui the customer, eateth with open synners, and excuseth his disciples.

### Chap. III.

He helpeth the man with the dried hande, choseth his apostles, and casteth out the vncleane sprete, which the Pharises ascrybe vnto the deuell. The brother, sister and mother of Christ.

### Chap. IIII.

The parable of the sower. Christ stilleth the tempest of the see, which obeyeth him.

### Chap. V.

He delyuereth the possessed from the vncleane sprete, the woman from the bloudye yssue, and rayseth the captaynes daughter.

### Chap. VI.

Christ preacheth at home, and is not regarded. He sendeth out his disciples. Ihon baptist is taken and headed. Christ fedeth fyue thousande men with fyue loaves and two fiszhes. He walketh vpon the see.

### Chap. VII.

The Pharises are not cōtent, that the disciples eate with vnwaszhen handes: but Christ rebuketh the selues for breakinge the commaundementes of God, healeth the woman of Canaans daughter, and maketh the domme to speake.

### Chap. VIII.

He fedeth foure thousande mē with vij. loaves, reproueth the Pharises that are so desyrours of tokens, warneth his disciples to beware of their leuen, maketh a blynde man to see, axeth his disciples what men holde of him, reproueth Peter, telleth his disciples of his passion, and exorteth them to folowe him.

### Chap. IX.

The transfiguracion of Christ, which healeth the childe that was possessed of a domme sprete, teacheth his disciples to be lowly, and to auoyde occasions of euell.

### Chap. X.

Christ geueth his answeere concernynge mariage, and that it is harde for the rich to come in to heauē: reproueth the disdayne of his disciples, lerneth the to be meke, and restoreth blynde Barthimeus to his sight.

### Chap. XI.

Christ rydeth in to Ierusalem, dryueth the marchauntes out of the temple, curseth the fyge tre, and confoundeth the Pharises.

### Chap. XII.

He rebuketh the synne and vnthankfulnesse of the Iewes with a goodly symillitude, taketh the in their owne disceatfull questions, exorteth to beware of their doctryne and luyngge, and commendeth the good wyll of the poore wyddowe.

### Chap. XIII.

He warneth his disciples to beware of false teachers and disceauers, comforteth them agaynst the trouble for to come, tellinge them of the horrible destruccion of Ierusalem, of his comynge, and ende of the worlde.

### Chap. XIII.

The Magdalene anoynteth Christ. They eate the easter lambe, and the supper of the LORDE. Christ is taken, and brought in to Caiphas house. Peter denyeth him.

### Chap. XV.

The crucifige of Christ, and how he was buried.

### Chap. XVI.

The resurreccion of Christ, which appeareth vnto Mary Magdalene and to his disciples, whom he sendeth forth in to the worlde to preach the gospell, and ascēdeth vp in to heauen himself.

# The gospell of S. Marke.

## The first Chapter.

**A** THIS is the begynnyng of the gospell of Iesus Christ the sonne of God, as it is wryttē in the prophetes. <sup>a</sup> Beholde, I sende my messauger before thy face, which shal prepare thy waye before the. <sup>b</sup> The voyce of a cryer is in the wyldernes: Prepare the waye of the LORDE, make his pathes straight.

<sup>c</sup> Ihon was in the wyldernes, and baptysed, and preached the baptyme of amendment, for the remysion of synnes. And there wente out vnto him the whole londe of Iewry, and they of Ierusalem, and were all baptysed of him in Iordan, and knewedged their synnes.

<sup>d</sup> Ihon was clothed with Camels heer, and with a lethron gerdell aboute his loynes, and ate locustes and wyld hony, and preached, and sayde: <sup>e</sup> There commeth one after me, which is stronger then I: before whom I am not worthy to stoupe downe, and to lowse vp f lachet of his shue. I baptise you with water, but he shal baptise you with the holy goost.

<sup>f</sup> And it happened at the same tyme, that Iesus came out of Galile from Nazareth, and was baptysed of Ihon in Iordan. And as soone as he was come out of the water, he sawe that the heauens opened, and the goost as a doue cōmyng downe vpon him. And there came a voyce from heauē: Thou art my deare sonne,\* in whom I delyte.

**B** And immediatly the sprete droue him in to the wyldernes: <sup>g</sup> and he was in the wyldernes fourtye dayes, and was tempted of Sathan, and was with the wyld beestes. And the angels mynistred vnto him.

But after that Ihon was taken,<sup>h</sup> Iesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the tyme is fulfilled, and the kyngdome of God is at hande: Amende youre selues, and beleue the gospell.

<sup>i</sup> So as he walked by the see of Galile, he sawe Symon and Andrew his brother, castinge their nettes in the see, for they were fyszhers. And Iesus sayde vnto thē: Folowe me, and I wil make you fyszhers of mē.<sup>k</sup> And immediatly they left their nettes, and folowed him.

And when he was gone a lytle further from thence, he sawe Iames the sonne of Zebede, and Ihon his brother, as they were in the shyppe mendyng their nettes. And anone he called them. And they left their father Zebede in the shyppe with the hyred seruautes, and folowed him.

<sup>l</sup> And they wente in to Capernaum, and immediatly vpon the Sabbathes, he entred in to the synagoge, and taught. And <sup>m</sup> they were astonnyed at his doctryne: for he taught them as one hauynge power, and not as the Scrybes.

And in their synagoge there was a man possessed with a foule sprete,<sup>n</sup> which cried and sayde: Oh what haue we to do with the, thou Iesus of Nazareth. Art thou come to destroye us? I knowe that thou art euen y holy one of God. And Iesus reprobued him, and sayde: holde thy tonge, and departe out of him. And the foule sprete tare him, and cried with a loude voyce, and departed out of him. And they were all astonnyed, in so moch that they axed one another amonge thē selues, <sup>o</sup> and sayde: What is this? What new

<sup>a</sup> Mal. 3. a. Mat. 11. b. Luc. 7. c.

Mat. 3. a. Luc. 3. a. Iohā. 1. b.

<sup>d</sup> Mat. 3. a.

<sup>e</sup> Mat. 3. b. Luc. 3. c. Iohā. 1. c.

<sup>f</sup> Mat. 3. b. Luc. 3. c. Iohā. 1. d.

<sup>b</sup> Esa. 40. a.

<sup>c</sup> Iohā. 3. d.

<sup>e</sup> Iohā. 1. c.

<sup>f</sup> Some reade:

In whō I am pacified.

<sup>h</sup> Mat. 4. b. Luc. 4. b.

<sup>i</sup> Iere. 16. c. Eze. 47. b.

<sup>m</sup> Mat. 7. c.

<sup>g</sup> Mat. 4. a. Luc. 4. a.

<sup>h</sup> Mat. 4. c. Luc. 5. a.

<sup>i</sup> Luc. 4. d. Iohā. 2. b.

<sup>k</sup> Luc. 4. d.

lernynge is this? For he comaundeth the foule spretes with power, and they are obedient vnto him. And immediatly the fame of him was noysed rounde aboute in the coastes and borders of Galile.

<sup>a</sup>And forth with they wente out of the synagoge, and came in to the house of Symō and Andrew, with Iames and Ihon. And Symons mother in lawe laye, ⁊ had the feuers, and anone they tolde him of her. And he came to her, and set her vp, and toke her by ⁊ hande, and the feuer left her immediatly. And she mynistrd vnto them.

<sup>b</sup>At euen whan the Sonne was gone downe, they brought vnto him all that were sick and possessed, and the whole cite was gathered together at the dore, and he healed many that were diseased with dyuerse sicknesses, and cast out many deuels, and suffred not the deuels to speake, because they knew him.

<sup>c</sup>And in the mornynge before daye, he arose, and wente out. And Iesus departed in to a deserte place, and prayed there. Peter also and they that were with him, folowed after him. And whan they had founde him, they sayde vnto him: Euery man seketh the. And he sayde vnto them: Let us go in to the next townes, that I maye preach there also, for therto am I come. And he preached i their synagoges, in all Galile, and droue out the deuyls.

<sup>d</sup>And there came vnto him a leper, which besought him, and kneled before him, ⁊ sayde vnto him: Yf thou wilt, thou canst make me cleane. And it pitied Iesus, and he stretched forth his honde, and touched him, and sayde: I wyll, be thou cleane. And whā he had so spoken, immediatly the leprosy departed frō him, and he was clensed.<sup>e</sup> And Iesus forbade him strately, and forth with sent him awaye, and sayde vnto him: Take hede, that thou saye nothinge to eny man, but go thy waye, and shew thy self vnto the prest, and offre for thy clensynge what Moses comaunded, for a wytnesse vnto them. But he whan he was departed, beganne to speake moch of it, and made the dede knowne: in so moch that Iesus coude no more go in to the cite openly, but was without in deserte places, ⁊ they came vnto him frō all quarters.

## The ij. Chapter.

**A**ND after certayne dayes he wente agayne vnto Capernaum,<sup>f</sup> and it was noysed that he was in ⁊ house. And immediatly there was gathered a greate multitude, in so moch that they had no rowme, no not without before the dore. And he spake the worde vnto thē. And there came vnto him certayne, which brought one sicke of the palsye borne of foure. And when they coude not come nye him for ⁊ people, they vncouered ⁊ rofe of ⁊ house where he was. And when they had made a hole, they let downe the bed (by coardes) wherin the sicke of ⁊ palsy laye. But when Iesus sawe their faith, he sayde vnto the sicke of the palsye: My sonne, thy synnes are forgeuen the.

Neuertheles there were certayne scribes which sat there, ⁊ thought in their hertes: How speaketh this man soch blasphemy? <sup>g</sup>Who can forgeue synnes, but onely God? And immediatly Iesus knew in his sprete, that they thought so in thē selues, and saide vnto them: Why thynke ye soch thinges in youre hertes? Whether is easier to saye to the sicke of the palsye: Thy synnes are forgeuē the, or to saye: aryse, take vp thy bed and walke. But that ye maye knowe, that ⁊ sonne of man hath power to forgeue synnes vpon earth, he sayde vnto the sicke of ⁊ palsye: I saye vnto the, aryse, take vp thy bed, and go home. <sup>h</sup>And immediatly he arose, toke his bed, and wente forth before them all: in so moch that they were all astonnied, and praysed God, and sayde: We neuer sawe soch.

And he wente forth agayne vnto the see, and all the people came vnto him,<sup>i</sup> and he taught them. And as Iesus passed by, he sawe Leui the sonne of Alpheus syttinge at the recaeate of custome, and sayde vnto him: Folowe me. And he arose, and folowed him. And it came to passe as he sat at the table in his house, there sat many publicans ⁊ synners at the table with Iesus and his disciples: For there were many ⁊ folowed him. And whan the scribes and Pharises sawe that he ate with publicans ⁊ synners, they sayde vnto his disciples: Why doth he eate and dryncke

<sup>a</sup> Mat. 8. b. Luc. 4. d.<sup>b</sup> Mat. 8. b. Luc. 4. c.<sup>c</sup> Mat. 8. a. Luc. 5. b.<sup>d</sup> Marc. 7. d. and 9. a.<sup>e</sup> Leui. 14. a.<sup>f</sup> Mat. 9. a. Luc. 5. c. Iohā. 5. a.<sup>g</sup> Esa. 43. d.<sup>h</sup> Act. 9. c.<sup>i</sup> Mat. 9. a. Luc. 5. d.

and 15. a.



with þ̄ publicans and synners? Whan Iesus herde that, he sayde vnto thē: The whole nede not þ̄ Phisician, but they that are sycke. I am not come to call the righteous, but the synners to repētaunce.<sup>a</sup>

And the disciples of Ihon and of þ̄ Pharises fasted.<sup>b</sup> And there came certayne, which sayde vnto him: Why fast the disciples of Ihon, and of þ̄ Pharises, and thy disciples fast not? And Iesus sayde vnto them: How can the weddinge children fast, whyle the brydegrome is with them? So longe as þ̄ brydegrome is with them, they can not fast. But the tyme wyl come, that the brydegrome shalbe taken from them, and then shal they fast.

No man soweth a peece of new cloth vnto an olde garment, for els he taketh awaye the new peece from the olde, and so is the rēt worse. And no man putteth new wyne in to olde vessels, els the new wyne breaketh the vessels, and the wyne is spylt, and þ̄ vessels perishe: but new wyne must be put in to new vessels.

And it chaunsed that vpon þ̄ Sabbath he wente thorow the corne felde, and his disciples begāne to make a waye thorow, and to plucke the eares of þ̄ corne. And the Pharises sayde vnto him: Beholde, what thy disciples do, which is not lauffull vpon the Sabbath. And he sayde vnto thē: Haue ye neuer red what Dauid dyd, whā he had nede, and was an hongred, both he and they that were with him: how he wente in to the house of God in the tyme of Abiathar the hye prest,<sup>c</sup> and ate the shewbreds (which was lauffull for no man to eate, but for the prestes) and he gaue them vnto him, and to them that were with him? And he sayde vnto them: The Sabbath was made for mans sake, and not man for the Sabbathes sake. Therefore is the sonne of man LORDE enen ouer the Sabbath.

### The iij. Chapter.

**H**E wente agayne also in to the synagoge, and there was there a mā that had a wythred hande.<sup>d</sup> And they marked him, whether he wolde heale him on the Sabbath, that they might accuse him. And he sayde vnto þ̄ mā with the wythred hāde: Steppe forth here.

And he sayde vnto thē: Is it lauffull to do good on the Sabbath? Or is it lauffull to do euell? to saue life, or to kyll? But they helde their tonge. And he lokod rounde aboute vpon them with wrath, and was sory for the harde hertes of thē, and sayde vnto the man: Stretch out thine hande. And he stretched it out. And his hande was made whole like as þ̄ other.

And the Pharises wōte out, and straight waye they helde a counsell with Herodes officers agaynst him, how they might destroye him. But Iesus departed awaye with his disciples vnto the see. And there folowed him moch people out of Galile, and frō Iewry, and from Ierusalē, and out of Idumea, and from beyonde Iordan, and they that dwelt aboute Tyre and Sydon, a greate multitude which had herde of his noble actes, and came vnto him.

And he spake vnto his disciples þ̄ they shulde kepe a shyppe for him because of the people, lest they shulde thrunge him: for he healed many of them, in so moch, that all they which were plagued, preased vpon him, that they might touch him. And whan the foule spretes sawe him,<sup>e</sup> they fell downe before him, and cried, and sayde: Thou art the sonne of God. And he charged them strately, that they shulde not make him knowne.

And he wente vp in to a mountayne, and called vnto him whom he wolde, and they came vnto him. And he ordeyned þ̄ twolue, that they shulde be with him, and that he might sende them out to preach, and that they might haue power to heale sicknesses, and to cast out deuyls. And vnto Symon he gaue the name Peter, and Iames the sonne of Zebede, and Ihon the brother of Iames, and gaue thē the name Bonarges, that is to saye, the children of thonder: and Andrew, and Philippe, and Bartylmew, and Matheue, and Thomas, and Iames þ̄ sonne of Alpheus, and Taddeus, and Symon of Cana, and Iudas Iscarioth which betrayed him.

And they came to house. Then assembled the people together agayne, in so moch that they had no leysure to eate. And when they that were aboute him herde of it, they wente out to holde him. For they sayde: \* he

<sup>a</sup> 1 Tim. 1. c. <sup>b</sup> Mat. 9. b. Luc. 5. c. <sup>c</sup> Mat. 12. a. Luc. 6. a. <sup>d</sup> 1 Re. 21. b. <sup>e</sup> Mat. 12. b. Luc. 6. a.

3 Re. 13. b. <sup>f</sup> Mat. 12. b. Iobā. 10. d. <sup>g</sup> Mat. 4. c.

Luc. 6. b. <sup>h</sup> Luc. 4. c. <sup>i</sup> Mat. 10. a. Luc. 6. b. and 9. a. Act. 1. b. <sup>j</sup> Some reade: He wil go out of his witt.

taketh to moch vpon him. But the scribes that were come downe from Ierusalem, sayde: He hath Belzebub, and thorow the chefe deuell casteth he out deuyls. And he called them together,<sup>a</sup> and spake vnto them in symilitudes:

**C** How can one Sathan dryue out another? And yf a realme be deuyded in it self, how can it endure? And yf a house be deuyded agaynst it self, it can not contynue. Yf Sathan now ryse agaynst him self, and be at variaunce with him self, he can not endure, but is at an ende. No man can entre in to a stronge mans house, and take awaye his goodes, excepte he first bynde the stronge man, and then spoyle his house.

<sup>a</sup> Verely I saye vnto you: All synnes shalbe forgeuen the children of men, and the blasphemy also wherwith they blaspheme. But who so blasphemeth the holy goost, hath neuer forgeuence, but is giltye of the euerlastinge iudgment. For they sayde: he hath an vncleane sprete.

And there came his mother and his brethrē, and stode without, and sente vnto him, and called him. And the people sat aboute him, and sayde vnto him: Beholde, thy mother and thy brethrē axe after the without. And he answered, and sayde: Who is my mother and my brethren? And he loked rounde aboute him vpon his disciples, which sat rounde in compasse aboute him, and sayde: Beholde, my mother and my brethren. For who so euer doth the will of God the same is my brother, and my sister and my mother.

### The iiii. Chapter.

**A**ND he begāne agayne to teach by f see side. <sup>a</sup>And there gathered moch people vnto him, so that he wente in to a shippe, and sat vpon the water. And all the people stode vpon the londe by the see syde. And he preached longe vnto thē by parables, and sayde vnto thē in his doctryne: Herken to, beholde, there wente out a sower to sowe: & it happened whyle he was sowinge, that some fell by the waye syde. Then came the foules vnder the heauen, and ate it vp. Some fell vpon stonye grounde, where it had

not moch earth: and anone it came vp, because it had not depe earth. Now whā the Sonne arose, it caught heate: and in so moch as it had no rote, it wythred awaye. And some fel amonge the thornes, & the thornes grew vp, and choked it, and it gaue no frute. And some fell vpon a good grounde, which gaue frute, that came vp and grew. And some bare thirtie folde, and some sixtie folde, and some an hundreth folde. And he sayde vnto them: Who so hath eares to heare, let him heare.

And whan he was alone, they that were aboute him with the twolue, axed him concernynge this parable. And he sayde vnto thē: Vnto you it is geuen, to knowe the mystery of the kyngdome of God: but vnto them that are without, all thinges happen by parables,<sup>f</sup> that with seynge eyes they maye se, and not discerne: and that with hearinge eares they maye heare, and not vnderstode, lest at eny tyme they turne, and their synnes be forgeuen them. And he sayde vnto them: Vnderstonde ye not this parable? How wyl ye then vnderstonde all other parables?

The sower soweth the worde. <sup>g</sup>These be they that are by the waye syde: where the worde is sowne, and as soone as they haue herde it, immediatly commeth Sathā, and taketh awaye the worde that was sown in their hertes. And likewise are they that are sown on the stonye grounde: which when they haue herde the worde, receaue it with ioye, and haue no rote in them: but endure for a tyme. When trouble and persecucion aryseth for f wordes sake, immediatly they are offended. And these are they that are sown amōge the thornes: which heare the worde, and f carefules of this worlde, and the disceatfulness of riches, and many other lustes entre in, and choke the worde, and so is it made vnfrutefull. And these are they f are sown vpō a good grounde: Which heare f worde, and receaue it, and brynge forth frute: some thirtie folde, and some sixtie folde, and some an hundreth folde.

And he sayde vnto thē: <sup>h</sup>Is a candle lighted to be put vnder a buszhell, or vnder a table? Is it not lighted, to be set vpon a candelsticke? For there is nothinge hyd, that shal

<sup>a</sup> Mat. 9. d. and 12. c. Luc. 11. b. <sup>b</sup> Mat. 12. c. Luc. 12. a. 1 Ioh. 5. c. <sup>c</sup> Mat. 12. c. Luc. 8. c. <sup>d</sup> Mat. 13. a. Luc. 8. b. <sup>e</sup> Mat. 13. b. Luc. 8. b.

<sup>f</sup> Esa. 6. b. Iobā. 12. e. Act. 28. d. Rom. 11. b. <sup>g</sup> Mat. 13. c. <sup>h</sup> Mat. 5. b. Luc. 8. b. and 11. c.

not be openly shewed: and there is nothinge secrete, y<sup>e</sup> shal not be knowne. \*Who so hath eares to heare, let him heare. And he sayde vnto them: Take hede what ye heare. With what measure ye mete, with the same shal it be measured vnto you agayne. †And vnto you that heare this, shal more be geuen. ‡For who so hath, vnto him shal be geuen: and who so hath not, from him shalbe taken awaye, euen that he hath.

And he sayde: The kyngdome of God is after this maner, as when a man casteth sede vpon the londe, and slepeth, and stondeth vp night and daye, § and the sede spryngeth vp, ¶ groweth, he not knowinge of it. (For the earth bryngeth forth frute of her selfe: first the grasse, afterwarde the eare, then the full wheate in the care.) But whan she hath brought forth the frute, he putteth to the syckell, because the haruest is come.

And he sayde: Where vnto wyl we lickene the kyngdome of God? Or by what symilitude wyl we compare it? †It is like a grayne of mustarde sede, which whā it is sowē vpō the londe, is the leest amonge all sedes of the earth. And whā it is sowed, it groweth vp, and is greater then all herbes, and getteth greate braunches, so y<sup>e</sup> the foules vnder the heauē maye dwell vnder y<sup>e</sup> shadowe therof.

¶ And by many soch parables he spake the worde vnto thē, there after as they might heare it, ¶ without parables spake he nothinge vnto them: but vnto his disciples he expounded all thinges pryuatly. And the same daye at euen he sayde vnto them: † let us passe ouer. And they let the people go, and toke him as he was in the shippe, and there were mo shippes with him. And there arose a greate storme of wynde, and daszhed the waves in to the shippe, so that the shippe was full. And he was behynde in the shippe and slepte vpon a pelowe. And they awoke him ¶ sayde vnto him: Master, Carest thou not, that we perishe? And he arose, and rebuked y<sup>e</sup> wynde, and sayde vnto the see: Peace, and be styll, And the wynde was layed, ¶ there folowed a greate calme. And he sayde vnto them: Why are ye so fearful? How is it, that ye haue no faith? And they feared exceedingly, ¶ sayde one to another:

What is he this? For wynde and see are obedient vnto him.

### The v. Chapter.

AND they came ouer vnto the other syde of the see in to the cowntre of the Gaderenites. †And whan he wēte out of the shippe, there met him a mā possessed of an vnclane sprete, which had his dwellinge in the graues. And no man coude bynde hym, no not with cheynes: for he was oft bounde with fetters ¶ cheynes, and pluckte the cheynes in sunder, and brake the fetters in peces, and no man coude tame him. And he was allwaye both daye and night vpon the mountaynes and in the graues crienge, and beatinge him self with stones. But whan he sawe Iesus asafarre of, he ranne, and fell downe before him, and cried loude, and sayde: †What haue I to do with the O Iesus thou sonne of y<sup>e</sup> Hyest God? I charge the by God, that thou torment me not. Neuertheles he sayde vnto him: Go out of the man thou foule sprete. And he axed him: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he prayed him instantly, that he wolde not sende them awaye out of that cowntre.

And euen there in the mountaynes there was a †greate herd of swyne fedynge, and all the deuyls praied him, and sayde: Let vs departe in to the swyne. And anone Iesus gaue them leue. Then the foule spretes wente out, and intrid in to the swyne. And the heerd of swyne, ranne heedlinges in to y<sup>e</sup> see with a storme. They were aboute a two thousande swyne, and were drowned in the see.

And the swyneherdes fled, and tolde it in the cite, and in the cowntre. And they wente out for to se what had happened, and came to Iesus, and sawe hym which was possessed and had had y<sup>e</sup> legion, that he sat, and was clothed, and in his right mynde, and they were afraied. And they that had sene it, tolde them what had happened to the possessed, and of the swyne.

And they beganne to praye him, that he wolde departe out of their coastes. And whan he came in to the shyppe, the possessed prayed him, that he might be with him.

\* Mat. 10. d. Luc. 8. b. and 12. a. † Mat. 7. a. Luc. 6. d. ‡ Mat. 13. b. and 25. c. § Mat. 8. b. and 19. c. ¶ Mat. 13. d. † Mat. 13. d. Luc. 13. b.

‡ Mat. 13. e. § Mat. 8. c. Luc. 8. c. † Mat. 8. d. Luc. 8. c. † Act. 16. c. † Mat. 8. d. Luc. 8. c.

Neuertheles Iesus wolde not suffre hi, but saide vnto hi: Go i to thy house ⁊ to thine awne, and tell the how greate benefites the LORDE hath done for y, and how he hath had mercy vpon the. And he wente his waye, and beganne to publish in the ten cities how greate benefites Iesus had done for him. And every man marueyled.

**C** And whan Iesus passed ouer agayne by shippe, there gathered moch people vnto him, and was by the see syde. \*And beholde, there came one of the rulers of the synagoge, whose name was Iairus. And whan he sawe him, he fell downe at his fete, and besought him greatly, ⁊ sayde: My doughter is at the poynte (of death) let it be thy pleasure to come and laye thine honde vpon her, that she maye be whole and lyue. And he wente with him, and moch people folowed him, and thronged him.

And there was a woman, <sup>b</sup>which had had the bloudeysse twolue yeares, and had suffred moch of many phisicians, and spent all that she had, and was not helped, but rather in worse case. Whan she herde of Iesus, she came behynde amonge the people, and touched his garment. For she sayde: Yf I maye but touch his clothes, I shal be whole.

And immediatly <sup>y</sup> fountayne of hir bloude was dried vp, and she felt in hir body, <sup>y</sup> she was healed of the plague.

**D** And forth with Iesus felt in himself the power that was gone out of him, and turned him aboute amōge the people, and sayde: Who hath touched my clothes? And his disciples sayde vnto him: Thou seist that the people thrusteth the, and sayest: Who hath touched me? And he loked aboute to se her, that had done it.

As for the woman, she feared and trembled (for she knew, what was done in her) and came and fell downe before him, and tolde him the whole trueth. And he sayde vnto her: \*Doughter, thy faith hath made the whole: go thy waye in peace, ⁊ be whole of thy plague.

<sup>d</sup>Whyle he yet spake, there came certayne from the ruler of the synagoges house, and sayde: Thy doughter is deed, why troublest thou the master eny more? But Iesus herde right soone the worde that was spoken, and

sayde vnto the ruler of the synagoge: Be not thou afrayed, beleue onely.

And he suffred no mā to folowe him, but Peter and Iames and Ihon his brother. And he came in to the ruler of the synagoges house, and sawe the busynes, and them that wepte and wayled greatly: and he wente in, and sayde vnto them: Why make ye this a doo, and wepe? \*The mayde is not deed, but slepeth.

And they laughed him to scorne. \*And he drone them all out, and toke the father and mother of the mayde, and them that were with him, and wente in where the mayden laye. And he toke the maydē by the honde, and sayde vnto her: Thabitha Cumi (which is by interpretation) Maydē, I saye vnto the: Aryse. <sup>†</sup>And immediatly the mayden arose, and walked. She was twolue yeare olde, and they were astonnyed out of measure. And he charged them strately, that no man shulde knowe of it, and sayde vnto them, that they shulde gene her to eate.

#### The vi. Chapter.

**A**ND he departed thence, and came in to **A** his awne <sup>s</sup>countre, and his disciples folowed him. And whā <sup>y</sup> Sabbath came, he begāne to teach in their synagoge. And many that herde it, marueled at his lernynge, and sayde: From whēce hath he these thinges? And what wysdome is this, <sup>y</sup> is geuē him: ⁊ soch actes as are done by his handes? Is not this the Carpenter the sonne of Mary, and the brother of Iames and Ioses, and of Iude and Symon? Are not his sisters here with vs also? And they were offended at him. But Iesus saide vnto thē: \*A prophet is nowhere lesse set by, thē in his awne countre, ⁊ at home amonge his awne. And he coude not shew one miracle there, but layed his handes vpon a few sicke, and healed them. And he marueyled at their vnbeleue.

And he wente aboute in the townes on euery syde, and taught them. And called the twolue, and begāne to sende them two and two, and gaue them power ouer the vnleane spretes. And commaunded thē, that they shulde take nothinge with them towarde their iourney, saue onely a rodde: no scrippe, no bred, no money in the gerdell, but shulde

<sup>a</sup> Mat. 9. c. Luc. 8. e. <sup>b</sup> Mat. 9. c. Luc. 8. e.  
<sup>c</sup> Luc. 7. c. <sup>d</sup> Mat. 9. c. Luc. 8. f. <sup>e</sup> Iohā. 11. b.

<sup>\* 4</sup> Re. 4. d. <sup>†</sup> Iohā. 5. c. Act. 9. f. <sup>s</sup> Mat. 13. a.  
Luc. 4. b. <sup>a</sup> Mat. 13. g. Luc. 4. c. Iohā. 4. c.



be shod with sandales, and that they shulde not put on two cotes. And he sayde vnto them: Where so euer ye shal entre in to an house, there abyde, tyll ye go thence. And who so euer wyll not receaue you,<sup>a</sup> ner heare you, departe out from thence, and shake of the dust from youre fete, for a wytnesse vnto them. I saye vnto you verely: It shal be<sup>b</sup> easier for Sodome and Goinorra in the daye of iudgment, then for that cite.

And they wēte forth, and preached, that men shulde amēde them selues, and they cast out many denyis: and many that were sicke anoynted they with oyle, and healed thē.

And it came to kynge Herods eares (for his name was now knowne) and he sayde: Ihon the baptist is rysen agayne from the deed, and therefore are his dedes so mightie. But some sayde: It is Elias. Some sayde: It is a prophet, or one of ſy prophetes. But when Herode herde it, he sayde: It is Ihon whom I beheeded, he is rysen agayne from the deed. This Herode had sent forth, and taken Ihon, and put him in preson, because of Herodias his brother Philippes wife, for he had married her. Neuertheles Ihon sayde vnto Herode: \*It is not lawfull for the to haue thy brothers wife. But Herodias layed wayte for him, and wolde haue slayne him, and coude not. Notwithstōdinge Herode feared Iho, for he knew that he was a iust and holy man: and he kepte him, and herkened vnto him in many thinges, and herde him gladly.

And there came a conuenient daye, that Herode on his byrth daye made a supper to the lordes, captaynes and chefe estates of Galile. Then the daughter of Herodias came in, and daunsed, and pleased Herode, and them that sat at the table. Then sayde the kynge vnto ſy damsel: Axe of me what thou wilt, I wil geue it the. And he sware vnto her: What soeuer thou shalt axe of me, I wil geue it the, euen vnto ſy one half of my kyngdome. She wente forth, and sayde vnto hir mother: what shal I axe? She sayde: Ihon baptistes heade. And immediatly she wēte in to the kinge with haist, and sayde: I will that thou geue me straight waye in a platter the heed of Ihon the baptist. Then the kynge was sorry: Yet for the ootheres sake and

thē that sat at the table, he wolde not saye her nay.

And immediatly he sent the hangman, and commaunded his heade to be brought in. So he wēte, and heeded him in the preson, and brought his heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hir mother. And whan his disciples herde that, they came and toke his body, & layed it in a graue.

And the Apostles came together vnto Iesus, and tolde hī all, and what they had done and taught. And he sayde vnto them: Let vs go out of the waye in to the wyldernes, and rest a litle. For there were many cōmers and goers, and they had not tyme ynough to eate. And there he passed by shippe out of ſy waye in to a deserte place. And the people sawe thē departyng awaye, and many knewe of it, & ranne thither together of fote out of all cities, & came before thē, & came vnto him. And Iesus wente out, and sawe moch people, and had cōpassion vpon them: for they were<sup>c</sup> as the shepe, that haue no shepherde, and he begāne a lōge sermon.

Now whan the daye was farre past, his disciples came vnto him, and sayde: This is a deserte place, let them departe,<sup>d</sup> that they maye go in to the vyllagies and townes rounde aboute, and bye them selues bred, for they haue nothinge to eate. But Iesus answered and sayde vnto them: geue ye them to eate.

And they sayde vnto him: Shal we go then, and bye two hundreth peny worth of bred, and geue them to eate? He sayde vnto them: How many loaues haue ye? Go and se. And when they had searched, they sayde: Fyue, and two fiszhes. And he commaunded them all to syt downe by table fulles vpon the grene grasse. And they sat downe here a rowe and there a rowe by hundreds and by fifties. And he toke the fyue loaues and two fiszhes, and loked vp vnto heauen, and gaue thankes, and brake the loaues, and gaue to the disciples, to set before them. And the two fiszhes parted he amonge them all. And they all ate, and were satisfied. And they toke vp twolue baskettes full of ſy broken peces and of the fiszhes. And they that ate, were aboute fyue thousande men. And anone he

<sup>a</sup> Mat. 10. b. Luc. 9. a. <sup>b</sup> Mat. 11. d. Luc. 10. a.  
<sup>c</sup> Mat. 10. a. <sup>d</sup> Mat. 14. a. Luc. 9. a. <sup>e</sup> Leui. 18. b.

<sup>f</sup> Mat. 14. a. Gen. 40. c. <sup>g</sup> Mat. 14. b. Luc. 9. b.  
<sup>h</sup> Mat. 9. d. † Zec. 34. a. <sup>i</sup> Mat. 14. b. <sup>j</sup> Marc. 8. a.

caused his disciples<sup>a</sup> to go in to the shippe, and to passe ouer before him vnto Bethsaida, whyle he sent awaye the people. And at euen was the shippe in the myddest of the see, and he alone vpon the londe. And he sawe that they were in parell with rowynge, for the wynde was agaynst them.

**f** And aboute the fourth watch of  $\text{y}$  night he came vnto them, and walked vpon the see, and wolde haue gone ouer by thē. And whan they sawe him walkinge vpon the see, they thought it had bene a sprete, and cried out, for they sawe him all, and were afraied. But immediatly he talked with them, and sayde vnto them: Be of good comforte, it is I, be not afraied. <sup>b</sup> And he wēte vnto them in to the shippe, and the wynde ceased. And they were astonnyed, and marueled exceedingly: for they had forgotten the <sup>\*</sup>loaues, and their hert was blynded.

And whan they were passed ouer, they came in to  $\text{y}$  lande of Genezareth, and drue vp in to the hauen. And whan they were come out of the shippe, immediatly they knewe him, and ranne thorow out all the region aboute, and beganne on euery syde to brynge vnto him in beddes soch as were sicke, where they herde that he was. And whither so euer he entred in to townes, cities or vyllages, there layed they thē sicke in the market place, and prayed him, that they might but touch the hemme of his garment. And as many as touched him, were made whole.

#### The vij. Chapter.

**a** **A**ND there came vnto him the Pharises, and certayne of the scribes,<sup>c</sup> that were come from Ierusalē. And whā they sawe certayne of his disciples eate bred with comon (that is, with vnwashen) handes, they complayned. For the Pharises  $\text{t}$  all the Iewes eate not, excepte they wash their handes oft tymes: obseruynge so the tradicions of the elders. And whan they come from the market, they eate not, excepte they waszhe. And many other thynges there be, which they haue taken vpon them to obserue, as the washinge of cuppes and cruses, and brasen vessels and tables.

Then the Pharises and scribes axed him: Why walke not thy disciples after the tradi-

cions of the elders, but eate bred with vnwashen handes? But he answered  $\text{t}$  sayde vnto them: Full well hath Esay prophecied of you Ypocrytes, as it is wryttē: <sup>d</sup> This people honoureth me with their lippes, but their hert is farre fro me. But in vayne do they serue me, whyle they teach soch doctrynes as are nothings but the commaundemētes of mē. Ye leaue the cōmaundement of God and kepe the tradicions of men, as the washyng of cruses and cuppes,  $\text{t}$  many soch thynges do ye.

And he saide vnto thē: How goodly haue ye cast asyde the cōmaundement of God, to manteyne youre owne tradicions? <sup>e</sup> For Moses sayde: Honour father  $\text{t}$  mother. <sup>f</sup> Who so curseth father and mother, shal dye the death. But ye saye: A mā shal saye to father or mother: Corban, that is, The thinge  $\text{y}$  I shulde helpe the withall, is geuē vnto God. And thus ye suffre him nomore to do ought for his father or his mother,  $\text{t}$  make Gods worde of none effecte, thorow youre owne tradicions that ye haue set vp. And many soch thynges do ye.

And he called vnto him all the people,<sup>g</sup> and sayde vnto them: Herken vnto me ye all, and vnderstonde me. There is nothings without a man, that can defyle him, whan it entreth in to him. But that goeth out of him, that is it that maketh the man nucleane. Yf eny man haue eares to heare, let him heare. And whan he came from the people in to  $\text{y}$  house, his disciples axed him of this symilitude. And he sayde vnto them: Are ye so then without vnderstandinge? Perceauce ye not yet,  $\text{y}$  euery thinge which is without, and goeth in to the mā, can not defyle him? For it entreth not in to his hert, but in to  $\text{y}$  bely, and goeth out in to the draught, that purgeth all meates.

And he sayde: The thinge that goeth out of the man, that defyleth the man. For from within out of the hert of man procede euell thoughtes, aduoutrye, whordome, murthur, theft, couetousnes, wickednes, disceate, vnclennes, a wicked eye, blasphemy, pryde, foolishnes. All these euell thynges go from within, and defyle the man.

<sup>h</sup> And he arose, and wente from thence in to the borders of Tyre and Sydon,  $\text{t}$  entred

<sup>a</sup> Mat. 14. c. <sup>b</sup> Johā. 6. b. <sup>c</sup> Mat. 14. d. <sup>e</sup> Marc. 6. e.  
<sup>f</sup> Mat. 15. a. <sup>g</sup> Esa. 29. c. <sup>h</sup> Exo. 20. b. Deut. 5. a.

<sup>i</sup> Exo. 21. b. <sup>j</sup> Mat. 15. b. <sup>k</sup> Mat. 15. c.

in to an house, and wolde let no man knowe of it, and yet coude he not be hyd: For a certayne woman (whose daughter had a foule sprete) herde of him, and came and fell downe at his fete (and it was an Heithē woman of Syrophonices) and she besought him, that he wolde dryne out the deuell from hir daughter. But Iesus sayde vnto her: Let the children be fed first: It is not mete to take the childrēs bred, and to cast it vnto dogges. She answered and sayde vnto him: Yee **LORDE**, neuertheles the whelpes also eate vnder y table, of y childrēs crōmes. And he sayde vnto her: Because of this sayenge go thy waye, the deuell is departed out of thy daughter. And she wente vnto her house, & founde that the deuell was departed, and hir daughter lyenge on the bed.

\* And whan he wente out agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, thorow the myddes of y coastes of the tē cities. And they brought vnto him one that was deaf, and had impediment in his speach. And they prayed him, that he wolde laye his hande vpon him.

And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tonge, and loked vp vnto heauen, sighed, and sayde vnto him: Ephatha, that is, be opened. And immediatly his eares were opened, and the bonde of his tōge was lousd, and he spake right. <sup>b</sup> And he charged them, that they shulde tell noman.

But the more he forbad them, the more they published it, & marueyled out of measure, and sayde: \* He hath done all thinges well. The deaf hath he made to heare, and the domme to speake.

### The viij. Chapter.

<sup>a</sup> **A**T the same tyme whan there was moche people there, and had nothinge to eate, Iesus called his disciples to him, and sayde vnto them: I haue compassion vpon the people, for they haue taried with me now three dayes, & haue nothinge to eate. And yf I let them go home fro me fastyng, they shulde faynte by the waye. † For some of them were come from farr. And his disciples answered him: Where shulde we get

bred here in the wyldernes, to satisfie them? And he axed thē: How many loanes haue ye? They sayde: Seuen. And he commaunded the people to syt downe vpon the grounde. And he toke the seuen loanes, and gaue thākes, and brake them, and gaue thē vnto his disciples to set them before the people. And they set thē before the people. And they had a few small fyshes, and whan he had geuen thankes, he bad set the same before the people. They ate, and were satisfied, & toke vp seuē baszkettes full of y brokē meate that was left. And they y ate, were vyō a foure thousande. And he sent thē awaye.

And forth with he wente in to a shippe with his disciples,<sup>d</sup> and came in to the coastes of Dalmanutha. And the Pharises wente out, and begāne to dispute with him, and tempted him, and desyred a token of him from heauē. And he sighed in his sprete, and sayde: Why doth this generacion seke a token? Verely I saye vnto you: There shal no tokē be geuē vnto this generacion. And he left them, and wēt againe in to the shippe, and passed ouer.

<sup>f</sup> And they forgat to take bred with them, and had nomore with them in the shippe but one loaf. And he cōmaunded them, and sayde: Take hede, and bewarre of the leuen of the Pharises, and of the leuen of Herode. And their myndes wauered here and there, and sayde amonge them selues: This is it, that we haue no bred. And Iesus vnderstode that, and sayde vnto them: Why trouble ye youre selues, that ye haue no bred? Are ye yet without vnderstondinge? Haue ye yet a blynded hert in you? Haue ye eyes, & se not? and haue ye eares, and heare not? and remēbre ye not, <sup>e</sup> that I brake fyue loanes amonge fyue thousande, how many baszkettes full of broken meate toke ye then vp? They sayde: twolue. And † whan I brake the seuen amonge the foure thousande, how many baskettes full of broken meate toke ye then vp? They sayde: Seuen. And he sayde vnto thē: Why are ye then without vnderstondinge?

And he came to Bethsaida, & they brought one blynde vnto him, and prayed him to touch him. And he toke the blynde by the hande, and led him out of the towne, and spat

<sup>a</sup> Mat. 9. c. Luc. 11. b.

<sup>b</sup> Marc. 1. d. and 9. a.

<sup>c</sup> Gen. 1. d. Eccli. 39. c.

<sup>d</sup> Tob. 13. b. Esa. 60. a.

<sup>e</sup> Marc. 6. e.

<sup>f</sup> Mat. 16. a.

Iohā. 6. d.

<sup>g</sup> Mat. 12. b.

Luc. 11. a. <sup>f</sup> Mat. 16. a. Luc. 12. a. <sup>g</sup> Marc. 6. c.

Iohā. 6. a. <sup>h</sup> Mat. 15. d. Marc. 8. a.

in his eyes, and layed his handes vpon him, and axed him whether he sawe ought. And he lokyd vp, and sayde: I se men goynge as yf I sawe trees. After this he layed his handes vpon his eyes ageyne, and made him to se. And he was brought to right againe, and sawe all clearly. And he sent him home, and sayde: Go not in to  $\text{f}$  towne, and tell it also vnto noman therein.

**D** And Iesus wente out and his disciples into the townes of the cite Cesarea Philippi,<sup>a</sup> And in  $\text{f}$  waye he axed his disciples and sayde vnto them: What do men saye, that I am? They answered: They saye, thou art Ihon the baptist: Some saye thou art Elias, some that thou art one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Then answered Peter<sup>b</sup> and sayde vnto him: Thou art very Christ. And he charged them strately, that they shulde tell no man of him. And he begane to teach them:  $\text{c}$  The sonne of man must suffre many thinges, and be cast out of the elders  $\text{t}$  hye prestes and scribes, and be put to death, and after thre dayes ryse agayne. And that worde spake he fre openly. And Peter toke him vnto him, and beganne to rebuke him. But he turned him aboute, and lokyd vpon his disciples, and reprovde Peter, and sayde: Go after me thou Sathan, for thou sauourest not the thinges that be of God, but of men.

**E** And he called vnto him the people with his disciples, and sayde vnto them:  $\text{d}$  Who so euer wyl folowe me, let him denye himself, and take vp his crosse, and folowe me.  $\text{e}$  For who so euer wyl saue his life, shal lose it: and who so euer loseth his life for my sake and  $\text{f}$  gospels,  $\text{f}$  same shal saue it. What helpeth it a mā though he wāne the whole worlde, and yet toke harme in his soule? Or, what can a man geue, to redeme his soule withall?  $\text{f}$  Who so euer is ashamed of me and of my wordes amonge this adnouterous and synfull generacion, of him shal the sonne of man also be ashamed, when he commeth in the glory of his father with the holy angels.  $\text{g}$  And he sayde vnto them: Verely I saye vnto you: There stōde here some, which shal not taist of death, tyll they se the kyngdome of God come with power.

## The ix. Chapter.

**A**ND after sixe dayes Iesus toke vnto him Peter, Iames and Ihon,<sup>a</sup> and brought them vp in to an hye mountayne out of the waye alone, and was trasfigured before them, and his clothes were bright and very whyte as  $\text{f}$  snowe, so whyte as no fuller can make vpon earth. And there appeared vnto thē Elias with Moses, and they talked with Iesus. And Peter answered, and sayde vnto Iesus: Rabbi, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias. For he knewe not what he sayde, and they were very fearfull. And there was a cloude, which ouershadowed thē.  $\text{b}$  And out of the cloude there came a voyce, and sayde: This is my deare sonne,<sup>c</sup> heare him. And immediatly they lokyd aboute them, and sawe noman more then Iesus onely with them.

$\text{d}$  But whan they wente downe from the mountayne, Iesus charged them, that they shulde tell no man what they had sene, tyll the sonne of man were rysen agayne from the deed.

And they keppe that sayenge by them, and axed one another: What is that rysinge agayne from the deed? And they axed him, and sayde: Why saye the scribes then, that  $\text{e}$  Elias must first come? He answered and sayde vnto them: Elias shal come first in dede, and brynge all thinges to right agayne. The sonne of man also shal suffre many thinges, and be despysed,  $\text{f}$  as it is wrytten. But I saye vnto you: Elias is come, and they haue done vnto him what they wolde, acordinge as it is wrytten of him.

$\text{g}$  And he came to his disciples, and sawe moch people aboute them, and the scribes disputynge with them. And as soone as the people sawe, they were astonnyed, and ranne vnto him, and saluted him. And he axed the scribes: What dispute ye with them? And one of the people answered, and sayde: Master, I haue brought vnto the my sonne, which hath a domme sprete: and whan so euer he taketh him, he teareth him, and he fometh, and gnaszeth with the teth, and pyneth awaye,  $\text{h}$  I haue spoken to thy

<sup>a</sup> Mat. 16. b. Luc. 9. c. <sup>b</sup> Iohā. 6. g. <sup>c</sup> Mat. 16. c.17. d. 20. b. <sup>d</sup> Mat. 16. d. Luc. 9. e. <sup>e</sup> Luc. 17. d.Iohā. 12. c. <sup>f</sup> Mat. 10. d. Luc. 9. c. 12. c. Act. 24. b.<sup>g</sup> Mat. 16. d. Luc. 9. c. <sup>h</sup> Mat. 17. a. Luc. 9. d.<sup>i</sup> Mat. 3. b. Marc. 1. a. Luc. 3. c.<sup>j</sup> Den. 18. c.<sup>k</sup> Mat. 17. b. <sup>l</sup> Mala. 3. d.<sup>m</sup> Esa. 53. a. Psal. 21. a.<sup>n</sup> Mat. 17. b. Luc. 9. d.



disciples that they shulde cast him out, and they coude not.

**C** He answered him, and sayde: O thou vnfaithfull generacion, how longe shal I be with you? How longe shal I suffre you? Brynge hi hither to me. And they brought him vnto him. And as soone as the sprete sawe him, he tare him, and fell vpon the earth, and weltdred and fomed. And he axed his father: How longe is it, sens this happened vnto him? He sayde: Of a childe, and oft tymes hath he cast him in to the fyre and water, to destroye him: but yf thou canst do eny thinge, haue mercy vpon vs, and helpe vs. Iesus sayde vnto him: Yf thou couldest beleue: All thinges are possible vnto him that beleueth. And immediatly the father of the childe cried with teares, and sayde: **LORDE** I beleue: O helpe thou myne vnbeleue.

Now whan Iesus sawe that the people ranne to, he rebuked the foule sprete, and sayde vnto him: Thou domme and deaf sprete, I charge the, departe out of him, and entre no more in to him from hence forth. And he cried, and rent him sore, and departed. And he was as though he had bene deed, in so moch that many sayde: he is deed. But Iesus toke him by the hande, and set him vp. And he arose. And whan he came home, his disciples axed him secretly: "Why coulde not we cast him out? And he sayde: This kynde cā go out by no meanes, but by prayer and fastyng.

**D** And they departed thēce, and toke their journey thorow Galile,<sup>b</sup> and he wolde not that eny man shulde knowe of it. But he taught his disciples, and sayde vnto them: The sonne of mā shalbe delyuered in to the handes of men, and they shal put him to death: and whan he is put to death, he shal ryse ageyne the thirde daye. But they vnderstode not that worde, and were afraied to axe him.

And he came to Capernaum. And whan he was at home, he axed them: What disputed ye amonge youre selues by <sup>¶</sup> waye? But they held their tūges: "For they had disputed by the waye amonge them selues, who shulde be <sup>¶</sup> greatest. And he sat downe, and called the twolue, and sayde vnto them: "Yf eny man wyl be the first, the same shal be the last

of all, and the seruaunt of all. And he toke a childe, and set him in the myddest of them, and toke him in his armes, and sayde vnto them: "Who so euer receaueth soch a childe in my name, receaueth me: and who so euer receaueth me, receaueth not me, but him that hath sent me.

Ihon answered him, and sayde: Master, we sawe one dryue out deuils in thy name, but he foloweth not vs, and we forbad him because he foloweth vs not. But Iesus sayde: Forbyd him not: for \*there is no mā that doth a myracle in my name, and can soone speake euell of me. For who so euer is not agaynst vs, the same is for vs. And who so euer geueth you a cuppe of water<sup>†</sup> to drynke in my name, because ye belonge vnto Christ, verely I saye vnto you: he shal not lose his rewarde. And "who so offendeth one of these litle ones that beleue in me, it were better for him, that a mylstone were hāged aboute his neck, and he cast in to the see. "Yf thy hāde offende the, cut him of. Better it is for the to entre in to life lame, thē hauyng two hondes to go in to hell in to the euerlastinge fyre, where their worme dyeth not, and their fyre goeth not out.

Yf thy fote offende the, cut him of. Better it is for the to entre in to life crepell, thē hauyng two fete to be cast in to hell in the fyre euerlastyng, where their worme dyeth not, and their fyre goeth not out. Yf thine eye offende the, cast him from the. Better it is for the to entre in to <sup>¶</sup> kyngdome of God with one eye, then hauyng two eyes to be cast in to the fyre of hell: where their worme<sup>k</sup> dyeth not, and their fyre goeth not out. For euery mā must be salted with fyre, <sup>¶</sup> euery offeryng shalbe seasoned with salt. "The salt is good: but yf <sup>¶</sup> salt be vnsauery, wherewith all shal it be salted? Haue salt in you, <sup>¶</sup> peace amonge youre selues one with another.

### The x. Chapter.

**A**ND he rose vp, and came from thence in <sup>¶</sup> to the places of Iewry beyonde Iordan. And the people wēte agayne vnto him by heapes, and as his maner was he taught them agayne. And the Pharises came vnto him, and axed him, yf it were lauffull for a man to

\* Mat. 17. c.    <sup>b</sup> Mat. 17. d.    Marc. 8. d. and 10. d.  
Luc. 18. d. and 9. c.    <sup>c</sup> Mat. 18. a.    <sup>d</sup> Marc. 10. c.  
<sup>e</sup> Mat. 20. d.    <sup>f</sup> Luc. 9. e. and 10. b.    Iohā. 13. c.

\* 1 Co. 12. a.    <sup>¶</sup> Mat. 10. c.    <sup>b</sup> Mat. 18. a.    Luc. 17. a.  
<sup>c</sup> Mat. 5. d. and 18. a.    <sup>k</sup> Esa. 66. d.    Ezech. 20. f.  
<sup>†</sup> Leui. 2. d.    <sup>¶</sup> Mat. 5. b.    Luc. 14. d.

put away his wife, and tempted him withall. But he answered and sayde: What hath Moses comaunded you? <sup>a</sup>They sayde: Moses suffred to wryte a testimoniall of deuorcemēt, and to put her away. Iesus answered, and sayde vnto them: Because of <sup>¶</sup>hardnesse of youre hert dyd Moses wryte you this commaundement. But from the first creacion God made thē man and woman. <sup>b</sup>For this cause shal a man leaue his father & mother, and cleue vnto his wife, and they two shalbe one flesh. Now are they not twayne thē, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

And at home his disciples axed him agayne of <sup>¶</sup>same. And he sayde vnto thē: Who so euer putteth away his wife, <sup>c</sup>& marieth another, breaketh wedlocke to her warde. And yf a womā forsake hir huszbande, & be married to another, she committeth aduoutrie.

**B** And they brought childrē vnto him, that he might touch them. <sup>d</sup>But the disciples reproued those that brought thē. Neuertheles whan Iesus sawe it, he was displeased, and sayde vnto them: Suffre the children to come vnto me, and forbyd them not, for of soch is the kyngdome of God. Verely I saye vnto you: Who so euer receaueth not the kyngdome of God as a childe, he shal not entre therin. And he toke them vp in his armes, and layed his handes vpon them, and blessed them.

And whan he was gone forth vpon the waye, there came one runninge, <sup>e</sup>and kneled vnto him, & axed him: Good Master, what shal I do, that I maye inheret euerlastinge life? But Iesus saide vnto him: Why callest thou me good? There is no man good, <sup>f</sup>but God onely. Thou knowest the commaundementes: <sup>g</sup>Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt beare no false wytnesse: thou shalt begyle no man: Honour thy father and mother. But he answered, and sayde vnto him: Master, all these haue I kepte fro my youth vp. And Iesus behelde him, and loued him, & sayde vnto him: Thou wantest one thinge: Go thy waye, and <sup>h</sup>sell all that thou hast, and geue it vnto <sup>¶</sup>poore: so shalt thou haue a treasure in heauen, and come & folowe me, and take

the crosse vpon <sup>¶</sup>. And he was discomforted at the sayenge, & wente awaye sory, for he had greate possessions.

And Iesus loked aboute him, and sayde **C** vnto his disciples: <sup>i</sup>O how hardly shal the ryche come in to <sup>¶</sup>kyngdome of God? And the disciples were astonnyed at his wordes. But Iesus answered agayne, and sayde vnto them: Deare children, how harde is it for them that trust in riches, to come in to the kyngdome of God? It is easier for a Camell to go thorow the eye of a nedle, then for a rich man to entre in to <sup>¶</sup>kyngdome of God. Yet were they astonnyed <sup>¶</sup>more, and sayde amonge thē selues: Who can thē be saued? But Iesus behelde them, and sayde: With men it is vnpossible, but not with God: <sup>k</sup>for with God all thinges are possible.

Then sayde Peter vnto him: Beholde, we haue forsaken all, and folowed the. <sup>l</sup>Iesus answered & sayde: Verely I saye vnto you: There is no man that forsaketh house, or brethren, or sisters, or father or mother, or wife, or children, or londes for my sake and the gospels, that shal not receaue an hundreth folde now in this tyme, houses, and brethrē, and sisters, and mothers and children, and londes with persecucions, and in the worlde to come euerlastinge life. But many that are the first, shal be the last: and the last the first.

They were in the waye goinge vp to Ierusalem, and Iesus wente before them. **D** And they were astonnyed, and folowed him, and were afrayed. And Iesus toke the twolue agayne, and tolde them what shulde happē vnto him. Beholde, we go vp to Ierusalem, and the sonne of man shalbe deliuered vnto the hye prestes and scribes, and they shal condemne him to death, and delyuer him vnto the Heythē. And they shal mocke hī, and scourge him, and spyt vpon him, and put him to death, and on the thirde daye shal he ryse agayne.

<sup>m</sup>Then wētē vnto him Iames and Ihon <sup>¶</sup>sonnes of Zebede, and sayde: Master, We desyre, that what soeuer we axe of the, thou wilt do it for vs. He sayde vnto thē: What desyre ye that I shal do to you? They sayde vnto him: Graunte vs, that we maye syt one

<sup>a</sup> Deu. 24. a. Mala. 2. c. Mat. 5. a.

<sup>b</sup> Gen. 2. d.

<sup>c</sup> Mat. 5. d. and 19. b. Luc. 16. c.

<sup>d</sup> Mat. 19. b.

<sup>e</sup> Luc. 18. b. <sup>f</sup> Mat. 19. c. Luc. 18. c.

<sup>g</sup> Deut. 32. f.

<sup>h</sup> Exo. 20. b.

<sup>i</sup> Act. 2. e. and 4. d.

<sup>k</sup> Mat. 19. c.

<sup>l</sup> Luc. 18. c.

<sup>m</sup> Zach. 8. a.

<sup>n</sup> Mat. 19. d.

<sup>o</sup> Luc. 18. c.

<sup>p</sup> Luc. 13. c.

<sup>q</sup> Mat. 20. b.

<sup>r</sup> Luc. 18. d.

<sup>s</sup> Mat. 10. c.

at thy right hande, and one at thy left hande in thy glory. But Iesus sayde vnto thē: Ye wote not what ye axe. Maye ye drynke the cuppe, y I shal drynke? and be baptysed with the baptyme that I shal be baptysed withall? They sayde vnto him: Yee y we maye. Iesus sayde vnto them: The cuppe that I drynke, shal ye drynke in dede: and be baptysed with the baptyme that I shall be baptysed withall. Neuertheles to syt at my right hande and at my left, is not myne to geue you, but vnto them for whom it is prepared.

¶ And whā the ten herde that, they disdayned at lames and Ihon. But Iesus called them, and sayde vnto them: Ye knowe that the prynces of y worlde haue domynacion of the people,<sup>a</sup> and y mightie exercise auctorite amonge them. So shal it not be amonge you: but who so euer wil be greater amōge you, shal be youre mynister: and who so wyl be chefest amonge you, shalbe seruauant of all. For the sonne of man also came not to be serued, but to do seruyce, and \* to geue his life to a redempcion for many.

And they came vnto Iericho. And whan he wente out of Iericho,<sup>b</sup> and his disciples, and moch people, there sat one blynde Bartheimeus the sonne of Thimeus by y waye, and begged. And whā he herde that it was Iesus of Nazareth, he beganne to crie and saye: Iesu thou sonne of Dauid haue mercy vpon me. And many reprovde him, that he shulde holde his tunge. But he cried moch more: Thou sonne of Dauid haue mercy vpō me. And Iesus stode styll, and bad call him. And they called the blynde, and sayde vnto him: Be of good conforte, aryse, he calleth the. And he cast awaye his garment from him, stode vp, and came to Iesus. And Iesus answered, ⁊ sayde vnto him: What wilt thou that I do vnto the? The blynde sayde vnto him: Master, that I might se. Iesus sayde vnto him: Go thy waye, thy faith hath helped y. And immediatly he had his sight and folowed him in the waye.

#### The xi. Chapter.

¶ AND whan they came nye Ierusalem to Bethphage<sup>c</sup> and Bethanye vnto mount

Oliuete, he sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, and as soone as ye come in, ye shal fynde a foale bounde, wher vpon no man hath syttē: lowse it, and brynge it hither. And yf eny man saye vnto you: wherfore do ye that? Then saye ye: The LORDE hath nede therof, and forth with he shal sende it hither. They wēt their waie and founde the foale tyed by y dore without at the partynge of the waye, and lowsed it. And certayne of those y stode there, axed them: What do ye, that ye lowse the foale? But they sayde vnto thē, like as Iesus had commaunded them. And so they let them alone. And they brought the foale vnto Iesus, and layed their clothes theron, and he sat theron. But many spred their garmētes in the waye:<sup>d</sup> some cut downe branches frō the trees, and strowed thē in the waye. And they that wente before, and that folowed after, cried, and sayde: Hosyanna,<sup>e</sup> blessed be he, that commeth in the name of the LORDE: blessed be the kyngdome of oure father Dauid, which commeth in the name of the LORDE. Hosyanna in the height.

And the LORDE entred in to Ierusalem, and wente in to the temple, and loked vpon all. And at euen he wente out vnto Bethany with the twolue: and on the morow<sup>f</sup> whā they departed from Bethanye, he hūgred, and sawe a fygge tre afarre of, which had leaues. Then came he nye,<sup>g</sup> (to se) yf he coude fynde eny thinge theron. And whan he came to it, he founde nothinge but leaues (for the tyme of fygges was not yet.) And Iesus answered, and sayde vnto it: Neuer mā eate frute of the for euermore. And his disciples herde it.

And they came to Ierusalem. And Iesus wente in to the temple, and beganne to dryue out the sellers and byers in the tēple,<sup>h</sup> ⁊ ouerthrew the tables of the money changers, and the stoles of the doue sellers, and suffred not eny man to cary a vessell thorow the temple. And he taught and sayde vnto them: Is it not wyrtten: † My house shalbe called a house of prayer for all people? But ye haue made it a denne of murthurers.

¶ And the scribes and hye prestes herde of it. And they sought how they might destroye

<sup>a</sup> Mat. 20. d. Marc. 9. d. Luc. 9. e. and 22. b.  
<sup>b</sup> Ioh. 10. b. <sup>c</sup> Mat. 20. d. Luc. 18. d. <sup>d</sup> Mat. 21. a.  
 Luc. 19. c. <sup>e</sup> Iohā. 12. c. <sup>f</sup> Psal. 117. c. <sup>g</sup> Mat 21. b.

<sup>h</sup> Luc. 13. a. <sup>i</sup> Mat. 21. b. Luc. 19. d. Iohā. 2. b.  
 † Esa. 56. b. Iere. 7. a. 3 Reg. 8. d. <sup>j</sup> Mat. 21. c.  
 Iohā. 7. d.

him, but they were afrayed of him, for all the people marueled at his doctryne. And at euen he wente out of the cite. And on the morow they passed by,<sup>a</sup> and sawe the fygge tre, that it was wythred vnto the rote. And Peter thought theron, and sayde vnto him: Master, beholde, the fygge tre y<sup>e</sup> thou cursedest, is wythred awaye. Iesus answered, and sayde vnto them: <sup>b</sup>Haue faith in God. Verely I saye vnto you: Who so euer saith vnto this mountayne: Avoide, and cast thy self in to the see, and <sup>c</sup>douteth not in his hert, but beleueth that the thinges shal come to passe which he saith, then loke what he sayeth, it shal come to passe. <sup>d</sup>Therefore I saye vnto you: What so euer ye desire in youre prayer, beleue that ye shal receaue it, and ye shal haue it. <sup>e</sup>And whan ye stonde and praye, forgeue yf ye haue ought ageynst eny man, that youre father also in heauen, maye forgeue you youre trespasses.

**D** And they came agayne vnto Ierusalem and whan he wente in the temple,<sup>f</sup> there came vnto him the hye prestes and scribes and the elders, and sayde vnto him: By what auctorite dost thou these thinges? and who gaued the this auctorite to do soch?

But Iesus answered and sayde vnto thē: I wil axe you a worde also, answere me, and I wyl tell you, by what auctorite I do these. The baptyme of Ihon, was it from heauen, or of men? Answer me.

And they thought in them selues: yf we saye, it was from heauen, then shal he saye: Why dyd ye not then beleue him? But yf we saye: It was of men, then feare we the people, for they all helde that Ihon was a true prophet. And they answered, and saide vnto him: We can not tell. And Iesus answered, and sayde vnto them: Nether tell I you, by what auctorite I do these thinges.

### The xij. Chapter.

**A**ND he beganne to speake vnto them by parables: A certayne mā planted a vynyarde, <sup>1</sup>and made a hedge aboute it, and dygged a wyne presse, and buylded a tower, and let it out vnto huszbande men, and wente in to a straunge countre. And whan the tyme was come, he sent a seruaut

to the huszbande men, that he might receaue of the huszbandmen, of the frute of the vynyarde. But they toke him, and bet him, and sent him awaye emptye. Agayne, he sent vnto them another seruaut, whom they stoned, and brake his heade, and sent him awaye shamefully dealt withall. Agayne he sent another, whom they slew, and many other: some they bett, and some they put to death.

Then had he yet one sonne onely, whom he loued, him he sent also vnto them at the last, and sayde: they wyl stonde in awe of my sonne. But the same huszbandmen sayde amonge them selues: This is the heyre, Come, let vs kyll him, so shal the inheritance be ours. And they toke him, and slewe him, and cast him out of the vynyarde. What shal now the lorde of the vynyarde do? He shal come and destroye the huszbande men, and geue the vynyarde vnto other. Haue ye not red this scripture: <sup>2</sup>The same stone which the buylders refused, is become the headstone in the corner? This was the LORDES doynge, and it is maruelous in oure eyes. <sup>3</sup>And they wente aboute to take him (but they feared the people) for they perceaued, that he had spokē this parable agaynst thē. And they left him, and wente their waye.

**B** And they sent vnto him certayne of the Pharises and Herodes <sup>4</sup>officers to take him in his wordes. And they came, and sayde vnto hī: Master, we knowe that thou art true and carest for no man. For thou regardest not the outwarde appearaunce of men, but teachest y<sup>e</sup> waye of God truly. Is it lauffull to geue tribute vnto the Emperoure, or not? Ought we to geue it, or ought we not to geue it? But he perceaued their ypocrisy, and sayde vnto them: Why tempte ye me? Brynge me a peny, that I maye se it. And they brought it him. Then sayde he: Whose ymage and superscripcion is this? They sayde vnto him: The Emperours. Then answered Iesus and sayde vnto thē: <sup>5</sup>Geue therfore vnto the Emperoure that which is the Emperours, and vnto God that which is Gods. And they marueled at him.

<sup>6</sup>Then came vnto him the Saduces (which holde that there is no resurreccion) these

<sup>a</sup> Mat. 21. b. <sup>b</sup> Mat. 17. c. Luc. 17. c. <sup>c</sup> Iaco. 1. u. <sup>d</sup> Johā. 14. b. 15. a. 16. c. <sup>e</sup> Mat. 6. b. 18. c. d. Luc. 17. a. <sup>f</sup> Mat. 21. c. Luc. 20. a. <sup>g</sup> Mat. 21. d.

Luc. 20. a. <sup>h</sup> Psal. 117. c. <sup>i</sup> Mat. 22. b. Luc. 20. b. <sup>j</sup> Luc. 20. c. <sup>k</sup> Mat. 17. d. Rom. 13. b. <sup>l</sup> Mat. 22. c. Luc. 20. d. Act. 23. a.



axed him, and sayde : Master, Moses wrote vnto vs. "Yf eny mans brother dye, and leaue a wife, and leaue no children, his brother shal take his wife, and rayse vp sede vnto his brother. Now were there seuen brethren : the first toke a wife, and dyed, and left no sede : and the seconde toke her, and dyed, and left no sede also : the thirde in like maner.

And they all seuen toke her, and left no sede. At the last after them all, the wyfe dyed also. Now in the resurreccion whan they shal ryse agayne, whose wife shal she be of them ? For seuen had her to wife.

Then answered Iesus, and sayde vnto them : Do not ye erre ? because ye knowe not the scriptures ner <sup>¶</sup> power of God ? Whan they shal ryse agayne from the deed, they shal nether mary ner be maried, but they are as the angels in heauen. As touchinge the deed, that they shal ryse agayne, haue ye not red in the boke of Moses, how God spake vnto him in the bush, and sayde : <sup>¶</sup> I am the God of Abraham, and the God of Isaac, <sup>¶</sup> the God of Iacob ? Yet is not God a God of the deed, but of the luyng. Therefore ye erre greatly.

And there came vnto him one of the scribes, that had herkened vnto <sup>¶</sup> how they disputed together, and sawe that he had answered them well, and axed him : Which is the chefest cōmaundement of all ? Iesus answered him : The chefest commaundemēt of all commaundementes is this : <sup>¶</sup> Heare O Israel, the LORDE oure God is one God, and thou shalt loue the LORDE thy God with all thy hert, with all thy soule, with all thy mynde, and with all thy strength. This is the chefest commaundement, and the seconde is like vnto it : <sup>¶</sup> Thou shalt loue thy neighbour as thy self. There is none other greater commaundement then these.

And the scribe sayde vnto him : Master, Verely thou hast sayde right : for there is but one God, <sup>¶</sup> there is none other without him, and to loue him with all the hert, with all the mynde, with all the soule, and with all the strength, and to loue a mans neighbour as himself, is more then brent sacrifices and all offerynges. But whā Iesus sawe that he

answered discretly, he sayde vnto him : Thou art not farre from the kyngdome of God. And after this durst no man axe him eny mo questions.

And Iesus answered, and sayde, whan he taught in the temple : <sup>¶</sup> How saye the scribes, <sup>¶</sup> Christ is the sonne of Dauid ? But Dauid himself saith thorow the holy goost : <sup>¶</sup> The LORDE sayde vnto my LORDE : Syt thou on my right honde, tyll I make thine enemies thy ftestole. There Dauid calleth him his LORDE. How is he <sup>¶</sup> the his sonne ? And many people herde him gladly.

And he taught <sup>¶</sup> thē, and sayde vnto <sup>¶</sup> thē : <sup>¶</sup> Bewarre of the scribes, that loue to go in longe garmentes, and loue to be saluted in the market, and syt gladly aboue in the synagoges and at the table : they deuoure wyddowes houses, and vnder a coloure they make longe prayers. These shal receaue the more damnacion.

And Iesus sat ouer agaynst the <sup>¶</sup> Gods chest, and behelde how the people put money in to the Gods chest. And many that were riche : put in moch. And there came a poore wyddowe, and put in two mytes, which make a farthinge. And he called vnto him his disciples, and sayde vnto them : Verely I saye vnto you : this poore wyddowe hath put more in <sup>¶</sup> Gods chest, then all they that haue put in : For they all haue put <sup>¶</sup> i of their superfluyte, but she of hir pouerte hath put in all that she had, euen hir whole luyng.

### The riij. Chapter.

AND whan he wēte out of the temple, <sup>¶</sup> one of his disciples sayde vnto him : <sup>¶</sup> Master, se, what stones and what a buyldinge is this ? And Iesus answered and sayde vnto him : Seist thou all this greате buyldinge ? There shal not one stone be left vpō another, <sup>¶</sup> y shal not be broken downe.

And whan he sat vpon mount Oliuete ouer ageynst the temple, Peter and Iames, and Ihon, and Andrew axed him pryuatly : Tell vs, Whan shal all these come to passe ? And what shalbe the tokē, whā all these shalbe fulfilled ? Iesus answered them, and beganne to saye : Take hede, that no man disceaue you, for there shal many come vnder my

<sup>a</sup> Deut. 25. a. <sup>b</sup> Exod. 3. a. Act. 7. d. <sup>c</sup> Mat. 22. d. <sup>d</sup> Deut. 6. b. and 30. b. <sup>e</sup> Leui. 19. c. Ro. 13. b. <sup>f</sup> Mat. 22. d. Luc. 20. c. <sup>g</sup> Psal. 109. a.

<sup>a</sup> Mat. 23. a. Luc. 20. c. <sup>b</sup> Luc. 21. a. <sup>c</sup> 4 Reg. 12. b. <sup>d</sup> Mat. 24. a. Luc. 21. a.

name, and saye: I am Christ, & shal disceau many. But whan ye shal heare of the noyse of warres, be not ye afraied: for so must it be, but y<sup>e</sup> ende is not yet. <sup>a</sup>One people shal ryse ageynst another, and one realme ageynst another, and there shal be earth quakes here and there, and derth shal there be and troubles. These are the begynnynge of sorowes.

<sup>b</sup> But take ye hede to youre selues. <sup>c</sup>For they shal delyuer you vp to the \*councels, and synagoges, and ye shal be beaten, and shalbe brought before prynces and kynges for my namensake, for a wytnesse vnto thē. And y<sup>e</sup> gospel must first be preached amōge all people.

<sup>d</sup>Now when they shal lede you and delyuer you vp, take ye no thought afore what ye shal saye: and ynagyn ye nothinge afore hande, but what so euer shal be geūe you at the same houre, that speake: for it is not ye that speake, but the holy goost. One brother shal delyuer another vnto death, and the father the sonne, & the children shal ryse ageynst their fathers and mothers, and shal helpe them to death, and ye shal be hated of all men for my names sake. But who so endureth to the ende, shalbe saued.

<sup>e</sup>Whan ye shal se the abhominaciō of desolacion (wherof it is spokē by <sup>f</sup>Daniel the prophet) stonde where it ought not (who so readeth it, let him marck it well) then let thē which be in lewry, flye vnto the mountaynes: and let him that is on the house toppe not descēde in to the house, ner come therin, to fetch eny thinge out of the house. And let him that is in the felde, not turne backe to fetch his clothes.

<sup>g</sup>But wo vnto them that are with childe, and to them that geue suck in those dayes. Neuertheles praye ye, that youre flight be not in the wynter. For in those dayes there shal be soch trouble as was not from the begynnynge of y<sup>e</sup> creatures which God created, vnto this tyme, nether shal be. And yf y<sup>e</sup> LORDE had not shortened those dayes, there shulde no man be saued. But for the electes sake whom he hath chosen, he hath shortened those dayes.

<sup>h</sup>Now yf eny man shal saye vnto you at y<sup>e</sup> tyme: Lo, here is Christ: o, he is there,

beleue it not. For there shal aryse false Christes, and false prophetes, which shal do tokens & wonders, to disceau euen the very chosen, yf it were possible. But take ye hede, Beholde, I haue tolde you all before.

<sup>i</sup>But at the same tyme after this trouble, the Sonne and Mone shal lose their light, and the starres shall fall from heauen, and the powers of the heauens shal moue: & and then shal they se the sonne of man commynge in the cloudes with greate power and glory. And thē shal he sende his angels, and shal gather together his chosen frō the foure wyndes, from one ende of the earth to the other.

Lerne a symilitude of the fyge tre: Whā <sup>j</sup>his braunch is yet tēder, and hath brought forth leaues, ye knowe that the Sommer is nye. So lykewyse whā ye se all these thinges come to passe, be ye sure, that it is nye euen at the dores. Verely I saye vnto you: this generaciō shal not passe, tyll all these be fulfilled. Heauen and earth shal perishe, but my wordes shal not perishe. But of that daye and houre knoweth no man, nether the angels in heauen, no not the sonne him self, but the father only.<sup>k</sup>

<sup>l</sup>Take hede, watch, & praye, for ye knowe not whan the tyme is. Like as a man that wente in to a straunge cowntre, and left his house, and gaue his seruantes auctorite. vnto euery one his worke, and commaunded y<sup>e</sup> porter, that he shulde watch. Watch ye therefore, for ye knowe not whā the master of y<sup>e</sup> house cōmeth, whether he cōmeth in the euenynge, or at mydnight, or aboute the cock crowynge, or in the mornynge, that he come not sodenly, and fynde you slepyng. Loke what I saye vnto you, that saye I vnto all. Watch.

### The xiiij. Chapter.

<sup>m</sup>AND after two dayes was Easter, and the daies of swete bred. <sup>n</sup>And y<sup>e</sup> hye prestes & scribes sought how they might take him with disceate, & put him to death. But they sayde: Not in the feast daye, lest there be an vproure in the people.

<sup>o</sup>And when he was at Bethanye in the house of Symon the leper, and sat at the

<sup>a</sup> Esa. 19. a. <sup>b</sup> Mat. 10. b. <sup>c</sup> Some reade: coucell-houses.

<sup>d</sup> Mat. 10. c. Luc. 12. b. and 21. b. <sup>e</sup> Mat. 24. b. Luc. 21. c. <sup>f</sup> Dan. 9. c. <sup>g</sup> Mat. 24. b. Luc. 17. c.

<sup>h</sup> Mat. 24. c. Luc. 21. c. <sup>i</sup> Joel 2. b.

<sup>j</sup> Dan. 7. b. <sup>k</sup> Mat. 24. c. Luc. 21. d. <sup>l</sup> Act. 1. a. <sup>m</sup> Mat. 24. b. and 25. a. Luc. 12. d. and 19. a. <sup>n</sup> Mat. 26. a. Luc. 22. a. <sup>o</sup> Iohā. 11. e. <sup>p</sup> Mat. 26. a. Luc. 7. d. <sup>q</sup> Iohā. 12. a.

table, there came a woman, which had a boxe of pure and costly Nardus oyntment. And she brake ⁊ boxe, ⁊ poured it vpo his heade. Then were there some, ⁊ disdayned and sayde: Where to serueth this waist? This oyntment might haue bene solde for more then thre hundred pens, ⁊ bene geuē to ⁊ poore. And they grudged agaynst her.

But Iesus sayde: let her be in rest. Why trouble ye her? She hath done a good worke vpo me. Ye haue allwaye the poore with you, and whā so euer ye wil, ye maye do thē good: but me haue ye not allwaie. She hath done what she coulde, she is come before, to anoynte my body for my buriall. Verely I saye vnto you: Where so euer this gospell shal be preached in all the worlde, there shal this also that she hath now done, be tolde for a remembrance of her.

33 And Iudas Iscarioth<sup>a</sup> one of the twolue wente vnto the hye prestes, to betraye him vnto them. When they herde ⁊, they were glad, ⁊ promysed that they wolde geue him money. And he sought, how he might cōueniently betraye him.

<sup>b</sup> And vpon ⁊ first daye of swete bred, whā the Easter lambe was offered, his disciples sayde vnto him: Where wilt thou ⁊ we go and prepare, ⁊ thou mayest eate ⁊ Easter lābe? And he sent two of his disciples, and sayde vnto them: Go youre waye in to the cite, and there shal mete you a mā bearinge a pitcher with water, folowe him, ⁊ where so euer he goeth in, there saye ye to the good man of the house: The Master sendeth the worde: Where is the gest house, wherin I maye eate the Easter lābe, with my disciples? And he shal shewe you a greate parlour, which is paved ⁊ prepared, there make readye for vs. And ⁊ disciples wēte forth, ⁊ came in to ⁊ cite, ⁊ fōūde it as he had sayde vnto thē. And they prepared ⁊ Easter lambe.

34 At euen he came with the twolue. And as they sat at the table ⁊ ate, Iesus sayde: Verely I saye vnto you:<sup>c</sup> One of you ⁊ eateth with me, shal betraye me. And they were sory, ⁊ sayde vnto hī one after another: Is it I? ⁊ another (sayde:) is it I? He answered ⁊ saide vnto thē: One of the twolue, euen ⁊ same ⁊ dyppeth with me in ⁊ platter. The sonne of man truly goeth forth, as it is wryttē of hī.

But wo vnto that mā, by whom the sonne of man is betrayed. It were better for the same man, that he had neuer bene borne.

<sup>d</sup> And as they ate, Iesus toke the bred, gaue thanks, ⁊ brake it, and gaue it thē, ⁊ sayde: Take, eate, this is my body. And he toke the cuppe, thāked, and gaue it thē, and they all dranke therof. And he sayde vnto them: This is my bloude of the new Testament, which shalbe shed for many. Verely I saye vnto you, that from hence forth I wil not drynke of the frute of the vyne, tyll ⁊ daye ⁊ I drynke it new in ⁊ kyngdome of God. And whā they had sayde grace, they wēte forth vnto mount Oliuete.

And Iesus sayde vnto them: 'This night shal ye all be offended in me, for it is wrytten: \* I wil snyte the sheperde, ⁊ the shepe shal be scatred abroad. Neuertheles after ⁊ I am rysen agayne, I wil go before you in to Galile.' But Peter sayde vnto him: And though all men shulde be offended, yet wolde not I be offended. And Iesus sayde vnto him: Verely I saye vnto ⁊: To daye in this same night, before ⁊ cock crowe two tymes, shalt thou denye me thryse. But he saide yet more: Yee though I shulde dye with ⁊, yet wil I not denie ⁊. So saide they all ī like maner.

And they came in to ⁊ felde called Gethsemane, and he saide vnto his disciples: Syt ye here, tyll I go yonder, and praye. And he toke with him Peter ⁊ Iames, ⁊ Ihou, and begāne to waxe fearefull, ⁊ to be in an agonye, ⁊ sayde vnto thē: My soule is heuy euē vnto ⁊ death: tary ye here and watch. And he wente forth a litle, fell vpon the grounde and prayed, that, (yf it were possyble) ⁊ houre might passe frō him, and sayde: Abba, my father, all thinges are possyble vnto the, take this cuppe awaye fro me: Neuertheles not what I wyl, but what thou wilt.

35 And he came vnto them, and founde thē slepyng, and sayde vnto Peter: Symon, sleepest thou? Couldest thou not watch with me one houre? Watch and praye, that ye fal not in to temptacion. The sprete is wyllinge, but ⁊ flesh is weak. And he wēte forth agayne, and prayde, and spake the same wordes, and returned, and founde them slepyng agayne: for their eyes were heuy, ⁊ they knewe not what they shulde answeere him.

<sup>a</sup> Mat. 26. b. Luc. 22. a. Iohā. 13. a. <sup>b</sup> Exod. 12. c. Mat. 26. b. Luc. 22. a. <sup>c</sup> Mat. 26. b. Luc. 22. b.

Iohā. 13. c. <sup>d</sup> Mat. 26. c. Luc. 22. b. 1 Cor. 11. c. <sup>e</sup> Mat. 26. c. \* Zac. 13. b. / Act. 1. a.

And he came the thirde tyme, and sayde vnto them: Slepe on now, and take youre rest. It is ynough, the houre is come: beholde, y sonne of man shalbe deliuered in to the handes of synners: aryse, let vs be goynge. Beholde, he is at hande, that betrayeth me.

And immediatly whyle he yet spake, came Iudas one of the twolue, and with him a greate multitude, with swerdes and staues from the hye prestes and elders. And the traytoure had geuen them a tokē, and sayde: Whom so euer I kysse, that same is he, laye handes vpon him, and lede him awaye warily. And whā he was come, he wente straight waye vnto him, and sayde vnto him: O master, master, and kyssed him. Then layed they their handes vpon him, and toke him. But one of thē that stode by, drew out his swerde, and smote the hye prestes seruaunt, and cut of his eare.

And Iesus answered, and sayde vnto thē: Ye are come forth as it were to a murthurer with swerdes and with staues to take me. I was daylie with you in the temple, and taught, and ye toke me not. But this is done, that the scripture maye be fulfilled. And all the disciples forsoke him, and fled. And there folowed him a yonge mā, which was clothed in linnen vpon the bare skynne, and the yonge mē toke holde of him. But he let the linnen go, and fled naked from them.

And they led Iesus vnto the hye prest, where all y hye prestes, and elders and scribes were come together. As for Peter, he folowed him afarre of in to the hye prestes palace. And he was there, and sat with the seruauntes, and warmed him.

But the hye prestes and the whole councell sought wytnesse agaynst Iesus, y they might brynge him to death, and they founde none. Many gaue false wytnesse agaynst him, but their wytnesses agreed not together. And some stode vp, and gaue false wytnes agaynst him, and sayde: We herde him saye: I wil breake downe this temple that is made with hōdes, and in thre dayes buylde another not made with handes. But their wytnesse agreed not together.

And the hye prest stode vp amonge them, and axed Iesus, and sayde: Answerest thou

nothinge vnto it, that these testifie agaynst the? But he helde his tunge, and answered nothinge. Thē the hye prest axed him agayne, and sayde vnto him: Art thou Christ the sonne of the blessed? Iesus sayde: I am. And ye shal se the sonne of man syt at the right hande of power, and come in the cloudes of heauē. Then the hye prest rent his clothes, and sayde: What nede we eny mo wytnesses? Ye haue herde the blasphemy. What thynke ye? They all cōdemned him, that he was giltye of death. Then beganne there some to spyt vpō him, and to couer his face, and to smyte him with fistes, and to saye vnto him Prophecie vnto vs. And the seruauntes smote him on the face.

And Peter was beneth in y palace. Thē came one of the wenches of the hye prest: And whā she sawe Peter warmynge him, she loked vpō hī, and sayde: And thou wast with Iesus of Nazareth also. But he denyed, and sayde: I knowe him not, nether can I tell what thou sayest. And he wente out in to the fore courte, and the cock crew. And a damsell sawe him, and beganne agayne to saye vnto them that stode by: This is one of them. And he denyed it agayne. And after a litle whyle they y stode by, sayde agayne vnto him: Of a trueth thou art one of them for thou art a Galilean, and thy speach soundeth euen alike. But he begāne to curse and swear: I knowe not the man, that ye speake of. And the cock crew agayne. Then thought Peter vpon the worde, that Iesus sayde vnto him: Before y cock crow two tymes, thou shalt denye me thryse. And he beganne to wepe.

### The xii. Chapter.

AND soone in the mornynge the hye prestes helde a councell with the elders and scribes and the whole councell, and bounde Iesus, and led him awaye, and deliuered him vnto Pylate. And Pylate axed him: Art thou the kyng of the Iewes? He answered, and sayde vnto him: Thou sayest it. And the hye prestes accused him sore. But Pylate axed him agayne, and sayde: Answerest thou nothinge? Beholde, how sore they laye to

<sup>a</sup> Mat. 26. d. Luc. 22. d. Iohā. 18. a. <sup>b</sup> Mat. 26. f. Luc. 22. d. <sup>c</sup> Esa. 53. b. Marc. 15. c. <sup>d</sup> Mat. 26. f. Luc. 22. d. Iohā. 18. b. <sup>e</sup> Mat. 26. f. <sup>f</sup> Iohā. 2. a. <sup>g</sup> Mat. 26. f. <sup>h</sup> Luc. 22. c. <sup>i</sup> Iohā. 6. g.

<sup>1</sup> 3 Re. 22. d. Ioh 16. b. <sup>2</sup> Mat. 26. g. Luc. 22. d. Iohā. 18. b. <sup>3</sup> Marc. 14. d. <sup>4</sup> Psal. 2. a. Mat. 27. a. Luc. 23. a. Iohā. 18. d. Mat. 27. b.



thy charge. Neuertheles Iesus answered no more, in so moch <sup>¶</sup> Pylate marueyled.

"At that feast of Easter he was wonte to delyuer vnto them a presoner, whom so euer they wolde desyre. There was i preson with the sedicious, one called Barrabas, which in the vproure had committed murthur. And the people wente vp, and prayed him, that he wolde do, as he was wonte. Pylate answered them: wyl ye that I geue lowse vnto you the kyng of the Iewes? For he knew, that <sup>¶</sup> hyc prestes had delyuered him of envye. But the hyc prestes moued <sup>¶</sup> people,<sup>b</sup> that he shulde rather geue Barrabas lowse vnto them.

**B** Pylate answered agayne, and sayde vnto them: "What wil ye thē that I do vnto him, whom ye accuse to be kyng of the Iewes? They cried agayne: Crucifie hī. Pylate sayde vnto thē: What euell hath he done? But they cried yet moch more: Crucifie him. So Pylate thought to satisfie the people, and gaue Barrabas lowse vnto them, and delyuered thē Iesus, to be scourged <sup>¶</sup> crucified.

"And the soudyers led him in to the comō hall, and called the whole multitude together, and clothed him with purple, and plated a crowne of thorne, and crowned him withall, and beganne to salute him: Hayle kyng of the Iewes. And smote him vpon the heade with a rede, and spytted vpō him, and fell vpō the kne, <sup>¶</sup> worshipped him. "And whā they had mocked him, they toke <sup>¶</sup> purple of him, and put his clothes vpon him, <sup>¶</sup> led him out, that they might crucifye him.

**C** And they compelled one that passed by, called Symon of Cyren (which came from the felde,<sup>f</sup> and was the father of Alexander and Ruffus) to beare his crosse. And they brought him to the place Golgatha, which is by interpretacion: a place of deed mens skulles. And they gaue him wyne myxted with myrre, to drynke, <sup>¶</sup> he toke it not. And whā they had crucified him, they parted his garnētes,<sup>g</sup> <sup>¶</sup> cast lottes therfore, what euery one shulde take. And it was aboute <sup>¶</sup> thirde houre, <sup>¶</sup> they crucified him. And the tyle of his cause was wryttē ouer aboue him (namely:) The kyng of the Iewes. And they crucified him with two murthurers, one at <sup>¶</sup> right hande, and one at the left. Then was the

scripture fulfilled, which sayeth: "He was couēted amonge the euell doers.

"And they that wēte by, reuyled him, and wagged their heades, and sayde: Fye vpon the, how goodly breakest thou downe <sup>¶</sup> tēple, <sup>¶</sup> buyldest it agayne in thre dayes? Helpe thy self now, <sup>¶</sup> come downe frō the crosse. The hyc prestes also in like maner laughed him to scorne amonge thē selues, with the scribes, <sup>¶</sup> sayde: He hath helped other, himself can he not helpe. Yf he be Christ and <sup>¶</sup> kyng of Israel, let him come downe now frō the crosse, <sup>¶</sup> we maye se it, <sup>¶</sup> beleue. And they <sup>¶</sup> were crucified with hī, checked hit also.

And whā it was aboute the sixte houre, there was a darcknesse ouer the whole lōde,<sup>d</sup> tyll aboute <sup>¶</sup> nyenth houre. And aboute <sup>¶</sup> nyenth houre Iesus cried loude, and sayde: Eli, Eli, lamma asabthani? which is interpreted: My God, my God, why hast thou forsaken me?<sup>e</sup> And some that stode by, whā they herde <sup>¶</sup>, they sayde: Beholde, he calleth Elias. "Then rāne there one, <sup>¶</sup> fylled a spōge with vyneger, <sup>¶</sup> stickte it vpō a rede, <sup>¶</sup> gaue hī to drynke, <sup>¶</sup> sayde: Holde styll, let se, whether Elias wil come, and take him downe. But Iesus cried loude, and gaue vp the goost. And the vale of the tēple rent in two peces, from aboue tyll beneth.

The captayne that stode thereby ouer agaynst him, "whā he sawe <sup>¶</sup> he gaue vp the goost with soch a crye, he sayde: Verely this man was Gods sonne.

And there were wemen there also, which behelde this asarre of,<sup>e</sup> amōge whō was Mary Magdalene, <sup>¶</sup> Mary of James <sup>¶</sup> litle, <sup>¶</sup> the mother of Ioses, <sup>¶</sup> Salome, which had folowed him whā he was in Galile, and mynistred vnto hī: <sup>¶</sup> many other <sup>¶</sup> wēte vp with hī to Ierusalem. And at euen<sup>f</sup> (for so moch as it was the daye of preparinge, which is the fore Sabbath) there came one Ioseph of Arimathia, a worshipfull Senatoure (which loked also for the kyngdome of God) <sup>¶</sup> wēte in boldly vnto Pilate, <sup>¶</sup> axed <sup>¶</sup> body of Iesus. But Pylate marueyled <sup>¶</sup> he was deed all ready, <sup>¶</sup> called <sup>¶</sup> captayne, <sup>¶</sup> axed hī, whether he had lōge bene deed. And whā he had gotten knowlege of the captayne, he gaue Ioseph <sup>¶</sup> body. And

<sup>a</sup> Mat. 27. b. <sup>b</sup> Mat. 27. c. <sup>c</sup> Mat. 27. c. Luc. 23. b. <sup>d</sup> Mat. 27. d. Iohā. 19. a. <sup>e</sup> Iohā. 19. b. <sup>f</sup> Mat. 27. d. Luc. 23. c. <sup>g</sup> Psal. 21. b. <sup>h</sup> Mat. 27. d. Iohā. 19. c. <sup>i</sup> Esa. 53. b. Marc. 14. f. <sup>j</sup> Mat. 27. e. Luc. 23. d.

<sup>k</sup> Mat. 27. e. Luc. 23. d. <sup>l</sup> Psal. 21. a. <sup>m</sup> Mat. 27. e. Ioh. 19. c. <sup>n</sup> Mat. 27. f. Luc. 23. e. <sup>o</sup> Iohā. 19. c. <sup>p</sup> Mat. 27. g. Luc. 23. e. Iohā. 19. d.

he bought a lynnē cloth, ⁊ toke him downe, ⁊ wrapped hi in ⁊ lynnē clothe, ⁊ layed him in a sepulchre, which was hewē out of a rocke, ⁊ rolled a stone before ⁊ dore of ⁊ sepulchre. "But Mary Magdalene and Mary Ioses behelde, where he was layed.

The xvi. Chapter.

**A**ND whan the Sabbath was past,<sup>b</sup> Mary Magdalene, ⁊ Mary Iames, and Salome, bought spycies, ⁊ they might come, ⁊ anynte hi. And they came to the sepulchre vpō a daye of ⁊ Sabbathes very early, whā ⁊ Sonne arose, ⁊ sayde one to another: Who shal rolle vs ⁊ stone frō ⁊ dore of the sepulchre? And whan they lokyd, they sawe, that the stone was rolled awaye: for it was a very greate one. And they wente in to the sepulchre, and on the right hande they sawe a yonge man syttinge, which had a longe whyte garmēt vpon him, and they were abaszhed. But he sayde vnto thē: Be not ye afrayed, ye seke Iesus of Nazareth which was crucified: he is rysen, he is not here. Beholde, ⁊ place, where they layed him. But go ye youre waye, and tell his disciples and Peter, that he wil go before you in to Galile,<sup>c</sup> there shal ye se him\* as he sayde vnto you. And they wente forth in all the haist, and fled from the sepulchre: for there was a tremblyng ⁊ feare come vpon them, nether sayde they eny thinge to eny man, for they were afrayed.

<sup>a</sup> Mat. 27. g.    <sup>b</sup> Mat. 28. a.    Luc. 24. a.    Iohā. 20. a.  
<sup>c</sup> Act. 1. a.    \* Mar. 14. d.    <sup>d</sup> Mat. 28. a.    Luc. 24. a.  
1 Cor. 15. a.    <sup>e</sup> Luc. 24. b.    <sup>f</sup> Luc. 24. c.

<sup>a</sup> But Iesus, whan he was rysen vp early vpō the first daye of the Sabbathes, he appeared first vnto Mary Magdalene, out of whom he had cast out seven deuels. And she wēte and tolde thē that were with him, as they mourned and wepte. And whan they herde that he lyued, and had appeared vnto her, they beleued it not. After warde as two of thē were walkyng, he shewed himself vnder another figure,<sup>c</sup> whan they were goyng vpon the felde. And they wente, and tolde the other: these they beleued not also.

<sup>f</sup> At the last, as the eleuen sat at the table, he shewed him self vnto them, and rebuked their vnbeleue, and ⁊ hardnesse of their hert, because they beleued not thē which had sene him rysen. And he sayde vnto them: <sup>g</sup> Go ye youre waye in to all the worlde, and preach the gospell vnto all creatures. Who so beleueth and is baptysed, shalbe saued: but who so beleueth not, shalbe damned.

As for the tokens, which shal folowe thē <sup>h</sup> that beleue, these are they: <sup>i</sup> In my name shal they cast out deuyls: <sup>j</sup> Speake with new tungen: Dryue awaye serpētēs: And yf they drynke eny deedly thinge, it shal not hurte them: <sup>k</sup> They shal laye their handes vpō the sicke, and they shal recouer.

And the LORDE, after that he had spoken vnto them, was taken vp in to heauen, and sytteth at the right hāde of God. And they wente out, and preached euery where. And the LORDE wrought with them, and confirmed the worde with tokens folowyng.

<sup>g</sup> Mat. 28. c.    Iohā. 20. c.    <sup>h</sup> Act. 5. b.    8. a.    16. c.    19. a.  
<sup>i</sup> Act. 2. a.    Luc. 10. b.    Act. 28. a.    <sup>j</sup> Act. 14. b.  
and 28. a.    Luc. 24. d.    Act. 1. b. and 7. g.

The ende of the gospell of S. Marke.

# The gospell of S. Luke.

## What S. Luke conteyneth.

### Chap. I.

The cōcepcon and byrth of Ihon the baptist.  
The concepcon of Christ. The thākful songes  
of Mary, and Zachary.

### Chap. II.

The byrth & circūcision of Christ. How he was  
receaued in to the tēple, how Symeon and  
Anna prophecie of him, and how he was  
founde in the tēple amōge the doctours

### Chap. III.

The preachinge, baptyme, and presonment of  
Ihon. The baptyme of Christ, and a rehearsall  
of the generacion of the fathers.

### Chap. IIII

Iesus is led in to the wyldernesse, & fasteth all  
the tyme of his temptacion, ouercōmeth the  
deuell, goeth in to Galilee, preacheth at  
Nazareth and Caphernaū : the Iewes despyse  
him, the deuels knowlege him : he cōmeth in  
to Peters house, healeth his mother in lawe  
and doth greate miracles.

### Chap. V.

Christ preacheth in the shippe: The disciples  
forsake all, and folowe him. He clenseth the  
leper, healeth the man of the palsye, calleth  
Mathew the customer, and eateth with open  
synners.

### Chap. VI.

He excuseth the disciples, that plucke the eares of  
corne, he healeth the man with the wythred  
hande, choseth his twolue Apostles, maketh a  
swete sermon, and teacheth to do good for  
euell.

### Chap. VII.

He healeth the captaynes seruauent, rayseth vp  
the wyddowes sonne from death to life, en-  
fourmeth the disciples whom Ihon baptist  
sent vnto him, commendeth Ihon, and re-  
proueth the Iewes for their vnthankfulnesse.  
He eateth with the pharisee. The woman  
waszheth his fete with hir teares, and he for-  
getheth her hir synnes.

### Chap. VIII.

Christ with his apostles goeth frō towne to  
towne and preacheth, sheweth the parable of  
the sede, telleth who is his mother and his  
brother, stilleth the raginge of the see,  
delyuereth the possessed, and dryueth the  
deuels in to the herde of swyne, helpeth the  
sick woman and lairus daughter.

### Chap. IX.

He sendeth out the twolue Apostles to preach,  
Herode heareth tell of hi, He fedeth fyue  
thousande men with fyue loaves and two fishes,  
the disciples confesse him to be the sonne of  
God, he transfigureth himself vpon the mount,  
delyuereth the possessed, and teacheth his dis-  
ciples to be lowly. They desyre vēgeaunce,  
but he reproueth them.

### Chap. X.

He sendeth the seuentye before him for to preach,  
and geueth thē a charge how to behaue them  
selues, prayseth his heavenly father, answereth  
the scribe that tempted him, and (by the ex-  
ample of the Samaritane) sheweth who is a  
mās neighbour. Martha receaueth the LORDE  
in to hir house, Mary Magdalene is feruent in  
hearinge his worde.

## The gospel of S. Luke.

### Chap. XI.

He teacheth his disciples to praye, dryueth out a deuell, and rebuketh the blasphemous pharises. They requyre sygnes and tokens. He eateth with the pharisee, and reproueth the ypocrisy of the pharises, scribes and ypocrites.

### Chap. XII.

The leuen of the pharises. Christ conforteth his disciples agaynst persecucion, warneth them to beware of cuvetousnesse, by the symilitude of a certayne rich man : he wyll not haue them to hange ypō earthly thinges, but to watch and to be ready agaynst his commynge.

### Chap. XIII.

Of the Galileans whom Pilate slew and of those that dyed in Sylloe. The symilitude of the fyge tre. Christ healeth the sicke woman. The parable of the mustarde sede and leuen. Few entre in to the kyngdome. Christ reproueth Herode and Ierusalem.

### Chap. XIII.

Iesus eateth with the pharisee, healeth the dropsye vpon the Sabbath, teacheth to be lowly, telleth of the greate supper, and warneth them that wyll folowe him, to laye their accomptes before, what it wyll cost the. The salt of the earth.

### Chap. XV.

The lounge mercy of God openly set forth in the parable of the hundreth shepe, and of the sonne that was lost.

### Chap. XVI.

The parable of the wicked Mammon. Not one title of Gods worde shal perish. Of the rich man, and of poore Lazarus.

### Chap. XVII.

Christ teacheth his disciples to auoyde occasions of euell, one to forgeue another, stedfastly to trust in God, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.

### Chap. XVIII.

He teacheth to be feruēt in prayer cōtinually. Of the pharisee and the publican. The kyngdome of God belongeth vnto chyldrē. Christ answereth the ruler, and promisethe rewarde vnto all soch as suffre losse for his sake and folowe him. The blynde mā is restored to his sight.

### Chap. XIX.

Of Zacheus, and the ten seruauentes to whō the ten talētes were delyuered. Christ rydeth to Ierusalem, and wepeth ouer it.

### Chap. XX.

They axe Christone questyon, and he axeth them another. The parable of the vynyarde. Of tribute to be geuē vnto the Emperoure, & how Christ stoppeth the mouthes of the Saducees.

### Chap. XXI.

Christ commendeth the poore wyddow, telleth of the destruction of Ierusalem, of false teachers, of the tokēs and troubles for to come, of the ende of the worlde, and of his owne commynge.

### Chap. XXII.

Christ is betrayed, they eate the easter lambe. The institucion of the sacramēt. They stryue who shalbe greatest, he reproueth them : He prayeth thre tymes vpon the mount. They take him and bringe him to the hye prestes house : Peter denyeth him thyrse, and they bringe him before the councell.

### Chap. XXIII.

Iesus is brought before Pilate and Herode. The wemē make lamētacion for him. He prayeth for his enemies, forgeueth the synner vpon his right hande, dyeth on the crosse, and is buried.

### Chap. XXIII.

The wemen come to the graue, Christ apeareth vnto the two disciples that go towarde Emaus, stondeth in the myddest of all his disciples, openeth their vnderstandinge in the scriptures, geueth them a charge, and ascendeth vp in to heauen.



# The gospell of S. Luke.

## The prologe of S. Luke.

**F**OR so moch as many haue taken in hande, to set forth  $\hat{y}$  wordes of the actes that are come to passe amonge vs, like as they delyuered the vnto vs, which from the begynnynge sawe them their selues, and were mynisters of the worde, I thought it good (after that I had diligently searched out all from the begynnynge) to wryte the same orderly vnto the (good Theophilus) that thou mightest knowe the certēte of  $\hat{y}$  wordes, wherof thou art informed.

## The first Chapter.

**I**N the tyme of Herode kynge of Iewry, there was a prest named Zachary of the \*course of Abia: and his wife of the daughters of Aaron,  $\tau$  hir name Elizabeth. They were both righteous before God, and walked in all the commaundementes and statutes of the LORDE vnreproueably. And they had no childe, for Elizabeth was baren, and they were both well stricken in age.

And it came to passe as he executed the prestes office before God whan his course came (acordinge to the custome of the presthode) it fell to his lott to burne incense. And he wente in to the temple of the LORDE, and the whole multitude of the people was without in prayer, whyle the incense was aburnynge. And the angell of the LORDE appeared vnto him, and stode on the right syde of the altare of incēse. And whan Zachary sawe him, he was abaszhed,  $\tau$  there came a feare vpon him.

But the angell sayde vnto him: Feare not Zachary, for thy prayer is herde. And thy

wife Elizabeth shal beare the a sonne, whose name thou shalt call Ihon,  $\tau$  thou shalt haue ioye and gladnesse: and many shal reioyce at his byrth, for he shal be greate before the LORDE. Wyne and stronge drynke shal he not drynke. And he shalbe fylled with the holy goost, euen in his mothers wombe. And many of the children of Israel shal he turne vnto the LORDE their God. And he shal go before him in the sprete and power of  $\dagger$  Elias, to turne the hertes of  $\hat{y}$  fathers vnto the children, and the vnfaithfull vnto the wysdome of the righteous, to make the people ready for the LORDE.

And Zachary sayde vnto the Angel: **B**  
"Wherby shal I knowe this? For I am olde, and my wife well stricken in age. The angell answered, and sayde vnto him: I am Gabriell that stonde before God, and am sent to speake vnto the, and to shewe the these glad tydinges. And beholde, thou shalt be domme, and not able to speake, vn tyll the daye that this come to passe, because thou hast  $\S$  not beleued my wordes, which shalbe fulfilled in their season.

And the people wayted for Zachary, and marueyled, that he taried so longe in the tēple. And whā he wēte out, he coude not speake vnto them. And they perceaued, that he had sene a vision in the tēple. And he beckened vnto them, and remayned speechlesse.

And it fortunēd whā the tyme of his office was out, he wente home in to his house. And after those dayes Elizabeth his wife conceaued, and hyd hir self fyue monethes,  $\tau$  sayde: Thus hath  $\hat{y}$  LORDE done vnto me in  $\hat{y}$  dayes, wherin he hath loked vpō me, to take awaye fro me my rebuke amōge men.

\* 1 Pn. 25. b.  $\dagger$  Exo. 30. b. Heb. 9. a.  $\ddagger$  Mala. 3. d.  
Matt. 11. b.  $\S$  Gen. 17. c. and 18. b. Iudic. 13. b.

$\S$  4 Re. 7. a.

"And in the sixte moneth was the angell Gabriel sent from God in to a cite of Galile, called Nazareth, vnto a virgin that was spoused vnto a man, whose name was Ioseph, of the house of Dauid, and the virgins name was Mary. And the angell came in vnto her, and sayde: Hayle thou full of grace, the LORDE is with the: blessed art thou amonge wemen.

¶ Whā she sawe him, she was abaszeth at his sayenge, and thought: What maner of salutation is this? And the angell sayde vnto her: <sup>a</sup>Feare not Mary, for thou hast fōūde grace with God. Beholde, thou shalt cōceauē in thy wōbe, & beare a sonne\* & shalt call his name Iesus: he shalbe greate, & shalbe called ſonne of the Hyeſt. And the LORDE God shal geue him ſonne of Dauid his father,† & he shal be kinge ouer ſonne of Iacob for euer‡ & there shalbe no ende of his kyngdome. Then sayde Mary vnto the angell: How shal this be, seinge I knowe not a mā? The angell answered, & sayde vnto her: The holy goost shal come vpon the, & the power of the Hyeſt shal ouer-shadowe the. Therefore that Holy also which shalbe borne (of the) shalbe called the sonne of God. And beholde, thy cōſen Elizabeth she also hath cōceauēd a sonne in hir olde age, & this is the sixte moneth of her, which is reported to be baren:§ for with God is nothinge vnpoſſyble. And Mary sayde: Beholde, here am I the handmaydē of the LORDE: be it vnto me, as thou hast sayde. And the angell departed frō her.

¶ And Mary arose in those dayes, and wente in to the moūtaynes with haist, into ſonne cite of Iewry, and came in to ſonne house of Zachary, and saluted Elizabeth. And it fortunēd as Elizabeth herde the salutation of Mary, the babe sprange in hir wombe. And Elizabeth was fylled with the holy goost, & cried loude, and sayde: Blessed art thou amōge wemen, and blessed is the frute of thy wombe. And how happeneth this to me, that ſonne mother of my LORDE commeth vnto me? Beholde, whan I herde the voyce of thy salutation, the babe sprange in my wombe with ioye, And blessed art thou that hast beleued, for ſonne things shalbe perfourmed, which were tolde ſonne frō ſonne LORDE. And Mary sayde:

"My soule magnifieth the LORDE.

And my sprete reioyseth ī God my Sauoure.

For he hath loked vpō the lowe degre of his hande mayde. Beholde, frō hence forth shal all generacions call me blessed.

For he that is Mightie, hath done greate things vnto me, and holy is his name.

And his mercy endureth thorow out all generacions, vpon them that feare him.

He sheweth strength with his arme, and scateth them that are proude in the ymaginacion of their hert.

¶ He putteth downe the mightie from the seate, and exalteth them of lowe degre.

He fylleth the hongrie with good thinges, and letteth the riche go emptye.

He remēbreth mercy, and helpeth vp his seruauit Israel.

Euen as he promysed vnto oure fathers, ¶ Abraham and to his sede for euer.

And Mary abode with her aboute thre monethes, and then returned home agayne.

¶ And Elizabethes tyme was come, that she shulde be delyuered, & she brought forth a sonne. And hir neighbours and kynsfolkes herde, ſonne the LORDE had shewed greate mercy vpō her, & they reioysed with her. And it fortunēd vpon the eight daye,¶ they came to circumcise ſonne childe, and called him Zachary after his father: And his mother answered, and sayde: No, but he shalbe called Ihon. And they sayde vnto her: There is none in thy kynne, ſonne is so called. And they made signes vnto his father, how he wolde haue him called. And he axed for wrytinge tables, wrote & sayde: His name is Ihon. And they marueyled all. And immediatly was his month and his tōge opened, and he spake, & prayſed God. And there came a feare vpon all their neighbours. And all this acte was noysed abrode thorow out all the hill countre of Iewry: And all they ſonne herde therof, toke it to hert, and sayde: What maner of man wil this childe be? For the hande of the LORDE was with him.

¶ And Zachary his father was fylled with the holy goost, and prophecied, and sayde:

Blessed be ſonne LORDE God of Israel, for he hath vysited and redemed his people.

<sup>a</sup> Mat. 1. c. <sup>b</sup> Esa. 7. c. <sup>c</sup> Luc. 2. c.

<sup>d</sup> Esa. 9. b. <sup>e</sup> Dan. 7. d. <sup>f</sup> Mich. 4. b. <sup>g</sup> Heb. 1. b.

<sup>h</sup> Mar. 9. c. <sup>i</sup> Luc. 18. c. <sup>j</sup> Esa. 61. b.

<sup>k</sup> 1 Reg. 2. a. <sup>l</sup> Eccli. 10. c. <sup>m</sup> ¶ Gen. 22. c. <sup>n</sup> Gen. 17. b. <sup>o</sup> Leui. 12. a.

And hath set vp an \* horne of saluacion in the house of his seruauit Dauid.

Euen as he promysed afore tyme, by the mouth of his holy prophetes.

That he wolde delyuer vs frō oure enemies, ⁊ from ŷ hande of all soch as hate vs.

And ŷ he wolde shewe mercy vnto oure fathers, ⁊ thinke vpō his † holy couenaūt.

Euen the ooth ŷ he sware vnto oure father Abraham, for to geue vs.

‡ That we delyuered out of ŷ hāde of oure enemies, might serue him without feare all the dayes of oure life, in soch holynes and righteousnes as is accepte before him.

And thou childe shalt be called a prophet of the Hyest: for thou shalt go before ŷ LORDE, to prepare his wayes.

And to geue knowlege of saluacion vnto his people, for the remysion of their synnes.

Thorow the tender mercy of oure God, wherby the daye sprynge from an hye hath vysited vs.

That he might geue light vnto them ŷ syt in darcknesse and shadowe of death, and to gyde oure fete in to the waye of peace.

And the childe grew, and waxed stronge in sprete, and was in the wyldernes, tyll the tyme that he shulde shewe him self vnto the people of Israel.

### The ij. Chapter.

**A**T fortunat at the same tyme, that there wēte out a cōmaundement frō Augustus the Emperoure, that the whole worlde shulde be taxed. And this taxynge was the first that was executed, whan Syrenius was leftenaunt in Siria. And they wente all, euery one to his owne cite to be taxed. Then Ioseph gat him vp also frō Galile, out of the cite of Nazareth, in to Iewry, to ŷ cite of Dauid, § which is called Bethleem, (because he was of ŷ house and lynage of Dauid) that he might be taxed with Mary his spoused wife, which was with childe.

¶ And it fortunat wyle they were there, ŷ tyme was come, that she shulde be delyuered. And she brought forth hir first begottē sonne, ⁊ wrapped him in swaddlinge clothes, and layed him in a maunger: for they had els no rowme in the yunne.

**B** And there were in ŷ same region shep-

herdes in the felde by the foldes, and watchinge their flocke by night. And beholde, ŷ angell of the LORDE stode by thē, and ŷ brightnes of the LORDE shone rounde aboute them, and they were sore afrayed. And the angell sayde vnto them: Be not afrayed. Beholde, I brynge you tydiges of greate ioye, which shall happen vnto all people: for vnto you this daye is borne ŷ Sauoure, euē Christ ŷ LORDE, in the cite of Dauid. And take this for a token: Ye shal fynde the babe swaddled, and layed in a maunger. And straight waye there was by the angell a multitude of heauenly hoostes, which praysed God, and sayde: Glory be vnto God an hye, ⁊ peace vpon earth, and vnto men a good wyll.

¶ And it fortunat whā the angels were gone from thē in to heauē, the shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se this thinge that is happened, which ŷ LORDE hath shewed vnto vs. And they came with haist, ⁊ founde both Mary and Ioseph, ⁊ the babe layed in ŷ maunger. And whan they had sene it, they published abrode the sayenge, ŷ was tolde thē of this childe. And all they that herde it, wondred at the wordes, which the shepherdes had tolde them. But Mary kepte all these sayenges, and pondred them in hir hert. And the shepherdes returned, praysing and lauding God, for all that they had herde and sene, euen as it was tolde them.

¶ And whan eight dayes were ended, that the childe shulde be circumcysed, his name was called Iesus, || which was named of ŷ angell, before he was conceaued in his mothers wombe.

¶ And whā the dayes of their purificacion ¶ after the lawe of Moses, were come, they brought him to Ierusalē, that they might present him vnto the LORDE. (As it is written in the lawe of the LORDE: ¶ Euery māchilde that first openeth the Matrix, shalbe called holy vnto ŷ LORDE) and that they might geue the offerynge, as it is wryttē in the lawe of the LORDE (namely) a payre of turtle doues, or two yonge pigeons.

¶ And beholde, there was a man (at Ierusalē) whose name was Symeon, and the same mā was iust, and feared God, and lōged for the consolacion of Israel, and the holy goost was

\* Psal. 151. b. † Gen. 22. c. ‡ Esa. 38. d. Heb. 9. c. § 1 Reg. 15. 16. a. 20. b. ¶ Mat. 1. c. ¶ Gen. 17. b.

|| Luc. 1. c. ¶ Leuit. 12. b. 1 Reg. 1. d. ¶ Exo. 13. a. Num. 8. c.

in him. And an answer was geuē him of the holy goost, that he shulde not se death, before he had sene ꝑ LORDES Christ. And he came by inspiracion into the tēple.

¶ And whan the elders brought the childe Jesus in to the temple, to do for him after ꝑ custome of the \* lawe, then toke he him vp in his armes, and prayded God, and sayde:

LORDE, now lettest thou thy seruāūt departe in peace, accordinge to thy promesse.

For myne eyes haue sene thy Sauoure, whō thou hast prepared before all people.

† A light for the lightenyng of the Heythē, ¶ for the prayse of thy people of Israel.

And his father and mother marueyled at the thinges that were spokē of him. And Symeon blessed them, and sayde vnto Mary his mother: Beholde, this (childe) shalbe set to a fall, and to an vprysinge agayne of many in Israel, and for a token, which shalbe spokē agaynst. And the swerde shal pearse thy soule, that the thoughtes of many hertes maye be opened.

¶ And there was a prophetisse, one Anna, the daughter of Phanuel of the trybe of Aser, which was of a greate age, and had lyued seuen yearesh with hir huszbāde from hir virginite, ¶ had now bene a wedowe aboute foure score ¶ foure yearesh, which came neuer frō the tēple, seruyngē God with fastyngē and prayenge, daye and night: the same came forth also the same houre, and prayded the LORDE, and spake of him vnto all that loked for the redempcion at Ierusalem.

And whan they had perfourmed all acordyngē to the lawe of the LORDE, they returned ī to Galile, to their owne cite Nazareth. And the childe grewe, and waxed stronge in sprete, full of wysdome, ¶ the grace of God was with him.

And his elders wente to Ierusalem euery yeaer at the feast of Easter. And whan he was twolue yeaer olde, they wente vp to Ierusalem, ¶ after the custome of the feast. And whan they had fulfilled the dayes, and were gone home agayne, the childe Jesus abode styll at Ierusalem. And his elders knewe it not, but thought he had bene in the company, and they came a dayes iourney, and sought hī amōge their kynszfolkes ¶

acquātaunce. And whā they founde him not, they wētē agayne to Ierusalē, and sought him.

And it fortunēd after thre dayes, ꝑ they founde him in the temple, syttinge amonge the teachers, hearyngē thē, and opposyngē them. ¶ And all they that herde him, wōdred at his vnderstandyngē and answeres. And whan they sawe him, they were astonnyed. And his mother sayde vnto him: My sonne, why hast thou done this vnto vs? Beholde, thy father and I haue sought the sorowyngē. And he sayde vnto them: § What is it, that ye haue sought me? Wyst ye not, ꝑ I must go aboute my fathers busynes? And they ¶ vnderstode not the sayenge ꝑ he spake vnto them. And he wente downe with thē, and came to Nazareth, and was obediēt vnto them. And his mother kepte all these wordes in hir hert. And Jesus increased in wysdome, age and fauoure with God and men.

### The iij. Chapter.

IN the fifteenth yeaer of the raigne of Tiberius the Emperoure, whā Pontius Pilate was leftenaūt in Iewry ¶ and Herode one of the foure princes in Galile, and his brother Philippe one of the foure prynces in Iturea, ¶ in the coastes of Traconites, and Lysanias one of the foure princes of Abilene, when Hannas and Caiphas were hye prestes, thē came ꝑ worde of God vnto Ihon the sonne of Zachary in the wyldernes. And he came in to all ꝑ coastes aboute Iordan, and preached the baptyeme of repētaunce for the remysyon of synnes. As it is wryttē in ꝑ boke of ꝑ sayenges of Esaye the prophet, which sayeth: The voyce of a cryer in the wyldernes: ¶ prepare the waye of the LORDE, and make his pathes straight. Euery valley shalbe fylled, and euery mountayne ¶ hyll shalbe brought lowe. And what so is croked, shalbe made straight: and what rough is, shalbe made smooth, and all flesh shal se the Sauoure of God.

Then sayde he vnto the people, ꝑ wente out to be baptyssed of him: Ye generacion of vipers, who hath certified you, that ye shal escape ꝑ wrath to come? Take hede, brynge forth due frutes of repētaūce, ¶ begynne not

\* Leui. 12. b.    † Esa. 49. b.    Act. 13. e.    ‡ Exo. 23. b. and 34. c.  
 a Leuit. 23. a.    b Matt. 7. c.  
 Marc. 1. b.    Luc. 4. d.    § Iohā. 2. a.    ¶ Luc. 9. c.

and 18. d.    ¶ Luc. 23. a.    c Mat. 3. a.    Marc. 1. a.  
 Iohā. 1. b.    d Esa. 40. a.    c Mat. 3. a.



to saye: We haue Abrahā to oure father. For I saye vnto you: God is able of these stones to rayse vp children vnto Abraham. The axe is put vnto the tre allready:<sup>a</sup> so that euery tre which bryngeth not forth good frute, shalbe hewen downe, and cast in to the fyre. And the people axed him, and sayde: \*What shal we do then? He answered, ⁊ sayde vnto thē: He that hath two coates, let him parte with him ⁊ hath none: and he that hath meate, let him do likewyse.

The publicans came also, to be baptysed and sayde vnto him: Master, what shal we do? He sayde vnto them: Requyre nomore, then is appoynted you. Then ⁊ soudyours axed him likewyse, and sayde: What shal we do then? And he sayde vnto thē: Do no man violence ner wronge, and be content with youre wages.

But when the people were in a doute, ⁊ thought all in their hertes, whether he were Christ, Ihon answered, and sayde vnto thē all: <sup>a</sup> I baptise you with water, but after me there cōmeth one stronger thē I, whose shue lachtet I am not worthy to lowse: <sup>†</sup> he shal baptise you with the holy goost and with fyre. Whose fanne is in his hande, and he shal poure his floore, and shal gather ⁊ wheate in to his barne, and shal burne the chaffe with vnquencheable fyre. And many other thynges more exorted he, ⁊ preached vnto the people.

<sup>a</sup>But Herode the Tetrarcha (whā he was rebuked of him because of Herodias his brothers wife, and for all the euels that Herode dyd) besydes all this he layed Ihō in preson.

<sup>a</sup>And it fortuned whan all the people receaued baptyme, and whan Iesus also was baptysed and prayed, that heauen opened, and the holy goost came downe in a bodely shappe like a doue vpon him. And out of heauen there came a voyce, which sayde: Thou art my deare sōnne, in whō I delyte.

And Iesus was aboute thirtie yeares whan he beganne. <sup>†</sup>And he was taken for the sonne of Ioseph,<sup>f</sup> which was the sonne of Eli, which was the sonne of Mathat.

Which was the sonne of Leui.

Which was the sonne of Melchi.

Which was the sonne of Ianna.

Which was the sonne of Ioseph.

Which was the sonne of Mathathias.

Which was the sonne of Amos.

Which was the sonne of Nahum.

Which was the sonne of Eszli.

Which was the sonne of Nange.

Which was the sonne of Maath.

Which was the sonne of Mathathias.

Which was the sonne of Simei.

Which was the sonne of Ioseph.

Which was the sonne of Abdi.

Which was the sonne of Iohanna.

Which was the sonne of Resia.

Which was the sonne of Zorobabel.

Which was the sonne of Salathiel.

Which was the sonne of Neri.

Which was the sonne of Melchi.

Which was the sonne of Abdi.

Which was the sonne of Cosam.

Which was the sonne of Elmadam.

Which was the sonne of Her.

Which was the sonne of Ieso.

Which was the sonne of Eliezer.

Which was the sonne of Iorem.

Which was the sonne of Matha.

Which was the sonne of Leui.

Which was the sonne of Simeon

Which was the sonne of Iuda.

Which was the sonne of Ioseph.

Which was the sonne of Ionam.

Which was the sonne of Eliachim.

Which was the sonne of Melca.

Which was the sonne of Menam.

Which was the sonne of Mathathan.

Which was the sonne of Nathan.

Which was the sonne of Dauid.

Which was the sonne of Iesse.

Which was the sonne of Obed.

Which was the sonne of Boos.

Which was the sonne of Salmon.

Which was the sonne of Naasson.

Which was the sonne of Aminadab

Which was the sonne of Aram.

Which was the sonne of Esrom.

Which was the sonne of Phares.

Which was the sonne of Iuda.

Which was the sonne of Iacob.

Which was the sonne of Isaac.

Which was the sonne of Abraham.

Which was the sonne of Thara.

Which was the sonne of Nahor.

Which was the sonne of Serug.

Which was the sonne of Regu.

<sup>a</sup> Mat. 3. a. and 7. b.

Marc. 1. a. Iohā. 1. c.

<sup>\*</sup> Act. 2. d.

<sup>†</sup> Ezech. 36. d. e.

<sup>b</sup> Mat. 3. b.

<sup>c</sup> Mat. 3. b.

<sup>d</sup> Mat. 14. a.

<sup>e</sup> Mat. 13. d.

<sup>e</sup> Mat. 3. b. Marc. 1. a. Iohā. 1. d.

<sup>f</sup> Luc. 4. c. Iohā. 1. e.

Which was the sonne of Peleg.  
 Which was the sonne of Eber.  
 Which was the sonne of Salah.  
 Which was the sonne of Caynan.  
 Which was the sonne of Arphachsad.  
 Which was the sonne of Sem.  
 Which was the sonne of Noe.  
 Which was the sonne of Lamech.  
 Which was the sonne of Mathusalah.  
 Which was the sonne of Henoeh.  
 Which was the sonne of Iared.  
 Which was the sonne of Mahaleel.  
 Which was the sonne of Kenan  
 Which was the sonne of Enos.  
 Which was the sonne of Seth.  
 Which was the sonne of Adam.  
 Which was the sonne of God.

## The iiii. Chapter.

**I**ESUS full of the holy goost, came agayne from Iordane,<sup>a</sup> and was led of  $\text{f}$  sprete in to wyldernes,  $\text{a}$  fourty dayes lōge was he tēpted of  $\text{f}$  deuell. <sup>a</sup>And in those dayes ate he nothinge. And whan they were ended, he hongred afterwarde. And the deuell sayde vnto him: Yf thou be  $\text{f}$  sonne of God, cōmaunde this stone,  $\text{f}$  it be bred. And Iesus answered  $\text{a}$  sayde vnto hī: It is written: <sup>†</sup>Man shal not lyeue by bred onely, but by euery worde of God. And  $\text{f}$  deuell toke him vp in to an hye mountayne, and shewed him all the kyngdomes of  $\text{f}$  whole worlde in  $\text{f}$  twinkelinge of an eye,  $\text{a}$  sayde vnto him: All this power wil I geue vnto the, and the glory therof, for it is geuē ouer vnto me, and I geue it, to whom I wil. Yf thou now wilt worshippe me, they shal all be thine. Iesus answered him, and sayde: Auoyde fro me thou Satan. It is written: <sup>†</sup>Thou shalt worshippe the LORDE thy God, and him onely shalt thou serue.

**B** And he caried him to Ierusalem, and set him vpon a pynacle of the temple, and sayde vnto him: Yf thou be  $\text{f}$  sonne of God, cast thy self downe from hence. For it is writtē: He shal geue his angels charge ouer the, to kepe the,<sup>c</sup> and with their handes they shal holde the vp, that thou dashe not thy fote agaynst a stone. And Iesus answered, and

sayde vnto him: It is sayde: <sup>†</sup>Thou shalt not tempte the LORDE thy God. And whan  $\text{f}$  deuell had ended all the temptacions, he departed from him for a season.

And <sup>a</sup>Iesus came agayne in the power of the sprete in to Galile. And the fame of him was noysed thorow out all  $\text{f}$  region rounde aboute. And he taught in their synagoges, and was commended of euery man.

And he came vnto Nazareth where he was noursed,<sup>f</sup> and as his custome was, he wēte in to the synagoge vpon  $\text{f}$  Sabbath, and stode vp for to rede. Then was there delyuered him the  $\text{b}$ oke of  $\text{f}$  prophet Esay. And whan he had turned ouer the boke, he founde the place where it is written: The sprete of the LORDE is with me,<sup>f</sup> because he hath anoynted me: to preach the Gospell vnto  $\text{f}$  poore hath he sent me: to heale the broken harted: to preach delyueraunce to the captiue, and sight to the blynde: and frely to set at liberty them that are brusd: and to preach the acceptable yeaue of the LORDE.

And whan he had closed the boke, he gaue **C** it agayne to  $\text{f}$  mynister,  $\text{a}$  sat him downe. And the eyes of all that were in the synagoge, were fastened on him. And he begāne to saye vnto them: This daye is this scripture fulfilled in youre eares. <sup>§</sup>And they all gaue him wytnesse, and wōdred at the gracious wordes, which proceeded out of his mouth, and they saide: Is not this Iosephs sonne?<sup>a</sup>

And he sayde vnto them: Doutles ye wyl saye vnto me this prouerbe: Phisician, heale thyself. For how greate thinges haue we herde done at Capernaū? Do the same here also in thine owne countre. But he saide: Verely I saye vnto you: There is no prophet accepted in his owne countre.<sup>f</sup> Neuertheles of a trueth I saye vnto you:  $\text{¶}$  There were many wedowes in Israel in  $\text{f}$  tyme of Elias, whā the heauē was shut thre yeaues and sixe monethes, and whan there was a greate derth in all the lande:  $\text{a}$  to none of thē was Elias sent, but onely vnto Sarepta of the Sydonians to a wedowe.  $\text{¶}$  And many lepers were there in Israel in the tyme of Eliseus  $\text{f}$  prophet, and none of thē was clensed, saue onely Naaman of Syria.

And as many as were in the synagoge, **D**

<sup>a</sup> Mat. 4. a. Marc. 1. b. <sup>†</sup> Exo. 34. d. 3 Re. 19. b.  
<sup>†</sup> Deut. 8. b. <sup>†</sup> Deut. 6. c. <sup>†</sup> Psal. 90. b. <sup>†</sup> Deut. 6. c.  
<sup>†</sup> Mat. 4. b. Marc. 1. c. <sup>†</sup> Mat. 13. g. Marc. 6. a.

<sup>†</sup> 2 Esd. 8. b. <sup>†</sup> Esa. 61. a. <sup>§</sup> Mat. 13. g. Marc. 6. a.  
<sup>†</sup> Iohā. 6. e. <sup>†</sup> Mat. 13. g. Marc. 6. a. Iohā. 4. e.  
<sup>¶</sup> 3 Re. 17. a. <sup>†</sup> 4 Reg. 5. c.

whā they herde  $\bar{y}$ , were fylled with wrath. And they rose vp, and thrust him out of the cite, and led him vp to the edge of the hyl whervpō their cite was buylded, that they might cast him downe headlynge. But he wente his waye euen thorow the myddest of them,\* and came to Capernaum a cite of Galile, and taught thē vpō the Sabbathes. And they wondred at his doctryne, \*for his preachinge was with power.

And in the Synagoge there was a man possessed with a foule deuell,  $\alpha$  he cryed loude, and sayde: Let me alone, what haue we to do with the thou Iesus of Nazareth?<sup>a</sup> Art thou come to destroye vs? I knowe  $\bar{y}$  who thou art, euen the Holy of God. And Iesus rebuked him and sayde: holde thy tūge, and departe out of him. And the deuell threw hī in the myldest amonge them, and departed from him, and dyd him no harme. And there came a feare ouer thē all, and they spake amonge them selues, and sayde: What maner of thinge is this? He commaundeth the foule spretes with auctorite and power, and they departe out. And  $\bar{y}$  fame of him was noysed thorow out all the places of  $\bar{y}$  countre rounde aboute.

And he rose vp out of the synagoge,<sup>c</sup> and came in to Symons house. And Symōs mother in lawe was takē with a greate feuer,  $\alpha$  they prayde him for her. And he wēte vnto her,  $\alpha$  cōmaunded the feuer. And it left her,  $\alpha$  imediately she rose vp,  $\alpha$  mynistred vnto thē.

$\text{E}$  And whan the Sonne was gone downe all they that had sicke of dyuerse<sup>d</sup> diseases, brought thē vnto him. And he layed his hādes vpon euery one of thē,  $\alpha$  made thē whole. \*The deuels also departed out of many, criēge and sayenge: Thou art Christ the sonne of God. And he rebuked thē,  $\alpha$  suffred them not to speake: for they knewe that he was Christ. But whā it was daye, he wēte out in to a deserte place. And the people sought hī, and came vnto him,  $\alpha$  kepte him,  $\bar{y}$  he shulde not departe frō thē. But he sayde vnto thē: I must preach the Gospell of  $\bar{y}$  kyngdome of God to other cities also: for there to am I sent. And he preached in the synagoges of Galile.

## The v. Chapter.

$\text{I}$ T came to passe,  $\bar{y}$  the people / preassed  $\text{A}$  vpon him to heare the worde of God, and he stode by the lake of Genazereth, and sawe two shippes stōde by  $\bar{y}$  lake syde, but  $\bar{y}$  fishers were gone out of thē, and had waszhed their nettes. Then wente he in to one of the shippes, which was Symons, and prayed him,  $\bar{y}$  he wolde thrust out a litle frō the londe. And he sat him downe, and taught the people out of  $\bar{y}$  shippe.

And whan he had left of talkyng, he sayde vnto Symon: Launch out in to the depe  $\alpha$  let slyppe youre nettes, to make a draught. And Symon answered and sayde vnto him: Master, we haue laboured all  $\bar{y}$  night, and taken nothinge. But vpō thy worde, I wil lowse forth the nett. And whā they had so done, they toke a greate multitude of fiszhes,  $\alpha$  their net brake. And they made synges to their felowes which were in  $\bar{y}$  other shippe,  $\bar{y}$  they shulde come,  $\alpha$  helpe thē. And they came,  $\alpha$  fylled both the shippes full, so  $\bar{y}$  they soncke. Whan Symon Peter sawe  $\bar{y}$ , he fell downe at Iesus knees,  $\alpha$  sayde: LORDE, go fro me, for I am a synfull man: For he was astonnyed and all that were with him, at this draught of fishes which they toke, and so were Iames and Ihon also the sonnes of Zebede, which were Symons companyons. And Iesus sayde vnto Symō: Feare not, for frō hence forth thou shalt take men. And they brought the<sup>e</sup> shippes to londe, and left all, and folowed him.

$\text{C}$  And it fortunated as he was in a cite, beholde, there was a man full of leprosy. Whā he sawe Iesus, he fell vpō his face,  $\alpha$  besought him, and sayde: LORDE, yf thou wilt, thou canst make me cleane. And he stretched out his hāde, and touched him, and sayde: I wil, be thou cleane. And immediately the leprosy departed from him. And he charged hūn,  $\bar{y}$  he shulde tell no mā, but go thy waye (sayde he) and shewe thy self vnto  $\bar{y}$  prest, and offre for thy clensynge,<sup>f</sup> as Moses cōmaunded, for a witesse vnto thē. But  $\bar{y}$  fame of hī wēte out farther abrode,  $\alpha$  there came moch people together, to heare him,  $\alpha$  to be healed by hī frō their sicknesses. And he departed

<sup>a</sup> Mat. 4. b. Marc. 1. b. Iohā. 2. b. \* Mat. 7. c.  
Luc. 2. g. <sup>b</sup> Marc. 1. c. <sup>c</sup> Mat. 8. b. Marc. 1. c.  
<sup>d</sup> Mat. 8. b. Marc. 1. c. <sup>e</sup> Marc. 3. b. <sup>f</sup> Mat. 4. c.

Marc. 1. b. <sup>a</sup> Mat. 4. c. <sup>b</sup> Mat. 8. a. Marc. 1. d.  
<sup>f</sup> Leui. 14. a.



in to the wyldernesses, ⁊ gaue him self to prayer.

And it fortunēd vpō a daye, ŷ he taught, and there sat ŷ Pharises and scribes, which were "come out of all the townes of Galile, and Iewry, and frō Ierusalē, and the power of the LORDE wēte frō him, ⁊ healed euery man. And beholde, certayne men brought vpon a bed, a man ŷ had ŷ palsey, and they sought how they might brynge him in, and laye him before him. And whan they coude not fynde by what waye they might bringe him in (for ŷ people) they clymmed vp to ŷ toppe of the house, ⁊ let him downe thorow the tylinge with the bed, amōge thē before Iesus. And whan he sawe their faith, he sayde vnto hī: Man, thy synnes are forgeuē ŷ. And the scribes and pharyses begāne to thynke, ⁊ saide: What is he this, ŷ speaketh blasphemy. \*Who cā forgeue synnes, but onely God?

Neuertheles whā Iesus perceaued their thoughtes, he answered, and saide vnto thē: What thynke ye in youre hertes? Whether is easier to saye: Thy synnes are forgeuē ŷ, Or to saye: Aryse, and walke? But that ye maye knowe, that the sonne of mā hath power to forgeue synnes vpon earth, he sayde vnto ŷ sicke of the palsey: I saye vnto ŷ: Aryse, take vp thy bed, and go home. And immediatly he rose vp before thē, ⁊ toke vp the bed ŷ he had lyen vpō, and wēte home, and prayed God. And they were all astonnyed, and gaue God ŷ prayse, and were fylled with feare, and sayde: We haue sene maruelous thynges to daye.

And afterwarde he wēte out, and sawe a publican named Leui, syttinge at ŷ reccate of custome, ⁊ he sayde vnto him: "Folowe me. And he left all, rose vp, ⁊ folowed him. And Leui made hī a greate feast ī his house. And many publicans ⁊ other sat with hī at ŷ table. And the scribes and Pharyses murmured agaynst his disciples, ⁊ saide: Wherefore do ye eate ⁊ drynke with publicāns ⁊ synners? d Iesus answered, ⁊ sayde vnto thē: The whole nede not ŷ phisician, but they ŷ are sicke. I am not come to call ŷ righteous, but sinners to repentaūce. e

But they sayde vnto him: Wherefore fast

ŷ disciples of Ihō so of, ⁊ praye so moch, ⁊ the disciples of the Pharises likewyse, but thy disciples eate and drynke? And he sayde vnto them: Can ye make the weddyngge childrē fast, so lōge as the brydegrome is with thē? But the tyme wil come that the brydegrome shalbe takē frō thē, then shal they fast.

And he sayde vnto them a symilitude: No man putteth a pece of new cloth in to an olde garment: for els he renteth the new, and the pece of the new agreeth not with the olde. And no man putteth new wyne in to olde vessels, for els ŷ new wyne barsteth the vessels, and runneth out it self, and the vessels perishe. But new wyne must be put in to new vessels, and so are they both preserued. And there is no man that drynketh the olde, and wolde straight waye haue the new, for he sayeth: the olde is pleasaunter.

#### The vi. Chapter.

AND it fortunēd vpon an after pryncipall Sabbath, f that he wente thorow the corne felde, ⁊ his disciples plucked the eares of corne, and ate, and rubbed thē with their hādes. But certayne of the Pharises sayde vnto them: Wherefore do ye that, which is not lafull to do vpon the Sabbath? And Iesus answered, and sayde vnto thē: g Haue ye not red what Dauid dyd, whā he was hongrie, and they that were with him, how he wente in to the house of God, and toke the shewbread, and ate, and gaue also vnto them that were with him, which was lafull for no man to eate, but for the prestes onely? And he sayde vnto them: h The sonne of man is LORDE euen ouer the Sabbath.

It came to passe vpō another Sabbath, that he wēte in to the synagoge, and taught: and there was a man, whose right hande was wythred. But ŷ scribes and Pharises marked him, whether he wolde heale vpon the Sabbath, that they might fynde an occasion agaynst him. Neuertheles he perceaued their thoughtes, and sayde vnto the mā with the wythred hande: Aryse, and steppe forth here. And he arose, and stepped forth. Then sayde Iesus vnto thē: I wil axe you a question: What is it lafull to do vpō the Sabbath? good, or euell? to saue life, or to

<sup>a</sup> Mat. 9. a. Marc. 2. a.

<sup>b</sup> Eaa. 43. d. and 44. d.

<sup>c</sup> Mat. 9. a. Iobā. 5. a. <sup>d</sup> Mat. 9. a.

<sup>e</sup> Marc. 2. b. Luc. 15. a.

<sup>f</sup> Luc. 7. e. and 15. a.

<sup>g</sup> 1 Tim. 1. c.

<sup>h</sup> Mat. 12. a. Marc. 2. c.

<sup>i</sup> 1 Reg.

<sup>j</sup> 21. c. † Exo. 25. c.

<sup>k</sup> Mat. 12. b. Marc. 3. a.



destroie it? And he behelde the all rounde aboute, and sayde vnto the mā: Stretch out thine hande. And he dyd so. Then was his hande restored him to right, euen as whole as the other. But they were fylled full of madnes, and commoned together, what they wolde do to him.

33 \* And it fortunēd at the same tyme, that he wente out in to a mountayne to praye, and continued all night in prayer to God.\* And whā it was daye, he called his disciples, and chose twolue of them, whom he called also apostles. Symon, whom he named Peter, and Andrew his brother, Iames and Ihon, Phylippe and Bartylmew, Mathew and Thomas, Iames the sonne of Alpheus, Symon called Zelotes, Iudas the sonne of Iames, and Iudas Iscarioth, which was the traytoure.

† And he wente downe with them, and stode vpon a playne in the felde, and the company of his disciples, and a greate multitude of people, from all Iewry, and Ierusalem, and from Tyre and Sydon by the see coast, which were come to heare him, and to be healed of their diseases, and they that were vexed with foule spretes, were healed. And all the people sought to touch him, for there wente vertue frō him, and healed the all.

C And he lift vp his eyes vpō his disciples, and sayde: † Blessed are ye poore, for yours is the kyngdome of God. Blessed are ye that hunger here, for ye shalbe satisfied. Blessed are ye ⁊ wepe here, for ye shal laugh. Blessed are ye, whan men hate you, and put you out of their cōpanyes, and reuyle you, and cast out youre name as an euell thinge, for the sonne of mans sake. Reioyse ye then, and be glad: for beholde, youre rewarde is greate in heauen. ‡ Euen thus dyd their fathers vnto the prophetes also.

But vnto you riche, for ye haue youre cōsolacion already. Wo vnto you that are full, for ye shal hunger. Wo vnto you that laugh here, for ye shal wepe and wayle. Wo vnto you whan euery man prayseth you, Euen so dyd their fathers vnto the false prophetes also.

But I saye vnto you that heare: Loue youre enemies: do good vnto them that hate you: blesse them that curse you: praye for

them that wrongfully trouble you. And who so smyteth the on the one cheke, offre him ⁊ other also. And who so taketh away thy cloake, forbyd him not thy cote also. Who so euer axeth of the, geue him: and who so taketh away thyne, axe it not agayne. † And as ye wolde that men shulde do vnto you, ‡ euen so do ye vnto them likewise.

D And yf ye loue them that loue you, what thāke haue ye therfore? For synners also loue their louers. And yf ye do good for youre good doers, what thanke haue ye therfore? For synners also do euen the same. And yf ye lende vnto them, of whō ye hope to receaue, what thāke haue ye ther fore? For synners also lende vnto synners, that they maye receaue as moch agayne. But rather loue ye youre enemies, do good, and lende, lokinge for nothinge therof agayne: so shal youre rewarde be greate, and ye shalbe the children of the Hiest, for he is kynde, euen to the vnthankfull and to the euell.

Be ye therfore mercifull,⁴ as youre father also is mercifull. Iudge not, and ye shal not be iudged. Condēpne not, and ye shal not be condemned. Forgeue, and ye shal be forgiven. † Geue, and to you shalbe geue. A good measure, pressed downe, shaken together, ⁊ rūnyngē ouer, shal mē geue in to youre bosome. ‡ For with what measure ye meete, with the same shal it be measured to you agayne.

And he sayde a synilitude vnto the: † Can the blynde shewe the waye to ⁊ blynde? Do they not both the fall in to the dyche? The disciple is not aboue his master.⁴ But whoso-euer is perfecte, ⁊ same shalbe as his master. But why seist thou a moote ī thy brothers eye, and considrest not the beame, that is in thine awne eye? Or how canst thou saye vnto thy brother: holde styll brother, I wil plucke ⁊ moate out of thyne eye,⁴ and thou thy self seist not ⁊ beame in thine awne eye? Thou ypocryte, Fyrst cast the beame out of thine awne eye, and the shalt thou se clearly to pull the moote out of thy brothers eye.

3E For it is no good tre, ⁴ ⁊ bryngeth forth euell frute: and no euell tre ⁴ ⁊ bringeth forth good frute. Euery tre is knowne by his frute. For mē gather not fygges of thornes, ner

\* Mat. 14. c. Marc. 6. e. \* Mat. 10. a. Marc. 3. b. and 6. a. Luc. 9. a. Act. 1. b. † Mat. 4. c. Marc. 3. a. ‡ Mat. 5. a. † Amos 6. a. † Tob. 4. c. Eccli. 31. b. Mat. 7. a. ‡ Mat. 5. c. † Mat. 7. a. and 12. c.

† Pro. 11. c. ‡ Mat. 7. a. Marc. 4. c. † Mat. 15. b. † Mat. 10. c. Iohā. 13. b. † Mat. 7. a. † Mat. 7. b. and 12. d.

grapes of buszhes. A good mā out of ȝ good treasure of his hert, bryngeth forth ȝ which is good: and an euell mā out of the euell treasure of his hert, bryngeth forth that which is euell. For of the abundaunce of the hert, the mouth speaketh.

"But why call ye me **LORDE LORDE**, ȝ do not that I saye vnto you? \*Who so euer commeth vnto me, and heareth my wordes and doth thē, I wil shewe you to whom he is lyke. He is like vnto a man which buylded an house, and digged depe, and layed ȝ foundation vpon a rocke. Whan the waters came, the floudes bett vpon that house, and coule not moue it: for it was grounded vpō ȝ rocke. But he that heareth and doth not, is like vnto a man that buylded his house vpō the earth without foundation, and the streames bett vpō it, and it fell immediatly, and greate was the fall of that house.

### The vii. Chapter.

**W**HAN he had ended his talkynge vnto the people,<sup>a</sup> he wente in to Capernaum: and a captaines seruaut laye deede sicke, whom he loued. Whā he herde of Iesus, he sent the elders of the Iewes vnto him, and prayed him, that he wolde come, and make his seruaut whole. But whā they came to Iesus, they besought him instantly, ȝ sayde: He is worthy ȝ thou shuldest shewe this for him, for he loueth oure people, ȝ hath buylded vs ȝ synagoge. And Iesus wente with them.

Now whan they were not farre from ȝ house, ȝ captaine sent frēdes vnto hī, saiēge vnto him: Oh **LORDE**, trouble not thy self, I am not worthy, ȝ thou shuldest enter vnder my rofe, and therefore I thought not my self worthy to come to ȝ: but speake ȝ worde, ȝ my seruaut shalbe whole. For I my self also am a mā, subiecte to the hygher autorite, ȝ haue soudyers vnder me. And I saye vnto one: Go, ȝ he goeth. And to another: Come, and he cometh. And to my seruaut: Do this, ȝ he doeth it. Whan Iesus herde ȝ, he marueyled at hī, ȝ turned him aboute, ȝ sayde vnto ȝ people ȝ folowed hī: I saye vnto you: So greate faith haue I not founde, no not in Israel. And whā they that were sent,

came home agayne, they founde the seruaut that was sicke, whole.

And it fortuneth afterwarde, that he wēte in to a cite called Naim, and many of his disciples wente with him, and moch people. Whan he came nye to the gate of the cite, beholde, there was caried out one deed, which was the onely sonne of his mother, and she was a wyddowe, and moch people of the cite wente with her. And whan the **LORDE** sawe her, he had cōpassion on her, and sayde vnto her: Wepe not. And he came nye, and touched the Coffyn. And they that bare him, stode styll. And he sayde: Yonge man, I saye vnto the: Aryse. And †the deed sat vp, and beganne to speake. And he deliuered him vnto his mother. And there came a feare on them all, and they prayed God, and sayde: ‡A greate prophet is rysen amonge vs, and God hath vysited his people. And this fame of him was noyed in all Iewry, and in all ȝ regions that laye rounde aboute.

And the disciples of Ihō shewed him of all these thinges. And Ihon called vnto him two of his disciples, and sent thē vnto Iesus sayenge: Art thou he that shal come, or shal we loke for another? Whan the men came to him, they sayde: Ihon ȝ baptist hath sent vs vnto the, sayenge: Art thou he that shal come, or shal we loke for another?

At the same houre healed he many from sicknesses ȝ plages, and frō euell spretes, and vnto many that were blynde, he gaue sight. And Iesus answered, ȝ sayde vnto thē: Go youre waye, shewe Ihon, what ye haue sene ȝ herde. ¶The blynde se, the halt go, the lepers are clensed, the deaf heare, the deed aryse, § the Gospell is preached vnto ȝ poore, and blessed is he, that is not offended at me.

<sup>a</sup>Whan the messaungers of Ihō were departed, Iesus begāne to speake vnto ȝ people cōcernynge Ihō: What are ye gone out for to se in ȝ wyldernes? Wolde ye se a rede, that is shakē with the wynde? Or what are ye gone out for to se? Wolde ye se a mā clothed in soft rayment? Beholde, they that are gorgeously arrayed, ȝ lyue delicately, are in kynge's courtes. Or what are ye gone out for to se? Wolde ye se a prophet? Yee I saye vnto you: one that is more thē a prophet.

<sup>a</sup> Mal. 1. a. Mat. 7. b. and 25. a.

Isco. 1. c. <sup>b</sup> Mat. 8. a. Iohā. 4. f.

<sup>\*</sup> Mat. 7. c.

† 3 Re. 17. c.

‡ Re. 4. d. Act. 9. f. and 20. b.

§ Iohā. 4. c. and 6. b.

<sup>c</sup> Esa. 35. a. § Esa. 61. a.

<sup>d</sup> Mat. 11. a.

This is he, of whom it is wrytten: "Beholde, I sende my messaunger before thy face, which shal prepare thy waye before the. For I saye vnto you: Amonge thē ŷ are borne of wemē, there is no greater prophet thē Ihon the baptist. Notwith stoundyge he that is lesse in the kyngdome of God, is greater then he.

And all the people that herde him, and ŷ publicans, iustified God, and were baptysed with the baptyme of Ihon. But the Pharises and scribes despyed ŷ counsell of God against thē selues, ⁊ were not baptised of hī.

¶ But the LORDE saide: Where vnto shal I licken the men of this generacion? And whom are they like? They are like vnto childrē which syt in the market, and crye one to another, and saye: We haue pyped vnto you, and ye haue not daunted: we haue mourned vnto you, ⁊ ye haue not wepte. For Ihon ŷ baptist came, and \*ate no bred, and drake no wyne, and ye saye: he hath ŷ deuell. The sonne of man is come, eateth and drynketh, ⁊ ye saye: This man is a glutton and a wyne bebbler, a frende of publicans and synners. And wysdome is iustified of all hir children.

And one of the Pharises desyred him, ŷ he wolde eate with him. And he wente in to the Pharises house, and sat him downe at ŷ table. † And beholde, there was in the cite a womā, which was a synner. Whē she knewe that Iesus sat at the table in the Pharises house, she brought a boxe with oyntment, ⁊ stode behynde at his fete, and wepte, and beganne to water his fete with teares, and to drye thē with the hayres of hir heade, and kyssed his fete, ⁊ anoynted thē with oyntmēt.

¶ But whan the Pharise which had called him sawe that, he spake within himself, and sayde: Yf this mā were a prophet, he wolde knowe who, ⁊ what maner of woman this is that toucheth him, for she is a synner. And Iesus answered, and saide vnto him: Simō, I haue somewhat to saye vnto the. He sayde: Master saye on. A certayne lender had two detters, the one ought fyue hundred pens, the other fiftie: but whan they had nothinge to paye, he forgauē thē both. Tell me which of them wyl loue him most? Symon answered, and sayde: He, (I suppose) to whō

he forgauē most. Then sayde he vnto him: Thou hast iudged right.

And he turned him to the woman, and sayde vnto Symō: Seist thou this womā? I am come in to thine house, thou hast geuē me no water vnto my fete, but she hath watred my fete with teares, and dried thē with the hayres of hir heade: Thou hast geuē me no kysse, but she (sens the tynne she came in) hath not ceased to kysse my fete: Thou hast not anointed my heade with oyle, but she hath anoynted my heade with oyntment. Therefore I saye vnto the: Many synnes are forgeuen her, for she hath loued moch. But vnto whom lesse is forgeuen, the same loueth the lesse.

And he sayde vnto her: Thy synnes are forgeuen the. Then they that sat at the table with him, beganne to saye within themselves: What is he this, that forgeueth synnes also? But he sayde vnto the woman: Thy faith hath sauēd the, Go thy waye in peace.

### The viij. Chapter.

AND it fortunēd afterwarde, that he wente a thorow the cities and townes, and preached, and shewed ŷ Gospell of the kyngdome of God, and the twolue with him. And certayne women also, whō he had healed frō euell spretes and infirmities: Namely, Mary † which is called Magdalene, out of whom wente seuen deuels, and Ioanna ŷ wife of Chusa Herodes stewarde, and Susanna, and many other, that mynistred vnto them of their substaunce.

¶ Now whā moch people were gathered together, and haisted vnto him out of the cities, He spake by a symilitude: There wente out a sower to sowe his sede, ⁊ whyle he was sowynge, some fell by the waye syde, and was troddē vnder fote, and the foules of the ayre ate it vp. And some fell on stone, and whan it was spronge vp, it wythred awaye, because it had no moystnesse. And some fell amonge thornes, and the thornes spronge vp with it, and choked it. And some fell vpō a good grounde, and spronge vp, and bare frute an hundred fold. Whā he sayde this he cryed: Who so hath eares to heare, let him heare.

<sup>a</sup> Mal. 3. a. Marc. 1. a. <sup>b</sup> Mat. 11. c. <sup>\*</sup> Mat. 3. a. <sup>c</sup> Mat. 26. a. Mar. 14. a. <sup>†</sup> Iohā. 12. a. <sup>d</sup> Luc. 15. d.

<sup>e</sup> Luc. 23. e. <sup>†</sup> Luc. 24. a. <sup>f</sup> Mat. 13. a. Marc. 4. a.



**B** And his disciples axed him, and sayde: "What symilitude is this? And he sayde: Vnto you it is geuē, to knowe the mysteryes of the kyngdome of God, but vnto the other in parables, <sup>†</sup> though they se it, they shulde not se it,<sup>a</sup> and though they heare it, they shulde not vnderstonde.

This is the parable: The sede is the worde of God: As for those that are by <sup>†</sup> waye syde, they are they that heare it, afterwarde commeth the deuell, and taketh awaye the worde out of their hertes, that they shulde not beleue, and be sauēd. But they on <sup>†</sup> stone, are such as whan they heare it, receaue the worde with ioye, and these haue no rote: they beleue for a while, and in the tyme of temptacion they fall awaye. As for it that fel amonge the thornes, are such as heare it, and go forth amonge the cāres, riches and voluptuousnesses of this life, and are choked and brynge forth no frute. But that on the good grounde, are they that heare the worde, and kepe it in a pure good hert, and brynge forth frute in pacience.

<sup>a</sup> No man lighteth a cādell, and couereth it with a vessell, or putteth it vnder a table, but setteth it vpon a candelsticke, that such as go in maye se light. <sup>a</sup> For there is nothinge hyd, that shal not be openly shewed: and there is nothinge secreete, that shal not be knowne, and come to light. Take hede therfore how ye heare. <sup>\*</sup> For who so hath, vnto him shalbe geuē: but who so hath not, from him shalbe taken awaye, euē the same that he thynketh to haue.

**C** There wente vnto him his mōther and his brethren, and coude not come at him for the people. And it was tolde him. Thy mother and thy brethren stonde without,<sup>a</sup> and wolde se the. But he answered, <sup>†</sup> sayde vnto thē: My mother and my brethren are these, which heare the worde of God, and do it.

<sup>†</sup> And it fortunēd vpon a certayne daye, <sup>†</sup> he wente in to a shippe, and his disciples with him, <sup>†</sup> he sayde vnto thē: Let vs passe ouer to the other syde of <sup>†</sup> lake. And they thirst of frō the lōde. And as they sayed, he slepte. And there came a storme of wynde vpon <sup>†</sup> lake, and the waves fell vpon thē, and they stode in greate ioperdy. Then wēte they

vnto him, and waked him vp, <sup>†</sup> sayde: Master master, we perishe. Then he arose, and rebuked the wynde, and the tēpest of water, and they ceased, and it waxed calme. But he sayde vnto thē: Where is youre faith? Neuertheles they were a frayd, and wōdred, and sayde one to another: What is he this? For he cōmaundeth the wyndes and the water, and they are obedient vnto him. <sup>a</sup> And they sayled forth in to the countre of the Gadarenites, which is ouer agaynst Galile.

And whan he wente out to londe, there met him out of <sup>†</sup> cite a mā, which had a deuell longe tyme, <sup>†</sup> ware no clothes, <sup>†</sup> taried in no house, but in the graues. Neuertheles whā he sawe Iesus, he cried, and fell downe before him, and cried loude, <sup>†</sup> sayde: What haue I to do with the Iesus, thou sonne of the Hyest God? I beseke the, that thou wilt not tormēte me. For he cōmaunded the foule sprete, that he shulde departe out of the mā, for he had played hī a lōge season. And he was bounde with cheynes, and kepte with fetters, and he brake the bondes in sonder, and was caried of the deuell in to the wyl-dernesse.

And Iesus axed him, and sayde: What is thy name? He sayde: Legion. For there were many deuels entred in to him. And they besought him, that he wolde not cōmaunde thē to go in to the depe. <sup>a</sup> But there was there a greate heerd of swyne fedyngē vpon the mountayne, and they besought him, that he wolde geue them leue, to entre in to <sup>†</sup> same. And he gauē thē leue. Then departed <sup>†</sup> deuels out of the mā, and entred in to the swyne. And the heerd russhed headlynges with a storme in to the lake, and were drowned. But whā <sup>†</sup> herdmen sawe what had chaunsed, they fled, and tolde it in the cite and in the vyllages.

Then wente they out, for to se what was done, and came to Iesus, and founde the mā (out of whom the deuyls were departed) syttinge at Iesus fete, clothed, and in his right mynde, and they were a frayd. And they <sup>†</sup> had sene it, tolde thē how the possessed was healed. And the whole multitude of <sup>†</sup> countre of the Gadarenites besought him, that he wolde departe from them, for there was a greate

<sup>a</sup> Mat. 13. b. Marc. 4. a. <sup>b</sup> Esa. 6. b. <sup>c</sup> Mat. 5. b. Marc. 4. b. Luc. 11. c. <sup>d</sup> Mat. 10. d. Marc. 4. b. <sup>e</sup> Mat. 13. b. and 25. c. Marc. 4. c. Luc. 19. c. <sup>f</sup> Mat. 12. e.

Marc. 3. c. <sup>f</sup> Mat. 8. c. Marc. 4. d. <sup>g</sup> Mat. 8. d. Marc. 5. a. <sup>h</sup> Mat. 8. d. Marc. 5. b.



fearc come vpon thē. \* And he gat him in to þ̄ shippe, and turned agayne. And the man out of whō the deuels were departed, besought him, þ̄ he might be with him. But Iesus sent him away, and sayde: Go home agayne, and shewe how greate thinges God hath done for the. And he wente his waye, ⁊ preached thorow out all þ̄ cite, how greate thinges Iesus had done for hī.

\* And it fortuned whā Iesus came agayne, the people receaued him, for they wayted for him. And beholde, there came a man named Iairus (and he was a ruler of the synagoge) and fell at Iesus fete, ⁊ besought him, that he wolde come in to his house. For he had but one daughter (vpon a twolue yere of age) and she laye at þ̄ poynt of death. <sup>b</sup> And as he wente, the people thronged him. And a womā hauynge the bloudysseue twolue yeres, (which had spent all hir substance vpon phisicians, and coude be healed of none) came behynde, ⁊ touched the hemme of his garmēt, and immediatly hir yssue of bloude was stanchēd.

**f** And Iesus sayde: Who hath touched me? But whan they all denyed, Peter sayde, and they that were with him: Master, the people thronge the and thrust the, and thou sayest: Who hath touched me? Iesus saide: Some body hath touched me, for I fele, that there is vertue gone out fro me. But whan the woman sawe that she was not hyd, she came trēblynge, and fell downe before him, and tolde him before all the people, for what cause she had touched him, ⁊ how she was healed immediatly. And he sayde vnto her: Doughter, be of good comforte, thy faith hath made the whole, go thy waye in peace.

<sup>c</sup> Whye he yet spake, there came one frō þ̄ ruler of þ̄ synagoges house, and sayde vnto him: Thy daughter is deed, disease not the master. Whan Iesus herde that, he answered him, and sayde: Feare not, beleeue onely, and she shal be made whole. But whan he came in to the house, he suffred no man to go in, saue Peter, and Iames and Ihō, and the father and mother of the mayden. They wepte all, and sorowed for her. But he sayde: Wepe not, for she is not deed, but <sup>d</sup> slepeth. And they laughed hī to scorne,

knowynge well that she was deed. But he thrust them all out, and toke her by the hande, and cryed, and sayde: Maydē aryse. And hir sprete came agayne, ⁊ she arose straight waye. And he cōmaunded to geue her meate. And hir elders were astonnyed. But he charged them, that they shulde tell no man, what was done.

### The ij. Chapter.

**A**ND he called the twolue together, <sup>e</sup> and gaue them power and auctorite ouer all deuels, and that they might heale diseases. And he sent thē out to preach the kyngdome of God, and to heale þ̄ sicke, and sayde vnto them: <sup>f</sup> Ye shal take nothinge with you by the waye, nether staff, ner scripp, ner bred, ner money: ner haue two coates. And in to what house so euer ye entre, there abyde, tyll ye go thence. <sup>g</sup> And who so euer receaue you not, departe out of the same cite, and shake of the dust from youre fete, for a wytnesse ouer them. And they departed, and wente thorow the townes, preachinge þ̄ Gospell, ⁊ healyng euey where.

<sup>h</sup> Herode the Tetrarcha herde of all that was done by him. And he toke care, for so moch as it was sayde of some: Ihō is rysen agayne from the deed: of some, Elias hath appeared: of some, One of the olde prophetes is rysen agayne. And Herode sayde: Ihō haue I beheaded, who is this then, of whō I heare such thinges? And he desyred to se him.

<sup>i</sup> And the Apostles came agayne, and tolde <sup>j</sup> him how greate thinges they had done. And he toke them to him, and wente asyde in to a solytary place by the cite called Bethsaida. Whan the people knew of it, they folowed him. And he receaued them, and spake vnto them of the kyngdome of God, and healed such as hade nede therof. But the daye beganne to go downe. Then came the twolue to him, and sayde vnto him: let the people departe frō the, that they maye go in to the townes rounde aboute, and in to þ̄ vyllagies, where they maye fynde lodgynge ⁊ meate, for we are here in þ̄ wyldernes. But he sayde vnto them: Geue ye them to eate. They sayde: We haue nomore but fyue loanes and two fyszhes. Excepte we shulde go ⁊ bye meate

\* Marc. 5. b.    <sup>a</sup> Mat. 9. c.    Marc. 5. c.    <sup>b</sup> Mat. 9. c.  
 Marc. 5. c.    <sup>c</sup> Mat. 9. c.    Marc. 5. d.    <sup>d</sup> Iohā. 11. b.  
<sup>e</sup> Mat. 10. a.    Marc. 3. b. and 6. a.    Luc. 6. b.    <sup>f</sup> Mar. 6. a.

Luc. 10. a.    <sup>g</sup> Mat. 10. b.    Marc. 6. b.    Act. 13. e.  
<sup>h</sup> Mat. 14. a.    Marc. 6. b.    <sup>i</sup> Mat. 14. b.    Marc. 6. d.  
 Iohā. 6. a.

for so moch people (for there were vpon a fyue thousande men) But he sayde vnto his disciples: Cause them to syt downe by fifties in a cōpany. And they dyd so, and made them all to syt downe. Then toke he the fyue loaves and two fiszhes, and loked vp towarde heauē, and sayde grace ouer them, brake them, and gaue them to the disciples, to set thē before the people. And they ate, and were all satisfied. And there were taken vp of that remayned to them, twolue baskettes full of broken meate.

¶ And it fortuneth when he was alone, "and at his prayer, and his disciples with him, he axed them, and sayde: Whom saye the people that I am? They answered, and sayde: They saye, thou art Ihon the baptist: Some, that thou art Elias: Some, that one of the olde prophetes is rysen agayne. But he sayde vnto them: Whom saye ye that I am? Then answered Peter and sayde: "Thou art the Christ of God. And he charged them strately, and commaunded them, that they shulde tell this vnto no mā, and sayde: \*For the sonne of man must suffre many thynges, and be cast out of the Elders and of y<sup>e</sup> hye prestes, and scribes, and be put to death, and ryse agayne the thirde daye.

Then sayde he vnto them all: "Yf eny mā wil folowe me, let hī denie himself, & take vp his crosse daylie, & folowe me. †For who so euer wil saue his life, shal lose it. But who so loseth his life for my sake, shal saue it. For what auantage hath a man, though he wanne the whole worlde, and loseth himself, or runneth in dammage of himself? ‡Who so is ashamed of me and of my sayenges, of him shall the sonne of mā also be ashamed, whan he commeth in his glory, and in the glory of his father, and of the holy angels. I saye vnto you of a treuth: "there be some of them that stonde here, which shall not taist of death, tyll they se the kyngdome of God.

¶ And it fortuneth, that aboute an eight dayes after these wordes, ¶ he toke vnto him Peter, Ihon and Iames, and wente vp in to a moūt for to praye. †And as he prayed, the shappe of his countenance was chaunged of another fashion, and his garment was whyte,

and shyned: and beholde, two men talked with him, Which were Moses and Elias, that appeared gloriously, and spake of his departyng, which he shulde fulfill at Ierusalem. As for Peter and them that were with him, they were full of slepe. But whan they awoke, they saw his glory, and the two men stondyng with him.

¶ And it chauned, whan they departed fro him, Peter sayde vnto Iesus: Master, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias, and wyst not what he sayde. But whyle he thus spake, there came a cloude, and ouersadowed them. And they were afrayed, whan the cloude couered them. And out of the cloude there came a voyce, which sayde: This is my deare sonne, § heare him. And whyle this voyce came to passe, they founde Iesus alone. And they kepte it close, and tolde no mā in those dayes eny of the thynges which they had sene.

¶ And it chauned on the nexte daye after, whan they came downe from the mount, moch people met him, and beholde, a man amonge the people cryed out, and sayde: Master, I beseke the, loke vpon my sonne, for he is my onely sonne: beholde, the sprete taketh him, and sodenly he crieth, and he teareth him, that he someth, and with payne departeth he from him, whan he hath rente him. And I besought thy disciples to cast him out, and they coulde not. Then answered Iesus, and sayde: Oh thou vnfaithfull and croked generacion, how longe shal I be with you, & suffice you? Brynge hither thy sonne. And whan he came to him, the deuell rente him and tare him. But Iesus rebuked the foule sprete, and healed the chyld, and deliuered him vnto his father agayne. ¶ And they were all amased at the mighty power of God.

And whyle they wondred euery one at all thynges which he dyd, he sayde vnto his disciples: Comprehende these sayenges in youre eares. ¶ For the sonne of man must be deliuered in to the hādes of men. But they wyst not what that worde meant, and it was hyd from them, that they vnderstode it not. And they were afrayed to axe him of that

¶ Mat. 16. a. Marc. 8. d. § Iohā. 6. g. \* Mat. 16. c. and 20. b. Marc. 8. d. 9. d. 10. d. Luc. 18. d. † Marc. 8. e. ‡ Luc. 17. d. § Mat. 10. d. Marc. 8. e. Luc. 12. a. ¶ Mat. 16. d. Marc. 8.. † Mat. 17. a. Marc. 9. a.

‡ 2 Pe. 1. d. § Mat. 17. a. Marc. 9. a. § Deut. 18. c. ¶ Mat. 17. b. Marc. 9. b. † Marc. 1. c. Luc. 4. d. \* Mat. 16. c. and 20. b. Marc. 8. d. and 9. d. Luc. 2. g. and 18. d.

worde.\* There came a thought also amonge them, which of them shulde be the greatest. But whā Iesus sawe the thoughtes of their hert, he toke a childe, & set him harde by him, and sayde vnto them: "Whosoeuer receaueth this childe in my name, receaueth me: and who so euer receaueth me, receaueth him that sent me.† But who so is leest amonge you all, ‡ same shal be greate.

Then answered Iho, and sayde: Master, we sawe one dryue out deuels in thy name, and we forbad him, for he folowed the not with vs. And Iesus saide vnto him: For byd him not, for he that is not agaynst vs, is for vs.

¶ And it fortuneth when the tyme was fulfilled that he shulde be receaued vp from hence, he turned his face to go straight to Ierusalem, and before him he sent messaungers, which wente their waye, and came in to a towne of the Samaritans, to prepare lodginge for him. And they wolde not receaue him, because he had turned his face to go to Ierusalē. But whan his disciples Iames and Ihon sawe that, they sayde: LORDE, wilt thou, that we commaunde, that fyre fall downe from heauen, and consume them,‡ as Elias dyd? Neuertheles Iesus turned him aboute, and rebuked them, and sayde: Knowe ye not, what maner of sprete ye are of? The sonne of man is not come to destroye mens soules, but to saue them. And they wente in to another towne.

\*And it fortuneth as they went by the waye, one sayde vnto him: I wil folowe the, whyther so euer thou go. And Iesus sayde vnto him: The foxes haue holes, and the byrdes vnder the heauē haue nestes: but the sonne of man hath not wheron to laye his heade.

¶ And he sayde vnto another: Folowe me. He sayde: Syr, geue me leue first to go, and burye my father. But Iesus sayde vnto him: § Let the deed burye thy deed. But go thou thy waye, and preach the kyngdome of God.

¶ And another sayde: Syr, I will folowe the,|| but geue me leue first, to go byd them farwele, which are at home in my house. Iesus sayde vnto him: Who so putteth his

hāde to the plowe, and loketh backe, is not mete for the kyngdome of God.¶

### The x. Chapter.

**A**FTERWARDE the LORDE appointed out other seuentie, and sent them two and two before him in to euery cite and place, whither he himself wolde come, and sayde vnto them: "The haruest is greate, but the labourers are fewe. Praye therfore the LORDE of the haruest, to sende forth labourers in to his haruest. ¶ Go youre waye: beholde, I sende you forth as the lābes amonge § volues. Beare nether wallet, ner scripppe, ner shues, and ¶ salute no mā by the waye. In to what so euer house ye entre, first saye: Peace be in this house. And yf the childe of peace be there, youre peace shal rest vpon him. Yf no, then shal youre peace turne to you agayne. But tary ye still in the same house, eatinge and drynkinge soch as they haue. For the labourer is worthy of his rewarde.

Go not from house to house. And in to what so euer cite ye entre, and they receaue you, eate soch thinges as are set before you. And heale the sicke that are there, and saye vnto them: The kyngdome of God is come nye vnto you. ¶ But in to what so euer cite ye come, and they receaue you not, go youre waye out in to the stretes of the same, and saye: Euen the very dust which cleaueth vpon vs of youre cite, wpe we of vpon you. But of this ye shal be sure, that the kyngdome of God was come nye vnto you. I saye vnto you: It shalbe easier for Sodome in that daye, then for that cite.

¶ Wo vnto the Chorazin, wo vnto the Bethsaida:¶ for yf the miracles which haue bene done amonge you had bene done at Tyre and Sidon, they had done pennaunce longe agoo, syttinge in sackcloth and in ashes. Neuertheles it shalbe easier for Tyre and Sidon at the iudgment, then for you. And thou Capernaum which art exalted vnto the heauen, shalt be thrust downe vnto hell. He that heareth you, heareth me:¶ and he that despyseth you, despyseth me: but who so despyseth me, despyseth him § sent me.

\* Mat. 18. a. Marc. 9. d. Luc. 22. b.

Marc. 9. d. Luc. 10. b. Iohā. 13. c.

Marc. 9. d. and 10. e. Luc. 22. b.

¶ Mat. 8. c

¶ Mat. 8. c.

¶ Mat. 10. e.

† Mat. 20. d.

‡ 4 Re. 1. c.

§ Lau. 21. b.

|| 3 Re. 19. d.

¶ Mat. 10. a. Marc. 6. a. Luc. 9. a.

¶ Mat. 10. b. Marc. 6. b. Luc. 9. a. Act. 13. e. and 18. a.

¶ Mat. 11. b. ¶ Mat. 10. e. Iohā. 13. c. Marc. 9. d.



The seuētye came agayne with ioye, and sayde: LORDE, the deuels also are subdued vnto vs in thy name. But he sayde vnto them: "I sawe Sathan fall downe from heauen as a lightenyng. Beholde, \*I haue geuen you power to treade vpon serpētes and scorpions, and ouer all power of the enemye, and nothinge shall hurte you. Neuertheles, reioyce not ye in this, that the spretes are subdued vnto you: but reioyse, †that youre names are wryten in heauen.

¶ At the same houre reioysed Iesus in sprete, and sayde: †I prayse the (O father and LORDE of heauen and earth) that thou hast hyd these thinges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the. †All thinges are geuen ouer vnto me of my father: †and no man knoweth who the sonne is, but onely the father: nether who the father is, saue onely the sonne, and he to whō the sonne will open it.

And he turned him vnto his disciples, and sayde in especiall: Blessed are the eyes, which se that ye se. For I saye vnto you: †Many prophetes and kynges, wolde haue sene the thynges that ye se, and haue not sene them: and to haue herde the thynges that ye heare, and haue not herde them.

And beholde, there stode vp a scribe and tempted him, and sayde: Master, what must I do, to inheret euerlastinge life? He sayde vnto him: What is wryten in the lawe? How readeest thou? He answered and sayde: †Thou shalt loue thy LORDE God with all thy hert, with all thy soule, with all thy strength, and with all thy mynde, and §thy neghboure as thy self. He sayde vnto him: Thou hast answered right: this do, and thou shalt lye. But he wolde haue iustified himself, ¶ sayde vnto Iesus: Who is then my neghboure?

¶ Then answered Iesus, and sayde: A certayne man wente downe from Ierusalem vnto Iericho, and fell amonge murthurers, which stryped him out of his clothes, and wounded him, and wente their waye, and left him half deed. And by chaūce there came downe a prest the same waye: and whan he sawe him, he passed by. And likewise a

Leuite, whā he came nye vnto the same place and sawe him, he passed by. But a Samaritane was goynge his iourney, and came that waye, and whan he sawe him, he had compassion vpon him, wente vnto him, bounde vp his woundes, and poured oyle and wyne therin, and lifte him vp vpon his beast, and brought him in to the ynne, and made prouysion for him. Vpon the next daye whan he departed, he toke out two pens, and gaue them to the oost, and sayde vnto him: Take cure of him, and what so euer thou spendest more, I will paye it the, whan I come agayne. Which of these thre now thinkest thou, was neghboure vnto him, that fell amonge the murthurers? He sayde: He that shewed mercy vpon him. Then sayde Iesus vnto him: Go thy waye then, and do thou likewise.

It fortunated as they wēte, that he entred in to a towne, where there was a woman named Martha, which receaued him in to hir house. And she had a sister, called Mary, / which sat hir downe at Iesus fete, and herkened vnto his worde. But Martha made hir self moche to do, for to serue him. And she stepte vnto him, and sayde: LORDE, carest thou not, that my sister letteth me serue alone? Byd her therfore, that she helpe me. But Iesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combest thy self aboute many thinges: ¶there is but one thinge nedefull. Mary hath chosen a good parte, which shal not be taken awaye from her.

### The xi. Chapter.

¶ AND it fortunated that he was in a place, and prayed. And whan he had ceased, one of his disciples sayde vnto him: LORDE, teach vs to praye, as Ihon also taught his disciples. He sayde vnto thē: Whan ye praye, saye: O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye oure daylie bred. And forgeue vs oure synnes, for we also forgeue all them that are detters vnto vs. And lede vs not in to temptacion, but deliuer vs from euell.

And he sayde vnto them: Which of you is it that hath a frende, and shulde go to him

\* Esa. 14. b. Apo. 12. c. \* Mar. 16. c. Act. 28. a.  
† Phil. 4. a.† Apo. 17. b. † Mat. 11. c. † Mat. 28. c.  
Iohā. 13. a. † Mat. 11. e. Iohā. 7. c. 8. b. 10. b.

¶ Mat. 13. c. † Deut. 6. b. § Leui. 19. c. Rom. 13. b.  
† Deut. 33. a. † Psal. 26. a.



at mydnight, and saye vnto him: frende, lende me thre loaues, for a frende of myne is come to me out of the waye, and I haue nothinge to set before him: and he within shulde answere and saye: Disquyte me not, the dore is shutt already, and my children are with me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue him, because he is his frende, Yet because of his vnshamefast begginge he wolde aryse, and geue him as many as he neded.

33 And I saye vnto you also: Axe, and it shal be geuen you: <sup>a</sup>Seke, and ye shal fynde: knocke, and it shalbe opened vnto you. For who so euer axeth, receaueth: and he that seketh, fyndeth: and to him that knocketh, shal it be opened. Yf the sonne axe bred of eny of you that is a father, wyl he geue him a stone therfore? Or yf he axe a fyszhe, wyl he for the fish offre him a serpent? Or yf he axe an egg, wyl he profer him a scorpion? Yf ye then which are euell, can geue youre children good giftes, how moch more shal the father of heauen geue the holy sprete vnto them that axe him?

<sup>b</sup>And he droue out a deuell that was domme: and it came to passe whan the deuell was departed out, the domme spake, and the people wondred. But some of them sayde: <sup>c</sup>He dryueth out the deuels, thorow Beelzebub the chefe of the deuels. The other tempted him, and desyred a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Euery kyngdome deuyded within it self, shal be desolate, and one house shal fall vpō another. Yf Sathan then be at variaunce within himself, how shal his kyngdome endure? Because ye saye, that I dryue out deuels thorow Beelzebub.

And yf I dryue out deuels thorow Beelzebub, by whom the do youre children dryue them out? Therefore shall they be youre iudges. But yf I cast out the deuels by the fynger of God, then is the kyngdome of God come vnto you.

C Whan a stronge harnesssed man kepeth his house,<sup>d</sup> that he possesseth is in peace: <sup>e</sup>but whan a stronger then he commeth vpō him, and ouer commeth him, he taketh frō him all

his wapens, wherin he trusted, and deuydeth the spoyle. He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abrode.

<sup>f</sup>Whan the vncleane sprete is gone out of a man, he walketh thorow drye places, sekyng rest, and fyndeth none. Then sayeth he: I wil turne agayne in to my house, from whence I wente out. And whan he commeth, he fyndeth it swepete, and garnished. Then goeth he, and taketh vnto him seuen other spretes, worse then the himself. And whan they are entred in, they dwell there. And the ende of that man is worse then the begynnynge.

And it fortuneth whan he spake soch, a certayne woman amonge the people lift vp hir voyce, and sayde vnto him: Blessed is <sup>g</sup>ymombe that bare the, and the pappes that thou hast sucked. But he sayde: Yee blessed are they that heare the worde of God, and kepe it.

Whan the people were gathered thicke together, he beganne to saye: <sup>h</sup>This is an euell generacion, they desyre a tokē, and there shal no token be geuen them, but the tokē of the prophet Ionas. <sup>i</sup>For like as Ionas was a tokē vnto the Niniytes, so shal the sonne of man be vnto this generacion. <sup>k</sup>The queene of the south shal aryse at the iudgmēt with the men of this generacion, and shall condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde, here is one more then Salomon. The men of Niniue shal aryse at the iudgment with this generacion, and shall condempne them: for they dyd pennaunce after the preachinge of Ionas: and beholde, here is one more the Ionas.

<sup>l</sup>No man lighteth a candell, and putteth it in a preuy place, nether vnder a buszhell, but vpon a candilstick, that they which come in, may se <sup>m</sup>light. <sup>n</sup>The eye is the light of the body, Yf thine eye then be syngle, all thy body shal be full of light: but yf thine eye be wicked, then shal all thy body be full of darknesse. Take hede therefore, that the light which is in the, be not darcknesse. Yf thy body now be light, so that it haue no parte of darknesse, then shal it be all full of light, and shall light the euen as a cleare lightenyng.

<sup>a</sup> Pro. 8. b. Mat. 7. a. Iohā. 14. b. 15. a. 16. c. <sup>b</sup> Mat. 9. d. and 12. c. <sup>c</sup> Marc. 3. b. <sup>d</sup> Mat. 12. c. <sup>e</sup> Col. 2. b. <sup>f</sup> Mat. 12. c. <sup>g</sup> Marc. 8. b. <sup>h</sup> Ionas

2. a. and 3. b. <sup>i</sup> 3 Re. 10. a. <sup>j</sup> Par. 9. a. <sup>k</sup> Mt. 12. d. <sup>l</sup> Mat. 5. b. <sup>m</sup> Marc. 4. b. <sup>n</sup> Luc. 8. b. <sup>o</sup> Mat. 6. c.

**D** But whyle he yet spake, a certayne Pharise prayed him, that he wolde dyne with him. And he wente in, and sat him downe at the table. Whan the Pharise sawe that, he marueyled, that he waszshed not first before dyner. But the **LORDE** sayde vnto him: Now do ye Pharises make cleane the out syde of the cuppe and platter,<sup>a</sup> but youre inwarde partes are full of robbery and wickednesse. Ye fooles, is a thinge made cleane within, because the outsyde is clenسد? Neuertheles geue almesse of that ye haue, and beholde, all is cleane vnto you.

But wo vnto you Pharises,<sup>b</sup> ye that tytthe mynt and rewe, and all maner herbes, and passe ouer iudgmēt and fy loue of God. These ought to haue bene done, and not to leaue the other vndone.

<sup>c</sup> Wo vnto you Pharises, for ye loue to syt yppermost in the synagoges, and to be saluted in the market.

Wo vnto you scribes and Pharyses, ye ypocrites, for ye are like couered sepulchres, where ouer men walke, and are not awarre of them.

Then answered one of the serybes, and sayde vnto him: Master, with these wordes thou putttest vs to rebuke also. But he saide: And wo vnto you also ye scribes, for ye lade men with vtollerable burthens, and ye youre selues touch them not with one of youre fyngers.

**E** Wo vnto you, for ye buylde the sepulchres of the prophetes,<sup>d</sup> but youre fathers put them to death. Doubtes ye beare wytnesse, and consente vnto the dedes of youre fathers: for they slewe them, and ye buylde their sepulchres.

<sup>e</sup> Therefore sayde the wysdome of God: I wil sende prophetes and Apostles vnto the: and some of them shal they put to death and persecute, that the bloude of all the prophetes which hath bene shed sens the foundation of the worlde was layed, maye be requyred of this generacion: from the bloude of Abell,<sup>f</sup> vnto fy bloude of \* Zachary, which perished betwene the altare and fy temple. Yee I saye vnto you: it shalbe requyred of this generacion.

Wo vnto you scribes, for ye haue receaued fy keye of knowlege.<sup>g</sup> Ye are not come in

your selues, and haue forbydden them that wolde haue bene in.

Whan he spake thus vnto them, the scribes and Pharyses beganne to preasse sore vpon him, and to stoppe his mouth with many questions, and layed wayte for him, and sought to hunte out some thinge out of his mouth, that they might accuse him.

The xij. Chapter.

**T**HERE were gathered together an innumerable multitude of people, in so moch that they trode one another: Then beganne he, and sayde first vnto his disciples: Bewarre of the leuen of the Pharises, which is ypocrysie.<sup>h</sup> But there is nothinge hyd, that shal not be discouered: nether secrete, that shal not be knowne. Therefore whatsoeuer ye haue spokē in darknesse, that same shal be herde in light: and that ye haue spoken in to the eare in the chābers, shalbe preached vpon the house toppes.

But I saye vnto you my frendes: Be not afrayed of them that kyll the body, and after that haue nomore that they can do. But I wil shewe you, whom ye shal feare. Feare him, which after he hath kylled, hath power also to cast in to hell: Yee I saye vnto you: Feare him. Are not fyue sparowes bought for two farthinges? Yet is not one of them forgotten before God. The very hayres of youre heade also are nombred euery one. Feare not therefore, for ye are better then many sparowes.

I saye vnto you: Who so euer knowlegeth me before men, him shal the sonne of mā also knowlege before the angels of God: But he that denyeth me before men, shal be denyed before the angels of God. And who so euer speaketh a worde agaynst the sonne of man, it shalbe forgeuen him: <sup>i</sup> But who so blasphemeth the holy goost, it shal not be forgeuen him.

Whan they brynge you in to their synagoges,<sup>j</sup> and to the rulers & officers, take ye no thought, how or what ye shal answer, or what ye shal speake: for the holy goost shal teach you in the same houre, what ye ought to saye.

<sup>a</sup> Mat. 23. c. <sup>b</sup> Mat. 23. c. <sup>c</sup> Mat. 23. a. Marc. 12. d. Luc. 10. c. <sup>d</sup> Mat. 23. a. <sup>e</sup> Mat. 23. d. <sup>f</sup> Mat. 23. c. <sup>g</sup> Gen. 4. b. <sup>h</sup> 2 Pa. 24. b. <sup>i</sup> Mat. 23. b. <sup>j</sup> Mat. 16. a. Marc. 8. a. <sup>k</sup> Sap. 1. b. Mat.

10. d. Marc. 4. b. Luc. 8. b. <sup>k</sup> Mat. 10. d. 2 Par. 20. c. <sup>l</sup> Mat. 10. d. Marc. 8. e. Luc. 9. c. Apo. 3. a. <sup>m</sup> Mat. 12. c. Marc. 3. c. <sup>n</sup> Mat. 10. c. Marc. 13. b. Luc. 21. b.

But one of the people sayde vnto him: Master, byd my brother deuyde the enheritaunce with me. Neuertheles he sayde vnto him: Man, who hath set me to be a iudge or heretage parter ouer you? And he sayde vnto them: Take hede, and beware of couetousnesse, for noman lyneth therof, that he hath abundaunce of goodes. And he tolde them a symilitude, and sayde: There was a riche man, whose felde had brought forth frutes plenteously, and he thought in himself, and sayde: What shal I do? I haue nothinge wher in to gather my frutes. And he sayde: This wil I do, I wil breake downe my barnes, & buylde greater, and therein wil I gather all myne increase, & my goodes, & wil saye vnto my soule: 'Soule, thou hast moch goodes layed vp in stoare for many yeares, take now thine ease, eate, drinke, and be mery. But God sayde vnto him: 'Thou foole, this night shal they requyre thy soule from the, \*and whose shal it be that thou hast prepared? Thus goeth it with him y gathereth treasure for himself, and is not riche in God.

¶ But he sayde vnto his disciples: Therefore I saye vnto you: 'Take ye no thought for youre life, what ye shal eate: nether for youre body, what ye shal put on. The life is more then meate, and the body more then raymēt. Consyde the rauens, they nether sowe ner reape, they haue also nether storehouse ner barne, and yet God fedeth them. But how moch better are ye then the foules?

'Which of you (though he toke thought therfore) coulde put one cubyte vnto his stature? Seinge then ye be not able to do that which is least, why take ye thought for the other? Consyde the lilies vpō the felde, how they growe: they labour not, they spyne not. But I saye vnto you: that euen Salomon in all his royaltie was not clothed like one of these. Wherefore yf God so cloth the grasse, y is to daye in y felde, and tomorow shalbe cast in to the fornaice, how moch more shal he clothe you, o ye of litle faith? Axe not ye therfore what ye shal eate, or what ye shal drynke, and clymme not vp an hye: The Heithen in the worlde seke after all soch thinges. But seke ye the kyngdome of God, and all these shal be mynistr'd vnto you.

¶ Feare not thou litle flocke, for it is youre fathers pleasure to geue you the 'kyngdome. Sell that ye haue, and geue almesse. Make you bagges, which waxe not olde: euen a treasure that neuer fayleth in heauen, where no thefe commeth, and no moth corrupeth: for where youre treasure is, there wil youre hert be also.

'Let youre loynes be gerded aboute, and youre lightes burnynge, and be ye like vnto men that wayte for their lorde, agaynst he returne from the mariage, that whan he cometh & knocketh, they maye straight waye open vnto him. Blessed are those seruantes, whom the LORDE (whan he cometh) shal fynde wakyng. Verely I saye vnto you: † He shal gyrdy vp him self, and make them syt downe at the table, and shal go by them, and mynister vnto them. And yf he come in the seconde watch, and in the thirde watch, and fynde them so, blessed are those seruantes. ¶ But be sure of this, that yf the good man of the house knewe, what houre the thefe wolde come, he wolde surely watch, and not suffre his house to be broken vp. Therfore be ye ready also, for at an houre whan ye thynke not, 'shal the sonne of man come.

¶ But Peter sayde vnto him: LORDE, tellest thou this symilitude vnto vs, or to all men also? The LORDE sayde: How greate a thinge is a faithfull and wyse stewarde, whom his lorde setteth ouer his houszholde, to geue thē their dewtye in due season? Blessed is that seruaut, whom his lorde (whan he cometh) shal fynde so doynge. ¶ Verely I saye vnto you: 'he shal set him ouer all his goodes. But yf the same seruaut shal saye in his hert: Tush, it wil be longe or my lorde come, and shal begynne to smyte y seruantes and maydens, yee & to eate and drynke, & to be dronke: the same seruantes lorde shal come in a daye whan he loketh not for him, and in an houre that he is not aware of, & shal hew him in peces, and geue him his rewarde with the vnbeleuers.

'The seruaut that knewe his lordes wil and prepared not himself, nether dyd acordinge to his will, shal be beaten with many strypes: But he that knewe it not, and yet

\* Eccli. 11. c.    † Iere. 17. b.    \* Psal. 38. a.  
 † Psal. 54. c.    † Mat. 6. c.    † 1 Pet. 5. a.    † Mat. 6. d.  
 † Deut. 1. c. and 20. a.    † Mat. 6. c. and 19. c.

† Ephe. 6. d.    † 1 Pet. 1. c.    † Luc. 22. b.    † Mat. 24. d.  
 † Marc. 13. d.    † Mat. 25. a.    † Apo. 16. c.  
 † Mat. 24. d.    † Iaco. 4. b.

dyd thynges worthy of strypes, shal be beaten with few strypes. For loke vnto whom moch is geuen, of him shal moch be sought: and loke to whom moch is commytted, of him shal moch be requyred.

**f** I am come to kyndle fyre vpō earth, and what wolde I rather, thā that it were kyndled allready. Notwithstōdinge I must first be baptised with a baptyeme, and how am I payned tyll it be ended? Thynke ye, that I am come to brynge peace vpon earth? "I tell you nay, but rather debate. For from hence forth there shal be at varyaunce in one house: thre agaynst two, and two agaynst thre. The father shal be deuyded agaynst f sonne, and the sonne agaynst the father: the mother agaynst the doughter, & the doughter agaynst the mother: the mother in lawe agaynst hir doughter in lawe, and f doughter in lawe agaynst hir mother in lawe.

And he sayde vnto the people: "Whan ye se a cloude ryse out of f west, straight waye ye saye: there cōmeth a shower, and so it is: and whan ye se the southwynde blowe, ye saye: It wil be hote, and it commeth so to passe. O ye ypocrytes, ye can discerne the fashion of the skye and of the earth: Why can ye not discerne this tyme also? Yee and yie iudge ye not of youre selues, what is right?

Whyle thou goest with thine aduersary vnto the Prynce, geue diligēce by the waye, that thou mayest be quyte of him, lest he brynge the before the iudge, and the iudge delyuer the to the iaylar, and the iaylar cast the in to preson. I tell the, thou shalt not come out thence, tyll thou paye the vttemost myte.

#### The xiiij. Chapter.

**A** **T**HERE were present at the same season certayne, that shewed him of f \*Galileans, whose bloude Pilate had mēgled with their awne sacrifice. And Iesus answered, and sayde vnto them: Suppose ye, that these Galileās were greater synners then all the other Galileans, because they suffred soch punyshment? I tell you naye, but excepte ye amēde youre selues, ye shal all perishe likewise. Or thinke ye that f eightene (vpon whom the tower in Siloe fell and slewe them) were giltye aboute all men that dwell at

Jerusalem? I tell you naye: but excepte ye amende youre selues, ye shal all perishe likewise.

And he tolde them this symilitude: A certayne mā had a fygge tre, which was planted in his vynyarde, & he came and sought frute thereon, and founde none. Then sayde he vnto the wyngardener: Beholde, This thre yeare longe haue I come euery yeare, and sought frute vpon this fygge tre, and fynde none: cut it downe, why hyndreth it the grounde? But he answered, and sayde: Syr, let it alone yet this yeare, tyll I dygge rōūde aboute it and donge it, yf it wyl brynge forth frute: Yf no, then cut it downe afterwarde.

And he taught in a synagoge vpon the Sabbath: and beholde, there was a womā, which had a sprete of infirmyte eightene yeares, and was croked, and coulde not well loke vp. Whan Iesus sawe her, he called her to him, and sayde vnto her: Woman, be delyuered from thy disease. And he layed his handes vpō her, and immediatly she was made straight, and praysed God. Then answered the ruler of the synagoge, and toke indignacion (because Iesus healed vpō f Sabbath) and sayde vnto the people: There are sixe dayes, wherin men ought to worke, in them come and be healed, and not on the Sabbath.

Then the LORDE answered him, and sayde: Thou ypocryte, doth not euery one of you lowse his ox or asse frō the crybbe vpō Sabbath, and leade him to the water? But shulde not this (which is Abrahams doughter) whom Sathan hath bounde now eightene yeares, be lowsed from this bonde vpō the Sabbath? And whan he thus sayde, all his aduersaries were ashamed. And all the people reioysed ouer all the excellent dedes, that were done by him.

And he sayde: "What is the kyngdome of God like? Or wher vnto shal I cōpare it? It is like a grayne of mustarde sede, which a man toke, and cast in his garden: and it grewe, and waxed a greute tre, and the foules of the ayre dwelt amonge the branches of it.

And agayne he sayde: "Where vnto shal I liken the kyngdome of God? It is like vnto leuen, which a woman toke, and myxte it

\* Mat. 10. e. Mich. 7. a.    \* Mat. 16. a.    \* Act. 5. c.

\* Mat. 13. d. Marc. 4. a.    \* Mat. 13. e.



anōge thre peckes of meele," tyll it was all leuended. And he wēte thorow cities and townes, and taught, and toke his iourney towarde Ierusalem.

**C** And one sayde vnto him: LORDE, are there few (thinkest thou) that shalbe saued? But he sayde vnto them: <sup>b</sup>Strye ye to entre in at the straye gate, for many (I saye vnto you) shal seke to come in, and shal not be able. From that tyme forth, when the good man of the house is rysen vp, and hath shut the dore, then shal ye begynne to stonde without, and to knocke at ſ̄ dore, and saye: LORDE LORDE, open vnto vs. <sup>c</sup>And he shal answere, and saye vnto you: I knowe you not whence ye are.

Then shal ye begynne to saye: We haue eaten and dronken before the, and thou hast taught vs vpon ſ̄ stretes. And he shal saye: I tell you, I knowe you not whence ye are. <sup>d</sup>Depart from me all ye workers of iniquyte. There shalbe wepyng and gnaszinge of teth, when ye shal se Abraham, and Isaac, and Iacob and all the prophetes in ſ̄ kyngdome of God, and youre selues thrust out, And whā they shal come from the east and from the west, <sup>e</sup>from the north and from the south, which shal syt at ſ̄ table in the kyngdome of God. And beholde, there are last, which shal be fyrst: and there are first, which shalbe last.

**D** Vpon the same daye there came certayne of ſ̄ Pharises, and sayde vnto him: Get the out of the waye, and departe hence, for Herode wyl kyll the. And he sayde vnto thē: Go ye and tell that foxe: beholde, I cast out deuels, and heale the people todaye and to-morow, and vpō the thirde daye shal I make an ende: for it can not be, that a prophet perishe without Ierusalem.

<sup>f</sup>O Ierusalem Ierusalē, thou that kyllest the prophetes, and stonest thē that are sent vnto ſ̄, how oft wolde I haue gathered thy children together, euen as the henne gathereth hir nest vnder hir wynges, and ye wolde not? Beholde, youre habitacion shal be left vnto you desolate. For I saye vnto you: ye shal not se me, tyll ſ̄ tyme come that ye shal saye: <sup>g</sup>blessed be he, ſ̄ cometh in ſ̄ name of the LORDE.

<sup>a</sup> Gen. 18. a. <sup>b</sup> Mat. 7. b. <sup>c</sup> Mat. 25. a. <sup>d</sup> Psal. 6. b. Mat. 7. b. and 25. d. <sup>e</sup> Mat. 8. b. <sup>f</sup> Mat. 19. d. and 20. b. Marc. 10. c. <sup>g</sup> Mat. 23. e. <sup>h</sup> Luc. 19. d.

### The xiiij. Chapter.

**A**ND it fortuneth that he came in to the house of one of ſ̄ chiefe Pharises vpō a Sabbath, to eate bred, <sup>i</sup> they watched him. And beholde, there was a mā before him, which had ſ̄ dropsye. And Iesus answered, <sup>j</sup> spake vnto the scribes and Pharises, <sup>k</sup> sayde: 'Is it lafull to heale on the Sabbath? But they helde their tonge. And he toke him, and healed him, <sup>l</sup> let him go, and answered, and sayde vnto thē: Which of you shal haue an oxe or an asse fallen in to a pytte, <sup>m</sup> and wil not straight waye pull him out on the Sabbath daye? And they coude not answere him agayne to that.

And he tolde a symilitude vnto ſ̄ gestes, whā he marked how they chose the hiest seates, <sup>n</sup> sayde vnto thē: Whan thou art byddē of eny man to a weddinge, syt not downe in the hiest rowme, lest a more honorable man thē thou be byddē of him, and he that bade both the and him, come <sup>o</sup> saye vnto ſ̄: geue this mā rowme, and thou thē begynne with shame to take ſ̄ lowest rowme. But rather whā thou art byddē, go and syt in ſ̄ lowest rowme, that whā he that bade the, cometh, he maye saye vnto the: Frende, syt <sup>p</sup> vp hyer: then shalt thou haue worships in the presence of them that syt at the table. For who so euer exalteth himself, shalbe brought lowe: <sup>q</sup> and he ſ̄ humbleth himself, shalbe exalted.

He sayde also vnto him that had bydden him: Whā thou makest a dyner or a supper, call not thy frendes, ner thy brethren, ner thy kynsfolkes, ner thy riche neighbours, lest they call the agayne, and recompēce be made ſ̄. But whā thou makest a feast, <sup>r</sup> call the poore, the crepell, the lame, the blynde, then art thou blessed, for they can not recompēce ſ̄. But it shalbe recompensed the in the resurrection of the righteous.

Whan one of them that sat by at the table herde this, he sayde vnto him: Blessed is he, that eateth bred in ſ̄ kyngdome of God. But he sayde vnto him: A certayne mā made a greate supper, <sup>s</sup> and called many ther to. And in ſ̄ houre of the supper he sent his seruaūte, to saye vnto thē ſ̄ were byddē:

Psal. 117. c. <sup>t</sup> Luc. 6. a. and 13. b. Mat. 12. b. Marc. 3. a. <sup>u</sup> Exo. 23. a. Deut. 22. b. <sup>v</sup> Pro. 25. a. <sup>w</sup> Mat. 23. b. Luc. 18. b. <sup>x</sup> Tob. 4. c. <sup>y</sup> Mat. 22. a. Apo. 19. b.

¶ Come, for now are all things ready. And they begane all together to excuse the selues one after another: The first saide vnto hi: I haue bought a ferme, and I must nedes go forth and se it, I praye y haue me excused. And y seconde sayde: I haue bought fyue yoke of oxen, and now I go to proue them, I praye the haue me excused. And the thirde sayde: I haue married a wife, therefore can I not come. And the seruauant came, and brought his lorde worde agayne therof.

Then was the good man of the house displeased, and sayde vnto his seruauit: Go out quickly in to the stretes and quarters of y cite, and brynge in hither the poore and crepell, and lame and blynde. And the seruauit sayde: lorde, it is done as thou hast comaunded, and there is yet more rowme. And the lorde sayde vnto the seruauit: Go out in to the hye wayes, and to the hedges, and compell them to come in, that my house maye be fylled. But I saye vnto you: that none of these men which were bydden, shal taist of my supper.

¶ There wente moch people with him,<sup>a</sup> and he turned him aboute and sayde vnto them: Yf eny man come vnto me, and hate not his father, mother, wife, childre, brethre, sisters, yee and his owne life also, he can not be my disciple. And whosoever beareth not his crosse, and foloweth me, can not be my disciple.

¶ Which of you is it y wil buylde a tower, and sytteth not downe first and counteth y cost, whether he haue sufficiēt to perfourme, it? lest after he hath layed the foundaciō, and is not able to perfourme it, all they that se it, begynne to laugh him to scorne, & to saye: This man beganne to buylde, and is not able to perfurme it. Or what kynge wil go to make battayl agaynst another kynge, and sytteth not downe first, and casteth in his mynde, whether he be able with ten thousande, to mete him that commeth agaynst him with twentye thousande? Or els, whyle the other is yet a greate waye of he sendeth embassage, and desyreth peace. So likewyse euery one of you that forsaketh not all that he hath, can not be my disciple.

¶ Salt is a good thinge:<sup>b</sup> but yf the salt be vsnauery, what shal they season withall? It

is nether good vpon the lande, ner in the donge hyll, but shal be cast awaye. He that hath eares to heare, let him heare.

The xii. Chapter.

¶ THERE resorted vnto him all the publicans and synners,<sup>c</sup> that they might heare him. And y Pharises and scribes murmured, and sayde: \* This man receaueth synners, and eateth with them. But he tolde the thē this symilitude, and sayde: What man is he amonge you, that hath an hundreth shepe, and yf he loose one of the,<sup>d</sup> that leaueth not the nyne and nyentye in the wyldernesse, and goeth after that which is lost tyll he fynde it? And whan he hath founde it, he layeth it vpon his shulders with ioye: and whan he commeth home, he calleth his frēdes and neighbours, and sayeth vnto the: Reioyce with me, for I haue founde my shepe, y was lost. I saye vnto you: Euē so shal there be ioye in heauen ouer one synner that doth penance, more then ouer nyne and nyentye righteous, which † nede not repentance.

¶ Or what woman is it that hath ten groles, yf she loose one of them, that lighteth not a candell, and swepeth the house, and seketh diligently, tyll she fynde it? And whan she hath founde it, she calleth hir frendes & neighbours, and sayeth: Reioyce with me, for I haue foude my grole, which I had lost. Euen so (I tell you) shal there be ioye before the angels of God, ouer one synner y doth penance.

¶ And he sayde: A certayne man had two sonnes, and the yonger of them sayde vnto the father: Father, geue me the porcion of y goodes, that belongeth vnto me. And he deuoyded the good vnto them. And not longe thereafter, gathered the yonger sonne all together, & toke his iourney in to a farre countre, and there waisted he his goodes with ryotous lyuynge. Now whan he had spent all that he had, there was a greate derth thorow out all the same lōde. And he begane to lacke, and wente his waye, and clauē to a cytesin of that same countre, which sent him in to his felde, to kepe swyne. And he wolde fayne haue fylled his bely with the coddēs, that the swyne ate. And noman gaue him them.

<sup>a</sup> Deut. 13. b. Mat. 10. e. and 16. d. <sup>b</sup> Mat. 5. b. Marc. 9. e. <sup>c</sup> Mat. 9. a. Marc. 2. b. Luc. 5. d.

<sup>e</sup> Luc. 5. d. and 7. e. <sup>d</sup> Mat. 18. b. <sup>†</sup> Luc. 5. d.

Then came he to him self, and sayde: How many hyred seruauntes hath my father, which haue bred ynough, and I perish of hunger? I wil get vp, and go to my father, and saye vnto him: Father, I haue synned agaynst heauen and before the, and am nomore worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he gat him vp, & came vnto his father. But whan he was yet a greate waye of, his father sawe him, and had cōpassion,<sup>a</sup> and ranne, and fell aboute his neck, and kyssed him. Then sayde the sonne vnto him: Father, I haue synned agaynst heauē, and before the, I am no more worthy to be called thy sonne. But the father sayde vnto his seruauntes: Brynge forth the best garment, and put it vpon him, and geue him a ryng vpon his hande, and shues on his fete, and brynge hither a fed calfe, and kyll it, lat vs eate and be mery: for this my sonne was deed, and is alyue agayne: he was lost, and is founde. And they beganne to be mery.

But the elder sonne was in the felde. And whan he came, and drewe nye to the house, he herde y<sup>e</sup> mynstrelsyng and daunsyng, and called one of the seruauntes vnto him, and axed what it was. He sayde vnto him: Thy brother is come, and thy father hath slayne a fed calfe, because he hath receaued him safe and sounde. Then was he angrie, and wolde not go in. Then wente his father out, and prayed him. But he answered, and sayde vnto his father: Lo, thus many yeares haue I done the seruyce, nether haue I yet broken thy commaundement, and thou gauest me neuer one kydd, y<sup>e</sup> I might make mery with my frendes. But now that this thy sonne is come, which deuoured his goodes with harlots, thou hast slayne a fed calfe. But he sayde vnto him: My sonne, thou art allwaye with me, and all that is myne, is thine: thou shuldest be mery and glad, for this thy brother was deed, and is alyue agayne: he was lost, and is founde agayne.

### The xvi. Chapter.

HE sayde also vnto his disciples: There was a certayne riche man, which had a stewarde, that was accused vnto him, that he had waisted his goodes. And he called him, and sayde vnto him: How is it, that I heare

this of the? geue acomptes of thy stewardshipe, for thou mayest be no longer stewarde. The stewarde sayde within himself: What shal I do? My lorde wil take awaye the stewardshipe fro me. I cā not dygge, and to begg I am ashamed. I wote what I wil do, that whā I am put out of the stewardshipe, they maye receaue me in to their houses.

And he called vnto hī all his lordes detters, and sayde vnto the first: How moch owest thou vnto my lorde? He sayde: an hundreth tonnes of oyle. And he sayde: Take thy byll, syt downe quickly, & wryte fiftie. Then sayde he vnto another: How moch owest thou? He sayde: An hundreth quarters of wheate. And he sayde vnto him: Take thy byll, and wryte foure score. And the lorde cōmended the vnrighteous stewarde, because he had done wysely. For the children of this worlde are in their kynde wyser, thē the children of light. And I saye vnto you: Make you frendes with the vnrighteous Mammon, y<sup>e</sup> whan ye shal haue nede, they maye receaue you in to euerlastinge Tabernacles.

He that is faithfull in the least, is faithfull also in moch: and he that is vnrighteous in the least, is vnrighteous also in moch. Yf ye then haue not bene faithfull in the vnrighteous Mammon, who wyll belene you in that which is true? And yf ye haue not bene faithfull in another mans busynesse, who wil geue you that which is youre awne?

No seruaunt can serue two masters: for either he shal hate the one, and loue y<sup>e</sup> other: or els he shal leane to the one, and despyse the other. Ye can not serue God and Mammon.

All these thinges herde the Pharises, which were couetous, and they mocked hī. And he sayde vnto them: Ye are they that iustifie youre selues before men, but God knoweth youre hertes. For y<sup>e</sup> which is hye amonge men, is an abhominacion before God.

The lawe and y<sup>e</sup> prophetes prophecied vnto Ihon,<sup>c</sup> and from that tyme forth is y<sup>e</sup> kyngdome of God preached thorow y<sup>e</sup> Gospell, and euery man preasseth in to it by violence. But easier is it, for heauen and earth to perishe, then one tittle of y<sup>e</sup> lawe to fall. Who so euer putteth awaye his wife, & marieth another, breaketh matrimonye:<sup>d</sup> and he that marieth her which is deuorced frō hir huszbande, breaketh wedlocke also.

<sup>a</sup> Psal. 31. a. Iob 13. b.

<sup>b</sup> Mat. 6. c.

<sup>c</sup> Mat. 11. b.

<sup>d</sup> Mat. 5. d. and 19. b. Marc. 10. a.

There was a certayne riche man, which clothed him self with purple and costly linnen, and fared deliciously euery daye. And there was a poore man named Lazarus which laye at his gate full of sores, and desyred to be fylled with the crommes, that fell from the riche mans table. Yet came the dogges, and licked his sores. But it fortuneth, that the poore man dyed, and was caried of the angels in to Abrahams bosome. The riche man dyed also, and was buried.

**D** Now whan he was in the hell, he lift vp his eyes in the payne, and sawe Abraham asfarre of, and Lazarus in his bosome: and he cried, and sayde: Father Abraham, haue mercy vpon me, and sende Lazarus, that he maye dyppe the typpe of his synger in water, & coole my tonge, for I am tormētēd in this flāme. But Abraham saide: Remēbre sonne, y<sup>e</sup> thou hast receaued good in thy life, & contrary wyse Lazarus receaued euell. But now is he comforted, and thou art tormented. And beside all this, there is a great space set betwene vs and you: so y<sup>e</sup> they which wolde go downe from hence vnto you, can not: nether maye they passe ouer from thence vnto vs.

Then sayde he: I pray the then father, that thou wilt sende him vnto my fathers house, for I haue yet fyue brethren, that he maye warne them, lest they also come in to this place of torment. Abraham sayde vnto him: They haue Moses and the prophetes, let them heare them. But he sayde: Nay father Abraham, but yf one wente vnto them frō the deed, they wolde do pennaunce. Neuertheles he sayde vnto him: Yf they heare not Moses & the prophetes, then shal they not beleue also, though one rose agayne frō the deed.

### The xviij. Chapter.

**A** HE sayde vnto his disciples: It is vnpossible that offences shulde not come:<sup>a</sup> but w<sup>e</sup> vnto him by whom they come: It were better for him, that a mylstone were hanged aboute his neck, and he cast in to the see, then that he shulde offende one of these litle ones. Take hede to youre selues. Yf thy brother trespass agaynst the, rebuke him: and yf he amende,<sup>b</sup> forgeue him. And though he synne agaynst the seuen tymes in

a daye, and come seuen tymes in a daye to y<sup>e</sup> agayne, and saye: It repenteth me, forgeue him.

And the Apostles sayde vnto y<sup>e</sup> LORDE: Inceare oure faith. The LORDE sayde: Yf ye haue faith as a grayne of mustarde sede,<sup>c</sup> and saye vnto this Molbery tre: Plucke thy self vp by the rotes, and plāte thy self in the see, it shalbe obediēt vnto you. Which of you is it, that hath a seruaut (which ploweth, or fedeth the catell) whā he commeth home from y<sup>e</sup> felde, that he wil saye vnto him: Go quickly, and syt the down to meate? Is it not thus? that he sayeth vnto him: Make ready, that I maye suppe, gyrd vp thyself, and serue me, tyll I haue eaten and dronken, afterwarde shalt thou eate and drynke also. Thanketh he the same seruaut also, because he dyd that was commaunded him? I trowe not. So likewise ye, whā ye haue done all that is cōmaunded you, saye: We are vnprofitable seruantes, we haue done that we were bounde to do.

And it fortuneth, whan he toke his iourney towardes Ierusalem, he wente thorow the myddest of Samaria and Galile. And as he came in to a towne, there met him ten leporous men, which stode asfarre of, and lift vp their voyce, and sayde: Iesu master, haue mercy vpon vs. And whan he sawe them, he sayde vnto thē: \*Go, and shewe youre selues vnto y<sup>e</sup> prestes. And it came to passe, as they wente, they were censed. And one of them whā he sawe that he was censed, he turned backe agayne, and praysed God with loude voyce, and fell downe on his face at his fete, and gaue him thanks. And the same was a Samaritane. Iesus answered and saide: Are there not ten censed? But where are those nyne? There were els none founde, that turned agayne, and gaue God the prayse, saue onely this strainger. And he sayde vnto him: Aryse, go thy waye, thy faith hath made y<sup>e</sup> whole.

But whan he was demaunded of y<sup>e</sup> Pharises: Whan cōmeth the kyngdome of God? He answered them, and sayde: The kyngdome of God commeth not with outwarde appareance, nether shal it be sayde: lo, here or there is it. For beholde, y<sup>e</sup> kyngdome of God is inwarde in you.

And he sayde to the disciples: The tyme shal come, whā ye shal desyre to se one daye

<sup>a</sup> Mat. 18. a. Marc. 9. e.

<sup>b</sup> Mat. 18. b.

<sup>c</sup> Mat. 17. c. ana 21. c.

\* Levit. 14. a.



of the sonne of man, and shal not se it. And they shal saye vnto you: "Se here, Se there Go not ye, nether folowe, for as the lightenyng shyneth aboue from the heauen, and lighteth ouer all that is vnder the heauē, so shal the sonne of mā be in his daye. But first must he suffre many thinges,<sup>c</sup> and be refused of this generacion.

<sup>c</sup> And as it came to passe in the tyme of Noe, so shal it come to passe also in <sup>¶</sup> dayes of the sonne of man. They ate, they dranke, they married, and were married, euen vnto <sup>¶</sup> daye that Noe wente in to the Arke, and <sup>¶</sup> floude came, and destroyed them all.

**D** Likewise also as it came to passe in the tyme of Lot, they ate, they dranke, they bought, they solde, they planted, they buylded. But euen the same daye that Lot wente out of Sodom,<sup>d</sup> it rayned fyre and brymstone from heauē, and destroyed them all. After this maner also shal it go, in the daye whan the sonne of man shal appeare.

In that daye, who so is vpō the rose, and his stuffe in <sup>¶</sup> house,<sup>e</sup> let him not come downe to fetch it: Likewise he that is in the felde, let him not turne backe, for it that is behynde him. \* Remēbre Lottes wife. Who so euer goeth aboute to saue his life,<sup>f</sup> shal lose it: and who so euer shal lose it, shal saue it.

I saye vnto you: In <sup>¶</sup> night shal two lye vpon one bed, the one shalbe receaued, the other shalbe for saken. <sup>¶</sup> Two shalbe gryndinge together, the one shalbe receaued, the other shalbe forsaken. And they answered, and sayde vnto him: Where LORDE? He sayde vnto thē: Where so euer <sup>¶</sup> deed carcase is there wil <sup>¶</sup> Aegles be gathered together.

### The xliij. Chapter.

**A** HE tolde them a symilitude,<sup>h</sup> signifienge, <sup>¶</sup> men ought allwayes to praye, & not to leaue of, & sayde: There was a iudge in a cite, which feared not God, and stode in awe of no man. And in the same cite there was a wedowe, which came vnto him, and sayde: delyuer me fro myne aduersary. And he wolde not a greате whyle. But afterwarde he thought within hī self: Though I feare not God, & stonde in awe of no man, yet seynge

this weddowe is so importune vpon me, I wil delyuer her, lest she come at the last, and rayle vpon me.

Then sayde the LORDE: Heare what <sup>¶</sup> vnrightheous iudge sayeth. But shall not God also delyuer his chosen, that crye vnto hī daye and night, though he differre thē? I saye vnto you: He shal delyuer them, and that shortly. Neuertheles, whan the sonne of man cōmeth, suppose ye, that he shal fynde faith vpon earth?

And vnto certayne which trusted in thē selues, that they were perfecte, and despysed other, he spake this symilitude: There wente vp two men in to the tēple, to praye: the one a Pharise, the other a publican. The Pharise stode, and prayed by himself after this maner: 'I thanke the God, that I am not as other men, robbers, vnrightheous, aduouters, or as this publican. I fast twyse in the weke, I geue the tithes of all that I haue. And the publican stode afaire of, and wolde not lift vp his eyes to heauen, but smote vpon his brest, and sayde: God be thou mercifull vnto me synner. I tell you: This man wente downe in to his house iustified more thē the other.<sup>i</sup> For who so euer exalteth himself, shalbe brought lowe: and he that humbleth himself, shalbe exalted.

<sup>i</sup> They brought yonge children also vnto him, that he shulde touch them. But whan the disciples sawe that, they rebuked them. Neuertheles Iesus called them vnto him, and sayde: Suffre childrē to come vnto me, and forbyd thē not, for of such is <sup>¶</sup> kyngdome of God. Verely I saye vnto you: Whosoever receaueth not <sup>¶</sup> kyngdome of God as a childe, shal not enter therein.

And a certayne ruler axed him, and sayde: **C** "Good master, what must I do, that I maye enheret euerlastinge life? But Iesus sayde vnto him: Why callest thou me good? There is no man good, but God onely. Thou knowest the cōmaundementes: Thou shalt not breake wedlocke: Thou shalt not kyll: "Thou shalt not steale: Thou shalt not beare false wytnesse: Honoure thy father and thy mother. But he sayde: All these haue I kepte fro my youth vp. Whan Iesus herde that, he sayde vnto him: Yet lackest thou one

<sup>a</sup> Mat. 24. b. Marc. 13. c. <sup>b</sup> Mat. 16. c. <sup>c</sup> Gen. 7. b. Mat. 24. d. <sup>d</sup> Gen. 19. c. <sup>e</sup> Mat. 24. b. <sup>e</sup> Gen. 19. c. <sup>f</sup> Mat. 10. e. Marc. 8. e. <sup>f</sup> Mat. 24. d. <sup>h</sup> 1 Tess. 5. c.

<sup>i</sup> Deu. 26. c. Ecclia. 7. c.

<sup>j</sup> Mat. 19. b. Mar. 10. b.

<sup>k</sup> Mat. 23. b. Luc. 14. b.

<sup>l</sup> Mat. 19. c. Mar. 10. b.

<sup>m</sup> Exo. 20. c.

thinge, sell all that thou hast, and geue it vnto y poore, and thou shalt haue a treasure in heauen, and come & folowe me. When he herde that, he was sory, for he was very riche.

¶ Whan Iesus sawe that he was sory, he sayde: How hardly shal the riche come in to the kyngdome of God? It is easier for a Camell to go thorow the eye of a nedle, the for a rich man to entre in to the kyngdome of God. Then sayde they y herde that: Who can then be saued? But he sayde: loke what is vnpossible with mē, is possible with God.<sup>a</sup>

Then sayde Peter: Beholde, we haue forsakē all, and folowed the. He sayde vnto the: Verely I saye vnto you: There is no mā y forsaketh house, or elders, or brethren, or wife, or children for the kyngdome of Gods sake, which shal not receaue moch more in this tyme, and euerlastinge life in the worlde to come.

¶ He toke vnto him the twolue, and sayde vnto them: Beholde, we go vp to Ierusalē, and it shal all be fulfilled, that is wrytten by the prophetes of the sonne of man. For he shal be delyuered vnto y Heythen, and shalbe mocked,<sup>c</sup> and despytefully intreated, and spitted vpon: and whan they haue scourged him, they shal put him to death, and vpon the thirde daye shal he aryse agayne. \*And they vnderstode nothinge of these thinges. And this sayenge was hyd from them, and they perceaued not the thinges that were spoken.

¶ And it came to passe, whan he came nye vnto Iericho, there sat one blynde by the waye, and begged. And whan he herde the people passe by, he axed what it was. Then sayde they vnto him, that Iesus of Nazareth passed by. And he cryed, and sayde: Iesu thou sonne of Dauid, haue mercy vpon me. But the people that wente before, rebuked him, that he shulde holde his tunge. Neuertheles he cried moch more: Thou sonne of Dauid haue mercy vpō me. Iesus stode styl, & cōmaunded hī to be brought vnto hī. And whan he was come neare, he axed him and sayde: What wilt thou, that I do vnto the? He sayde: LORDE, that I maye receaue my sight. And Iesus sayde vnto him: Receaue thy sight, thy faith hath saued the. And

immediatly he sawe, and folowed him, & prayseed God. And all the people that sawe it, gaue God the prayse.

### The xix. Chapter.

AND he entred in, and wente thorow Iericho: & beholde, there was a man named Zacheus, which was a ruler of the publicans, and was riche, and desyred to se Iesus what he shulde be, and he coulde not for the people, for he was lowe of stature. And he ranne before, and clymmed vp in to a wylde fygge tre, that he might se him: for he shulde come y waye. And whan Iesus came to the same place, he lokyd vp, and sawe him, and sayde vnto him: Zache, come downe haistely, for to daye must I turne in to thy house. And he came downe hastily, and receaued him<sup>†</sup> with ioye. Whan they sawe that, they murmured all, and sayde, y he was gone in, to a synner.

But Zacheus stode forth, and sayde vnto the LORDE: Beholde LORDE, the half of my goodes geue I to the poore: and yf I haue defrauded eny man, I restore him foure folde. Iesus sayde vnto him: This daye is health happened vnto this house, for so moch as he also is Abrahams sonne.<sup>†</sup> For the sonne of mā is come, to seke and to saue that which was lost.

Now whyle they herkened, he tolde a symilitude also, because he was nye vnto Ierusalem, and because they thought, that the kyngdome of God shulde appeare immediatly. And he sayde: A certayne noble mā wēte in to a farre countrie, to receaue hī a kyngdome, and then to come agayne. This man called ten of his seruauentes, and delyuered them ten pounce, and sayde vnto them: Occupy, tyll I come agayne. But his citesyns hated him, and sent a message after him, and sayde: We wil not haue this man to raigne ouer vs.

And it fortunyd whan he came agayne, <sup>33</sup> after that he had receaued the kyngdome, he bade call for the seruauentes, vnto whom he had geuē his money, y he might knowe, what euery one had done. Then came the first and sayde: Syr, thy pounce hath wonne ten pounce. And he sayde vnto him: Well thou good seruaut, for so moch as thou hast bene

<sup>a</sup> Mat. 19. c. Marc. 10. c. <sup>b</sup> Luc. 1. c. <sup>c</sup> Mat. 19. d. Marc. 10. c. <sup>d</sup> Mat. 20. b. Marc. 10. d. <sup>e</sup> Luc. 23. a.

<sup>f</sup> Luc. 2. g. <sup>g</sup> Mat. 20. d. Marc. 10. c. <sup>h</sup> Act. 16. c. <sup>i</sup> Mat. 15. c. <sup>j</sup> Mat. 25. a. Marc. 13. d.

faithfull in the least, thou shalt haue auctorite ouer ten cities. The seconde came also, and sayde: Syr, thy pounce hath wonne fyue pounce. And to him he sayde: And thou shalt be ouer fyue cities. And y<sup>e</sup> thirde came, and sayde: Lo syr, here is thy pounce, which I haue kepte in a napkyn. I was afayed of the, for thou art an harde man, thou takest vp y<sup>e</sup> thou hast not layed downe, and reapest that thou hast not sowne. He sayde vnto him: \*Of thine awne mouth iudge I the thou euell seruauent. Knewest thou that I am an harde man, takynge vp that I layde not downe, and reapyng that I dyd not sow? Wherefore then hast thou not deliuered my money to the exchange banke? And at my commynge might I haue requyred myne awne with vantage?

C And he sayde vnto them that stode by: Take y<sup>e</sup> pounce from him, and geue it vnto him that hath ten pounce. And they sayde vnto him: Syr, he hath ten pounce already. But I saye vnto you: \*Whosoeuer hath, vnto him shal be geue: but from him that hath not, shal be taken awaye euen that he hath. As for those myne enemies, which wolde not that I shulde raigne ouer them, bringe them hither, and slaye them before me. And when he had thus sayde, he wete on forwarde, and toke his journey vp to Ierusalem.

† And it fortuneth whan he came nye to Bethphage and Bethany vnto mount Oliuete, he sent two of his disciples, and sayde: Go in to the towne that lyeth ouer agaynst you, and assone as ye are come in, ye shal fynde a foale tyed, wheron yet neuer man satt, lowse it, and brynge it hither. And yf eny mā axe you wherfore ye lowse it, saye thus vnto him. The LORDE hath nede therof.

And they that were sent, wete their waye and founde euen as he had sayde. But whā they lowsed y<sup>e</sup> foale, the owners therof sayde vnto thē: Why lowse ye the foale? They sayde: The LORDE hath nede therof. And they brought it vnto Iesus, and cast their clothes vpō the foale, and set Iesus thereon. † Now as he wente, they spred their garmentes in the waye.

D And whan he wete downe fro mount Oliuete, y<sup>e</sup> whole multitude of his disciples

begāne ioyfully to prayse God with loude voyce, ouer all the miracles that they had sene, and sayde: †Blessed be he, that cometh a kynge in the name of the LORDE. †Peace be in heauen, and prayse in the height. And some of the Pharises amonge the people sayde vnto him: Master, rebuke thy disciples. And he answered and sayde vnto them: I tell you, †yf these holde their peace, yet shal the stones crye.

And whan he was come neare, he behelde the cite, and s<sup>e</sup>wep<sup>t</sup>e vpō it, and sayde: Yf thou knewest what were for thy peace, thou shuldest remembre it euen in this present daye of thine. But now is it hyd from thine eyes. †For the tyme shal come vpon the, that thine enimies shal cast vp a bāke aboute the, and aboute thy children with the, and besege y<sup>e</sup>, and kepe the in on euery syde, and make the eauen with the grounde, and shal not leaue in the one stone vpon another, because thou hast not knowne y<sup>e</sup> tyme, wherin thou hast bene visited.

‡ And he wente in to the temple, and begāne to dryue out them that bought and solde therin, and sayde vnto them: It is wrytten:

My house is an house of prayer, but ye haue made it a denne of murthurers. And he taught daylie in the tēple. But the hye prestes and the scribes and the chiefe of y<sup>e</sup> people wente aboute to destroye him,† and founde not, what to do vnto him. For all the people stacke by him, and gaue him audience.

### The xx. Chapter.

A ND it fortuneth one of those dayes, whan A he taught the people in the tēple,† and preached the Gospell, the hye prestes and scribes came to him with the Elders, and spake vnto him, and sayde: Tell vs, by what auctorite doest thou these thinges? Or who gaue the this auctorite? But he answered, † sayde vnto thē: I wil axe you a worde also, tell it me: The bapty<sup>m</sup>e of Ihō was it from heauen, or of men? But they thought in them selues, and sayde: Yf we saye, from heauen, then shal he saye: Why dyd ye not thē beleue him? But yf we saye, of men, then shal all the people stone vs, for they be perswaded, that Ihon is a prophet. And they answered,

\* 2 Reg. 1. c. Mat. 12. d. † Mat. 13. b. and 25. c.  
 Marc. 4. c. Luc. 8. b. ‡ Mat. 21. a. Marc. 11. a.  
 † Iohā. 12. b. † Luc. 13. d. † Eph. 2. c.  
 † Abac. 2. b. † Iohā. 11. d. † Iere. 52. a. Mich. 3. c.

Mat. 24. a. Marc. 13. a. Luc. 21. a. † Mat. 21. b.  
 Marc. 11. b. Iohā. 2. b. Esa. 56. b. Iere. 7. a.  
 3 Re. 8. d. † Mat. 21. e. Luc. 20. b. Iohā. 7. c.  
 and 8. d. † Mat. 21. c. Marc. 11. d.



that they coude not tell, whence it was. And Iesus sayde vnto them: Nether tell I you, by what auctorite I do these thinges.

And he beganne to tell the people this symilitude: <sup>B</sup> A certayne man planted a vynyarde, and let it out vnto huszbadmen, and wente himself in to a straunge countre for a greate season. And whan his tyme was come, he sent a seruaut to the huszbadmen, that they might geue him of the frute of the vynyarde. But the huszbandmen bet him, and sent him awaye emptye. And agayne he sent yet another seruaut: but they bet him also, and intreated him shamefully, & sent him awaye emptye. And besides this, he sent the thirde: but they wounded him also, and thrust him out. Then sayde the lorde of the vynyarde: What shal I do? I wil sende my <sup>B</sup> deare sonne, peradventure they wil stonde in awe of him, whan they se him.

But whan the huszbandmen men sawe the sonne, they thought in thē selues, and sayde: This is the heyre, come,† let vs kyll him, y the inheritaunce maye be oures. And they thrust him out of y vynyarde, and slew him. What shal now the lorde of the vynyarde do vnto them? He shal come, and destroye those huszbandmen, and let out his vynyarde vnto other. Whan they herde that, they sayde: God forbyd.

But he behelde thē, and sayde: What is this then that is written: <sup>B</sup> The same stone which the buylders refused, is become the head corner stone? Who so euer falleth vpon this stone, shalbe broken in sunder: but vpō whō so euer he falleth, he shall grynde him to poulder. <sup>B</sup> And the hye prestes and scribes wente aboute to laye handes vpon him the same houre, and they feared the people: for they perceaued, that he had spokē this symilitude agaynst them.

And they watched hī, & sent forth spyes, <sup>C</sup> which shulde fayne thē selues perfecte, that they might take him in his wordes, to delyuer him vnto the power and auctorite of y debite. And they axed him, & sayde: Master, we knowe that thou sayest & teachest right, and regardest the outwarde apperaunce of no man, but teachest the waye of God truly. Is it lauffull, that we geue tribute vnto the Em-

peroure, or not? But he perceaued their craftynes, and sayde vnto them: Why tēpte ye me? Shewe me the peny. Whose ymage and superscripcion hath it? They answered, and sayde: The Emperours. Then sayde he vnto them: Geue thē vnto the Emperoure, that which is the Emperours: & vnto God, that which is Gods. And they coude not reproue his worde before the people, and marueyled at his answer, and helde their peace.

<sup>D</sup> Then came vnto him certayne of the Saduces (which holde that there is no resurrection) and axed him, and sayde: Master, Moses wrote vnto vs, yf eny mans brother dye hauynge a wife, and dyeth without childrē, then shal his brother take his wife, and rayse vp sede vnto his brother. Now were there seuē brethrē: the first toke a wife, and dyed childlesse: and the seconde toke the wife, and dyed without children also: and the thirde toke her, likewise all the seuē, and left no children behynde thē, and dyed. At the last after them all, the woman dyed also. Now in the resurrection, whose wife shal she be of them? For seuē had her to wife. And Iesus answered and saide vnto them: The childrē of this worlde mary, & are maried, but they y shalbe worthy to enioye that worlde and the resurrection from the deed, shal nether mary ner be maried, for they can dye nomore. For they are like vnto the angels, and are the children of God, in so much as they are children of the resurrection.

But that the deed ryse agayne, hath Moses <sup>E</sup> also signified besydes the bush, when he called the LORDE, the God of Abraham, the God of Isaac, and the God of Iacob. But God is not a God of the deed but of the lyuynge, for they lyue all vnto him. Then answered certayne of the scribes, and sayde: Master, thou haist sayde well. And from that tyme forth they durst axe him no mo questions.

<sup>E</sup> But he sayde vnto them: How saye they that Christ is Dauids sonne? And Dauid himself sayeth in the boke of the Psalmes: The LORDE sayde vnto my LORDE: 'Syt thou on my right honde, tyll I make thine enemies thy fote stole. Dauid calleth him LORDE, how is he then his sonne?

\* Mat. 21. d. Marc. 12. a. \* Ioha. 3. c. Rom. 8. a.  
Phil. 2. a. † Gen. 37. d. † Psal. 117. c. Esa. 28. c.  
c Mat. 21. c. Marc. 12. a. Luc. 19. d. d Mat. 22. b.

Marc. 12. b. c Mat. 22. d. Marc. 12. b. f Deut. 25. a.  
‡ 1 Iohā. 3. a. ‡ Exod. 3. a. a Mat. 22. d.  
Marc. 12. d. † Psal. 109. a.



" Now whyle all the people gaue audience, he sayde vnto his disciples: Bewarre of the scribes, which wyl go in longe garmentes, and loue to be saluted vpon the market, and desyre to syt hyst in the synagoges, and at the table. They deuoure wedowes houses, and that vnder a couloure of longe prayenge: These shal receaue the greater dānacion.

## The xxi. Chapter.

**A**ND he loked vp, and behelde y<sup>e</sup> riche,<sup>a</sup> how they put in their offerynges in to the Gods chest. He sawe also a poore wedowe, which put in two mytes, and he sayde: Verely I saye vnto you: \* This poore wedowe hath put in more thē they all: For these all haue of their excesse put in vnto the offerynge of God, but she of hir pouerte hath put in all hir luyng that she had.

And whā some spake of the temple, that it was garnished with goodly stones and Iewels, he saide: † The time shal come, wherin of all this that ye se, there shal not be left one stone vpon another, which shal not be broken downe. They axed him, and sayde: Master, whā shal these be? and what shalbe the token, when these shal come to passe?

He sayde: Take hede, that ye be not disceaused: † For many shal come in my name, and saye, I am he, & the tyme is come hard by. Fōlowe them not.

**33** But whan ye heare of warres and insurreccions, be not ye afrayed, for soch must come to passe, but the ende is not yet there so soone. Then sayde he vnto them: One people shal ryse agaynst another,<sup>c</sup> and one realme ageynst another, & shal be greate earthquakes here and there, pestilence, and derth, and fearful thinges. And greate tokēs shal there be frō heauē. But before all these, they shal lay handes vpon you,<sup>d</sup> and persecute you, and delyuer you vp in to their synagoges and presons, and brynge you before kynges & prynces for my names sake. But this shal happen vnto you for a wytnesse. Be at a poynt therfore in youre hertes, that ye take no thought, how ye shal answer: for I wil geue you mouth & wysdome,<sup>e</sup> agaynst the

which all youre aduersaries shal not be able to speake ner to resist. But ye shal be delyuered vp euen of youre elders, brethren, kynszfolkes and frendes,<sup>f</sup> and some of you shal they put vnto death, and ye shal be hated of euery man for my names sake, and yet shal not one hayre of youre heade perishe. Holde fast youre soules with pacience.

But whan ye shal se Ierusalem beseged with an hoost, then vnderstonde,<sup>g</sup> that the desolacion of it is nye. Then let them which be in Iewry, flye vnto the mountaynes: and let soch as be in the myddest therof, departe out: and let soch as be in the countrees, not come therin. For these are the dayes of vengeance, that euery thinge which is wrytten, maye be fulfilled. But wo vnto them that are with childe, and to them that geue sucke in those dayes: for there shalbe greate trouble vpon earth, and wrath ouer this people, and they shal fall thorow the edge of the swerde, and be led captiue amōge all nacions.<sup>h</sup> And Ierusalē shalbe troden downe of the Heithen, vntyll the tyme of the Heithen be fulfilled.

And there shal be tokens in the Sonne and Mone, and starres, and vpon earth the people shalbe in soch perplexite, that they shal not tell which waye to turne them selues. And the see and the waters shal roare, and men shal pyne awaye for feare, and for lokyng after the thinges which shal come vpō earth. For euen the very powers of heauen shal moue.

And then shal they se the sonne of man commynge in the cloude with power and greate glory. But whan these thinges begynne to come to passe, thē loke vp, and lift vpp youre heades, for youre redempcion draweth nye.

And he tolde them a symilitude: Beholde the fygge tre,<sup>i</sup> and all the trees, whā they now shute forth their budde, ye se by them, and perceaue, that Sommer is now at hande. So likewise ye, whan ye se all these thinges come to passe, be sure that the kyngdome of God is nye. Verely I saye vnto you: This generacio shal not passe, tyll all be fulfilled. Heauen and earth shal passe, but my wordes shal not passe.

<sup>a</sup> Mat. 23. a. Marc. 12. d. Luc. 11. d. <sup>b</sup> Marc. 12. d.

<sup>c</sup> 2 Cor. 8. b. <sup>d</sup> Mat. 24. a. Marc. 13. a. <sup>e</sup> 3 Re. 9. b.

Iere. 7. b. Luc. 19. d. <sup>f</sup> 1 Ioh. 4. a. <sup>g</sup> Esa. 19. a.

<sup>h</sup> Mat. 10. b. and 24. a. Marc. 13. b. Luc. 12. b. Iohā.

15. b. and 16. a. <sup>i</sup> Exod. 4. c. Esa. 54. c. Act. 6. b.

<sup>a</sup> Mich. 7. a. <sup>b</sup> Mat. 24. b. Marc. 13. b. <sup>c</sup> Rom. 11. d.

<sup>d</sup> Mat. 24. c. Marc. 13. c. Ezec. 38. c. Ose. 20. b.

Apoc. 6. c. <sup>e</sup> Esa. 19. a. Luc. 17. c. Iohā. 1. c.

<sup>f</sup> Mat. 24. c. Marc. 13. d.

"But take hede vnto youre selues, that youre hertes be not ouerladē with excesse of eatinge and with dronkenness, and with takinge of thought for luyngē, and so this daye come vpō you awares. For as a snare shal it come on all them that dwell vpon earth. Watch therfore cōtynually, and praye, that ye maye be worthy to escape all this that shal come, & to stōde before y<sup>e</sup> sonne of man.

And on the daye tyme he taught in the temple, but in the night season he wente out and abode all night vpon mount Oliuete. And all the people gat them vp early vnto him in the temple, for to heare him.

### The xxiij. Chapter.

**T**HE feast of swete bred (which is called Easter) drue nye. And y<sup>e</sup> hye prestes and Scribes sought how they might put him to death, and were afrayed of the people. But \*Satan was entred in to Iudas, named Iscarioth (which was of y<sup>e</sup> nombre of y<sup>e</sup> twolue) and he wēte his waye, and talked with the hye prestes and with y<sup>e</sup> officers, how he wolde betraye him vnto them. And they were glad, and promysed to geue him money. And he cōsented, & sought oportunitē, y<sup>e</sup> he might betraye hi without eny rumoure.

"Then came y<sup>e</sup> daye of swete bred, wherin the Easter lambe must be offered. And he sent Peter and Ihon, and sayde: Go youre waye, prepare vs the Easter lambe, that we maye eate. But they sayde vnto him: Where wilt thou, that we prepare it? He saide vnto them: Beholde, whā ye come in to y<sup>e</sup> cite, there shal mete you a man, bearinge a pitcher of water, folowe him in to the house y<sup>e</sup> he entreth in, and saye vnto the good man of the house: The master sendeth y<sup>e</sup> worde: Where is y<sup>e</sup> gēsthouse, wherin I maye eate the Easter labe with my disciples? And he shal shewe you a greate parlour pauer. They wente their waye, and founde as he had sayde vnto them, and made ready the Easter lambe.

And whan the houre came, he sat him downe, and the twolue Apostles with him, and he sayde vnto them: I haue hertely desyred to eate this Easter labe with you before I suffre. For I saye vnto you: that henceforth I wil eate nomore therof, tyll it be fulfilled

in the kyngdome of God. And he toke the cuppe, gaue thanks, and sayde: Take this and deuyde it amonge you. For I saye vnto you: I wil not drynke of the frute of y<sup>e</sup> vyne, vntyll the kyngdome of God come.

And he toke the bred, gaue thanks, and brake it, and gaue it them, and sayde: This is my body, & which shalbe geuen for you. This do in the remembraunce of me. Likewise also the cuppe, after they had supped, and sayde: This cuppe is the new Testamēt in my bloude, which shalbe shed for you.

But lo, the hande of him that betrayeth me, is with me on the table. And the sonne of man trulye goeth forth, as it is appoynted. But wo vnto that man, by whom he is betrayed. And they beganne to axe amonge them selues, which of them it shulde be, that shulde do that.

"There rose a strife also anōge thē, which of them shulde be takē for the greatest. But he sayde vnto them: The kynges of y<sup>e</sup> worlde haue domynion ouer y<sup>e</sup> people, and they that beare rule ouer thē, are called gracious lordes. But ye shal not be so: But the greatest amonge you, shalbe as the yngest: and the chefest, as a seruaunt. For which is the greatest? he that sytteth at the table, or he that serueth? Is not he that sytteth at the table? But I am amōge you as a mynster. As for you, ye are they, that haue byddē with me in my temptacions. And I wil appoynte the kyngdome vnto you, euen as my father hath appoynted me, that ye maye eate and drynke at my table in my kyngdome, and syt vpon seates, and iudge the twolue trybes of Israel.

But the LORDE sayde: Simon Simon, beholde, Satan hath desyred after you, that he might siffte you euen as wheate: but I haue prayed for y<sup>e</sup>, that thy faith fayle not. And whan thou art cōuerted, strength thy brethren: But he sayde vnto him: LORDE, I am ready to go with the in to preson, and in to death. Neuertheles he sayde: Peter, I saye vnto the: The cock shal not crowe this daye, tyll thou haue thrise denyed, y<sup>e</sup> thou knewest me.

And he sayde vnto them: ¶ Whan I sent you without wallet, without scrippe, and

\* Rom. 13. b.    b Mat. 24. d.    Marc. 13. d.    1 Pet. 5. b.  
c Mat. 26. a.    Mar. 14. a.    Iohā. 7. c. 11. e. and f.    \* Ioh.  
12. a. and 13. c.    d Mat. 26. b.    Mar. 14. b.    c Mat.  
26. c.    Mar. 14. c.    1 Cor. 11. c.    † Iohā. 6. f.    f Mat.

26. b.    Mar. 14. c.    e Mat. 20. d.    Marc. 9. d. and 10. e.  
Luc. 9. e.    ‡ 1 Pet. 5. a.    § Luc. 12. d.    || Mat.  
19. d.    Apoc. 3. d.    h Mat. 26. c.    Marc. 14. c.    Iohā.  
13. d.    ¶ Mat. 10. a.    Marc. 6. a.    Luc. 9. a.

without shues, lacked ye eny thing? They sayde: No. Then sayde he vnto them: But now, he that hath a wallet, let him take it vp, likewise also the scripppe. But he that hath not, let him sell his coate, & bye a swerde. For I saye vnto you: It must yet be fulfilled on me, that is wryttē: \* He was counted amonge the euell doers. For loke what is wrytten of me, it hath an ende. But they sayde: LORDE, Beholde, here are two swerdes. He sayde vnto thē: It is ynough.

¶ And he wente out (as he was wonte) vnto moũt Oliuete. But his disciples folowed him vnto the same place. And whan he came thither, he sayde vnto thē: † Praye, that ye fall not in to tēptacion. And he gat him from them aboute a stoncs cast, and kneled downe, prayed, & sayde: Father, yf thou wilt, take away this cuppe fro me: Neuerthelesse, not my wyll,<sup>a</sup> but thyne be fulfilled. And there appeared vnto him an angell frō heauen, and comforted him. And it came so, that he wrestled with death, and prayed the longer. And his sweate was like droppes of bloude, runnyng downe to the grounde. And he rose vp frō prayer, and came to his disciples, and founde them slepinge for heuynesse, and sayde vnto them: What, slepe ye? ryse vp and praye, that ye fall not in to tentacion.

¶ But whyle he yet spake, beholde, the multitude, and one of the twolue called Iudas wente before them, and he came nye vnto Iesus, to kyse him. But Iesus sayde vnto him: Iudas, betrayest thou the sonne of mā with a kyse? Whan they that were aboute him, sawe what wolde folowe, they sayde vnto him: LORDE, shal we smyte with the swerde? And one of thē stroke a seruaūt of ŷ hye prestes, & smote of his eare. But Iesus answered, and sayde: Suffre thē thus farre forth. And he touched his eare, & healed him.

¶ But Iesus sayde vnto the prestes and rulers of the temple, and to the Elders that were come vnto him: Ye are come forth as it were to a murthurer with swerdes, & with staues. I was daylie with you in the temple, and ye layed no handes vpon me. But this is youre houre, and the power of darknesse.

Neuerthelesse they toke him, and led him, and brought him in to the hye prestes house. As for Peter, he folowed hī a farre of.

Then kyndled they a fyre in the myddest of the palace, and sat them downe together. And Peter sat him downe amonge them. Then a damsell sawe him syttinge by the light, and behelde him well, and sayde vnto him: This same was also with him. But he denyed him, and sayde: Womā, I knowe him not. And after a litle whyle, another sawe him, and sayde: Thou art one of them also. But Peter sayde: Man, I am not.

And aboute the space of an houre after, another affirmed, & sayde: Verely this was with him also, for he is a Galilean. But Peter saide: Mā, I wote not what thou sayest. And immediatly whyle he yet spake, ŷ cock crewe. And the LORDE turned him aboute and loked vpō Peter. And Peter remembred the wordes of ŷ LORDE, how he sayde vnto him: † Before the cock crowe, thou shalt denye me thryse. And Peter wente out, and wepte bytterly.

The men that helde Iesus, mocked him, and stroke him, blyndfolded him, and smote him on the face, and axed him, and sayde: Prophecie, who is it that smote the? And many other blasphemies sayde they vnto hī.

¶ And whan it was daye, there gathered together the Elders of the people, the hye prestes and scribes, and led him vp before their counsell, and sayde: Art thou Christ? Tell vs. But he sayde vnto them: Yf I tell you, ye wyl not beleue: But yf I axe you, ye wyl not answere me, nether wyl ye let me go.<sup>b</sup> From this tyme forth shal the sonne of man sytt at the right hāde of the power of God. Then sayde they all: Art thou then ŷ sonne of God? He sayde vnto them: Ye saye it, for I am. They sayde: What nede we anye farther wytnesse? We oure selues haue herde it of his awne mouth.<sup>c</sup>

### The xxiij. Chapter.

AND the whole multitude of thē arose,<sup>d</sup> and led him vnto Pilate, and begāne to accuse him, and sayde: We haue founde this felowe peruertinge the people, and forbyddinge to geue trybute vnto the Emperoure,

\* Esa. 53. c.    † Mat. 26. c.    Iohā. 18. a.    † Mat. 6. b.    † Iohā. 6. d.    † Mat. 26. e.    Marc. 14. e.    Iohā. 18. a.    † Mat. 26. f.    Marc. 14. f.    † Iohā. 18. b.    † Luc. 22. c.    Mat. 26. c.    Mar. 14. c.    † Mat. 16. c.

¶ Mat. 26. f.    Mar. 14. g.    † Col. 3. a.    Heb. 1. a.    and 10. b.    † Mat. 26. g.    \* Mat. 27. a.    Marc. 15. a.    Iohā. 18. d.



and sayeth, that he is Christ a kynge. But Pilate axed him, and sayde: "Art thou the kynge of the Iewes? He answered him, and sayde: Thou sayest it. Pilate sayde vnto  $\text{f}$  hye prestes and to the people: I fynde no cause in this man. But they were the more fearce, and sayde: He hath moned the people, in that he hath taught here  $\text{t}$  there in all the londe of Iewry, and hath \* begonne at Galile vnto this place.

Whan Pilate herde mencion of Galile, he axed whether he were of Galile. And whan he perceaued that he was vnder  $\text{t}$  Herodes iurisdiccio<sup>n</sup> he sent him to Herode, which was also at Ierusalē in those dayes. When Herode sawe Iesus, he was exceeding glad, for he had longe bene desyrus to se him: because  $\text{s}$  he had herde moch of him,  $\text{t}$  hoped to se a miracle of hi. And he axed him many thinges. Neuertheles he answered him nothinge. The hye prestes and scribes stode, and accused him sore. But Herode with his men of warre despyed him, and mocked him, put a whyte garnēt vpō him, and sent him agayne vnto Pilate. Vpō  $\text{f}$  same daye were Pilate and Herode made frendes together, for afore they had bene at variaunce.

$\text{B}$  Pilate called the hye prestes, and the rulers, and the people together, and sayde vnto thē:  $\text{a}$  Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I haue examyned him before you,  $\text{t}$  fynde in the mā none of the causes, wherof ye accuse him: Nor yet Herode: for I sent you to him, and beholde, there is brought vpon hi nothinge, that is worthy of death.  $\text{¶}$  Therefore wil I chasten him, and let him lowse: For he must haue let one lowse vnto them after the custome of the feast.

$\text{c}$  Then cried the whole multitude, and sayde: Awaye with him, and delyuer vnto vs Barrabas, which for insurreccion made in the cite, and because of a murthur, was cast in to preson. Then called Pilate vnto them agayne,  $\text{t}$  wolde haue let Iesus lowse. But they cried, and sayde: Crucifye him, Crucifye him. Yet sayde he vnto them, the thirde tyme: What enell thē hath he done? I fynde no cause of death in hi, therefore wil I chasten him, and

let him go. But they laye styll vpon him with greate crye, and requyred  $\text{y}$  he might be crucified. And the voyce of thē and of the hye preastes preuayled.

$\text{c}$  And Pilate gaue sentence, that it shulde be as they requyred, and let lowse vnto thē, him, that for insurreccio<sup>n</sup> and murthur was cast in to preson, whom they desyred, but gaue Iesus ouer vnto their wyll. And as they led him awaye, they toke one Simon of Cyren (which came from the felde)  $\text{t}$  layed  $\text{f}$  crosse vpon him, to beare it after Iesus.

$\text{¶}$  And there folowed him a greate multitude of people and of wemen, which bewayled and lamented him. But Iesus turned him aboute vnto thē, and sayde: Ye daughters of Ierusalē, wepe not ouer me: but wepe ouer youre selues, and ouer youre childrē. For beholde, the tyme wil come, wherin it shal be sayde: Blessed are the baren, and the wombes that haue not borne, and the pappes that haue not geuen sucke.  $\text{¶}$  Then shal they begynne to saye vnto the mountaynes: Fall vpon vs. And to the hylles: Couer vs. For yf this be done to a grene tre, what shal be done then to the drye?

$\text{c}$  And two other (which were myszdoers) were led out also, to be put to death with him. And whā they came to  $\text{f}$  place, which is called Caluery, they crucified him euen there, and the two myszdoers with him, the one on the righte hande, the other on  $\text{f}$  left. But Iesus sayde:  $\text{a}$  Father, forgeue them, for they wote not what they do.  $\text{¶}$  And they parted his garments, and cast lottes therfore. And the people stode and behelde.

$\text{D}$  And the rulers mocked him with them, and sayde: He hath helped other, let him helpe him self now, yf he be Christ  $\text{f}$  chosen of God. The soudyers also mocked him, wēte vnto him,  $\text{t}$  brought him vyneger, and sayde: Yf thou be the kynge of the Iewes, then helpe thyself. And aboue ouer him was this superscripcio<sup>n</sup>  $\text{t}$  wrytten with letters of Greke, Latyn, and Hebrue: This is the kynge of the Iewes.

And one of the myszdoers that hanged there, blasphemed him, and sayde: Yf thou be Christ, then helpe thy self and vs. Then answered the other, rebuked him, and sayde:

$\text{a}$  Mat. 27. b.  $\text{*}$  Mat. 4. b.  $\text{†}$  Luc. 3. a.  $\text{‡}$  Luc. 18. d.  $\text{§}$  Luc. 9. a.  $\text{b}$  Mat. 27. b. Marc. 15. a. Iohā. 18. c.  $\text{¶}$  Iohā. 19. a.  $\text{c}$  Mat. 27. c. Marc. 15. b.  $\text{d}$  Mat. 27. c. Act. 3. b.  $\text{e}$  Mat. 27. d. Iohā. 19. b.  $\text{f}$  Zach. 12. c.

$\text{¶}$  Iere. 8. a. Ose. 10. b. Apoc. 6. c.  $\text{¶}$  Esa. 53. c.  $\text{a}$  Act. 7. g.  $\text{¶}$  Psal. 21. b. Mat. 27. c. Marc. 15. c. Iohā. 19. c.  $\text{¶}$  Mat. 27. d. Iohā. 19. b.



And thou fearest not God also, which art yet in like dānacion. And truly we are therein by right, for we receaue accordinge to oure dedes. As for this man, he hath done nothinge anysse. And he sayde vnto Iesus: **LORDE**, remembre me, whan thou comest in to thy kyngdome. And Iesus sayde vnto him: Verely I saye vnto the: To daye shalt thou be with me in Paradyse. And it was aboute the sixte houre,<sup>a</sup> and there was darknesse ouer **ȝ** whole londe vntyll the nyenth houre. And the Sonne was darkened, and the vayle of the temple rente in two euen thorow the myddes.

**E** And Iesus cryed loude, **ȝ** sayde: Father, \*in to thy handes I commende my sprete. And whan he had so sayde, he gaue vp the goost. But <sup>b</sup>whan the Captayne sawe what had happened, he prayed God, and sayde: Verely this was a iust mā. And all the people that stode by **ȝ** behelde, whan they sawe what was done, smote vpon their brestes, **ȝ** turned backe agayne. But all his acquaintance, and the women that had folowed him out of Galile, stode a farre of, and behelde all these thinges.

<sup>c</sup>And beholde, a mā named Ioseph, a Senatour, which was a good iust man, the same had not consented vnto their counsell, and dede, which was of Arimathia a cite of the Iewes, which same also wayted for the kyngdome of God: he wete vnto Pilate, and axed the body of Iesus. And he toke him downe, wrapped him in a linnen cloth, and layed him in a hewen sepulchre, wherin neuer man was layed. And it was the daye<sup>d</sup> of preparinge, and the Sabbath drue on.

<sup>e</sup>The women that were come with him out of Galile, folowed him, and behelde the Sepulchre, **ȝ** how his body was layed. But they returned, and made ready the spyces **ȝ** anontmētes. And vpon the Sabbath they rested, accordinge to the lawe.

#### The xiiij. Chapter.

**A** **B**UT vpon one of the Sabbathes very early in the mornynge,<sup>f</sup> they came vnto the Sepulchre, and brought **ȝ** spyces which they had prepared, and certayne women with the. Neuertheles they founde the stone rolled awaye from the sepulchre, and wente in, and

founde not the body of **ȝ** **LORDE** Iesu.<sup>†</sup> And it happened as they were amased therat, beholde, there stode by them two men in shyninge garmentes. And they were afayed, and cast downe their faces to the earth. Then sayde they vnto the: What seke ye? the lyuynge amōge the deed? He is not here. He is rysen vp. Remembre, how **ȝ** he tolde you whā he was yet in Galile, and sayde:‡ The sonne of man must be delyuered in to the hādes of synners, and be crucified, and the thirde daye ryse agayne.

And they remēbred his wordes, and wente from the sepulchre, and tolde all this vnto the eleuen,<sup>§</sup> and to all the other. It was Mary Magdalene, and Iohanna, and Mary Iames, and the other with them, that tolde this vnto the Apostles. And thei wordes sēmed vnto them, as though they had bene but fables, and they beleued them not. But Peter arose, and ranne to the sepulchre, and stouped in, and sawe the linnen clothes layed by them selues, and departed. And he wondred within himself at that which had happened.

<sup>¶</sup>And beholde, two of them wente that same daye, to a towne (which was thre score furlōges from Ierusalem) whose name was called Emanas. And they talked together of all these thinges **ȝ** had happened. And it chaunced<sup>¶</sup> as they were thus talkinge and reasonynge together, Iesus himself drue nye, and wente with them. But their eyes were holden, that they shulde not knowe hī. And he sayde vnto them: What maner of cōmunicacions are these that ye haue one to another as ye walke, and are sad? Then answered the one, whose name was Cleophas, and sayde vnto him: Art thou onely a straunger at Ierusalē, not knowinge what is come to passe there in these dayes? And he sayde vnto the: What? They sayde vnto him: That of Iesus of Nazareth, **ȝ** which was a prophet, mightie in dede and worde, before God and all **ȝ** people, how oure hye prestes and rulers delyuered him to the condemnation of death, and crucified him. But we hoped that he shulde haue delyuered Israel. And besydes all this, todaye is the thirde daye that this was done.¶ Yee **ȝ** certayne women also of oure company which were early at the Sepulchre,

\* Mat. 27. e. Marc. 15. d.    \* Psal. 30. a. Act. 7. g.  
<sup>b</sup> Mat. 27. f. Marc. 15. d.    <sup>c</sup> Mat. 27. g. Marc. 15. e.  
 Ioha. 19. d.    <sup>d</sup> Luc. 8. a.    <sup>e</sup> Mat. 28. a. Marc. 16. a.

Iobā. 20. a.    <sup>†</sup> Ioha. 20. b.    <sup>‡</sup> Luc. 9. c.  
<sup>§</sup> Mat. 28. b. Marc. 16. b. Ioha. 20. b.    <sup>¶</sup> Mar. 16. b.  
<sup>¶</sup> Mat. 18. c.    <sup>¶</sup> Mat. 21. e.    || Luc. 24. a. Iobā. 20. a.

and founde not his body, came and tolde, that they had sene a visiō of angels, which sayde he was alyue. And certayne of them that were with vs, wente vnto the sepulchre, and founde it euen so as ŷ wemē sayde, but hī came they not.

¶ And he sayde vnto thē: O ye fooles and slowe of hert to beleue all that the prophetes haue spokē? \* Ought not Christ to haue suffred these thinges, and to entre in to his glory? And he begaune at Moses and at all the prophetes, and expounded vnto them all the scriptures, that were spoken of him. And they drue nye vnto the towne, which they wēte vnto, and he made as though he wolde haue gone farther. † And they compelled him, and sayde: Abyde with vs, for it draweth towardes night, and the daye is farre passed. And he wente in to tary at thē. And it came to passe when he sat at the table with thē, he toke the bred, gaue thankes, brake it, and gaue it them. Then were their eyes opened, and they knewe him. And he vanyshed out of their sight. And they sayde, betwene thē selues: Dyd not oure hert burne with in vs, whan he talked with vs by the waye, whye he opened the scriptures vnto vs? And they rose vp the same houre, turned agayne to Ierusalem, and founde ŷ eleuē gathered together, and them that were with them, which sayde: The LORDE is rysen of a trueth, and hath appeared vnto Symon. And they tolde thē what had happened by ŷ waye, and how they knewe him in breakynge of the bred.

¶ But whye they were talkynge therof, Iesus himself stode in the myddes amonge thē, and sayde: Peace be with you. But they were

abashed and afrayed, supposinge that they had sene a sprete. And he saide vnto thē: Why are ye abashed? ‡ wherfore ryse there soch thoughtes in youre hertes? Beholde my hādes † my fete, it is euen I my self. Handle me, and se, for a sprete hath not flesh and bones, as ye se me haue. And whan he had thus spokē, he shewed thē his hōdes and his fete. But whye they yet beleued not for ioye and wondred, he sayde vnto them: § Haue ye eny thinge here to eate? And they set before him a peece of a broyled fish, and an hony combe. And he toke it, and ate it before thē.

¶ And he sayde vnto them: ¶ These are the wordes, which I spake vnto you, whye I was yet with you. For it must all be fulfilled that was wrytten of me in the lawe of Moses, in the prophetes, † in the Psalmes. Thē opened he their vnderstandinge, that they might vnderstonde the scriptures, and sayde vnto them: § Thus is it wryttē, and thus it behoued Christ to suffre, † the thirde daye to ryse agayne frō the deed, and to let repentance and remysion of synnes be preached in his name amōge all nacions,|| and to begynne at Ierusalē. As for all these thinges, ye are wytnesses of thē. And beholde, ¶ I wil sende vpon you the ¶ promes of my father: but ye shal tary in the cite of Ierusalem, tyll ye be endewed with power from aboue.

¶ But he led them out vnto Bethany, and lift vp his handes, and blessed them. And it came to passe whā he blessed them, he departed from them, and was caried vp in to heauen. And they worshipped him, and turned agayne to Ierusalem with greate ioye and were contynually in ŷ tēple, geuyng prayse and thankes vnto God. Amen.

\* Esa. 53. a. † Gen. 19. a. Luc. 14. c. § Iohā. 20. c. † Iohā. 21. b. ‡ Mat. 16. c. § Act. 17. a. || Mich. 4. a.

¶ Act. 1. a. and 2. a. ¶ Iohā. 14. c. 15. c. 16. a. § Mar. 16. c. Act. 1. b.

The ende of the gospell of S. Luke.

# The gospel of S. Ihon.

## What S. Ihons gospel conteyneth.

**Chap. I.**—The euerlasting byrth of the sonne of God, and how he became man. The testimony of Ihon and of his baptyme. The callinge of Andrew, Peter, Philip and Nathanael.

**Chap. II.**—Christ turneth the water vnto wyne at the mariage in Cana, and dryeth the marchauntes out of the temple.

**Chap. III.**—The swete talkinge of Christ with Nicodemus. The doctryne & baptyme of Iho, and what wytnesse he beareth of Christ.

**Chap. IIII.**—The lounge communicacion of Christ with the woman of Samaria by the welles syde. How he commeth in to Galile, and healeth the rulers sonne.

**Chap. V.**—He healeth the man that was sicke eight & thirtie yere. The Iewes accuse him as a breaker of the Sabbath : he answereth for him self, and reproueth them.

**Chap. VI.**—Iesus fedeth fyue thousande men with fyue barlye Loaves, departeth awaye, that they shulde not make him kynge, goeth vpō the see, and reproueth the fleshy hearers of his worde. The carnall are offended at hi, and forsake him.

**Chap. VII.**—Iesus commeth to Ierusalē at the feast, teacheth the Iewes and reproueth thē : The pharises & the hye prestes hearinge that the people begynne to fauour Christ and to beleue in him, sende out officers to take hi. There are dyuerse opinions of him amōge the people. The pharises rebuke the officers because they haue not taken him, and chyde with Nicodemus for takinge his parte.

**Chap. VIII.**—A woman is taken in aduoutrie : Christ delyuereth her. The fredome of such as folowe Christ, whom they accuse to haue the deuyl within him, and go aboute to stone him.

**Chap. IX.**—Christ maketh the man to se that was borne blynde, where thorow he getteth him self more displeasure amonge the Iewes and Pharises.

**Chap. X.**—Christ is the true shepherde, and the dore of the shepe. Some saye : Christ hath the deuell, and is madd, some saye : he speaketh not the wordes of one that hath the deuell. Because he telleth the trueth, the Iewes take vp stones to cast at him, call his preachinge blasphemy, and go aboute to take him.

**Chap. XI.**—Christ rayseth Lazarus frō death. The hye prestes & the pharyses gather a counsell, and cast their heades together agaynst him, therefore he getteth him out of the waye.

**Chap. XII.**—Mary anoynteth Christes fete, Iudas murmureth, Christ excuseth her, rydeth in to Ierusalem, and is loungly receaued of the thankfull, but vtterly depysed of the vngodly.

**Chap. XIII.**—Christ washeth the disciples fete, telleth them of Iudas the traytour, and commaundeth thē earnestly to loue one another.

**Chap. XIII.**—He armeth his disciples with consolacion agaynst trouble for to come, taketh frō thē the heynesce that they had because of his departinge, and promiset them the holy goost, the spirite of comforte.

**Chap. XV.**—The true vyne, the huszbandman & the braunches. A doctryne of loue, and a swete comforte agaynst persecucion.

**Chap. XVI.**—Cōsolacion agaynst trouble. Prayers are herde thorow Christ.

**Chap. XVII.**—The most hartely & lounge prayer of Christ vnto his father, for all such as receane the trueth, and be his awne.

**Chap. XVIII.**—Christ is betrayed. The wordes of his mouth smyte the officers to the grounde. Peter smytheth of Malchus eare. Iesus is brought before Anna, Caiphas, and Pilate.

**Chap. XIX.**—Christ is crucified. He commaundeth his mother vnto Ihon, sheddeth his bloude, and is buried.

**Chap. XX.**—The resurreccion of Christ, which appeareth to Mary Magdalene and to all his disciples, to their greate comforte.

**Chap. XXI.**—He appeareth to his disciples agayne by the see of Tyberias, and commaundeth peter earnestly to fede his shepe.

# The gospell of S. Ihon.

## The first Chapter.

**I**N the begynnyng was the worde, and the worde was with God, and God was  $\text{f}$  worde. The same was in the begynnyng with God.\* All thinges were made by the same, and without the same was made nothinge that was made. In him was the  $\text{t}$  life, and the life was the  $\text{t}$  light of men: and the light shyneth in the darknesse, and the darknesse comprehended it not.

There was sent from God a man, whose name was Ihon. The same came for a witness, to beare wytnesse of  $\text{f}$  light, that thorow him they all might beleue. $\text{f}$  He was not that light, but that he might beare witness of  $\text{f}$  light. That was the true light, which lighteth all men, that come in to this worlde. He was in the worlde,  $\text{t}$  the worlde was made by him, and  $\text{f}$  worlde knewe him not. He came in to his awne, and his awne receaued him not. But as many as receaued him,  $\text{t}$  to them gaue he power to be the children of God: euen such as beleue in his name. Which are not borne of bloude, ner of the wyl of the flesh, ner of the wyl of man, but of God.

**A**nd the worde became flesh, and dwelt amonge vs: $\text{f}$  and we sawe his glory, a glory as of the onely begottē sonne of the fater, full of grace and trueth.

Ihon bare wytnesse of him, cryed, and sayde:  $\text{f}$  It was this, of whom I spake: After me shal he come, that was before me, For he was or euer I: and  $\text{**}$  of his fulnesse haue all we receaued grace for grace. For the lawe was geuen by Moses, grace and trueth came

by Iesus Christ.  $\text{c}$  No man hath sene God at any tyme. The onely begottē sonne which is in the bosome of the fater, he hath declared the same vnto vs.

And this is the recorde of Ihon, whan the Iewes sent prestes and Leuites frō Ierusalem, to axe him: Who art thou? And  $\text{t}$  he confessed and denyed not. And he confessed, and sayde: I am not Christ. And they axed him: What thē? Art thou Elias? He sayde: I am not. Art thou the  $\text{t}$  Prophet? And he answered: No. Then sayde they vnto him: What art thou thē,  $\text{f}$  we maye geue answer vnto thē that sent vs? What sayest thou of thy self? He sayde:  $\text{f}$  I am  $\text{f}$  voyce of a cryer in the wyldernesse. Make straight  $\text{f}$  waye of the LORDE.  $\text{f}$   $\text{f}$  As  $\text{f}$  prophet Esay sayde.

And they that were sent, were of  $\text{f}$  Pharises.  $\text{c}$  And they axed him,  $\text{t}$  sayde vnto him: Why baptystest thou then, yf thou be not Christ, ner Elias, ner a prophet? Ihon answered them, and sayde:  $\text{c}$  I baptise with water, but there is one come in amonge you, whom ye knowe not. It is he that cometh after me, which was before me: whose shue lachet I am not worthy to vnloose. This was done at Bethabara beyonde Iordane,  $\text{t}$  where Ihon dyd baptise.

The nexte daye after, Ihon sawe Iesus commynge vnto him, and sayde: Beholde the  $\text{f}$   $\text{f}$  labe of God, which taketh awaye the synne of the worlde. This is he, of whom I sayde vnto you: After me commeth a man, which was before me. For he was or euer I, and I knewe him not: but that he shulde be

\* Gen. 1. a. Pro. 8. b.  $\text{f}$  Iohā. 14. b.  $\text{f}$  Iohā. 8. b.  
9. a. 12. e.  $\text{f}$  Iohā. 5. d.  $\text{t}$  Ose. 1. b. Rom. 8. b.  
Gal. 4. a.  $\text{c}$  Baruc 2. e.  $\text{f}$  Mat. 17. a. 2 Pet. 1. c.  
1 Iohā. 1. a.  $\text{f}$  Mat. 3. b. Marc. 1. a.  $\text{**}$  Col. 2. b.

$\text{c}$  Deut. 5. c. 1 Iohā. 4. b.  $\text{t}$  Iohā. 3. d.  $\text{t}$  Deut. 18. c.  
 $\text{f}$  Mat. 3. a. Marc. 1. a. Luc. 3. a.  $\text{f}$  Esa. 40. a.  $\text{c}$  Mat.  
3. b. Marc. 1. a. Luc. 3. c. Act. 19. a.  $\text{t}$  Iohā. 3. d.  
and 10. d.  $\text{f}$  Esa. 53. b. 1 Cor. 5. b.



declared in Israel, therefore am I come to baptysse with water.

**D** And Ihon bare recorde, & sayde: "I sawe the sprete descende from heauen like vnto a doue, and abode vpon him, & I knewe him not. But he that sent me to baptysse with water, & same sayde vnto me: Vpon whom thou shalt se the sprete descende and tary styll on him, the same is he, that baptyseth with the holy goost. And I sawe it, and bare recorde, that this is the sonne of God.

The nexte daye after, Ihon stode agayne, and two of his disciples. And whā he sawe Iesus walkynge, he sayde: Beholde the \*lābe of God. And two of his disciples herde him speake, and folowed Iesus. And Iesus turned him aboute, and sawe them folowinge, and sayde vnto thē: What seke ye? They sayde vnto him: Rabbi, (which is to saye by interpretacon, Master.) Where art thou at lodgynge? He sayde vnto them: Come and se it. They came and sawe it, & abode with him the same daye. It was aboute the tenth houre.

One of the two, which herde Ihon speake, and folowed Iesus, was Andrew the brother of Symon Peter: the same founde first his brother Symon, and sayde vnto him: We haue founde Messias (which is by interpretacon, & Anoynted) and brought him to Iesus. Whan Iesus behelde him, he sayde: Thou art Symon the sonne of Ionas,<sup>†</sup> thou shalt be called Cephas, which is by interpretacon, a stone.

**E** The<sup>c</sup> nexte daye after, wolde Iesus go agayne in to Galile, and founde Philippe, and sayde vnto him: <sup>b</sup> Folowe me. Philippe was of Bethsaida the cite of Andrew and Peter. Philippe founde Nathanael, and sayde vnto him: We haue founde him, of whō<sup>†</sup> Moses in the lawe, and & prophetes haue wrytten, euen Iesus the sonne of Ioseph of Nazareth. And Nathanaell sayde vnto him: ¶ What good can come out of Nazareth? Philippe sayde vnto him: Come, and se.

Iesus sawe Nathanael cōmyng to him, and sayde of him: Beholde, a righte Israelite, in whom is no gyle. Nathanael sayde vnto him: From whence knowest thou me? Iesus answered, and sayde vnto him: Before & Philippe called the, whan thou wast vnder

the fygge tre, I sawe the. Nathanaell answered, and sayde vnto hī: Rabbi, thou art & sonne of God, thou art & kynge of Israel. Iesus answered, & sayde vnto him: Because I sayde vnto the, that I sawe the vnder the fygge tre, thou beleuest: thou shalt se yet greater thinges thē these. And he sayde vnto him: Verely verely I saye vnto you: Frō this tyme forth shal ye se the heauen open, and the angels of God goinge vp & downe ouer the sonne of man.

### The ij. Chapter.

**A**ND vpon the thirde daye there was a mariage at Cana in Galile, and the mother of Iesus was there. Iesus also and his disciples was called vnto & mariage. And whan the wyne fayled, the mother of Iesus saide vnto him: They haue no wyne. Iesus sayde vnto her: ¶ Womā, what haue I to do with the? Myne houre is not yet come. His mother sayde vnto & mynisters: What-soeuer he sayeth vnto you, do it. There were set there sixe water pottes of stone, after & maner of the purifieng of & Iewes, euery one cōteynninge two or thre measures.

Iesus sayde vnto thē: Fyll the water pottes with water. And they fylled thē vp to & brymme. And he sayde vnto thē: Drawe out now, & brynge vnto the Master of the feast. And they bare it. Whā the master of & feast had taisted & wyne which had bene water, and knewe not whence it came (but the mynisters that drue & water, knewe it) the Master of the feast called the brydegrome, and sayde vnto him: Euery man at the first geueth the good wyne: & whan they are dronken, thē that which is worse. But thou hast kepte backe the good wyne vntyll now.

This is the first token that Iesus dyd at Cana in Galile, and shewed his glory, and his disciples beleued on him. Afterwarde wente he downe to Capernaum, he, his mother, his brethrē, and his disciples, and taried not longe there.

And the Iewes Easter was at hande. And Iesus wēte vp to Ierusalem, and founde syttinge in the tēple, those that solde oxen, shepe, and doues, and chaungers of money.

\* Mat. 3. b. Marc. 1. a. Luc. 3. c. \* Exod. 12. a. Esa. 53. b. † Mat. 16. c. † Iohā. 12. c. † Gen. 3. c. 22. c. 49. b. Deut. 18. c. † Esa. 7. c. and 9. b.

¶ Iohā. 7. e. † Gen. 28. c. Luc. 21. d. ¶ Luc. 2. g. † Mat. 4. b. Marc. 1. b. Luc. 4. d. † Mat. 21. b. Marc. 11. b. Luc. 19. d.

And he made a scourge of small cordes, and droue them all out of the tēple with the shepe and oxen, and poured out the chaungers money, and ouerthrewe the tables, and sayde vnto them that solde the doues: Hauē these thinges hēce, and make not my fathers house an house of marchaundyse. His disciples remembered it, that is writtē: \*The zele of thine house hath euen eaten me.

Then answered the Iewes, and sayde vnto him: \*What token shewest thou vnto vs, that thou mayest do these thinges? Iesus answered & sayde vnto thē: †Breake downe this temple, and in thre dayes wil I set it vp agayne. Then sayde the Iewes: ‡Sixe and fortye yere was this temple abyldinge, and wilt thou set it vp in thre dayes? But he spake of ŷ tēple of his body. Now whā he was rysen agayne from the deed, his disciples remembered that he thus sayde, and they beleued the scripture, and the wordes which Iesus spake.

Whā he was at Ierusalē at Easter in ŷ feast, many beleued on his name, whan they sawe ŷ tokēs ŷ he dyd. But Iesus cōmytted not himself vnto thē, for he knewe thē all, & neded not ŷ eny mā shulde testifye of man, ‡for he knewe well what was in man.

### The iij. Chapter.

THERE was a man of the Pharises, named Nicodemus<sup>a</sup> a ruler amōge the Iewes. The same came vnto Iesus by night, & sayde vnto hī: Master, we knowe ŷ thou art come a teacher frō God: for ¶no mā can do these tokēs ŷ thou doest, excepte God be with him. Iesus answered, and sayde vnto him: Verely verely I saye vnto the: Excepte a man be borne a new, he can not se the kyngdome of God. Nicodemus sayde vnto him: How can a man be borne, whan he is olde? Can he entre in to his mothers wombe, and be borne agayne? Iesus answered: Verely verely I saye vnto the: ¶Excepte a mā be borne of water and of the sprete, he can not come in to ŷ kyngdome of God.

\*\*\*That which is borne of flesh, is flesh: & that which is borne of the sprete, is sprete. Maruell not, that I sayde vnto ŷ: Ye must be borne of new. The wynde bloweth where

he wyl, and thou hearest his sounde: †but thou canst not tell whēce he commeth, and whither he goeth. So is euery one, that is borne of the sprete.

Nicodemus answered, and sayde vnto him: How maye these be? Iesus answered, & sayde vnto hī: Art thou a Master in Israel, & knowest not these? Verely I saye vnto ŷ: We speake that we knowe, and testifie that we haue sene, and ye receaue not oure wyt-nesse. Yf ye beleue not whan I tell you of earthly thinges, how shulde ye beleue, whā I speake vnto you of heauenly thinges?

‡And noman ascendeth vp in to heauen, but he that is come downe from heauē, (namely) the sonne of man which is in heauen. ¶And like as Moses lift vp the serpent in the wyldernes, euen so must the sonne of man be lift vp, that who so euer beleueth in him, shulde not perish, but haue euerlastinge life.

¶For God so loued the worlde, that he gaue his onely sonne, that who so euer beleueth in hī, shulde not perishe, but haue euerlastinge life.¶¶ For God sent not his sonne in to ŷ worlde to condempne the worlde, but that the worlde might be saued by him. He that beleueth on him, shal not be cōdemned. But he that beleueth not, is cōdemned already: because he beleueth not on the name of the onely sonne of God. But this is ŷ cōdempnacion, ¶that the light is come in to the worlde, and men loued the darknesse more thē ŷ light: for their workes were euell. Whoso-euer doth euell, hateth the light, and cōmeth not to the light, that his dedes shulde not be reprobud. But he that doth the trueth, commeth to the light, that his workes maye be knowne: for they are done in God.

Afterwarde came Iesus & his disciples in to the lōde of Iewry, and had his beyng there with them, and †baptysed. ¶¶ Ihon baptysed also in Enon besyde Salem: for there was moch water there. And they came thither, and were baptysed: for Ihon was not yet put in preson.

Then arose there a question amonge the disciples of Ihon with the Iewes aboute the purifenge, and they came vnto Ihon, and sayde vnto him: Master, he ŷ was with the

\* Psal. 68. b.    \* Mat. 16. a. Iohā. 6. d.    † Mat. 26. f.  
 ‡ 1 Esd. 5. 6.    ‡ Iere. 17. b.    Apo. 2. d.    † Iohā. 7. c.  
 and 19. d.    ¶ Iohā. 9. b.    ¶ Iohā. 4. b. and 7. d.    Tit. 3. a.  
 \*\* Rom. 8. a.    †† Eccls. 11. a.    †‡ Ephe. 4. a.    c Num.

21. b. Iohā. 8. c. and 12. d.    † Rom. 5. a.    † Iohā. 4. b.  
 §§ Luc. 19. a.    † Iohā. 1. a. and 12. f.    † Iohā. 4. a.  
 ¶¶ Mat. 3. a.    Marc. 1. a.    Luc. 3. a.    Mat. 4. b.

beyonde Iordan, of whom thou barest wytnesse, beholde, he baptiseth, and euery man cometh vnto him. Ihon answered and sayde: A man can receaue nothinge, excepte it be geuen him from heauē. Ye youre selues are my witnesss, how \*that I sayde, I am not Christ, but am sent before him. He that hath the bryde, is the brydegrome: but the frende of the brydegrome stondesth, and herkeneth vnto him, and reioyseth greatly ouer the voyce of the brydegrome, this same ioye of myne is now fulfilled. He must increace, but I must decreace.

¶ He that commeth from an hie, is aboue all. He that is of the earth, is earthly, and speaketh of the earth. He that commeth frō heauen, is aboue all, and testifieth what he hath sene ⁊ herde, and no man receaueth his wytnesse. But he that receaueth it, hath set to his seale, †that God is true. For he whō God hath sent, speaketh ‡ wordes of God: † for God geueth not the sprete (vnto him) by measure. ¶ The father loueth the sonne, and hath geuen him all thinges in to his hande. § He that beleueth on the sonne, hath euerlastinge life: he that beleueth not the sonne, shal not se the life, but † wrath of God abyedeth vpon him.

### The iij. Chapter.

¶ NOW whan Iesus had knowlege, † it was come to the eares of the Pharises, that Iesus made and baptised mo disciples thē Ihon (howbeit Iesus himself baptysed not, but his disciples) ¶ he left the londe of Iewry, and departed agayne in to Galile. But he must nedes go thorow Samaria. Then came he in to a cite of Samaria, called Sichar, nye vnto † pece of lōde, † Iacob gaue vnto Ioseph his sonne. And there was Iacobs well. Now whan Iesus was weerye of his iourney, he satt hī downe so vpō the well. And it was aboute the sixte houre. Then came there a woman of Samaria to drawe water. Iesus sayde vnto her: Geue me drynke. (For his disciples were gone their waye in to † cite, to bye meate.) So the woman of Samaria sayde vnto him: How is it that thou axest drynke of me, seynge thou art a Iewe, and I

a woman of Samaria? For the Iewes medle not with the \*\* Samaritans.

Iesus answered, and sayde vnto her: Yf thou knewest the gift of God, and who it is that sayeth vnto the, geue me drynke, thou woldest axe of him, and he wolde geue the, the water of life.<sup>a</sup> The woman sayde vnto him: Syr, thou hast nothinge to drawe withall, and the well is depe, from whence hast thou then that water of life? Art thou greater then oure father Iacob, which gaue vs this well? And he himself dranke therof, and his children, and his catell. Iesus answered, and sayde vnto her: Who so euer drynketh of this water, shal thyrst agayne: But whosoever shal drynke of the water that I shal geue him, shal neuer be more a thyrst: † but the water that I shal geue him, shalbe in him a well of water, which spryngeth vp in to euerlastinge life.

The woman sayde vnto him: † Syr, geue me that same water, that I thyrst not, nether nede to come hither to drawe. Iesus sayde vnto her: Go, call thy huszbande, and come hither. The woman answered, and sayde vnto him: I haue no huszbande.

Iesus sayde vnto her: Thou hast sayde well, I haue no huszbande: for thou hast had fyue huszbandes, and he whom thou hast now, is not thine huszbande: there saydest thou right. The womā sayde vnto him: Syr, I se, that thou art a prophet. Oure fathers worshipped vpon this mountayne, and † we saye, that at Ierusalem is the place, where men ought to worshippe. Iesus sayde vnto her: Woman, beleue me, the tyme commeth, that ye shal nether vpon this mountayne ner at Ierusalem worshippe the father. Ye wote not what ye worshippe, but we knowe what we worshippe, for † Saluacion commeth of the Iewes. But the tyme commeth, and is now already, that the true worshippers shal worshippe the father in † sprete and in the trueth: For the father wil haue soch so to worshippe him. \*\*\* God is a sprete, and they that worshippe him, must worshippe in sprete and in the trueth.

The womā sayde vnto him: I wote that Messias shal come, which is called Christ. Whan he commeth, he shal tell vs all thinges.

\* Iohā. 1. b. † Rom. 3. a. ‡ Esa. 61. a. ° Marc. 11. c.  
Luc. 10. c. § Iohā. 6. f. ¶ Iohā. 5. b. || Mat. 4. b.  
¶ Gen. 48. d. \*\* 4 Re. 17. c. Iohā. 8. c. ° Iere. 2. b.

Iohā. 7. d. †† Iohā. 3. a. Tit. 3. a. †† Iohā. 6. d.  
§§ 3 Reg. 9. a. 2 Par. 7. c. ||| Gen. 22. c. ¶¶ Rom.  
1. a. \*\*\* 2 Cor. 3. c.



Iesus sayde vnto her: I that speake vnto the, am he. And in the meane season came his disciples, and they marueyled that he talked with the woman. Yet sayde no man: What axest thou, or what talkest thou with her? Then the woman let hir pot stonde, and wente in to the cite, and sayde vnto the people: Come, se a man, which hath tolde me all that euer I dyd, Is not he Christ? Then wente they out of the cite, and came vnto him: In the meane whyle his disciples prayed him, and sayde: Master, eate. But he sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples amōge them selues: Hath eny man brought him meate? Iesus sayde vnto thē: My meate is this, that I do the wyll of him that sent me, and to fynish his worke. Saye not ye youre selues: There are yet foure monethes, and then commeth the haruest? Beholde, I saye vnto you: lift vp youre eyes, and loke vpon the felde, \*for it is whyte already vnto the haruest.

¶ And he that reapeth, receaueth rewarde, and gathereth frute to euerlastinge life, that both he that soweth and he that reapeth, maye reioyse together. For herin is the proverbe true: One soweth, another reapeth. I haue sent you to reape that, wheron ye bestowed no labour. Other haue laboured, and ye are come in to their laboures.

Many Samaritans of the same cite beleued on him, for the sayenge of the woman, which testified: He hath tolde me all that euer I dyd. Now whan the Samaritans came to him, they besought him, that he wolde tary with them. And he abode there two dayes, and many mo beleued because of his worde, and sayde vnto the woman: We beleue now hence forth, not because of thy sayenge, †we haue herde him oureselues, and knowe, that this of a trueth is Christ the Sauoure of the worlde.

After two dayes he departed thence, and wente in to Galile. ‡For Iesus himself testified, that a prophet is nothinge set by at home. Now whā he came in to Galile, the Galileās receaued him, which had sene all that he dyd at Ierusalem in the feast: for they also were come thither in the feast. And Iesus came agayne vnto Cana in

Galile,§ where he turned the water vnto wyne.

And there was a certayne ruler, whose sonne laye sicke at Capernaum. This herde that Iesus came out of Iewry in to Galile, and wente vnto him, and besought him, that he wolde come downe, and helpe his sonne, for he laye deed sicke. And Iesus sayde vnto him: Excepte ye se tokens and wonders, ye beleue not. The ruler sayde vnto him: Come downe Syr, or euer my childe dye. Iesus sayde vnto him: Go thy waye, thy sonne lyueth. The man beleued the worde, that Iesus sayde vnto him, and wente his waye. And as he was goinge downe, his seruantes mett him, and tolde him, and sayde: Thy childe lyueth. Then enquired he of them the houre, wherin he beganne to amende. And they sayde vnto him: Yesterdaye aboute the seuth houre the feuer left him. Then the father perceaued, that it was aboute the same houre, wherin Iesus sayde vnto him: Thy sonne lyueth.¶ And he beleued with his whole house. This is now the seconde token that Iesus dyd, whan he came from Iewry in to Galile.

#### The v. Chapter.

AFTERWARDE, there was a feast of the Iewes, and Iesus wente vp to Ierusalem. There is at Ierusalem by the slaughter house a pole, which in Hebrue is called Bethesda, ¶ hath fyue porches, wherin laye many sicke, blynde, lame, wythred, which wayted, whan the water shulde moue. For the angell wente downe at his tyme in to the pole, and stered the water. Who so euer now wente downe first, after that the water was stered, § same was made whole, what soeuer disease he had. And there was a man, which had lyen sicke eight and thirtie yeares. Whan Iesus sawe him lye, ¶ knewe that he had lyen so longe, he saide vnto him: Wilt thou be made whole? The sicke answered him: Syr, I haue no man, whan the water is moued, to put me in to the pole. And whan I come, another steppeth downe in before me.

Iesus sayde vnto him: Aryse, take vp thy bed, and go thy waye. And immediatly the man was made whole,¶ and toke vp his bed

\* Mat. 9. d. Luc. 10. a. † Iohā. 17. b. ‡ Mat. 13. g. Mar. 6. a. Luc. 4. c. § Iohā. 2. a. ¶ Act. 18. a.

¶ Mat. 9. a. Marc. 2. a. Luc. 5. c.



and wente his waye. \* But vpon the same daye it was the Sabbath. Then sayde the Iewes vnto him that was made whole: To daye is y Sabbath, it is not lauffull for the to cary the bed. He answered them: He that made me whole, sayde vnto me: Take vp thy bed, and go thy waye. Then axed they him: What man is that, which sayde vnto the: Take vp thy bed, and go thy waye? But he that was healed, wyst not who he was: for Iesus + had gottē him self awaye, because there was moch people.

3 Afterwarde founde Iesus him in the tēple, and sayde vnto him: Beholde, thou art made whole,† synne nomore, lest a worse thinge happen vnto the. The mā departed, and tolde the Iewes, that it was Iesus, which had made hī whole. Therefore dyd y Iewes persecute Iesus, and sought to slaye him, because he had done this vpō y Sabbath.

But Iesus answered them: § My father worketh hither to, and I worke also. Therefore sought the Iewes the more to slaye hī: because he brake not onely y Sabbath, but saide also, that God was his father, and made him self equall with God. Thē answered Iesus, and sayde vnto them: Verely verely I saye vnto you: || The sonne can do nothinge of himself, but that he seyth the father do. For what soeuer he doeth, that doeth y sonne also. The father loueth the sonne, & sheweth him all that he doth, and wyll shewe him yet greater workes, so that ye shal marueyle. For as the father rayseth vp the deed, and maketh them lyue, euē so the sonne also maketh lyuyngē whom he wyll. For the father iudgeth no man, but ¶ hath geuen all iudgmēt vnto the sonne, that they all might honour the sonne, euen as they honour y father. Who so honoureth not the sonne, the same honoureth not the father which hath sent him.

¶ Verely verely I saye vnto you: Who so heareth my worde, “and beleueth him that sent me, hath euerlastinge life, and \*\* cōmeth not in to damnacion, but is passed thorow from death vnto life.

Verely verely I saye vnto you: †† The houre cōmeth, & is now allready, y the deed shal

heare y voyce of y sonne of God: and they that heare it, shal lyue. For †† as the father hath life in him self, so likewyse hath he geuen vnto the sonne, to haue life in him self: & hath geuē hī power also to execute iudgmēt because he is the sonne of mā. Maruayle not ye at this: §§ for y houre cōmeth, in y which all that are in y graues, shal heare his voyce, and shal go forth, they that haue done good, vnto the resurreccion of life: but they that haue done euell, vnto the resurreccion of damnacion.

I can do nothinge of my self. As I heare, so I iudge: & my iudgmēt is iust. For I seke not myne owne wyll, but the wyll of the father which hath sent me. ||| Yf I beare wytnesse of my self, my wytnesse is not true. There is another that beareth wytnesse of me, and I am sure, that the wytnesse which he beareth of me, is true.

¶¶ Ye sent vnto Ihon, and he bare wytnes of the trueth. As for me, I take no recorde of mā, but these thinges I saye, that ye might be saued. He was a burnyng and shynynge light, but ye wolde haue reioysed a litle wyle in his light. Neuertheles I haue a greater wytnesse then the wytnesse of Ihon. For the workes<sup>b</sup> which the father hath geuē me to fynish, the same workes which I do, beare wytnesse of me, that the father hath sent me. And y father him self which hath sent me, beareth wytnesse of me.\*\*\* Ye haue nether herde his voyce at eny tyme, ner sene his shappe: and his worde haue ye not abydinge in you, for ye beleue not him, whom ye hath sent.

<sup>d</sup> Searche the scripture, for ye thinke ye haue euerlastinge life therein: “and the same is it that testifyeth of me, and ye wil not come vnto me, that ye might haue life. ¶ I receaue not prayse of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receaue me not.††† Yf another shal come in his awne name, him wil ye receaue. How can ye beleue which receaue prayse one of another, and seke not the prayse, that is of God onely?

Ye shall not thynke that I wyll accuse you before y father: there is one y accuseth

\* Mat. 12. a. Marc. 2. c. and 3. a. Luc. 6. a. 13. b. 14. a. Iohā. 7. b. and 9. b. † Iohā. 6. b. ‡ Iohā. 8. a. § 1 Cor. 12. a. || Iohā. 9. a. ¶ Mat. 11. c. ° Iohā. 8. c. \*\* Luc. 23. d. †† Marc. 5. e. Iohā. 11. e. ‡‡ Iohā. 1. a. and 14. a. §§ Dan. 12. a. Mat. 25. d. ||| Ioh.

8. b. c. ¶¶ Ioh. 1. b. <sup>b</sup> 1 Iohā. 5. a. Ioh. 10. c. <sup>c</sup> Mat. 3. b. and 17. a. Ioh. 8. b. \*\*\* Deut. 5. c. Ioh. 1. b. and 6. e. 1 Ioh. 4. b. <sup>d</sup> Act. 17. b. <sup>e</sup> Deut. 18. c. ¶ Ioh. 12. f. ††† 1 Ioh. 2. c. 2 Tess. 2. a.

you, euen Moses, in whō ye trust. Yf ye beleued Moses, ye shulde beleue me also: For he hath wryttē of me.\* But yf ye beleue not his wrytinges, how shal ye beleue my wordes?

The vi. Chapter.

**A**FTER this wente Iesus ouer the see vnto the cite Tiberias in Galilee. And moch people folowed him, because they sawe the tokens that he dyd vpon thē which were diseased. But Iesus wēte vp in to a mountayne, and there he sat with his disciples. And Easter ȳ feast of the Iewes was nye. Then Iesus lift vp his eyes, and sawe ȳ there came moch people vnto him, and he sayde vnto Philippe: Whence shal we bye bred, ȳ these maye eate? But this he sayde to proue him, for he himself knewe, what he wolde do.

Philippe answered him: Two hundreth peny worth of bred is not ynough amonge thē, ȳ euery one maye take a litle. Thē sayde vnto hī one of his disciples, Andrew ȳ brother of Symō Peter: There is a lad here, ȳ hath fyue barlye loaues, and two fishes, but what is that amōge so many?† Iesus sayde: Make the the people syt downe. There was moch grasse in the place. Then they sat thē downe, aboute a fyue thousande men. Iesus toke the loaues, thanked, and gaue them to the disciples: the disciples (gaue) to them that were set downe. Likewyse also of the fishes as moch as they wolde.

**B**Whan they were fylled, he sayde vnto his disciples: Gather vp the broken meate that remayneth, that nothinge be lost. Thē they gathered, and fylled twolue baskettes with the brokē meate, that remayned of the fyue barlye loaues, vnto them which had eaten. Now whan the men sawe the token ȳ Iesus dyd, they saide: † This is of a trueth the Prophet, ȳ shulde come into the worlde. Whan Iesus now perceaued that they wolde come, and take him vp, to make him kynge,‡ he gat him awaye agayne in to a mountayne himself alone.

At euen wente his disciples downe to ȳ see, and entred in to the shippe, and came to the other syde of ȳ see vnto Capernaū. And it was darcke alreadie. And Iesus was not come to thē. And ȳ see arose thorow a greate wynde. Now whan they had rowed vpō a

fyue and twētie or thirtie furlonges, they sawe Iesus goinge vpon the see, and came nye to the shippe. And they were afrayed. But he sayde vnto them: It is I, be not afrayed. Then wolde they haue receaued him in to ȳ shippe. And immediatly ȳ shippe was at the londe whither they wente.

The nexte daye after, the people which stode on the other syde of the see, sawe that there was none other shippe there saue that one, wherinto his disciples were entred: and that Iesus wēte not in with his disciples in to the shippe, but ȳ his disciples were gone awaie alone. Howbeit there came other shippes from Tiberias, nye vnto ȳ place where they had eatē the bred, after ȳ the LORDE had geuen thankes. Now whan the people sawe that Iesus was not there, nether his disciples, they toke shippe also, and came to Capernaum, and sought Iesus.

And whan they founde him on the other syde of the see, they sayde vnto him: Master, whan camest thou hither? Iesus answered thē, & sayde: Verely verely I saye vnto you: Ye seke me not because ye sawe ȳ tokēs, but because ye ate of the loaues, and were fylled. Laboure not for the meate which perisheth but ȳ endureth vnto euerlastinge life, which the sonne of mā shal geue you: For him hath God the father sealed.

Thē sayde they vnto him: What shal we do, that we maye worke ȳ workes of God? Iesus answered, and sayde vnto thē: This is the worke of God, that ye beleue on him, whom he hath sent. Then sayde they vnto him: § What token doest thou thē, that we maye se and beleue ȳ? What werkest thou? Oure fathers ate Māna in the wyldernes, as it is wryttē: ¶ He gaue thē bred frō heauen to eate. Then sayde Iesus vnto thē: Verely verely I saye vnto you: Moses gaue you not bred from heauē, but my father geueth you the true bred from heauen: For this is that bred of God, which commeth from heauen, and geueth life vnto the worlde.

Thē sayde they vnto him: ¶ Syr, geue vs alwaye soch bred. But Iesus sayde vnto thē: I am ȳ bred of life. He that cometh vnto me, shal not hūger: & he that beleneth on me, shal neuer thyrst. But I haue sayde vnto you, ȳ ye haue sene me, and yet ye beleue

\* Deut. 18. c.    † Mar. 14. b.    Marc. 6. d.    Luc. 9. b.

† 4 Re. 4. c.    † Luc. 7. b.    Ioh. 4. c.    † Iohā. 5. a.

¶ Mat. 14. c.    Marc. 6. e.

¶ Iohā. 2. c.    ¶ Exo. 16. a.    § Mat. 16. a.    Marc. 8. b.

¶ Psal. 77. c.    ¶ Ioh. 4. b.

not. All that my father geueth me, cometh vnto me: and who so cometh vnto me, him wyl not I cast out: for I am come downe from heauē, not to do myne awne wyll, but the wyll of him that hath sent me.<sup>a</sup>

3E This is <sup>¶</sup> will of the father, which hath sent me,<sup>b</sup> that of all that he hath geuē me, I shulde lose nothinge, but shulde rayse it vp agayne at the last daye. This is the wyll of him which hath sent me,<sup>c</sup> that, who soeuer seyth the sonne and beleueth on him, haue euerlastinge life, and I shal rayse him vp at the last daye.

Thē murmured the Iewes ther ouer, that he sayde: I am <sup>¶</sup> bred which is come downe from heauē, and they sayde: Is not this Iesus, Iosephs sonne, whose father and mother we knowe? How sayeth he then, I am come downe from heauen? Iesus answered, and sayde vnto them: Murmur not amonge youre selues. \* No man can come vnto me, excepte the father which hath sent me, drawe him. And I shal rayse him vp at the last daye. It is wryten in the prophetes:<sup>d</sup> They shal all be taught of God. Who so euer now heareth it of the father, and lerneth it, cometh vnto me. † Not that eny man hath sene the father, saue he which is of the father, the same hath sene the father.

3F Verely verely I saye vnto you: ‡ He that beleueth on me, hath euerlastinge life. I am that bred of life. Your fathers ate Manna in the wyldernes, and are deed. This is that bred which commeth from heauen, that who so eateth therof, shulde not dye. I am that lyuynge bred, which came downe frō heauen: Who so eateth of this bred, shal lyue for euer. And the bred that I wil geue, is my flesh <sup>¶</sup> which I wil geue for <sup>¶</sup> life of the worlde.

Then stroue the Iewes amonge them selues, and sayde: How cā this felowe geue vs his flesh to eate? Iesus sayde vnto thē: Verely verely I saye vnto you: Excepte ye eate <sup>¶</sup> flesh of <sup>¶</sup> sonne of man and drynke his bloude, ye haue no life in you. Who so eateth my flesh, and drynketh my bloude, hath euerlastinge life: and I shal rayse him vp at the last daye. For my flesh is <sup>¶</sup> very meate, and my bloude is <sup>¶</sup> very drynke. Who so eateth my flesh, and drynketh my bloude,<sup>e</sup> abyde

in me, and I in him. As the lyuynge father hath sent me, and I lyue for the fathers sake: Euen so he that eateth me, shal lyue for my sake. This is <sup>¶</sup> bred which is come frō heauen: Not as youre fathers ate Manna, and are deed. He that eateth of this bred, shal lyue for euer.

These thinges sayde he in the synagoge, 3 where he taught at Capernaum. Many now of his disciples that herde this, sayde: This is an harde sayenge, who maye abyde the hearynge of it? But when Iesus perceaued in hī self, that his disciples murmured therat he sayde vnto them: Doth this offende you? What and yf ye shal se the sonne of man ascende vp thither, where he was afore? It is <sup>¶</sup> sprete that quyckeneth, <sup>¶</sup> flesh profiteth nothinge. The wordes that I speake, are sprete, and are life. But there are some amōge you, that beleue not. For Iesus knewe well from the begynnynge, which they were that beleued not, and who shulde betraye him. And he sayde: Therefore haue I sayde vnto you: || No man can come vnto me, excepte it be geuen him of my father.

From that tyme forth, many of his disciples wente backe, and walked nomore with him. Then sayde Iesus vnto the twolue: Wyll ye also go awaye? Then answered Simon Peter: LORDE, Whither shal we go? Thou hast the wordes of euerlastinge life: and we haue beleued <sup>¶</sup> knowne, that thou art Christ the sonne of the lyuynge God. Iesus answered them. Haue I not chosen you twolue, and one of you is a deuell? But he spake of Iudas Symon Iscarioth: the same betrayed him afterwarde, and was one of the twolue.

#### The vij. Chapter.

3 AFTER that wente Iesus aboute in Galile, 2 for he wolde not go aboute in Iewry, because the Iewes sought to kyll him. But the Iewes feast of Tabernacles<sup>f</sup> was at hande. Then sayde his brethren vnto him: Get the hēce, and go in to Iewry, that thy disciples also maye se thy workes, that thou doest. He that seketh to be openly knowne, doth nothinge in secrete. Yf thou do soch thinges, thē shewe thy self before the worlde: For his awne brethren also beleued not in him.

\* Luc. 22. c.    <sup>b</sup> Iohā. 10. c. and 18. a.

\* Mar. 16. c.    Ioh. 6. g.    2 Tess. 3. a.

Iere. 31. f.    Mat. 11. e.    Luc. 10. c.

<sup>c</sup> Iohā. 5. c.

<sup>d</sup> Esa. 54. c.

<sup>e</sup> Deut. 5. c.

‡ Ioh. 3. c.    1 Ioh. 5. b.

|| Iohā. 6. e.

<sup>¶</sup> Luc. 22. b.

<sup>¶</sup> Leuit. 23. b.

<sup>¶</sup> 1 Ioh. 4. b.

Then sayde Iesus vnto them: My tyme is not yet come, but youre tyme is alwaye ready. \*The worlde can not hate you,\* but me it hateth: because I testifie of it, that the workes of it are euell. Go ye vp vnto this feast, I will not go vp yet vnto this feast, for my tyme is not yet fulfilled. Whan he sayde this vnto them, he abode styll in Galile. But as soone as his brethren were gone vp, then wente he vp also vnto the feast, not openly, but as it were secretly. Then sought him y Iewes at y feast, and sayde:† Where is he? And there was a greates murmur of him amonge the people. Some sayde: He is good. But other sayde: No, he doth but disceaue the people. ‡Howbeit no man spake frely of him, for feare of the Iewes.

But in the myddes of the feast wete Iesus vp in to the temple, and taught. And the Iewes marueyled and sayde: How can he y scripture, seynge he hath not lerned it? Iesus answered them, and sayde: My doctryne is not myne, but his that hath sent me. Yf eny man wyl do his will, he shal knowe, whether this doctryne be of God, or whether I speake of my self. He that speaketh of himself, seketh his awne prayse: but he that seketh the prayse of him that sent him, the same is true, & there is no vnrighteousnes in him. †Hath not Moses geuen you the lawe, and none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered, and sayde: Thou hast the deuell, who goeth aboute to kyll the? Iesus answered and sayde: ‡One worke haue I done, and ye all maruayle. Moses gaue you the circumcision, (not because it commeth of Moses, but of y f f fathers:) Yet do ye circumcise a man vpon the Sabbath. Yf a man receaue circucision vpon the Sabbath, that the lawe of Moses shulde not be broken, disdayne ye then at me, because I haue made a mā euery whyt whole on the Sabbath? †Iudge not after the vter appareance, but iudge righteous iudgment.

Then sayde some of them of Ierusalem: Is not this he, whō they go aboute to kyll? And beholde, he speaketh boldely, and they saye nothinge to him. Do oure rulers knowe in dede, that he is very Christ? Howbeyt||

we knowe, whence this is. But whā Christ commeth, no man shal knowe whence he is.

Then cryed Iesus in the temple as he taught, and sayde: Yee ye knowe me, and whence I am ye knowe,¶ and of my self am I not come, but he y sent me, is true, whom ye knowe not. But I knowe him, for I am of him, and he hath sent me. Then sought they to take him,¶ but no man layed handes vpon him, for his houre was not yet come. \*\* But many of the people beleued on him, and sayde: Whan Christ commeth, shall he do mo tokens, then this doth?

And it came to the Pharises eares,⁹ that y people murmured soch thinges of him. And the Pharises and hye prestes sent out seruauntes, to take him. Then sayde Iesus vnto them: I am yet a litle whyle with you and then go I vnto him that hath sent me. Ye shal seke me, & not fynde me:⁹ and where I am, thither can ye not come. Then sayde the Iewes amonge them selues: Whyther wil he go, that we shal not fynde him? Wyl he go amōge the Grekes that are scatred abroad, and teach the Grekes? What maner of sayenge is this, that he sayeth: ye shal seke me, and not fynde me: and where I am, thither can not ye come?

But in the last daye which was y most solempne daye of the feast, Iesus stode vp, cried, and sayde: †Who so thyrsteth, let him come vnto me, and drynke. He that beleueth on me, as the scripture sayeth, out of his body shal flowe ryuers of the water of life. (But this spake he of the †† sprete, which they that beleue on him, shulde receaue. For the holy goost was not yet there, because Iesus was not yet glorified.) Many of the people now whan they herde this sayenge, sayde: This is a very prophet.⁹ Other sayde:†† He is Christ. But some sayde: Shal Christ come out of Galile? Sayeth not the scripture,⁹ that Christ shal come of the sede of Dauid, and out of the towne of §§ Bethleem, where Dauid was? Thus was there disencion amonge the people for his sake. Some of them wolde haue taken him, but no man layed handes on him.

The seruauntes came to the hye prestes and pharises, and they sayde vnto them:

⁹ Ioh. 15. b. \* Sap. 2. c. † Ioh. 11. f. † Ioh. 12. f.  
 † Exo. 20. a. Leui. 14. d. † Ioh. 5. a. § Gen. 17. b.  
 † Deut. 1. b. || Mat. 13. g. Marc. 6. a. Luc. 4. c.  
 ¶ Iohā. 8. b. † Luc. 19. d. 20. b. 22. a. Luc. 8. b.  
 \*\* Ioh. 8. c. and 11. e. † Re. 19. d. Mat. 22. b.

Marc. 12. b. Luc. 20. c. Ioh. 16. b. † Iere. 29. c.  
 Ioh. 8. b. and 13. d. † Esa. 55. a. Esa. 12. a. Iohel  
 2. f. Ioh. 3. a. and 4. b. †† Act. 2. a. † Mat. 21. b.  
 †† Mat. 16. c. Ioh. 1. e. \* Psal. 131. b. §§ Mich.  
 5. a. Mat. 2. a.



Why haue ye not brought him? The seruantes answered: Neuer mā spake as this man doth. Then answered them the pharises: Are ye also disceaued? \* Doth eny of the rulers or pharises beleue on him? But the comon people which knowe not the lawe, are cursed. Nicodemus sayde vnto them, he that came to him by night,<sup>a</sup> which was one of them: † Doth oure lawe iudge eny man, before it heare him, and knowe what he hath done? They answered and sayde vnto him? Art thou a Galilean also? ‡ Seache and loke, out of Galile aryseth no prophet. And so euery man wente home.

The viij. Chapter.

**I**ESUS wente vnto mount Oliuete,<sup>a</sup> and early in the mornynge came he agayne in to the temple, and all the people came vnto him. And he sat downe, and taught them. And ¶ scribes and Pharises brought vnto him a woman taken in adoutrye, and set her there openly, and sayde vnto him: Master, this woman was taken in adoutrye, euē as the dede was adoyng. <sup>a</sup>Moses in the lawe commaunded vs to stone soch. What sayest thou? This they sayde, to tempte him, that they might haue wherof to accuse him. But Iesus stouped downe, and wrote with his fynger vpō the grounde. Now whyle they contynued axynge him, he lift him self vp, and sayde vnto them: He that is amonge you without synne, let him cast the first stone at her. And he stouped downe agayne, and wrote vpon the grounde. But whan they herde that, they wente out, one after another: the eldest first, and left Iesus alone, and the woman standinge before him. Iesus lift himself vp, and whan he sawe noman but the woman, he sayde vnto her: Woman, where are thine accusers? Hath noman condemned the? She sayde: LORDE, no man. Iesus sayde: Nether do I cōdempne the,<sup>a</sup> Go thy waye, and synne nomore.

**33** Then spake Iesus agayne vnto them, and sayde: I am the light of the worlde.<sup>c</sup> He that foloweth me, shal not walke in darknesse, but shal haue the light of life. Then sayde the Pharises vnto him: Thou bearest recorde of thy self, thy recorde is not true.

Iesus answered, and sayde vnto them: Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came, and whither I go: but ye can not tell whence I come, and whither I go. Ye iudge after the flesh, I iudge no man: but yf I iudge, my iudgment is true: for I am not alone, but I and the father that hath sent me. It is wrytten also in youre lawe, § that the testimony of two men is true. I am one that beare wytnesse of my self: And the father that sent me,<sup>f</sup> beareth wytnes of me also. Then sayde they vnto him: Where is thy father? Iesus answered: <sup>e</sup>Ye nether knowe me ner yet my father. Yf ye knewe me, ye shulde knowe my father also. These wordes spake Iesus vpon the Godschest, as he taught in the tēple. And noman toke him,<sup>a</sup> for his houre was not yet come.

Then sayde Iesus agayne vnto them: 'I go my waye, and ye shal seke me, and shal dye in youre synnes: whither I go, thither can not ye come. Then sayde ¶ Iewes: Wyl he kyll him self then, that he sayeth: whither I go, thither can not ye come? And he sayde vnto them: Ye are from beneth, I am from aboue: Ye are of this worlde, I am not of this worlde. Therefore haue I sayde vnto you, that ye shal dye in youre synnes. ¶ For yf ye beleue not that I am he, ye shal dye in youre synnes.

Then sayde they vnto him: Who art thou then? And Iesus sayde vnto thē: Euē the very same thinge that I saye vnto you. I haue many thinges to saye and to iudge of you. But he that sent me, is true: <sup>a</sup>and loke what I haue herde of him, that speake I before the worlde, Howbeit they vnderstode not, that he spake of the father.

Then sayde Iesus vnto them: Whan ye haue lift vp an hye the sonne of man, then shal ye knowe that I am he, and that I do nothinge of my self:<sup>a</sup> but as my father hath taught me, euen so I speake. And he that sent me, is with me. The father leaueth me not alone, for I do alwaie that pleaseth him. Whan he thus spake, ¶ many beleued on him. Then sayde Iesus vnto the Iewes, that beleued on him: Yf ye contynue in my worde, then are ye my very disciples, and ye shall

<sup>a</sup> Ioh. 12. f. 1 Cor. 1. d. <sup>b</sup> Ioh. 3. a. <sup>†</sup> Exo. 23. a. <sup>c</sup> Leui. 19. d. <sup>‡</sup> Ioh. 1. e. <sup>d</sup> Mat. 21. b. <sup>e</sup> Marc. 11. b. <sup>f</sup> Leui. 20. b. <sup>§</sup> Iohā. 5. h. <sup>¶</sup> Ioh. 1. a. 9. a. 12. e. <sup>¶</sup> Deut. 17. a. and 19. c. <sup>¶</sup> Mat. 17. a.

<sup>¶</sup> Mat. 11. e. <sup>¶</sup> Luc. 10. c. <sup>¶</sup> Ioh. 7. c. <sup>a</sup> Ioh. 7. c. <sup>b</sup> Ioh. 7. d. and 13. d. <sup>¶</sup> Marc. 16. b. <sup>c</sup> Ioh. 3. c. <sup>d</sup> Ioh. 15. b. <sup>e</sup> Iohā. 3. e. <sup>¶</sup> Iohā. 7. c.

knowe the trueth, and the trueth shal make you \* fre.

Then answered they him: We are Abrahams sede, we were neuer bonde to eny man, how sayest thou then: Ye shal be fre? Iesus answered them, and sayde: Verely verely I saye vnto you: † Who so euer doth synne, is the seruauent of synne: As for the seruauent, he abydeyth not in the house for euer, but the sonne abydeyth euer. Yf the sonne therfore make you fre, then are ye fre in dede. I knowe that ye are Abrahams sede, but ye seke to kyll me. For my worde taketh not amonge you. I speake that I haue sene of my father, ⁊ ye do that ye haue sene of youre father.

They answered, and sayde vnto him: Abraham is oure father. Iesus sayde vnto them: Yf ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man, that haue tolde you the trueth, † which I haue herde of God, this dyd not Abraham. Ye do the dedes of youre father. Then sayde they vnto him: We are not borne of fornicacion, we haue one father, euen God. Iesus sayde vnto them: Yf God were youre father, then wolde ye loue me. For I am proceded forth, and come from God. For I am not come of my self, but he hath sent me. Why knowe ye not thē my speach? Euē because ye can not abyde the hearinge of my worde.

Ye are of the father the deuell, and after the lustes of youre father wyl ye do. § The same was a murthurer from the begynnyng, and abode not in the trueth: for the trueth is not in him. Whan he speaketh a lye, then speaketh he of his awne: for he is a lyar, and a father of the same. But because I saye the trueth, ye beleue me not.

Which of you can rebuke me of one synne? Yf I saye the trueth, why do ye not beleue me? ¶ He that is of God, heareth Gods worde. Therefore heare ye not, because ye are not of God.

Then answered the Iewes, and sayde vnto him: Saye we not right, that thou art a Samaritane, ¶ and hast the deuell? Iesus answered: I haue no deuell, but I honour my father, and ye haue dishonoured me. I

seke not myne awne prayse, but there is one that seketh it, and iudgeth. Verely verely I saye vnto you: "Yf eny man kepe my worde, he shal neuer se death.

Then sayde the Iewes vnto him: Now knowe we, that \*\*thou hast the deuell. Abraham is deed and the prophetes, and thou sayest: Yf eny mā kepe my worde, he shal neuer taist of death. Art thou greater then oure father Abraham? which is deed, and the prophetes are deed? Whō makest thou thy self? Iesus answered: ††Yf I prayse my self, then is my prayse nothinge. But it is my father that prayseth me, which ye saye is youre God, and ye knowe hī not: but I knowe him. And yf I shulde saye, I knowe him not, I shulde be a lyar, like vnto you. But I knowe him, and kepe his worde.

Abraham youre father was glad, that he shulde se my daye, ††And he sawe it, and reioysed. Then sayde the Iewes vnto him: Thou art not yet fiftie yere olde, and hast thou sene Abraham? Iesus sayde vnto thē: Verely verely I saye vnto you: Or euer Abraham was, §§ I am. Then toke they vp stones, to cast at him. But Iesus hyd himself, and wente out of the temple.

### The ix. Chapter.

AND Iesus passed by, and sawe a man <sup>a</sup> that was borne blynde. And his disciples axed him, ⁊ sayde: Master, Who hath synned? this, or his elders, that he was borne blynde? Iesus answered: Nether hath this synned, ner his elders, ¶ but that y workes of God shulde be shewed on him. I must worke the workes of him that hath sent me, whyle it is daye. The night commeth, whan no man can worke. As longe as I am in the worlde, I am the ¶¶light of the worlde.

Whan he had thus sayde, he spat on the grounde, and made claye of the spetle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go thy waye to the pole of \*\*\*Syloha (which is interpreted, sent) and wash the. Then wcte he his waye and waszhed him, and came seynge. The neighbours and they that had sene him before, that he was a begger, sayde: Is not this he that sat, and begged? Some sayde: It is he.

\* Rom. 6. h. and 8. a. Gal. 4. a. † Rom. 6. b.  
 § Pet. 2. d. † Ioh. 3. c. and 7. b. § Gen. 3. a.  
 ¶ Ioh. 3. b. ¶ Iohā. 10. a. 1 Iohā. 4. a. ¶ Iohā. 10. b.  
 ¶ Iohā. 5. c. \*\* Mat. 9. d. and 21. c. Marc. 3. h.

Ioh. 7. b. †† Ioh. 5. c. †† Gen. 17. 22. a. Heb.  
 11. c. §§ Exod. 3. c. ¶ Ioh. 11. a. ¶¶ Iohā.  
 1. a. 8. h. 12. c. \*\*\* Esa. 8. h.

Other sayde: he is like him. But he himself sayde: I am euen he. Then sayde they vnto him: How are thine eyes opened? He answered, and sayde: The mā that is called Iesus, made claye, and anoynted myne eyes, and sayde: Go thy waye to the pole of Siloha, and wash the. I wente my waye, & washed me, and receaued my sight. Then sayde they vnto him: Where is he? He sayde: I can not tell.

**B** Then brought they vnto the pharises, him that a litle before was blynde. \*It was the Sabbath, when Iesus made the claye, and opened his eyes. Then agayne the Pharises also axed him, how he had receaued his sight. He sayde vnto thē: He put claye vpon myne eyes, and I washed me, & now I se.

Then sayde some of the pharises: This man is not of God, seynge he kepeth not ſ Sabbath. †But the other sayde: How can a synfull man do soch tokens? And there was a stryfe amonge thē. They sayde agayne vnto ſ blynde: What sayest thou of him, that he hath opened thine eyes? He sayde: he is a prophet.

The Iewes beleued not hī, that he was blynde, and had receaued his sight, tyll they called the elders of him, that had receaued his sight, and they axed them, and sayde: Is this youre sonne, whom ye saye, was borne blynde? How doth he now se then? His elders answered them, and sayde: We knowe, that this is oure sonne, and that he was borne blynde. But how he now seyth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ynough himself, axe him, let him speake for him self.

**C** This sayde his elders, because they feared the Iewes. †For the Iewes had conspyred allready, that yf eny man dyd confesse that he was Christ, the same shulde be excommunicate. Therfore sayde his elders: He is olde ynough, axe him.

Then called they the mā agayne ſ was blynde, and sayde vnto him: ¶ Geue God ſ prayse, we knowe that this man is a synner. He answered, & sayde: Whether he be a synner or no, I can not tell: one thinge am I sure off, that I was blynde, and now I se. Thē sayde they vnto him agayne: What dyd he vnto the? How opened he thine eyes?

He answered them: I tolde you right now. Herde ye it not? What, wil ye heare it agayne? Will ye also be his disciples? Then rayted they him, and sayde: Thou art his disciple. We are sure that God spake with Moses: As for this felowe, we know not whēce he is.

The man answered, and sayde vnto thē: **D** This is a maruelous thinge, that ye wote not whence he is, and he hath opened mine eyes. For we knowe that God heareth not ſ sinners: but yf eny mā be a fearer of God, and doth his will, him heareth he. Sens ſ worlde beganne was it not herde, that eny man opened the eyes of one that was borne blynde. Yf this man were not of God, he coulde haue done nothinge. They answered, and sayde vnto him: Thou art altogether borne in synne, and teachest thou vs? And they thrust him out.

Iesus herde, ſ they had thrust him out, and whā he had founde him, he sayde vnto him: Beleuest thou on the sonne of God? He answered, and sayde: LORDE, who is it, ſ I might beleue on him? Iesus sayde vnto him: Thou hast sene him, and he it is, that talketh with the. He sayde: LORDE, I beleue. And he worshipped him.

And Iesus sayde: I am come to iudgmēt in to this worlde, that they which se not, might se: and that they which se, might be made blynde. And some of the Pharises ſ were with him, herde this, and sayde vnto him: Are we then blynde also? Iesus sayde vnto thē: Yf ye were blynde, ye shulde haue no synne. But now that ye saye, we se, therefore youre synne remaineth.

### The x. Chapter.

**V**ERELY verely I saye vnto you: He ſ **A** entreth not in at the dore in to the shepefolde, but clymmeth vp some other waye, the same is a thefe & a murthurer. But he that goeth in at the dore, is the shepherde of the shepe: to him ſ porter openeth, and the shepe heare his voyce,\* and he ¶ calleth his awne shepe by name, and ledeth them out. And whan he hath sent forth his awne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. As for a straunger, they folowe him not, but flye from

\* Mat. 12. a. Marc. 1. c. Luc. 6. a. Iohā. 5. a. and 7. b.  
† Iohā. 7. d. 10. b. 12. h. ‡ Ioh. 11. f. § Iosue 7. c.

Act. 12. d. Ioha. 15. c. \* Ioh. 8. d. ¶ Pro. 27. c.

him: for they knowe not the voyce of straungers. This prouerbe spake Iesus vnto them, but they vnderstode not what it was, that he sayde vnto them.

Then sayde Iesus vnto them agayne: Verely verely I saye vnto you: \*I am the dore of the shepe. All they that are come before me, are theues and murthurers. But †shepe harkened not vnto them. I am the dore. Yf eny man entre in by me, he shalbe saued, and shal go in and out, and fynde pasture. A thefe cōmeth not, but for to steale, kyll, and destroye. I am come, ‡they might haue life, and haue it more abundantly.

13 I am a good shepherde. A good shepherde geueth his life for the shepe. <sup>a</sup>But an hyred seruauit, which is not the shepherde, nether the shepe are his awne, seyth †wolfe cōmyng, and leaueth ‡shepe, and flyeth. And the wolfe catcheth †scatereth ‡shepe. But the hyred seruauit flyeth, because he is an hyred seruauit, and careth not for the shepe. I am a good sheperde, <sup>†</sup>and knowe myne, and am knowne of myne. Euē as my father knoweth me, and I knowe †father. And †I geue my life for my shepe. And I haue yet other shepe, which are not of this folde, and those same must I bryng also, and they shal heare my voyce, and there shalbe one flocke and one shepherde.

Therefore doth my father loue me, because I leaue my life, that I maye take it agayne. No mā taketh it fro me, but I leaue it of my self. I haue power to leaue it, and haue power to take it agayne. This commaundement haue I receaued of my father. Then was there discension amōge the Iewes for these sayenges. <sup>b</sup>Many of thē sayde: He hath the deuell, and is madd, why heare ye him? Other sayde: <sup>c</sup>These are not wordes of one that is possessed. Can the deuell also open †eyes of the blynde?

14 It was the dedicacion of the tēple at Ierusalē, <sup>e</sup>and was wynter, and Iesus walked in †Salomōs porche. Thē came ‡Iewes rounde aboute hī, and saide vnto hī: How lōge dost thou make vs doute? Yf thou be Christ, tell vs planely. Iesus answered thē: I tolde you, and ye beleue not. The workes ‡I do

in my fathers name, they beare wytnesse of me. But ye beleue not, because ye are not of my shepe as I sayde vnto you. My shepe heare my voyce, and I knowe thē, and they folowe me. And I geue thē euerlastinge life, and they shal neuer perishe, and nomā shal plucke thē out of my hande. My father which gaue thē me, is greater thē all: and noman is able to plucke them out of my fathers hande. <sup>†</sup>I and the father are one. Then the Iewes toke vp stones agayne, to stone him. Iesus answered thē: Many good workes haue I shewed you fro my father, for which of thē stone ye me?

The Iewes answered hī, and sayde: For the good worke sake we stone the not, <sup>\*\*</sup>but for the blasphemy: and because ‡thou beyng a man, makest thy self God. Iesus answered thē: Is it not wyrtten in yore lawe: I haue sayde, Ye are Goddes? <sup>††</sup>Yf he call them Goddes, vnto whom the worde of God came (and the scripture can not be broke) saye ye thē vnto hī, whō ‡father hath sanctified and sent in to ‡worlde: <sup>a</sup>thou blasphemest God, because I sayde: I am ‡sonne of God? <sup>†</sup>Yf I do not ‡workes of my father, beleue me not: but yf I do thē, thē (yf ye beleue not me) yet beleue ‡workes, ‡ye maye knowe and beleue, ‡the father is in me, and I in ‡father.

<sup>a</sup>They wente aboute agayne to take him, but he escaped out of their hādes, and wēt awaye agayne beyōde Iordane, in to ‡place §§ where Ihō had baptysed before, and there he abode. And many came to hī, and sayde: Ihō dyd no tokēs, but all ‡Ihon spake of this man, is true. And many beleued on him there.

### The xi. Chapter.

1 THERE laye one sicke, named Lazarus <sup>a</sup> of Bethania, in ‡towne of Mary and hir sister Martha. <sup>|||</sup>(It was ‡Mary which anoynted ‡LORDE with oyntment, and dried his fete with hir heer, whose brother Lazarus laye sicke.) Thē sent his sisters vnto hī, and sayde: LORDE, beholde, he whō thou louest lyeth sicke. Whā Iesus herde that, he sayde: <sup>¶¶</sup>This sicknesse is not vnto death, but for the prayse of God, ‡the sonne of God maye be prayed there thorow. Iesus loued Martha and hir sister, and Lazarus. Now whā he herde

\* Ioh. 14. a.    <sup>a</sup> Eze. 34. d.    Mich. 5. a.    † 2 Tim. 2. b.    ‡ Marc. 10. e.    <sup>b</sup> Mat. 9. d.    Marc. 3. c.    § Ioh. 7. d. 8. e. 9. b.    <sup>c</sup> 2 Mac. 10. b.    || 3 Re. 6. a.    ¶ Ioh. 14. a. and 17. c.    \*\* Iohā. 5. b.    †† Psal.

81. d.    <sup>a</sup> Mat. 26. g.    Mar. 14. b.    Luc. 22. e.    ‡† Iohā. 9. a. and 15. c.    <sup>c</sup> Mat. 21. e.    Marc. 3. a.    Iohā. 7. b.    §§ Ioh. 1. c.    ||| Luc. 7. e.    ¶¶ Iohā. 9. a.



that he was sicke, he abode two dayes in ſþ place where he was.

After warde ſayde he vnto his diſciples: Let vs go agayne i to Iewry. His diſciples ſayde vnto him: Maſter, \*lately wolde the Iewes haue ſtoned the, ⁊ wilt thou go thither agayne? Ieſus answered: Are there not twolue houres in ſþ daye? He ſþ walketh in the daye, ſtombleth not, for he ſeyeth ſþ light of this worlde. But he that walketh in the night, ſtöbleth: for there is no light in him.

33 This he ſpake, ⁊ after warde ſayde he vnto thē: Lazarus oure frende ⁊ ſlepeþ, but I go to wake him out of ſlepe. Thē ſayde his diſciples: LORDE, yf he ſlepe, he ſhal do well ynough (Howbeyt Ieſus ſpake of his death but they thought ſþ he had ſpokē of ſþ bodely ſlepe.) Thē ſayde Ieſus vnto thē planely: Lazarus is deed, ⁊ I am glad for youre ſakes, ſþ I was not there, that ye maye beleue. Neuertheles let vs go vnto hi. Thē ſayde Thomas (which is called Didimus)<sup>a</sup> vnto ſþ diſciples: Let vs go alſo, ſþ we maye dye with hi.

Thē came Ieſus, ⁊ founde ſþ he had lyen in ſþ graue foure dayes already. Bethanye was nye vnto Ieruſalē, aboute fiftene furlöges. And many of the Iewes were come to Martha ⁊ Mary, to cōforte thē ouer their brother. Now whā Martha herde ſþ Ieſus came, ſhe wēte to mete him. But Mary ſatt ſtyle at home.

Ⓒ Thē ſayde Martha vnto Ieſus: LORDE, yf thou haddeſt bene here, <sup>a</sup>my brother had not bene deed. But neuertheles I knowe alſo, what ſoeuer thou axeſt of God, that God wyl gene it the. Ieſus ſayde vnto her: Thy brother ſhal ryſe agayne. Martha ſayde vnto hi: I knowe, ſþ he ſhal ryſe agayne in the reſurreccion at ſþ laſt daye. Ieſus ſaide vnto her: I am the reſurreccion ⁊ the life.<sup>†</sup> He ſþ beleueth on me, ſhal lyue, though he were deed already: ⁊ whoſoeuer lyueth and beleueth on me, ſhal neuer dye. Beleueſt thou thiſ? She ſaide vnto him: Yee LORDE, I beleue, that thou art Chriſt the ſonne of God, which ſhulde come in to the worlde. And whā ſhe had ſayde thiſ, ſhe wēte hir waye, ⁊ called Mary hir ſiſter ſecretly, ⁊ ſaide: The maſter is come, ⁊ calleth for the. She whan ſhe herde that, roſe vp quykely, and came

vnto him: For Ieſus was not yet come in to ſþ towne, but was yet in the place, where Martha met him. The Iewes that were with her in the houſe and comforted her, whan they ſawe Mary, that ſhe roſe vp haileſty, ⁊ wente out, they folowed her, ⁊ ſaide: She goeth to the graue, to wepe there.

Now whā Mary came where Ieſus was ⁊ ſawe him, ſhe fell downe at his fete, ⁊ ſayde vnto hi: LORDE, yf thou haddeſt bene here, my brother had not bene deed. Whā Ieſus ſawe her wepe, ⁊ the Iewes wepinge alſo ſþ came with her, he groned in the ſprete, ⁊ was ſory with in himſelf, ⁊ ſayde: Where haue ye layed him? They ſayde: LORDE, come, ⁊ ſe it. And <sup>b</sup>Ieſus wepte. Then ſayde ſþ Iewes: Beholde how he loued him. But ſome of thē ſaide: Coulede not he ¶ which opened the eyes of ſþ blynde, haue made alſo, that thiſ mā ſhulde not haue dyed? But Ieſus groned agayne in himſelf, and came to the graue. It was a caue, and a ſtone layed on it. Ieſus ſaide: Take awaye ſþ ſtone. Martha the ſiſter of him ſþ was deed, ſaide vnto hi: LORDE, he ſtynketh already, for he hath bene deed foure dayes. Ieſus ſayde vnto her: Sayde I not vnto the, that yf thou dyddeſt beleue, thou ſhuldeſt ſe the glory of God?

Then toke they awaye the ſtone, where the deed laye. Ieſus liſt vp his eyes, and ſayde: Father, I thiñke ſþ, that thou haſt herde me. Howbeit I knowe, that thou heareſt me allwaye: but ¶ becauſe of ſþ people that ſtonde by, I ſayde it, that they maye beleue, that thou haſt ſent me.

Whan he had ſayde thiſ, he cryed loude: Lazarus come forth. And ſþ deed came forth bounde hande ⁊ fote with graue clothes, ⁊ hiſ face bounde with a napkyn. Ieſus ſayde vnto thē: Lowſe him, ⁊ let him go. Many now of ſþ Iewes which were come vnto Mary, and ſawe what Ieſus dyd, beleued on him. But ſome of thē wente their waye vnto the phariſes, and tolde thē what Ieſus had done.

<sup>c</sup>Then the hye preſtes, and the phariſes gathered a councell, and ſayde: \*\* What do we? Thiſ man doth many tokens. Yf we let him go thuſ, all mē wyl beleue in him: <sup>††</sup>thē ſhal the Romaines come, and take awaye oure londe and people. But one of

\* Iohā. 7. c. 8. e. 10. c. † Mat. 9. c. Mar. 5. e. Luc. 8. c. <sup>a</sup> Iohā. 20. c. <sup>b</sup> Iohā. 11. d. † Rom. 1. b. Ioh.

3. b. and 6. f. <sup>c</sup> Ioh. 11. c. <sup>§</sup> Luc. 19. d. ¶ Ioh. 9. a. <sup>†</sup> Ioh. 12. d. <sup>d</sup> Pſal. 2. a. \*\* Act. 4. b. †† Dan. 9. e.

them, named Caiphas, which was hye prest that same yeaere, sayde vnto them: Ye knowe nothinge nether conside ye eny thinge at all.\* It is better for us that one mā dye for the people, then that all the people shulde perishe.

¶ This spake he not of himself, but for so moch as he was hye prest of the same yeaere, he prophecied. For Iesus was for to dye for the people, and not for the people onely, but that he shulde gather together the children of God, which were scattered abroad: From that daye forth they toke counsell, how they might put him to death. Iesus walked nomore openly amonge the Iewes, but wente from thence in to a cowntre by the wyldernesse, to a cite called Ephraim, & there had he his beyng with his disciples.

The Iewes Easter was nye at hande. And there wente vp many to Ierusalē out of that cowntre before ¶ Easter, to purifye them selues. Then stode they vp, and axed after Iesus, and spake amonge them selues in the temple: What thynke ye, that he cōmeth not to ¶ feast? The hye prestes & pharises had geuen a commaundement, that yf eny man knewe where he were, he shulde shewe it, that they might take him.

### The xij. Chapter.

¶ SIXE dayes before Easter came Iesus vnto ¶ Bethanye, where Lazarus was, which was deed, whom Iesus rayssed vp from the deed. There they made him a supper, and Martha serued. But Lazarus was one of them, that sat at the table with him. ¶ Then toke Mary a pounce of oyntment of pure and costly Nardus, and anoynted Iesus fete, & dryed his fete with hir heer. The house was full of the sauoure of the oyntment. ¶ Then sayde one of his disciples, Iudas Iscarioth Symons sonne, which afterwarde betrayed him: Why was not this oyntment solde for thre hundred pens, and geuen to the poore? (¶ This sayde he not that he cared for the poore, but because he was a thefe, and ¶ had the bagge, and bare that which was geuē.) ¶ Then sayde Iesus: Let her alone, this hath she kepte agaynst the daye of my

buryenge. For the poore haue ye allwaye with you, but me haue ye not allwaye.

¶ Then moch people of the Iewes had knowlege, that he was there, and they came not for Iesus sake onely, but also ¶ they might se Lazarus, whom he had rayssed from the deed. But ¶ hye prestes were aduysed to put Lazarus to death also: because ¶ for his sake many of the Iewes wēte awaye and beleued on Iesus.

¶ Vpon the nexte daye moch people which were come vnto the feast, when they herde that Iesus came towarde Ierusalem, they toke braunches of palme trees, and wēte out to mete him, and cryed: Hosanna, ¶ Blessed be he, that in the name of the LORDE cometh kynge of Israel. Iesus gat a yonge Asse, and rode theron, As it is wryttē: ¶ Feare not thou daughter of Sion, beholde, thy kynge cōmeth rydinge vpō an Asses foale. Neuertheles his disciples vnderstode not these thinges at the first, but whan Iesus was glorified, then remēbred they that soch thinges were wryttē of him, and that they had done soch thinges vnto him.

The people that was with him whan he called Lazarus out of ¶ graue and rayssed him from the deed, commended the acte. Therefore the people met him, because they herde, that he had done soch a miracle. But the pharises sayde amonge them selues: Ye se, that we preuayle nothinge, beholde, all ¶ yf worlde runneth after him.

¶ There were certayne Grekes (amonge thē that were come vp to Ierusalē to worshipe at the feast)¶ the same came vnto Philippe, ¶ which was of Bethsaida out of Galile, & prayed him, and sayde: Syr, we wolde fayne se Iesus. Philippe came, & tolde Andrew. And agayne, Philippe and Andrew tolde Iesus. Iesus answered thē, and sayde: ¶ The houre is come, that the sonne of man must be glorified.

¶ Verely verely I saye vnto you: Excepte the wheatecorne fall in to the grounde,¶ and dye, it bydeth alone: But yf it dye, it bryngeth forth moch frute. ¶ He that loueth his life, shal lose it: and he that hateth his life in this worlde, shal kepe it vnto life euerlasting. He that wyl serue me, let him folowe me.

\* Iohā. 18. b.    † Iohā. 7. a.    ‡ Mat. 26. a. Mar. 14. a. Luc. 22. a.    § Ioh. 13. c. Iohā. 11. e.    ¶ Mat. 21. a. Marc. 11. a. Luc. 19. c. ¶ Psal. 117. c.    \*\* Esa. 62. c. Zach. 9. b.    † 3 Reg.

8. f. Act. 8. c.    †† Iohā. 1. e.    ‡ Ioh. 13. d. and 17. a. ¶ Esa. 53. c. 1 Cor. 15. d.    § Mat. 10. e. Mar. 8. e. Luc. 9. c. and 17. d.

And where I am, there shal my seruau[n]t be also: and he that serueth me, him shal my father honoure.

<sup>a</sup> Now is my soule heuy, and what shal I saye? Father, helpe me out of this houre. But therefore am I come in to this houre. Father, glorifye thy name.

**D** Then came there a voyce from heauen: I haue glorified it, and wyl glorifye it agayne. Then sayde the people that stode by and herde: It thondereth. Other sayde: An angell spake vnto him. Iesus answered, and sayde: <sup>\*</sup> This voyce came not because of me, but for youre sakes.

Now goeth the iudgment ouer the worlde. Now shal the prynce of this worlde be thrust out. And I whan I am lift vp from the earth, wyl drawe all vnto me. (But this he sayde, to signifye, what death he shulde dye.) Then answered him the people: We haue herde in the <sup>†</sup> lawe, that Christ endureth for euer: and how sayest thou then, that the sonne of man must be lift vp? Who is this sonne of man?

**E** <sup>a</sup> Then sayde Iesus vnto them: The light is yet a litle whyle with you, walke whyle ye haue the light, that the darknesse fall not vpō you. He that walketh in the darknesse, woteth not whither he goeth. Beleue ye on the light, whyle ye haue it, that ye maye be the children of light.

These thinges spake Iesus, and departed away, and hyd himself from them. And though he had done soch tokens before thē, yet beleued they not on him, that the sayenge of Esay the prophet might be fulfilled, <sup>c</sup> which he spake: LORDE, who beleueth oure preachinge? Or to whom is the arme of the LORDE opened? Therefore coulde they not beleue, for Esay saide agayne: He hath blynded their eyes, <sup>d</sup> and hardened their hert, that they shulde not se with the eyes, ner vnderstonde with the hert, <sup>e</sup> & shulde be conuerted, and he shulde heale them. This sayde Esay, whan he sawe his glory, and spake of him.

**F** Neuertheles many of the chefe rulers beleued on him, <sup>f</sup> but because of the Pharises they wolde not be knowne of it, <sup>g</sup> lest they shulde be excommunicate, <sup>h</sup> For they loued more the prayse with men, then with God.

Iesus cryed and sayde: He that beleueth on me, beleueth not on me, but on him that sent me. And he that seyth me, seyth him <sup>i</sup> sent me. <sup>i</sup> I am come a light in to the worlde, that whosoer beleueth on me, shulde not byde in darknesse. And he that heareth my wordes and beleueth not, I iudge him not, for I am not come to iudge the worlde, <sup>k</sup> but to saue the worlde. He that refuseth me, and receaueth not my wordes, hath one allready that iudgeth him. <sup>l</sup> The worde that I haue spoken, that shall iudge him at the last daye, For I haue not spoken of my self: <sup>m</sup> but the father that sent me, hath geuen me a commaundement, what I shulde do and saye. And I knowe that his commaundement is life euerlastinge. Therefore loke what I speake, that speake I euē so, as the father hath sayde vnto me.

### The xiiij. Chapter.

**B**EFORE the feast of Easter whan Iesus **A** knewe that his tyme was come, that he shulde departe out of this worlde vnto <sup>n</sup> father, as he loued his which were in the worlde, euen so loued he them vnto the ende. And after supper, whan the deuell had all ready put in to <sup>o</sup> hert of Iudas Iscarioth, <sup>p</sup> Symons sonne, to betraye him, Iesus knowinge that the father had geuen all thinges in to his handes, <sup>q</sup> that he was come from God, and wente vnto God, he rose from supper, and layed asyde his vpper garmentes, and toke a towell, and gyrde it aboute him. Afterwarde poured he water in to a basen, and beganne to wash the disciples fete, and dried them with the towell, <sup>r</sup> he was gyrded withall.

Then came he vnto Symon Peter, and <sup>s</sup> same sayde vnto him: LORDE, shalt thou washe my fete? Iesus answered and sayde vnto him: What I do, thou knowest not now, but thou shalt knowe it hereafter. Thē sayde Peter vnto him: Thou shalt neuer wash my fete. Iesus answered him: Yf I wash <sup>t</sup> not, thou shalt haue no parte with me. Symon Peter sayde vnto him: LORDE, not the fete onely, but the handes also and the heade.

**B** Iesus sayde vnto him: He that is waszhē, nedeth not, saue to washe <sup>u</sup> fete, but is cleane euery whytt. And ye are cleane <sup>v</sup> but not

<sup>a</sup> Mat. 26. d. Mar. 14. d. Luc. 22. c. <sup>\*</sup> Iohā. 11. e.  
<sup>†</sup> Psal. 109. a. Esa. 9. b. Dau. 7. c. Mich. 5. a. <sup>b</sup> Eph.  
 5. a. 1 Tess. 5. a. <sup>c</sup> Esa. 53. a. Ro. 10. c. <sup>d</sup> Esa. 6. b.  
<sup>e</sup> Iohā. 7. e. <sup>f</sup> Ioh. 9. c. <sup>†</sup> Iohā. 5. d. <sup>g</sup> Iohā. 3.

c. 8. b. 9. a. <sup>h</sup> Ioh. 3. c. <sup>i</sup> Deut. 18. c. <sup>i</sup> Ioh.  
 16. b. <sup>k</sup> Mat. 26. b. Mar. 14. b. Luc. 22. a.  
<sup>l</sup> Mat. 1. e. Luc. 10. c. <sup>m</sup> Ioh. 6. g.

all. For he knewe his betrayer, therfore sayde he: ye are not all cleane.

Now whan he had waszhen their fete, and taken his clothes, he sat him downe agayne, and sayde vnto the: Wote ye what I haue done vnto you? Ye call me master and LORDE, and ye saye right therin, for so I am. Yf I then youre LORDE and master haue waszhen youre fete, ye ought also to wash one anothers fete. <sup>a</sup>I haue geue you an ensample, that ye shulde do as I haue done vnto you. Verely verely I saye vnto you: <sup>b</sup>the seruauent is not greater then his lorde, nether is the Apostell greater then he that sent him. Yf ye knowe these thinges, <sup>c</sup>'blessed are ye yf ye do them. I speake not of you all, I knowe whom I haue chosen, but that the scripture might be fulfilled: <sup>d</sup>'He yf eateth my bred, hath lift vp his hele against me. I tell it you now, before it come, <sup>e</sup>that whan it is come to passe, ye maye beleue, that I am he.

<sup>f</sup> Verely verely I saye vnto you: He that receaueth whom so euer I sende, <sup>g</sup>receaueth me: and he that receaueth me, receaueth him that sent me. Whan Iesus had thus sayde, he was heuy in sprete, and testified, and sayde: <sup>h</sup>'Verely verely I saye vnto you: One <sup>i</sup>amonge you shal betraye me. Then the disciples loked one vpon another, <sup>j</sup>and were in doute, of whom he spake. But there was one amonge his disciples, that leaped at the table on Iesus bosome, whō Iesus loued: <sup>k</sup>to him beckened Symon Peter, that he shulde axe, who it was, of whom he spake. For the same leaped vpō Iesus brest, and sayde vnto him: LORDE, who is it? Iesus answered: It is he, vnto whom I dyppede the soppe <sup>l</sup>and geue it. And he dypte in the soppe, and gaue it vnto Iudas Iscarioth Symons sonne. And after <sup>m</sup>he hadde the deuell entred in to him.

Then sayde Iesus vnto him: That thou doest, do quickly. But <sup>n</sup>he same wist no man at the table, for what intent he sayde it vnto him. Some thought (for so moch as Iudas had the bagge) <sup>o</sup>that Iesus had sayde vnto him: Bye that is necessary for vs agaynst the feast: Or that he shulde geue some thinge vnto the poore. Whan he had receaued the soppe, he wente out immediatly, and it was night.

<sup>a</sup> Epho. 5. a. <sup>1</sup> Pet. 2. c. <sup>2</sup> Mat. 10. c. Luc. 6. d. Ioh. 15. b. <sup>3</sup> Mat. 5. b. <sup>4</sup> Paal. 40. b. <sup>5</sup> Iohā. 14. c. and 16. a. <sup>6</sup> Mat. 10. e. <sup>7</sup> Mar. 9. d. Luc. 10. b. <sup>8</sup> Mat. 26. b. <sup>9</sup> Marc. 14. c. <sup>10</sup> Luc. 22. a. <sup>11</sup> 1 Io. 2. c.

Whan he was gone forth, Iesus sayde: <sup>12</sup>Now is the sonne of mā glorified, <sup>13</sup>and God is glorified in him. Yf God be glorified in him, the shal god glorifie him also in himself, <sup>14</sup>and straight waye shal he glorifie him. Deare childrē, I am yet a litle while with you. Ye shal seke me, and (as I sayde vnto y Iewes) <sup>15</sup>whither I go, thither can ye not come. And now I saye vnto you, <sup>16</sup>'A new cōmaudemēt geue I you, that ye loue together as I haue loued you, <sup>17</sup>y euen so ye loue one another. By this shal euery man knowe that ye are my disciples, <sup>18</sup>yf ye haue loue one to another. Symon Peter sayde vnto him: LORDE, whither goest thou? Iesus answered him: Whither I go, thou canst not folowe me now, <sup>19</sup>but thou shalt folowe me hereafter. Peter sayde vnto him: LORDE, why cā not I folowe the now? I wil geue my life for thy sake. Iesus answered him: Wilt thou geue thy life for my sake? Verely verely I saye vnto y. <sup>20</sup>¶ The cock shal not crowe, tyll thou haue denyed me thrise.

#### The xiiij. Chaptr.

<sup>1</sup>AND he sayde vnto his disciples: Let not <sup>2</sup>your hert be afayed. Yf ye beleue on God, the beleue also on me. In my fathers house are many dwellings. Yf it were not so, I wolde haue tolde you: I go to prepare the place for you. And though I go to prepare the place for you, yet wil I come agayne, and receaue you vnto my self, <sup>3</sup>y ye maye be where I am. And whither I go, ye knowe, and the waye knowe ye also.

Thomas sayde vnto him: LORDE, we knowe not whither thou goest, <sup>4</sup>and how can we knowe the waye? Iesus sayde vnto him: I am the waye, and the trueth, and the life. <sup>5</sup>'Noman cōmeth to the father but by me. Yf ye knewe me, ye knewe my father also. And frō hēce forth ye knowe hi, <sup>6</sup>and haue sene him. Philippe sayde vnto him: LORDE, shewe vs the father, and it sufficeth vs. Iesus sayde vnto him: Thus longe am I with you, and hast thou not knowne me? Philippe, he that seyth me, seyth the father. And how sayest thou then: Shewe vs the father? Beleuest thou not that I am in the father, <sup>7</sup>and that y

Act. 20. d. <sup>8</sup> Iohā. 20. a. <sup>9</sup> Iohā. 12. a. <sup>10</sup> Iohā. 12. c. and 17. a. <sup>11</sup> Ioh. 7. d. and 8. b. <sup>12</sup> Iohā. 15. b. <sup>13</sup> 1 Ioh. 2. a. and 3. b. <sup>14</sup> Iohā. 21. d. <sup>15</sup> Ioh. 18. d. <sup>16</sup> Ioh. 1. a. 11. c. Iohā. 6. e. <sup>17</sup> Iohā. 10. c.



father is in me? The wordes that I speake vnto you, those speake not I of my self: but the father that dwelleth in me, he doth the workes. Beleue me, that I am in the father, and that f father is in me: Or els, beleue me at the leest for the workes sake.

**33** Verely verely I saye vnto you: He that beleueth on me, shal do the workes that I do, and shal do greater then these: for I go to the father. And what soeuer ye axe f father in my name, that wyl I do, that the father maye be prayd in the sonne. Yf ye axe eny thinge in my name, I wyl do it.

Yf ye loue me, kepe my commaundementes. And I wyl praye the father, and he shal geue you another comforter, that he maye byde with you for euer: euen f sprete of trueth, whom f worlde can not receaue, for it seyth him not, nether doth it knowe him: but ye knowe him, for he abydeth with you, & shalbe in you.\* I wil not leaue you cōfortles, I come vnto you. It is yet a litle whyle, thē shal the worlde se me nomore, †but ye shal se me: for I lyue, and ye shal lyue also. In f daye shal ye knowe, that I am in the father and ye in me, and I in you. He that hath my cōmaundementes, †and kepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my father: ‡I wyl loue him, and wyl shewe myne awne self vnto him. †Iudas sayde vnto hī: (not that Iscariot) **LORDE**, What is the cause thē, that thou wilt shewe thy self vnto vs, and not vnto the worlde?

**C** Iesus answered, and sayde vnto him: He that loueth me, wyl kepe my worde, and my father wyl loue him: and we wyl come vnto him, and wyll make oure dwellynge with him. But he that loueth me not, kepeth not my sayenges. And the worde that ye heare, is not myne, but the fathers which hath sent me.

This haue I spoken vnto you, whyle I was with you. †But that comforter euen f holy goost, §whō my father shal sende in my name, he shal teache you all thinges, & bringe all to youre remembrance, what soeuer I haue tolde you.

Peace I leaue vnto you, my peace I geue you: I geue not vnto you, as the worlde geueth. Let not youre hert be troubled,

nether let it be a frayd. Ye haue herde, that I sayde vnto you: I go, & come agayne vnto you. Yf ye loued me, ye wolde reioyse, because I saide, I go to the father: for f father is greater thē I. And now haue I tolde you, before it come, that whan it is come to passe, ye maye beleue: Here after wyl not I talke moch with you. †For the prynce of this worlde cōmeth, and hath nothinge in me. But that the worlde maye knowe that I loue f father. And as the father hath cōmaunded me, so do I. Aryse, let vs go hence.

### The xv. Chapter.

**I** AM a true v yne, and my father is an huszbande man. Euery braunch that bringeth not forth frute in me, shal be cut of: and euery one that bryngeth forth frute, shal he pource, f it maye bringe forth more frute. Now are ye cleane, because of the worde, that I haue spokē vnto you. Byde ye in me, and I in you. Like as f braunch can not brynge forth frute of it self excepte it byde in the v yne, Euen so nether ye also, excepte ye abyde in me.

I am the v yne, ye are the braunches. He that abydeth in me, and I in him, the same bryngeth forth moch frute: for without me can ye do nothinge. He that abydeth not in me, is cast out as a v yne braunche, and it wythereth, and men gather it vp, and cast it in to the fyre, and it burneth. \*\*Yf ye abyde in me, and my wordes abyde in you, ye shal axe what ye wyl, & it shal be done vnto you. Herin is my father prayd, that ye brynge forth moch frute, and become my disciples. Like as my father hath loued me, eue so haue I loued you. †Cōtynue ye ī my loue.†† Yf ye kepe my cōmaundementes, ye shal cōtynue in my loue: like as I haue kepte my fathers cōmaundementes, and cōtynue in his loue.

These thinges haue I spoken vnto you, that †† your ioye might remayne in you, and f your ioye might be perfecte. †This is my cōmaundement, that ye loue together, as I haue loued you. No man hath greater loue, then to set his life for his frende. ††Ye are my frendes, yf ye do that I commaunde you. Hence forth call I you not seruantes, for a

\* Ioh. 3. e. 7. b. 8. c. 12. f. 14. c.

† Mat. 21. c.

†† Mat. 11. c. Ioh. 15. a. and 16. c.

‡ Mat. 28. c.

‡ Ioh. 20. b. c. d. 21. a. b.

§ Iohā. 15. a. 1 Ioh. 5. a.

† Act. 15. c.

† Act. 2. a. 2 Tim. 1. a.

§ Ioh. 16. b.

Ioh. 13. b. and 16. a. † Iohā. 12. d. †† Ecclī. 24. c.

\*\* Mat. 21. c. Marc. 11. c. Ioh. 14. b. and 16. c.

†† Ioh. 14. d. † Ioh. 13. d. 1 Ioh. 3. c. †† Mat. 12. e.

seruaunt knoweth not what his lorde doeth. But I haue sayde that ye are frendes: For all that I haue herde of my father, haue I shewed vnto you. <sup>a</sup>Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go, and <sup>b</sup>bringe forth frute, and that youre frute contynue, that what soeuer ye axe the father in my name, he shulde geue it you.

This I commaunde you, that ye loue one another. Yf the worlde hate you, then knowe, that it hath hated me before you. Yf ye were of the worlde, the worlde wolde loue his awne. Howbeit because ye are not of the worlde, but I haue chosen you from the worlde, therefore the worlde hateth you. Remembre my worde, that I sayde vnto you: <sup>c</sup>The seruaunt is not greater then his lorde. Yf they haue persecuted me, they shal persecute you also: Yf they haue kepte my worde, they shal kepe yours also.

<sup>e</sup> But all this shal they do vnto you for my names sake, because they knowe not him <sup>f</sup> sent me. Yf I had not come <sup>g</sup> spokē vnto thē, thē shulde they haue no synne. But now haue they nothinge to cloake their synne withall. He <sup>h</sup> hateth me, hateth my father also. Yf I had not done amōge thē the workes which no other mā dyd, they shulde haue no synne. But now haue they sene it, and yet haue they hated both me <sup>i</sup> my father. Neuertheles that the sayenge might be fulfilled, which is wrytten in their lawe: <sup>j</sup>They haue hated me without a cause.

But whā the comforter commeth, whō <sup>k</sup> I shal sende you from the father euē the sprete of trueth which procedeth of the father, he shal testifie of me <sup>l</sup> and ye shal beare wytnesse also: for ye haue bene with me from the begynnyng.

### The xvi. Chapter.

<sup>m</sup> **T**HESE thinges haue I sayde vnto you, that ye shulde not be offended. They shal excommunicate you. The tyme commeth, that who soeuer putteth you to death, shal thinke that he doth seruyce vnto God. <sup>n</sup> And soch thinges shal they do vnto you, because they haue nether knowne <sup>o</sup> father ner yet me. But these thinges haue I sayde vnto you, <sup>p</sup> that whan the tyme cometh ye maye thynke

theron, that I tolde you. But these thinges haue I not sayde vnto you from the begynnyng: For I was with you.

But now I go vnto him that sent me, <sup>q</sup> none of you axeth me: Whither goest thou? but because I haue sayde these thinges vnto you, youre hert is full of sorowe. Neuertheles I tell you the trueth, It is better for you <sup>r</sup> I go away: For yf I go not away that comforter commeth not vnto you: but yf I departe, <sup>s</sup> I wil sende hī vnto you. And whan he commeth, he shal rebuke the worlde of synne, and of righteousness, <sup>t</sup> of iudgment. Of synne, because they beleue not on me. Of righteousness, because I go to the father, and ye shal se me nomore. Of iudgmēt, because the <sup>u</sup>prynce of this worlde is iudged already.

I haue yet moch to saye vnto you, but ye <sup>v</sup> can not now beare it away: howbeit whan he (the sprete of trueth) commeth <sup>w</sup> he shal lede you in to all trueth. For he shal not speake of himself, but what soeuer he shal heare, that shal he speake: and he shall shewe you, what is for to come. He shal glorifye me: for he shal receaue of myne, and shal shewe vnto you. <sup>x</sup> All that the father hath, is myne. Therefore haue I sayde: he shal receaue of myne, and shewe vnto you.

After a litle whyle, and ye shal not se me: and agayne after a litle whyle, and ye shal se me: for I go to the father. <sup>y</sup> Thē saide some of his disciples amonge them selues: What is this that he sayeth vnto vs, After a litle whyle, and ye shal not se me: <sup>z</sup> agayne after a litle whyle, <sup>aa</sup> ye shal se me: for I go to the father? <sup>ab</sup> Then sayde they: What is this, that he sayeth: After a litle whyle? We can not tell what he sayeth. Then perceaued Iesus that they wolde axe him, and he sayde vnto them: Ye enquire of this amonge youre selues, that I sayde: After a litle whyle, and ye shal not se me: <sup>ac</sup> agayne after a litle whyle, and ye shal se me.

<sup>ad</sup> Verely verely I saye vnto you: Ye shal wepe and lamente, but the worlde shal reioyse: Ye shal be sory, but youre sorowe shal be turned in to ioye. A woman whan she trauallyeth, hath sorowe, for hir houre is come. But whan she is deliuered of the childe, she

<sup>a</sup> Ephe. 1. a. <sup>b</sup> Col. 1. a. <sup>c</sup> Mat. 10. c. Luc. 6. d. Ioh. 13. b. <sup>d</sup> Psal. 34. c. and 68. a. <sup>e</sup> Ioh. 14. c. and 16. a. Act. 2. a. <sup>f</sup> Act. 1. a. and 2. d. <sup>g</sup> Act. 9. a.

Iohā. 15. c. 1 Cor. 2. a. <sup>h</sup> Ioh. 13. b. and 14. c. <sup>i</sup> Ioh. 14. c. and 15. c. <sup>j</sup> Ioh. 12. d. <sup>k</sup> Ioh. 14. c. Iohā. 12. f. <sup>l</sup> Mat. 11. e. Luc. 10. c. Ioh. 3. e.

thinketh nomore of the anguyshe, for ioye that a man is borne in to the worlde. And now haue ye sorowe also: but I wil se you agayne, and youre hert shal reioyse, and youre ioye shal noman take from you. And in that daye shal ye axe me no question. <sup>a</sup> Verely verely I saye vnto you: Yf ye axe <sup>†</sup> father ought in my name, he shal geue it you. Hither to haue ye axed nothinge in my name. Axe, and ye shal receaue, <sup>†</sup> youre ioye maye be perfecte. These thinges haue I spoken vnto you by <sup>\*</sup> prouerbes. Neuertheles the tyme commeth, that I shal speake nomore by prouerbes, but I shal shewe you planely of my father.

**D** In that daye shal ye axe in my name. And I saye not vnto you, that I wyl praye vnto the father for you: for the father himself loueth you, because ye haue loued me, <sup>†</sup> beleued that I am come out from God. <sup>†</sup> I wente out from the father, and came in to the worlde: Agayne, I leaue <sup>†</sup> worlde, and go to the father.

His disciples sayde vnto him: Beholde, now talkest thou planely, and speakest no prouerbe. Now are we sure <sup>†</sup> thou knowest all thinges, and nedest not that eny mā shulde axe the. Therefore beleue we, that thou earnest out from God: Iesus answered them: Now ye do beleue: <sup>b</sup> Beholde, the houre draweth nye, and is come already, that ye shalbe scatred, euery man in to his awne, and shal leaue me alone: <sup>c</sup> and yet am I not alone, for the father is with me.

These thinges haue I spoken vnto you, that in me ye might haue peace.<sup>d</sup> In <sup>†</sup> worlde haue ye trouble, but be of good comferte, I haue ouercome the worlde.

### The xviij. Chapter.

**A** **T**HESE thinges spake Iesus, and lift vp his eyes toward heauen, and sayde: <sup>e</sup> Father, the houre is come, that thou glorifye thy sonne, that thy sonne also maye glorifye the. Like as thou hast geuen him power ouer all fleshe, <sup>f</sup> that he shulde geue euerlastinge life to as many as thou hast geuen him: But this is the life euerlastinge, that they knowe the (that thou onely art the true God) and whom thou hast sent, Iesus Christ.

I haue glorified <sup>†</sup> vpō earth, <sup>†</sup> <sup>†</sup> synished <sup>†</sup> worke, <sup>†</sup> thou gauest me to do. And now glorifye me thou father by thine awne self, with <sup>†</sup> glory which I had or euer the worlde was. I haue declared thy name vnto <sup>†</sup> men, whom thou gauest me from the worlde. They were thine, and thou gauest them vnto me, and they haue kepte thy worde.

**B** Now knowe they, that all thinges what soeuer thou hast geuen me, are of the. For <sup>†</sup> wordes which thou gauest me,<sup>g</sup> haue I geuē vnto them, and they haue receaued them, <sup>†</sup> knowne of a trueth, that I am come forth from the, and haue beleued, that thou hast sent me. I praye for them, and praye not for the <sup>||</sup> worlde, but for them whom thou hast geuen me, for they are thine. And all that is myne, is thine: and what thine is, that is myne. And I am glorified in them. And now am I nomore in the worlde, and they are in <sup>†</sup> worlde, and I come to the. Holy father, kepe in thy name, those whom thou <sup>||</sup> hast geuē me, that they maye be one, like as we are. Whye I was with thē in the worlde, I kepte them in thy name. Those <sup>†</sup> thou gauest me, haue I kepte, and none of them is lost, but that lost childe,<sup>h</sup> that the <sup>\*\*</sup> scripture might be fulfilled. But now come I vnto the, and this I speake in the worlde, that they maye haue my ioye perfecte in them. I haue geuen them thy worde,<sup>††</sup> and the worlde hateth thē: for they are not of the worlde, euen as I also am not of the worlde. I praye not that thou shuldest take them out of the worlde, <sup>††</sup> but that thou kepe thē frō euell. They are not of the worlde, as I also am not of the worlde.

**C** Sanctifye them in thy trueth. Thy worde is the trueth. Like as thou hast sent me in to the worlde, so haue I sent them in to the worlde: and for their sakes I sanctifye myself, that they also maye be sanctified in the trueth.

Neuertheles I praye not for them onely, but also for those, which thorow thy worde shal beleue on me, that they all maye be one, like as thou father art in me, and I in <sup>†</sup>, that they also maye be <sup>§§</sup> one in vs: that the worlde maye beleue, that thou hast sent me. And the glory which thou gauest me, haue I geuen

<sup>a</sup> Mat. 7. a. and 21. c. Marc. 11. c. Luc. 11. b. Iohā. 14. b. and 15. a.

<sup>\*</sup> Mat. 13. a. Marc. 4. a.

<sup>†</sup> Ioh. 20. a.

<sup>b</sup> Zach. 13. b. Mat. 26. c. Marc. 14. d.

<sup>†</sup> Ioh. 14. b.

<sup>d</sup> Rom. 5. a.

<sup>c</sup> Iohā. 12. c. and 13. d.

<sup>f</sup> Ioh. 5. b.

<sup>†</sup> Ioh. 1. a. <sup>§</sup> Iohā. 19. c. <sup>e</sup> Ioh. 4. e. <sup>||</sup> 1 Ioh. 2. c.

<sup>††</sup> Esa. 8. d.

<sup>h</sup> Ioh. 18. a.

<sup>\*\*</sup> Psal. 40. b. and 108. a.

<sup>††</sup> Ioh. 15. b. Sap. 2. c.

<sup>††</sup> Mat. 6. b.

<sup>§§</sup> Gal. 3. d.

them: that they maye be one, like as we are one. I in thē, and thou in me, that they maye be perfecte in one, and that the worlde maye knowe, that thou hast sent me and hast loued them, as thou hast loued me.

“Father, I wil, that they whom thou hast geuen me, be with me where I am, y they maye se my glory, which thou hast geuē me: for thou hast loued me, or euer y worlde was made. “Righteous father, the worlde hath not knowne y, but I haue knowne y: and these haue knowne, that thou hast sent me. And I haue declared thy name vnto them, & wyl declare it, y the loue wherewith thou hast loued me, maye be in thē, & I in them.

### The xviij. Chapter.

¶ **W**HAN Iesus had thus spokē, he wētē forth with his disciples ouer the broke Cedron, where there was a gardē, in to the which Iesus entred and his disciples. But Iudas y betrayed hi, knewe the place also. For Iesus resorted thither oft tymes with his disciples. “Now whan Iudas had takē vnto him the cōpany, & mynistrs of the hye prestes and Pharises, he came thither with creshettes, with lanternes, and with weapens. Iesus now knowinge all y shulde come vpon him, wētē forth, and sayde vnto thē: Whom seke ye? They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he: Iudas also which betrayed him, stode with thē. Now whan Iesus sayde vnto thē: I am he; they wētē bacwardes, and fell to the grounde. Then axed he thē agayne: Whom seke ye? They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. Yf ye seke me, then let these go their waye. That the worde might be fulfilled, which he sayde: Of them who thou gauest me, haue I not lost one. Then had Symon Peter a swerde, and drewe it out, and smote the hye prestes seruāit, and cut of his right eare. And y seruāites name was Malchus.

¶ Then sayde Iesus vnto Peter: Put vp thy swerde in to the sheeth. Shal I not drynke of y cuppe, which my father hath geuē me? Then the company and the captayne & the officers of the Iewes toke Iesus, and bounde him, & led him awaye first vnto Annas, that

was fatherlawe vnto Caiphas, which was hye prest y same yeare. It was Caiphas, which gaue coicell vnto y Iewes that it were good, that one man shulde dye for the people.

As for Symon Peter, he and another disciple folowed Iesus. The same disciple was knowne vnto the hye prest, and wētē in with Iesus in to the hye prestes palace. But Peter stode without at the dore. Then y other disciple which was knowne vnto the hye prest, wente out, and spake to the damsell y kepte the dore, and brought in Peter. Then the damsell that kepte the dore, sayde vnto Peter: Art not thou also one of this mans disciples? He sayde: I am not.

The seruantes & officers stode, and had made a fyre of coles (for it was colde) & warmed thē selues. Peter also stode with them, and warmed him self. The hye prest axed Iesus of his disciples, and of his doctryne. Iesus answered him: “I haue spoken openly before the worlde, I haue euer taught in the synagoge and in the tēple, whither all the Iewes resorted, & in secrete haue I spokē nothinge. Why axest thou me? Axe thē y haue herde, what I haue spoken vnto thē: beholde, they can tell what I haue sayde. But whan he had thus spokē, one of the officers that stode by, smote Iesus on the face, and sayde: Answerest thou the hye prest so? Iesus answered him: Yf I haue euell spokē, thē beare wytnesse of euell: but yf I haue well spoken, why smyttest thou me? And Annas sent him bounde vnto Caiphas y hye prest.

“Synō Peter stode and warmed him self. Thē sayde they vnto him: Art not thou one of his disciples? He denyed, and sayde: I am not. A seruāit of the hye prestes, a kynszmā of his, whose eare Peter had smytten of, sayde vnto him: Dyd not I se the in the gardē with him?

Then Peter denyed agayne. And immediately the “cock crew. \* Then led they Iesus from Caiphas in to the comon hall. And it was early in the mornynge. And they them selues wētē not in to the comō hall, lest they shulde be defyled, but y they might eate y Pascall lambe. Then wente Pilate out vnto thē, and sayde: What accusation brynge ye agaynst this man? They answered, and sayde

“ Ioh. 12. e. and 14. a.      b Mat. 11. e.    Ioh. 15. c. and 16. a.

“ Mat. 26. a.    Mar. 14. d.    Luc. 22. c.    d Mat. 26. e.    Mar. 14. d.    Luc. 22. d.    e Ioh. 17. b.

f Ioh. 11. e.    g Ioh. 7. b.    h Iere. 30. a.    Mat. 26. g.    Act. 23. a.

i Mat. 26. g.    Mar. 14. g.    Luc. 22. d.    k Ioh. 13. d.    \* Mat. 27. a.    Marc. 15. a.    Luc. 23. a.



vnto him: Yf he were not an euell doer, we had not deluyered him vnto the. Then sayde Pilate vnto thē: Take ye him, and iudge him after youre lawe. Then sayde ſ Iewes vnto him: It is not lauffull for vs to put eny mā to death. That ſ worde of Iesus might be fulfilled,\* which he spake, when he signified, what death he shulde dye.

Then entred Pilate in to the comon hall agayne, and called Iesus, & sayde vnto him: Art thou the kynge of the Iewes? Iesus answered: Sayest thou that of thy self, or haue other tolde it the of me?

32 Pilate answered: Am I a Iewe? Thy people and the hye prestes haue deluyered the vnto me. What hast thou done? Iesus answered: My kyngdome is not of this worlde. Yf my kyngdome were of this worlde, my mynisters wolde fight therefore, ſ I shulde not be deluyered vnto the Iewes. † But now is my kyngdome not from hence. Thē sayde Pilate vnto hī: Art thou a kynge thē? Iesus answered: Thou sayest it, for I am a kynge. For this cause was I borne, and came in to the worlde, that I shulde testifye the trueth. Who so euer is of the trueth, heareth my voyce. Pilate sayde vnto hī: What is the trueth? † And whan he had sayde that he wete out agayne to the Iewes, and sayde vnto them: I fynde no gyltynesse in him: † But ye haue a custome, that I shulde geue one vnto you lowse at Easter. Wyl ye now ſ I lowse vnto you the kynge of ſ Iewes? Thē cryed they agayne alltogether, and sayde: Not him, but Barrabas. Yet was Barrabas a murthurer.

### The xii. Chapter.

33 **T**HEN Pilate toke Iesus, and scourged him. And the soudyers platted a crowne of thornes, and set it vpon his heade, and put a purple garment vpon him, and sayde: Hayle kynge of the Iewes. And they smote him on the face. Then wente Pilate forth agayne, and sayde vnto thē: Beholde, I brynge him forth vnto you, ſ ye maye knowe, ſ I fynde no faute in hī. So Iesus wente out, & ware a crowne of thorne and a purple robe. And he sayde vnto them: Beholde, the man. Whan the hye prestes & the mynisters sawe him, they cryed, & sayde: Crucifye, crucifye. Pilate

sayde vnto thē: Take ye him, and crucifye him, for I fynde no gyltynesse in him. The Iewes answered him: We haue a lawe, & after oure lawe he ought to dye, & because he made him self the sonne of God. Whan Pilate herde that worde, he was the more afayed, and wente agayne in to the comon hall, and sayde vnto Iesus: Whence art thou? But Iesus gaue him no answer. Thē sayde Pilate vnto him: Speakest thou not vnto me? Knowest thou not, ſ I haue power to crucifye ſ, & haue power to lowse ſ? Iesus answered: Thou shuldest haue no power vpō me, yf it were not ¶ geuē the from aboue. Therefore he that deluyered me vnto ſ, hath the more synne. From that tyme forth Pilate sought meanes to lowse him. But the Iewes cryed, & sayde: Yf thou let him go, thou art not the Emperours frēde. For whosoener maketh himself kynge, is agaynst the Emperoure.

Whan Pilate herde ſ worde, he brought Iesus forth, & sat hī downe vpō ſ iudgmēt seate, in the place which is called the Pauenment, but in the Hebrue, Gabbatha. It was the daye of preparinge of the Easter aboute the sixte houre. And he sayde vnto the Iewes: Beholde youre kynge. But they cryed: Awaye with him, awaye with him, crucifye him. Pilate sayde vnto thē: Shal I crucifye youre kynge? The hye prestes answered: We haue no kynge but ſ Emperoure. Thē deluyered he him vnto them, to be crucified.

They toke Iesus, and led him awaye. And he bare his crosse, & wente out to the place called ſ place of deed mens skulles, which in Hebrue is named Golgatha, where they crucified him, and two other with him, on either syde one, but Iesus in the myddes.\*\* Pilate wrote a superscription, and set vpon the crosse. And there was wrytten: Iesus of Nazareth, kynge of the Iewes. This superscription red many of the Iewes. For ſ place where Iesus was crucified, was nye vnto the cite. And it was wrytten in Hebrue, Greke & Latyn. Then sayde the hye prestes of the Iewes vnto Pilate: Wryte not kynge of the Iewes, but ſ he sayde, I am kynge of the Iewes. Pilate answered: What I haue wrytten, that haue I wrytten.

\* Ioh. 12. d.    \* Mat. 27. b. Marc. 15. a. Luc. 23. a.  
† Ioh. 6. b.    † Mat. 27. c. Marc. 15. b. Luc. 23. b.  
‡ Mat. 27. b. Marc. 15. a. Luc. 23. a.    † Mat. 27. c. d.  
¶ Marc. 15. b. Luc. 23. b.    † Leui. 24. c.    † Ioh. 5. b.

¶ Sap. 6. a. Ioh. 3. d. Rom. 13. a.    † Act. 17. b.  
/ Mat. 27. d. Mar. 15. c. Luc. 23. c.    † Luc. 23. c.  
Heb. 13. b.    \*\* Mat. 27. d. Marc. 15. c. Luc. 23. d.

**C** The soudyers,<sup>a</sup> when they had crucified Iesus, toke his garmentes, and made foure partes, to euery soudyer one parte, and the cote also. As for the cote, it was vnsowed frō aboue, wrought throw and throw. Then sayde they one to another: Let vs not deuyde it, but cast lottes for it, who shal haue it, that the scripture might be fulfilled, which sayeth: \*They haue parted my garmentes amonge them, and on my cote haue they cast lottes. This dyd the soudyers in dede.

There stode by the crosse of Iesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalene. Now whan Iesus sawe his mother, and the disciple stondynge by, whō he loued, he sayde vnto his mother: Woman, beholde, that is thy sonne. Then sayde he to the disciple: beholde, that is thy mother. And from that houre the disciple toke her vnto him.

After that, whan Iesus knewe that all was performed, †that the scripture might be fulfilled, he sayde: I am a thyrst. There stode a vessell full of vynerger. They fylled a sponge with vynerger and <sup>b</sup>wonde it aboute with ysope, and helde it to his mouth. Now whan Iesus had receaued the vynerger, he sayde: It is fynished, and bowed his heade, and gaue vp the goost.

**D** The Iewes then, for so moch as it was the daye of preparinge, that <sup>c</sup>ȝ bodies shulde not remayne vpon the crosse on the Sabbath, (for <sup>c</sup>ȝ same Sabbath daye was greate) besought Pilate, that their legges might be broken, and that they might be taken downe. Then came the soudyers, and brake the legges of the first, and of the other that was crucified with him. But whan they came to Iesus, and sawe that he was deed already, they brake not his legges, but one of the soudyers opened his syde with a speare. ‡And immediatly there wente out bloude and water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For this is done, <sup>c</sup>ȝ the scripture might be fulfilled: §Ye shal not breake a bone of him. And agayne, another scripture sayeth: ¶They shal se him, whom they haue persed.

After that, Ioseph of Arimathia, which was

a disciple of Iesus (but secretly<sup>c</sup> for feare of the Iewes) besought Pilate, <sup>c</sup>ȝ he might take downe the body of Iesus. And Pilate gaue him lycence. There came also ¶ Nicodemus, (which afore came vnto Iesus by night) † brought of Myrre † Aloes mingled together, aboute an hūdreth poinde weight.

Thē toke they the body of Iesus, † wonde it with linnen clothes, and with the spyces, as the maner of the Iewes is to burye. And by <sup>c</sup>ȝ place where Iesus was crucified, there was a gardē, and in the garden a new sepulchre, where in was neuer man layed: there layed they Iesus, because of the preparinge daye of <sup>c</sup>ȝ Iewes, for the sepulchre was nye at hande.

### The xx. Chapter.

**V**PON one daye of the Sabbath, came <sup>a</sup> Mary Magdalene early (whē it was yet darcke) vnto the sepulchre, † sawe that the stone was takē from the sepulchre. Then ranne she, † came to Symon Peter, and to <sup>c</sup>ȝ other disciple, \*\*whom Iesus loued, and sayde vnto them: They haue takē awaye the LORDE out of the sepulchre, † we can not tell where they haue layed him. Thē wēte Peter forth and the other disciple, and came to the sepulchre. They rāne both together, and that other disciple out rāne Peter, and came first to the sepulchre, and loked in, and sawe the linnen clothes layed. But he wēte not in. Thē came Symon Peter after him, and wente in to the sepulchre, † sawe the lynnē clothes lye, and the napkyn that was bounde aboute Iesus heade, not layed with the linnen clothes, but wrapped together in a place by it self. Thē wēte i also <sup>c</sup>ȝ other disciple, which came first to <sup>c</sup>ȝ sepulchre, † he sawe † beleued: for as yet they knewe not <sup>c</sup>ȝ scriptures,<sup>d</sup> <sup>c</sup>ȝ it behoued hī to ryse agayne frō <sup>c</sup>ȝ deed. Thē wēte <sup>c</sup>ȝ disciples againe together.

As for Mary, she stode before <sup>c</sup>ȝ sepulchre † <sup>b</sup> wepte without. Now as she wepte, she loked in to the sepulchre, and sawe two angels in whyte garmentes syttinge, <sup>c</sup>ȝ one at the heade, † the other at <sup>c</sup>ȝ fete, where they had layed the body of Iesus. And they sayde vnto her: Womā, why wepest thou? She saide vnto thē: They haue taken awaye my LORDE, †

<sup>a</sup> Mat. 27. d. Marc. 15. c. \* Psal. 21. b. † Psal. 68. c.

<sup>b</sup> Mat. 27. e. Marc. 15. d. ‡ Zach. 13. a. § Exod. 12. g. ¶ Zach. 12. c. † Marc. 15. e. Mat. 27. g. Luc. 23. c.

¶ Ioh. 3. a.

\*\* Ioh. 13. c. 19. c. 21. a.

<sup>d</sup> Psal.

15. b. Act. 2. c. 13. d. 17. a.

I wote not where they haue layed hī. And whan she had sayde ȳ, she turned her self backe, & sawe Iesus stondinge, & knewe not ȳ it was Iesus. Iesus sayde vnto her: Woman, why wepest thou? Whom sekest thou? She thought ȳ it had bene ȳ gardener, & sayde vnto him: Syr, yf thou hast borne him hence: then tell me where thou hast layed him? and I wil fetch hī. Iesus sayde vnto her: Mary. Then turned she her aboute, & sayde vnto him: Rabboni, ȳ is to saye: Master. Iesus sayde vnto her: Touche me not, for I am not yet ascended vnto my father. But go thou thy waye vnto my \*brethrē & saye vnto thē: I ascēde vp vnto my father and youre father: to my God, & youre God. <sup>a</sup>Mary Magdalene came, & tolde ȳ disciples: <sup>b</sup>I haue sene the LORDE, & soch thinges hath he spoken vnto me.

<sup>c</sup> The same Sabbath at euē whā ȳ disciples were gathered together, and the dores were shut for feare of ȳ Iewes, came Iesus, and stode ī ȳ myddes, & sayde vnto thē: Peace be with you. And whā he had so sayde, he shewed thē his hādes & his syde. <sup>d</sup>Thē were ȳ disciples glad, ȳ they sawe ȳ LORDE. Thē sayde Iesus vnto thē agayne: Peace be with you. <sup>e</sup>Like as my father sent me, euē so sēde I you. And whan he had sayde ȳ, he brethed vpō thē, and sayde vnto thē: Receaue the holy goost. Whose synnes so euer ye remytte, they are remytted vnto thē: and whose synnes so euer ye retayne, they are retayned.

But Thomas one of the twolue\$ which is called Didimus, was not with thē whā Iesus came. Thē sayde the other disciples vnto him: We haue sene the LORDE. But he sayde vnto thē: Excepte I se in his handes the prynte of the nailes, and put my hāde in to his syde, I wil not beleue.

<sup>f</sup> And after eight dayes agayne were his disciples with in, & Thomas with thē. Thē came Iesus (whā ȳ dores were shutt) & stode in the myddes, & sayde: Peace be with you. After ȳ sayde he vnto Thomas: Reach hither thy lynger, and se my handes, and reach hither thy hāde, and put it ī to my syde, & be not faithlesse, but beleue. Thomas answered, & sayde vnto him: My LORDE, and my God. Iesus sayde vnto him: Thomas, because thou

hast sene me, thou hast beleued. Blessed are they, that se not, and yet beleue.

Many other tokēs dyd Iesus before his disciples, which are not wryttē in this boke. But these are wryttē, ȳ ye shulde beleue, ȳ Iesus is Christ the sonne of God, & that ye thorow beleue might haue life in his name.

### The xxi. Chapter.

**A**FTER that shewed Iesus himself agayne <sup>a</sup> at the see of Tiberias. But on this wyse shewed he himself. There were together Symō Peter, & Thomas which is called Didimus, & Nathanael of Cana a cite of Galile, & the sonnes of Zebede, & two other of his disciples. Symon Peter sayde vnto thē: I go a fyshinge. They sayde vnto hī: We also wil go with the. They wēte out, & entred in to a shippe straight waye. And ȳ same night toke they nothinge. But whā it was now morow, Iesus stode on the shore, but his disciples knewe not ȳ it was Iesus. Iesus sayde vnto thē: Childrē, haue ye eny thinge to eate? They answered hī: No. He sayde vnto thē: <sup>b</sup>Cast out the nett on ȳ right syde of the shippe, & ye shal fynde. Thē they cast out, & coulde nomore drawe it for ȳ multitude of fishes. Thē sayde ȳ disciple <sup>c</sup> whō Iesus loued, vnto Peter: It is the LORDE.

<sup>d</sup> Whan Simon Peter herde that it was the LORDE, he gyrd his mantell aboute him (for he was naked) and sprange in to ȳ see. But other disciples came by shippe (for they were not farre frō londe, but as it were two hundreth cubytes) and they drew the net with the fiszhes. Now whan they were come to londe, they sawe coles layed, and fysh theron, and bred. Iesus sayde vnto thē: <sup>e</sup>Bringe hither of the fyshes, that ye haue taken now. Symon Peter stepped forth, and drew the nett to the londe, full of greate fyszhes, an hundreth and thre and fytie. And for all there were so many, yet was not the net broken.

<sup>f</sup> Iesus sayde vnto them: Come, and dyne. But none of the disciples durst axe him: Who art thou? For they knewe, that it was the LORDE. Then came Iesus, and toke ȳ bred, and gaue it thē: and the fyszhe likewise. This is now the thirde tyme that Iesus

<sup>a</sup> Psal. 21. c.

<sup>b</sup> Iohā. 16. d.

<sup>c</sup> Luc. 24. a.

<sup>d</sup> Luc. 24. c.

<sup>e</sup> Ioh. 16. c.

<sup>f</sup> Esa. 61. a.

Mar. 16. b.

Luc. 4. a.

Ioh. 17. c.

§ Ioh. 11. h.

¶ Ioh. 1. e.

<sup>a</sup> Luc. 5. a.

§ Ioh. 13. c.

<sup>b</sup> Luc. 24. d.

appeared vnto his disciples, after that he was risen agayne from the deed.

Now whā they had dyned, Iesus sayde vnto Symon Peter: Symō Iohāna, louest thou me more then these do? He sayde vnto him: Yee LORDE, thou knowest <sup>ŷ</sup> I loue the. He sayde vnto him: Fede my lābes. He sayde vnto him agayne the seconde tyme: Symō Iohāna, louest thou me? He sayde vnto him: Yee LORDE, thou knowest, <sup>ŷ</sup> I loue <sup>ŷ</sup>. He sayde vnto him: Fede my shepe. He saide vnto him <sup>ŷ</sup> thirde tyme: Symon Iohāna, louest thou me? Peter was sory, because he sayde vnto him, louest thou me? And he sayde vnto him: <sup>a</sup> LORDE, thou knowest all thinges, thou knowest, that I loue <sup>ŷ</sup>. Iesus sayde vnto him: Fede my shepe.

**B** Verely verely I saye vnto the: Whan thou wast yōge, thou gerdedst thyselfe, and walkedst whither thou woldest. <sup>b</sup> But whā thou art olde, thou shalt stretch forth thy handes, <sup>c</sup> and another shal gyrd the, and lede the whither thou woldest not. But this he sayde, to

<sup>a</sup> Ioh. 16. d.

<sup>b</sup> Ioh. 12. d.

signifye with what death he shulde glorifye God.

Whan he had spoken this, he sayde vnto him: Folowe me. Peter turned him aboute, and sawe the disciple folowinge, whom Iesus loued, (<sup>\*</sup>which also leaned vpō his brest at the supper, and sayde: LORDE, who is it that betrayeth the)? Whā Peter sawe him, he sayde vnto Iesus: LORDE, but what shal he do? Iesus sayde vnto him: Yf I wil that he tary tyll I come, what is that to the? Folowe thou me. Then wente there out a sayenge amonge the brethren: This disciple dyeth not. And Iesus sayde not vnto him: He dyeth not, but: Yf I wil that he tary tyll I come, what is that to the? This is the same disciple, which testifyeth of these thinges, and wrote these thinges, and we knowe that his testimony is true.

There are many other thinges also that Iesus dyd, which, yf they shulde be wryttē euery one, I suppose the worlde shulde not contayne the bokes, that were to be wrytten.

<sup>c</sup> Act. 12. a.

<sup>\*</sup> Iohā. 13. c.

The ende of the Gospell of S. Iohn.



# The Actes of the Apostles, wrytten by S. Luke the Euangelist.

## What the Actes conteyne.

- Chap. I.**—The ascension of Christ. Mathias is chosen in the steade of Iudas.
- Chap. II.**—The commynge of the holy goost. The sermon of Peter before the cōgregation at Ierusalem, and the increase of the faithfull.
- Chap. III.**—The halt is restored to his fete. Peter preacheth Christ vnto the people.
- Chap. IIII.**—The Apostles are takē and brought before the councell. They are forbydden to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.
- Chap. V.**—The dyssemblynge of Ananias and Saphira is punyshed. Miracles are done by the Apostles, which are taken, but the angel of God bryngeth them out of preson. They are brought before the councell, The sentence of Gamaliel. The apostles are bett, they reioyse in trouble.
- Chap. VI.**—Ministers (or deacons) are ordered in the congregation to do seruyce in necessary thinges of the body, that the Apostles maye wayte onely vpō the worde of God. Steuen is accused.
- Chap. VII.**—Steuē maketh answer to his accusation, rebuketh the hardnecked Iues, and is stoned vnto death.
- Chap. VIII.**—Saul persecuteth the Christē, The Apostles are scatred abroad. Philip commeth in to Samaria. Simon magus is baptised, he dyssembleth. Philip baptiseth the chamberlayne.
- Chap. IX.**—Paul is conuerted, and confoundeth the Iues. Peter rayseth Tabitha.
- Chap. X.**—The vision that Peter sawe. How he was sent to Cornelius. The Heithen also receaue the sprete, and are baptised.
- Chap. XI.**—Peter sheweth the cause wherfore he wente to the Heithen. Barnabas and Paul preach vnto the Heithen. Agabus prophecieth death for to come.
- Chap. XII.**—Herode persecuteth the christē, killeth Iames, and putteth Peter in preson, whō the LORDE deliyereth by an angell. The shamefull death of Herode.
- Chap. XIII.**—Paul and Barnabas are called to preach amonge the Heithen. Of Sergius Paulus and Elymas the sorcerar. Paul preacheth at Antioche.
- Chap. XIIIII.**—Paul and Barnabas preach at Iconium: some beleue, some sterc vp sedicion. At Listra they wolde do sacrifice to Barnabas and Paul, which refuse it, and exorte the people to worship the true God. Paul is stoned, after that commeth he to Derba, Iystra, Iconium and to Antioche.
- Chap. XV.**—Variaunce aboute circumcision, The Apostles pacifie the matter at Ierusalem. Paul and Barnabas preach at Antioche.
- Chap. XVI.**—Timothy is circumcised, Paul preacheth at Philippos, and there is he put in preson.
- Chap. XVII.**—Paul cōmeth to Thessalonica, where the Iues set the cite on a roore. Paul escapeth, and commeth to Athens, where he preacheth the true and vnkowne God.
- Chap. XVIII.**—Paul preacheth at Corinthum, contynuing there a yere and a half, goeth agayne in to Syria, commeth to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.
- Chap. XIX.**—Of the xij. men whom Paul baptised at Ephesus, and what miracles were done by him. Demetrius moueth sedicion in the cite.
- Chap. XX.**—Paul goeth in to Macedonia and in to Grekelonde. At Troas he rayseth vp a deed body. At Ephesus he calleth the elders of the congregacion together, committeth the kepinge of Gods flocke vnto them, warneth thē for false teachers, maketh his prayer with them, and departeth to shippe.
- Chap. XXI.**—Pauls iourneye by shippe. Of Philippe the Euāgelist, and Agabus the Prophet, which warneth Paul not to go to Ierusalem. He remaineth stedfast in his purpose, and is taken in the temple.
- Chap. XXII.**—Paul answereth the Iewes, is scourged, and layed in preson agayne.
- Chap. XXIII.**—Paul commeth before the councell. Debate ariseth amonge the people, the captayne deliyereth him, God conforteth him.
- Chap. XXIIII.**—Paul is accused before felix, he answereth for himself.
- Chap. XXV.**—The Iewes accuse Paul before Festus, he appealeth vnto the Emperoure, and is sent vnto Rome.
- Chap. XXVI.**—Kynge Agrippa heareth Paul, which telleth him his callinge from the begynnyng.
- Chap. XXVII.**—Pauls shippinge toward Rome, Iulius the captayne intreateth Paul curteously, at the last they suffre shipwreake.
- Chap. XXVIII.**—The vyper hurteth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.

# The Actes of the Apostles.

## The first Chapter.

**T**HE first treatise (deare Theophilus) haue I made of all that Iesus beganne to do and to teache, vntyll  $\text{f}$  daye that he was taken vp, after that he (thorow the holy goost) had geuen commaundementes to the Apostles, whom he had chosen: to whō also he shewed himself  $\text{a}$ lyue after his passion, by many tokēs, and appeared vnto them fourtye dayes longe, and spake vnto them of the kyngdome of God.

And whan he had gathered them together, he commaunded them that they shulde not departe from Ierusalem, but to wayte for the promyse of the father, wherof (sayde he) ye haue herde  $\text{b}$  of me:  $\text{c}$  For Ihon baptysed with water, but ye shalbe baptysed with  $\text{f}$  holy goost,  $\text{d}$  that within this few dayes.

Now whan they were come together, they axed him, and sayde: **LORDE**, shalt thou at this tyme set vp the kyngdome of Israel agayne? But he sayde vnto them: It belongeth not vnto you to knowe the  $\text{e}$  tymes or seasons, which the father hath kepte in his awne power, but ye shal receaue the power of  $\text{f}$  holy goost,  $\text{f}$  which shal come vpon you, and ye shalbe my witnesses at Ierusalem, and in all Iewrye and Samaria, and vnto the ende of the earth.

**3** And whan he had spoken these thinges, whyle they behelde, he was taken vp, and a  $\text{g}$  cloude receaued him from their sight. And whyle they loked after him, as he wente in to heauen, beholde, there stode by them two men in whyte garmentes, which also sayde: Ye men of Galile, Why stonde ye gasyngye vp

in to heauen? This Iesus which is takē vp from you in to heauen  $\text{h}$  shal come euen so as ye haue sene him go in to heauen.

Then turned they agayne from  $\text{f}$  mount that is called Oliuete, which is nye to Ierusalem, and hath a Sabbath dayes iourney. And whan they came in, they wente vp in to a parler, where abode  $\text{i}$  Peter and Iames, Ihon and Andrew, Philippe and Thomas, Bartilmew and Mathew, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas the sonne of Iames. These all contynued with one acorde in prayer and supplicacion, with the wemen and Mary the mother of Iesu and with his brethren

And in those dayes Peter stode vp in the myddes amonge the disciples, and sayde: **C** (The company of the names together, was aboute an hundreth and twentye.) Ye men and brethren, this scripture must nedes be fulfilled, which  $\text{j}$  holy goost by the mouth of Dauid spake before of Iudas, which was a gyde of the that toke Iesus:  $\text{k}$  for he was nombred with vs, and had opteyned the felashippe of this mynistracion. This same trulye possessed the  $\text{l}$  felde for the rewarde of vnrighteousnes, and hanged himself, and brast a sunder in the myddes, and all his bowels guszhed out. And it is knowne vnto all the that dwell at Ierusalem, in so moch that the same felde is called in their mother tonge Acheldema, that is to saye, the bloude felde.

For it is wrytten in the boke of psalmes: **D** His habitation be voyde, and noman be dwellinge therin. And:  $\text{m}$  His bisshoprike another take. Wherefore amonge these men

$\text{a}$  Ioh. 20. 21.  $\text{b}$  Ioh. 14. c.  $\text{c}$  Act. 11. b. Ioh. 3. b.

$\text{d}$  Mat. 24. c.  $\text{e}$  Luc. 24. d. Act. 2. a. Act. 2. d.

$\text{f}$  Mat. 28. b. Marc. 16. b. Luc. 24. d.  $\text{g}$  Dan. 7. b.

Mat. 24. c. Marc. 13. c. Luc. 17. c. and 21. d.

$\text{h}$  Mat. 10. a. Marc. 3. b. Luc. 6. b. and 9. a.  $\text{i}$  Mat. 10. a.

$\text{j}$  Mat. 27. a.  $\text{k}$  Psal. 68. d. Psal. 108. a.

which haue bene gathered together with vs (all the tyme that the LORDE Iesus wote out and in amonge vs, begynnynge from the baptyme of Ihon, vntyll ȝ daye that he was take vp from vs) must one be a wytnesse with vs of his resurreccion.

And they appoynted two (Ioseph<sup>a</sup> called Barsabas, whose syrname was Iustus, and Mathias.) makinge their prayer and sayenge: Thou LORDE, <sup>b</sup>which knowest the hertes of all men, shewe whether of these two thou hast chosen, that the one maye take the rowme of this mynistracion and Apostelshippe, from the which Iudas by transgression fell, that he might go awaye in to his awne place. And they gaue forth the lottes ouer them, and the lot fell vpon Mathias. And he was counted with the cleuen Apostles.

### The ij. Chapter.

**A**ND whan the \* Whit sondaye was fulfilled, they were all with one acorde together in one place. And sodenly there came a sounde from heauen, as it had bene the cōmyng of a mightie wynde, and it fylled the whole house where they sat. And there appeared vnto them clouen tungen, like as they had bene of fyre. And he sat vpon ech one of them, and they were all fylled with the holy goost. † And they beganne to preach with other tungen, euen as the sprete gaue them vtteraunce.

There were dwellinge at Ierusalem Iewes, men that feared God, out of euery nacion that is vnder heauen. Now whan this voyce came to passe, the multitude came together, and were astōnyed: For euery one herde, that they spake with his awne tunge. They wondred all and marueyled, and sayde amonge them selues: Beholde, are not all these which speake, of Galile? How heare we thē euery one his awne tunge, wherin we were borne? Parthians and Medes, and Elamites, and we that dwell in Mesopotamia, and in Iewry and Capadocia, Pontus, and Asia, Phrigia and Pamphilia, Egipte, and in the partes of Lybia by Cyren, and straungers of Rome, Iewes and ‡ Proselytes, Cretes and Arabians: we heare them speake with oure awne tungen the greate workes of God.

They were all amased, and wondred, and sayde one to another: What wil this be? But other mocked them, and sayde: They are full of swete wyne. Then stode Peter vp with the eleuen, and lift vp his voyce, and sayde vnto them:

Ye men of Iewry, and all ye that dwell at Ierusalem, be this knowne vnto you, and let my wordes entre in at youre eares. For these are not dronken, as ye suppose, for it is yet but the thirde houre of ȝ daye: but this is it, that was spokē before by the prophet Ioel: And it shal come to passe in the last dayes,<sup>c</sup> sayeth God, I will poure out of my sprete vpon all flesh, and youre sonnes and youre doughters shal prophecy, and youre yonge men<sup>d</sup> shal se visions <sup>e</sup> and youre olde men shall dreame dreames, and on my seruantes and on my handmaydens wyll I poure out of my sprete in those dayes, <sup>f</sup> they shal prophecy.

And I wil shewe wonders in heauen aboue, and tokens on the earth beneth,<sup>g</sup> bloude and fyre, and the vapoure of smoke. The Sonne shalbe turned in to darknesse, and the Moone in to bloude, before that greate and notable daye of the LORDE come. And it shal come to passe, <sup>h</sup> Who so euer shal call vpō the name of the LORDE, shalbe saued.

Ye men of Israel, heare these wordes: Iesus of Nazareth, ȝ man approued of God amonge you with miracles, and wonders and tokens, which God dyd by him in the myddes amonge you, as ye youre selues knowe also, <sup>i</sup> him (after that he was delyuered by the determinate councell and foreknowledge of God) haue ye taken by the handes of vnrighteous personnes, and crucified him, <sup>k</sup> and slayne him, whō God hath raysed vp,<sup>l</sup> and lowsed the sorowes of death, for so much as it was vnpossible that he shulde be holden of it. For Dauid speaketh of him: <sup>m</sup> A fore honde haue I set the LORDE allwayes before me, for he is on my right hōde, that I shulde not be moued. Therefore dyd my hert reioyse, and my tunge was glad: For my flesh also shal rest in hope. For thou shalt not leaue my soule in hell, nether shalt thou suffer thy Holy to se corrupcion. Thou hast shewed me the wayes of life, thou shalt make me full of ioye with thy countenaunce.

<sup>a</sup> Act. 4. d. <sup>b</sup> 1 Par. 29. c. <sup>c</sup> Deut. 16. b. <sup>d</sup> Leui. 24. d. <sup>e</sup> Mar. 16. c. <sup>f</sup> Mat. 23. b. <sup>g</sup> Ioel 2. f. <sup>h</sup> Luc. 2. f. <sup>i</sup> Act. 21. b. <sup>j</sup> Act. 10. b. and 16. b.

<sup>k</sup> Mat. 27. f. <sup>l</sup> Luc. 23. d. <sup>m</sup> Ro. 10. b. <sup>n</sup> Mat. 27. c. <sup>o</sup> Act. 10. e. <sup>p</sup> Psal. 15. b.

Ye men and brethren, let me frely speake vnto you of the Patryarke Dauid: For he is deed and buried,<sup>a</sup> and his sepulchre is with vs vnto this daye. Wherefore now seinge y<sup>e</sup> he was a prophet, and knewe that God had promised him with an ooth, that the frute of his loynes shulde syt on his seate,<sup>b</sup> he sawe it before, and spake of the resurrection of Christ: for his soule was not left in hell, nether hath his flesh sene corrupcion. This Iesus hath God raysed vp,<sup>c</sup> wherof we all are witnesses.

Seynge now that he by the right hande of God \* is exalted, and hath receaued of y<sup>e</sup> father y<sup>e</sup> promyse of the holy goost, he hath shed forth this, that ye se and heare. For Dauid is not ascended in to heauen, but he sayde: The LORDE sayde vnto my LORDE: Syt thou on my righte hande,<sup>d</sup> vntyll I make thine enemies thy fote stowe. So therefore let allthe house of Israel knowe for a suertye, y<sup>e</sup> God hath made this same Iesus (whom ye haue crucified) LORDE and Christ.

¶ Whan they herde this, their hert pricked them, and they sayde vnto Peter and to the other Apostles: Ye men and brethre,<sup>e</sup> What shal we do? Peter sayde onto them: Amēde youre selues, and let euery one of you be baptysed in the name of Iesus Christ, for the remysion of synnes, and ye shal receaue the gifte of the holy goost. For this promyse was made vnto you and youre children, and to all that are farre of, whō so euer the LORDE oure God shal call. And with many other wordes bare he witnesse, and exhorted them, and sayde: Sauē youre selues from this vntowarde generacion. They that gladly receaued his preachinge, were baptysed, and the same daye there were added vnto them aboute thre thousande soules.

They continued in the Apostles doctryne, and in the felashippe, and in breakynge of bred, and in prayer. And feare came vpon euery soule, and many wonders and tokens were done by y<sup>e</sup> Apostles. But all they that beleued, were together,<sup>f</sup> and had all thinges commen. They solde their goodes and possessions, and parted them out amonge all, acordinge as euery mā had nede. And they continued daylie with one acorde in the tēple, and y<sup>e</sup> brake bred in euery house: they toke

their meate with ioye and synglenesse of hert, praysinge God, and had fauoure with all y<sup>e</sup> people. And the LORDE added to the congregacion daylie soch as shulde be sauēd.

### The iij. Chapter.

PETER and Ihon wente vp together in to the temple aboute the nyenth houre to praye. And there was a certayne man halt from his mothers wombe, whom they brought and layed daylie at the gate of the tēple, which is called, the Bewtyfull, that he might axe almesse of them that wēte in to the temple. Now whan he sawe Peter and Ihon, that they wolde in to the temple, he desyred to receaue an almesse. Peter behelde him with Ihon, and sayde: Loke on vs. And he gaue hede vnto them, hopynge to receaue some thinge of them. Howbeit Peter saide: Syluer and golde haue I none: but soch as I haue geue I the. ¶ In the name of Iesus Christ of Nazareth ryse vp and walke. And he toke him by the righte hande and lifte him vp. Immediately his legges and ancle bones were made strōge, and he sprange, stode and walked, and entred with them in to the tēple, walkynge, and leapinge and praysinge God.

And all the people sawe him walke and prayse God. And they knewe him, y<sup>e</sup> it was he, which sat for almesse at the bewtyfull gate of the temple. And they were fylled with wondrynge, and were astonnyed at that, which had happened vnto hī. But as this halt which was healed helde him to Peter and Ihon, all the people ranne vnto them in to the t<sup>e</sup> porche, which is called Salomōs, and wondred.

Whan Peter sawe that, he answered vnto the people: Ye men of Israel, why maruaile ye at this, or why loke ye so at vs, as though we by oure awne power or deserynge, had made this man to walke? The God of Abraham and of Isaac, and of Iacob, y<sup>e</sup> God of oure fathers hath glorified his childe Iesus,<sup>g</sup> whom ye deluyered and denyed in the presence of Pilate, whan he had iudged him to be lowsed. But ye denyed the holy and iust, and desyred the murthurer to be geuen you, but ye slewe the prynce of life, whom God hath raysed from the deed, of the which we

<sup>a</sup> 3 Reg. 2. b.

<sup>b</sup> Psal. 131. b.

<sup>c</sup> Act. 1. a.

Ioh. 15. c.

<sup>d</sup> Philip. 2. a.

<sup>e</sup> Psal. 109. a.

<sup>f</sup> Zach. 12. c.

<sup>g</sup> Luc. 3. b. Act. 9. a. and 16. d.

<sup>h</sup> Iohel 2. f.

<sup>i</sup> Act. 4. d.

<sup>j</sup> Esa. 58. b.

<sup>k</sup> 3 Re. 6. a. Ioh. 10. c. Act. 5. a.

<sup>l</sup> Act. 4. a.

<sup>m</sup> Mat. 27. c.



are witnesses. And thorow  $\text{f}$  faith in his name, hath he confirmed his name vpon this man, whom ye se and knowe: and faith thorow him, hath geuē this man this health before youre eyes.

Now deare brethrē, I knowe that ye haue done it \* thorow ignoraunce, as dyd also youre rulers. But God, which by the mouth of all his prophetes hath shewed before,  $\text{f}$  his Christ shulde suffre, hath so fulfilled it. Do penance now therfore and turne you, that youre synnes maye be-done awaye, when the tyme of refreshinge shal come before the presence of the LORDE, and whan he shal sende him, which now before is preached vnto you, euen Iesus Christ: which must receaue heauen vntyll the tyme that all thinges, which God hath spoken by the mouth of his holy prophetes sence  $\text{f}$  worlde beganne, be restored agayne.

For Moses sayde vnto  $\text{f}$  fathers: A prophet shal the LORDE youre God rayse vp vnto you,<sup>a</sup> euen from amonge youre brethren, like vnto me: him shal ye heare, in all that he shal saye vnto you. And it shal come to passe, what soule soeuer shal not heare the same prophet, shal be destroyed from amonge the people. And all the prophetes from Samuel and thence forth as many as haue spoken, haue likewise tolde of these dayes.

Ye are the children of the prophetes and of the couenaunt, which God made vnto oure fathers, whan he sayde vnto Abrahā: <sup>b</sup> Thorow thy sede shal all  $\text{f}$  naciōs of  $\text{f}$  earth be blessed. <sup>c</sup> First vnto you hath God raysed vp his childe Iesus, and sent hī vnto you, to blesse you  $\text{f}$  euery one shulde turne frō his wickednesse.

### The iij. Chapter.

**B**UT as they spake to  $\text{f}$  people, there came vnto thē the prestes and the rulers of the tēple, and the Saduces, whō it greued  $\text{f}$  they taught the people, and preached in Iesu  $\text{f}$  resurreccion frō the deed and they layed handes vpon them, and put thē in holde tyll the morow: for it was now euentide. Howbeit many of thē which herde the worde, beleued, and the nombre of  $\text{f}$  men was aboute fyue thousande.

And it chaunced on  $\text{f}$  morow, that their rulers and Elders and scribes (as Annas  $\text{f}$

hye prest and Caiphas, and Ihon and Alexander, and as many as were of the hye prestes kynred) gathered them selues together at Ierusalem, and set them before them, and axed them: By what auctorite, Or in what name haue ye done this?

Peter full of the holy goost, sayde vnto them: Ye rulers of the people, and ye Elders of Israel, Yf we this daye be examyned concernynge this good dede vpon the sicke mā, by what meanes he is made whole, be it knowne then vnto you and to all the people of Israel, that in  $\text{f}$  name of Iesus Christ of Nazareth, whom ye crucified, whō God hath raysed vp from the deed, stōdeth this man here before you whole. <sup>d</sup> This is the stone refused of you buylders, which is become the heade corner stone, nether is there saluacion in eny other:  $\text{f}$  Ner yet also is there geuē vnto mē eny other name, wherein we must be saued.

They sawe the boldnesse of Peter and Ihon and marueyled, for they were sure  $\text{f}$  they were vnlearned men and laye people. And they knewe thē also, that they were with Iesu. As for the man  $\text{f}$  was made whole, they sawe hī stōdinge by thē, and coulde not saye agaynst it. Then cōmaunded they thē to stōde asyde out of  $\text{f}$  counsell, and cōmened amonge thē selues, and saide: // What shal we do to these mē? for a manifest token is done by them, and is openly knowne vnto thē that dwell at Ierusalem, and we can not denye it. But that it breake out no farther amonge the people, let vs threatē them earnestly, that hence forth they speake of this name vnto noman.

And they called them, and cōmaunded thē, that in eny wyse they shulde not speake ner teache in the name of Iesu. But Peter and Ihon answered, and sayde vnto thē: Iudge ye youre selues, whether it be right before God, that we shulde be more obedient vnto you, then vnto God. We can not chose, but speake that we haue sene and herde. But they threatened them, and let them go, and founde nothinge how to punyshe them because of  $\text{f}$  people: for they all praysed God because of that, <sup>e</sup> which was done. For the man, vpon whom this token of health was done, was aboute fourtye yeare olde.

And whan they were let go, they came to

\* 1 Cor. 2. a.    <sup>a</sup> Deut. 18. c. Act. 7. e.    <sup>b</sup> Gen. 12. a. and 22. c.    <sup>c</sup> Mat. 10. a.    <sup>d</sup> Mat. 21. c.    <sup>e</sup> Act. 3. a.

<sup>d</sup> Psal. 117. c.    Mar. 21. e.    1 Pet. 2. a.    <sup>f</sup> Mat. 1. c. Phil. 2. a.    // Ioh. 11. e.    <sup>g</sup> Act. 3. a.

their folowes, and tolde them what  $\text{f}$  hye prestes and Elders sayde vnto them. Whā they herde that, they lifte vp their voyce with one acorde vnto God, and sayde: LORDE, thou that art the God which made heauen and earth, and the see, and all that therein is thou that by the mouth of Dauid thy seruāūt hast sayde: Why do the Heythē rage? and  $\text{f}$  people ymagin vayne thinges? The kynges of the earth stonde vp,<sup>a</sup> and the prynces haue gathered them selues together agaynst  $\text{f}$  LORDE, and agaynst his Christ. Of a trueth agaynst thy holy childe Iesus, whom thou hast anoynted, both Herode  $\text{t}$  Pontius Pilate with the Heythen and people of Israel, haue gathered thē selues together, to do what soeuer thy hande and thy counsell determyned before to be done. And now LORDE, beholde their threatenynge, and graunte vnto thy seruantes with all stedfast boldnesse to speake thy worde: and stretch out thine hande, that healinge and tokēs and wonders maye be done by the name of thy holy childe Iesus.

**B** And whā they had prayed, the place moued where they were gathered together,  $\text{t}$  they were all fylled with  $\text{f}$  holy goost,  $\text{t}$  spake the worde of God boldly. The multitude of them that beleued, were of one hert and of one soule. Also none of them sayde of his goodes, that they were his awne, but had all thinges cōmen. And with greate power gaue the Apostles witness of the resurrection of the LORDE Iesu, and greate grace was with them all. Nether was there eny amonge them that lacked. For as many as were possessers of londes or houses, solde thē and brought  $\text{f}$  money of the goodes that were solde, and layed it at the Apostles fete. And distribution was made vnto euery mā, acordinge as he had nede.

Ioses which was also called of  $\text{f}$  Apostles, Barnabas (that is to saye, the sonne of consolacion) a Leuite, of the countre of Cypers, had londe, and solde it,  $\text{t}$  brought the money, and layed it at the Apostles fete.

### The v. Chapter.

**B**UT a certayne man named Ananias with Saphira his wife, solde his possession, and kepte awaye parte of the money (his wife knowinge of it) and broughte one parte,

$\text{t}$  layed it at the Apostles fete. But Peter sayde: Ananias, Wherefore hath Sathan fylled thine hert, that thou shuldest lye vnto the holy goost, and withdrawe awaye parte of the money of the lyuelod? Mightest thou not haue kepte it, whan thou haddest it? And whan it was solde, the money was also in thy power: Why hast thou then concealed this thinge in thine hert? Thou hast not lyed vnto mē, but vnto God. Whan Ananias herde these wordes, he fell downe,  $\text{t}$  gaue vp the goost. And there came a greate feare vpon all thē that herde of this. The yonge men rose vp, and put him asyde, and caried him out, and buried him.

And it fortunated as it were aboute  $\text{f}$  space of thre houres after, his wife came in, and knewe not what was done. But Peter answered vnto her. Tell me, solde ye the londe for somoch? She sayde: Yee, for so moch. Peter sayde vnto her: Why haue ye agreed together, to tempte the sprete of the LORDE? Beholde, the fete of thē which haue buried thy huszbande, are at the dore,  $\text{t}$  shal carye the out. And immediatly she fell downe at his fete, and gaue vp the goost. Then came in the yonge men, and founde her deed, and caried her out, and buried her by hir huszbande. And there came a greate feare ouer the whole congregacion, and ouer all thē that herde it.

Many tokens and wonders were done amonge the people by the hādes of the Apostles (and they were all together with one acorde in \* Salomons porche: but of other there durst no man ioynē him self vnto thē, neuer-theles the people helde moch of them. The multitude of the men and wemen that beleued in the LORDE, grewe more and more) In so moch that they brought out the sycke in to the stretes, and layed them vpon beddes and barowes, that at the leest waye the shadowe of Peter (whan he came by) might ouer-shadowe some of thē. There came many also out of  $\text{f}$  cities rounde aboute vnto Ierusalem, and brought the sicke and thē that were vexed with vnclene spretes, and they were healed euery one.

But the hye prest rose vp, and all they  $\text{f}$  **C** were with him, <sup>c</sup> which is the secte of the Saduces, and were full of indignacion,  $\text{t}$  layed handes on the Apostles, and put them in the comon preson. But the angell of  $\text{f}$  LORDE<sup>c</sup>

<sup>a</sup> Psal. 2. a.      <sup>\* 3</sup> Reg. 6. a.      Iohā. 10. c.      Act. 3. e.

<sup>b</sup> Act. 4. a.

<sup>c</sup> Act. 12. b.

by night opened the preson dores, and brought thē out, and sayde: Go youre waye and steppe vp, and speake in the temple to the people all the wordes of this life. Whan they herde that, they entred in to the temple early in the mornynge: and taught.

But the hye prest came, and they ſ were with him, and called the counsell together, ⁊ all ſ Elders of the children of Israel, and sent to the preson to fet them. The mynisters came and founde them not in the preson, came agayne, and tolde, and sayde: The preson founde we shut with all diligence, and the keepers standinge without before the dores: but whā we had opened, we founde noman therin. Whan the hye prest, and the rulers of the temple and the other hye prestes herde these wordes, they doubted of them, wher vnto this wolde growe.

**D** Then came there one, which tolde them: Beholde, the men that ye put in preson, are in the temple, standinge and teachinge the people. Then wēte ſ rulers with their mynisters, and fetched them without violence: \*for they feared the people, lest they shulde haue bene stoned. And whan they had brought them, they set thē before the counsell. And the hye prest axed them, and sayde: Dyd not we† cōmaunde you strately, that ye shulde not teache in this name. And beholde, ye haue fylled Ierusalem with youre doctryne,‡ and ye intēde to brynge this mans bloude vpon vs.

But Peter and the Apostles answered, and sayde: We ought more to obeye God then men. The God of oure fathers hath rayseed vp Iesus, whō ye slewe, and hanged on tre. Him hath the righte hande of God exalted, to be a prynce and Sanioure, to geue repentance and forgeuenesse of synes vnto Israel. And we are his recordes of these wordes, and the holy goost, whō God hath geuen vnto thē that obeye him. Whā they herde that, it wente thorow the hertes of them, and they thoughte to slaye them.

**E** Then stode there vp in ſ counsell a pharyse,§ named Gamaliel, a scribe, had in greate reputacion before all ſ people, and bad put the Apostles asyde a lide, and sayde vnto them: Ye men of Israel, take hede to youre selues, what ye do as touchinge these men.

Before these dayes rose vp one Theudas, boasting himself. (And there cleued vnto him a nōbre of mē, aboute a foure hundreth) which was slayne, and all they ſ enclyned vnto him, were scatred abroad, and brought to naught. ¶ After this stode vp Iudas of Galile in ſ dayes of trybute, and drewe awaye moch people after him, ⁊ he also perished, ⁊ all they that enclyned vnto him, are scatred abroad. And now I saye vnto you: refrayne youre selues frō these men, and let thē go. ¶ Yf this counsell or worke be of mē, it wil come to naught: but yf it be of God, ye are not able to destroye it, lest ye be founde to be the men, that wil stryue agaynst God. Then they agreed vnto him, and called the Apostles, and bet them, and commaunded them, that they shulde speake nothinge in the name of Iesu, and let them go.

But they departed from the presence of the counsell, reioysinge,¶ that they were worthy to suffre rebuke for his names sake. And daylie in the temple and in euery house they ceassed not, to teache and to preache the Gospell of Iesus Christ.

#### The vi. Chapter.

**I**N those dayes whan the nombre of the disciples increased, there arose a grudge amonge the Grekes agaynst the Hebrues, because their wyddowes were not loked vpon in the daylie handreachinge. Then the twelue called the multitude of the disciples together, and sayde: It is not mete that we shulde leaue the worde of God, and to serue at the tables. Wherefore brethren, loke out amonge you seuē men, § that are of honeste reporte, and full of the holy goost and wysdome, whom we maye appoynte to this nedefull busynes. But we wil geue oure selues vnto prayer, and to the mynistracion of the worde of God. And the sayenge pleased the whole multitude. And they chose Steuen, a man full of fayth and of the holy goost, and Philippe, and Procorus, and Nicanor, and Thimon, and Parmenas, and Nicolas the Proselite of Antioche. ¶ These they set before ſ Apostles, and they prayed, and layed their handes vpon them. And the worde of God increased, and the nombre of the disciples multiplied greatly at Ierusalem.

\* Mat. 21. e. † Act. 4. b. ‡ Act. 27. c. § Act. 22. a.  
¶ Luc. 13. a. ‡ Mala. 1. a. Mat. 15. b. § Mat. 5. a.

§ 1 Tim. 3. b.

¶ Nu. 27. d. Act. 1. d. 1 Ti. 4. b.  
‡ Tim. 1. b.



And there were many prestes also obedient vnto the fayth.

Steuen full of faith and power, dyd wonders and greate tokens amonge the people. Then arose there certayne of the synagoge, which is called (the synagoge) of  $\text{the } \text{Libertynes}$ , and of the Cyrenites, and of the Alexādrines, and of the  $\text{the } \text{were of Celicia and Asia}$ , and disputed with Steuē, \* and they coule not resiste the wysdome and the sprete, out of the which he spake. Then sent they in certayne men, that sayde:  $\text{We haue herde him speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people, and the Elders and the scribes, and came vpon him, and caught him, and brought him before the councell, and set false witnesses there, which sayde: This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe. For we herde him saye: Iesus of Nazareth shall destroye this place, and chaunge the ordinaunces which Moses gaue vs. And all they that sat in the councell, looked vpon him and sawe his face as the face of an angell.}$

### The viij. Chapter.

**T**HEN sayde the hye prest: Is it euē so? He sayde: Deare brethren and fathers, herken to, The God of glorye appeared vnto oure father Abrahā, whyle he was yet in Mesopotamia, before he dwelt in Haran, and sayde vnto him: Get  $\text{the } \text{out of thy couētre, and frō thy kynred, and come in to a londe which I wil shewe the. The wente he out of the lande of the Caldees, and dwelt in Haran. And from thēce, whan his father was deed, he brought him ouer in to this londe (where ye dwell now) and gaue him no enheritaūce therin, no not the bredth of a fote: and promysed him, that he wolde geue it him to possesse, and to his sēde after him, whan as yet he had no childe.}$

$\text{But thus sayde God vnto him: Thy sēde shalbe a straunger in a straunge londe, and they shal make bonde men of them, and in-treate the euell foure hundreth yeares: and the people whom they shal serue, wil I iudge, sayde God. And after that shal they go forth, and serue me in this place. And he}$

gaue him the couenaūt of circūcisiō. And he begat Isaac, and circūcised him the eight daye. And Isaac begat Iacob: and Iacob begat the twolue Patriarkes.

And the Patriarkes had indignacion at Ioseph, and solde hi in to Egipte. And God was with him, and delyuered him out of all his troubles, and gaue him fauoure and wysdome: the sight of Pharaō kyng of Egipte which made him prynce ouer Egipte and ouer all his house.

But there came a deth ouer all the londe of Egipte and Canaan, and a greate trouble, and oure fathers founde no sustenance. But Iacob herde that there was corne in Egipte, and sent oure fathers out the first tyme. And at the seconde tyme was Ioseph knowne of his brethren, and Iosephs kynred was made knowne vnto Pharaō. But Ioseph sent out, and caused his father and all his kynred to be broughte, euē thre score and fyftene soules. And Iacob wente downe in to Egipte, and dyed, both he and oure fathers: and were brought ouer vnto Sichē, and layed in the sepulchre, that Abraham boughte for money of the children of Hemor at Sichem.

Now whā the tyme of the promes due nye (which God had sworne vnto Abrahā) the people grewe and multiplied in Egipte, tyll there rose another kyng, which knewe not of Ioseph. The same dealede suttely with oure kynred, and intreated oure fathers euell and made them to cast out the yonge children, that they shulde not remaine alyue.

At the same tyme was Moses borne, and was a proper childe before God, and was norished thre monethes in his fathers house. But whan he was cast out, Pharaos daughter toke him vp, and norished him vp for hir awne sonne. And Moses was learned in all maner wysdome of the Egipcians, and was mightie in dedes and wordes.

But whan he was fourtye yeare olde, it came in to his mynde to vyset his brethren the children of Israel. And whan he sawe one of them suffre wrōge, he helped him, and delyuered him, that had the harme done vnto him, and slewe the Egipcian. But he thoughte that his brethren shulde haue

\* Luc. 21. b.       $\text{Mat. 26. f.}$        $\text{Gen. 11. d.}$   
 $\text{Gen. 12. a.}$        $\text{Gen. 13. d.}$        $\text{Gen. 15. c.}$   
 $\text{Gen. 17. b.}$        $\text{Gen. 21. a.}$        $\text{Gen. 25. c.}$        $\text{Gen. 29. f.}$   
 $\text{Gen. 37. e.}$        $\text{Sap. 10. c.}$        $\text{Gen. 41. f.}$        $\text{Gen. 41. g.}$

and 42. a.       $\text{Gen. 45. a.}$        $\text{Gen. 46. a.}$        $\text{Gen. 49. e.}$   
 $\text{Gen. 50. b.}$        $\text{Iosue 24. f.}$        $\text{Gen. 23. d.}$        $\text{Exod. 1. a.}$   
 $\text{Psal. 104. a.}$        $\text{Exod. 2. a.}$



vnderstonde, how that God by his hande shulde saue thē, howbeit they vnderstode it not.

¶ And on the nexte daye he shewed himself vnto them as they stroue together, and wolde haue set them at one agayne, and sayde: Syrs, ye are brethren, why hurte ye one another? But he that dyd his neighbour wronge, thrust him awaye, and sayde: "Who made the a ruler and iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egipcian yesterdaye? But Moses fled at that sayenge, and was a straunger in the lande of Madian, where he begat two sonnes.

"And after fourtye yeaes, the angell of f LORDE appeared vnto him vpon mount Sina, in a flamme of fyre in a buszhe. Whā Moses sawe it, he wondred at the sighte. But as he drue nye to beholde, f voyce of f LORDE came vnto him: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Howbeit Moses trēbled, and durst not beholde. But f LORDE sayde vnto hī: \*Put of thy shues from thy fete, for f place where thou stondest, is an holy grounde. I haue well sene the trouble of my people in Egipte, and haue herde their gronyng, and am come downe to delyuer them. And now come, I wil sende the in to Egipte.

¶ This Moses, whom they refused, and sayde: "Who made f a ruler and iudge ouer vs? him had God sent to be a ruler & delyuerer by the hande of the angell, that appeared vnto him in the buszhe. The same broughte them out, and dyd wonders and tokens in Egipte, and in the reed see, and in f wyldernes fourtye yeaes. This is that Moses, which sayde vnto the children of Israel: "A prophet shal the LORDE youre God rayse vp vnto you euen from amonge youre brethren, like vnto me. Him shal ye heare. This is he," that was in the congregacion in the wyldernes with the angell, which talked with him, vpō mount Sina, and with oure fathers. This man receaued the worde of life to geue vnto vs, vnto whom oure fathers wolde not be obediēt, but thrust him frō thē, and in their hertes turned backe agayne in to Egipte, and sayde vnto Aaron: f Make vs

goddes to go before vs, for we can not tell what is become of this Moses, f broughte vs out of the lande of Egipte. And they made a calfe at the same tyme, and offred sacrifice vnto the ymage, and reioysed in the workes of their awne handes.

But God turned himselfe, & †gaue them vp, so that they worshipped the hooste of heauē, as it is wyrtten in the boke of the prophetes: †O ye house of Israel, gaue ye me sacrifices and catel those fortye yeaes in the wyldernes? And ye toke vnto you f tabernacle of Moloch, and the starre of youre god Remphan, ymagines which ye youre selues made to worships thē. And I wil cast you out beyonde Babilon.

Oure fathers had the tabernacle of witnessse in f wyldernes, like as he appoynted them, f whan he spake vnto Moses, that he shulde make it (acordinge to the patrone, f he had sene.) which oure fathers also receaued, and brought it with Iosue in to the londe that the Heythē had in possession, whom God droue out before the face of oure fathers, vntyll the tyme of Dauid, which founde fauoure with God, and desyred that he might fynde a tabernacle for the God of Iacob.

But Salomon buylte hī an house. ¶ Howbeit f Hyst of all dwellth not in temples that are made with handes: As he sayeth by the prophete: "Heauē is my seate, and the earth is my fote stole. What house then wil ye buylde vnto me? sayeth the LORDE: Or which is the place of my rest? Hath not my hande made all these thinges?

"Ye styffnecked & of vncircumcysed hertes and eares, ye allwaye resiste the holy goost: Euē as youre fathers dyd, so do ye also. Which of the prophetes haue not youre fathers persecuted? And they slewe thē, which tolde before of the cōmyng of f righteous, whose traytours and murthurers ye are now become. "Ye receaued the lawe by the mynistracion of angels, † and haue not kepte it.

¶ Whan they herde this, it wente thorow f hertes of thē, and they gnasched vpō him with their tethe. But he beyng full of the holy goost, lokyd vp toward heauen, \*\* and sawe the glorye of God, and Iesus stōdinge

\* Exod. 2. b.    † Exod. 3. a.    \* Iosue 5. d.    † Exod. 2. b.  
 † Deut. 18. c.    † Act. 3. d.    † Exo. 19. a.    † Gal. 3. c.  
 † Exo. 32. a.    † Rom. 1. d.    † Amos 5. d.

Iere. 7. c.    † Exo. 25. d.    Heb. 8. a.    † Iosu. 3. a.  
 † Re. 6. a.    † Act. 17. d.    † Esa. 66. a.    † Deut. 9. d.  
 † Act. 7. b.    † Act. 15. b.    \*\* Mat. 16. c.

on the righte hande of God, and sayde: Beholde, I se the heauens open, and the sonne of mā stondinge on y righte honde of God. But they cried out with a loude voyce, ⁊\* stopped their eares, and rāne violently vpon him all at once, and thrust him out of the cite, and stoned him. † And y witnesses layed downe their clothes at the fete of a yonge man, which was called Saul. And they stoned Steuen, which cryed, ⁊ sayde: LORDE Iesu, receaue my sprete. And he kneled downe, ⁊ cried with a loude voyce: † LORDE, laye not this synne to their charge. And whā he had thus spoken, he fell a slepe.

The viij. Chapter.

SAUL had pleasure in his death. At y same tyme there was a greate persecucion ouer the congregacion at Ierusalē. And they were all scatered abroad in the regions of Iewrye ⁊ Samaria, excepte the Apostles. As for Steuen, men y feared God dressed him, and made greate lamentacion ouer him. † But Saul made hauocke of the congregacion, entred in to euery house, and drue out men ⁊ wemen, ⁊ delyuered thē to preson. They now y were scatered abroad wēte aboute ⁊ preached the worde. Thē came Philippe in to a cite of Samaria, and preached Christ vnto them. And the people gaue hede with one acorde vnto y things that Philip spake, hearinge him, and seynge the tokēs that he dyd. For the vnclane spretes cryed loude, and departed out of many y were possessed. And many that were sick of the palsie and lame, were healed. And there was greate ioye in the same cite.

But afore there was in y same cite a certayne mā, called Simon, which vsed witche craft, and bewitched y people of Samaria, sayenge, that he was a man which coulde do greate things. And they all regarded him from the leest vnto y greatest, ⁊ sayde: This is the power of God which is greate. But they regarded him, because that of longe tyme he had bewitched them with his sorcery. Howbeit whan they beleued Philips preachinge of y kyngdome of God, and of the name of Iesu Christ, they were baptysed both mē ⁊ wemē. Then Symon himself beleued also,

and was baptysed, and cleued vnto Philippe. And whā he sawe the dedes and tokens that were done, he wondred.

Whan the Apostles which were at Ierusalem, herde, that Samaria had receaued y worde of God, they sent vnto thē Peter and Ihon. Which, whā they were come, prayed for thē, y they might receaue the holy goost. For as yet he was come vpon none of them but they were baptysed onely in the name of Christ Iesu. † Then layed they their hādes on them, and they receaued the holy goost.

But whan Simon sawe, that by the layenge on of the Apostles hādes y holy goost was geuen, he offred thē money, and sayde: Geue me also this power, that, on whomsoeuer I put the hōdes, he maye receaue the holy goost. Howbeit Peter sayde vnto him: Perishe thou with thy money, § because thou thinkest that y gifte of God maye be optayned with money. Thou shalt haue nether parte ner felashipe in this worde, for thy hert is not righte before God. Repente therefore of this thy wickednesse, and praye vnto God, yf happily the thought of thy hert maye be forgeuē y. For I se, y thou art full of bytter gall, and wrapped in with vnrighteousnesse.

Then answered Simon, ⁊ sayde: ¶ Praye ye vnto the LORDE for me, y none of these things wherof ye haue spoken, come vpon me. And they, whā they had testified and spokē the worde of the LORDE, turned agayne to Ierusalem, and preached the Gospel in many townes of the Samaritanes.

But the angell of the LORDE spake vnto Philippe, and sayde: Aryse, ⁊ go towarde the South, vnto the waye that goeth downe from Ierusalem vnto Gaza, which is deserte. And he rose, and wente on. And beholde, a mā of the Morians lōde (a chamberlayne and of auctorite with Candace y quene of the londe of the Morians) which had the rule of all hir treasuries, y same came to Ierusalē to worshipec. And returned home agayne, and satt vpon his charet, and red the prophet Esay.

The sprete sayde vnto Philippe: Go neare, and ioyne thy selfe to yonder charet. Thē ranne Philippe vnto him, and herde him rede the prophet Esay, and sayde: Vnderstōdest thou what thou readest? He sayde: How can I, excepte some mā enfourme me?

\* Psal. 57. a.

† Act. 22. b.

‡ Luc. 23. c.

§ Act. 9. a. 22. a. 26. b. 1 Cor. 15. a. Gal. 1. b. † Act.

13. a. and 19. a. 1 Tim. 4. b. and 5. c. 2 Tim. i. b.

§ Mat. 10. a. ¶ Nu. 21. b.

**D** And he desyred Philippe, that he wolde come vp, and syt with him. The tenoure of the scripture which he red, was this: \*He was led as a shepe to be slayne, and as a lambe voycellesse before his sherer, so opened he not his mouth. In his humblennesse is his iudgment exalted. Who shal declare his generacion? for his life is taken awaye from the earth. Then answered the chamberlayne vnto Philippe, and sayde: I praye the, of whom speaketh the prophet this? of himselfe, or of some other man?

Philippe opened his mouth, and beganne at this scripture, and preached him the Gospell of Iesus. And as they wete on their waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, what hyndereth me to be baptysed? Philippe sayde: Yf thou beleue from thy whole herte, thou mayest. He answered, and sayde: I beleue, that Iesus Christ is the sonne of God. And he commaunded to holde styll the charet, and they wente downe in to the water, both Philippe and the chamberlayne. And he baptysed him. But when they were come vp out of the water, the sprete of the LORDE toke Philippe awaye. And the Chamberlayne sawe him nomore. But he wente on his waye reioysinge. As for Philippe, he was founde at Aszdod, and walked aboute, and preached the Gospell vnto all the cities, tyll he came to Cesarea.

#### The ix. Chaptr.

**A** SAUL was yet breathing out threatnynges and slaughter<sup>a</sup> agaynst the disciples of the LORDE. And wente vnto  $\text{f}$  hye preste, and desyred of him letters to Damascon vnto the synagoges, that yf he foude eny of this waye (whether they were men or wemen) he mighte brynge thē bounde vnto Ierusalem. And as he was goinge on his journey, it fortuned, that he came nye vnto Damasco, and sodenly there shyned rounde aboute hī a light frō heauē, and he fell to the earth, and herde a voyce, which sayde vnto him: Saul Saul †why persecutest thou me? He sayde: LORDE, who art thou? The LORDE sayde: I am Iesus, whō thou persecutest. It shalbe harde for  $\text{f}$  to kycke agaynst the prycke. And he both tremblinge and as-

tonnyed, sayde: LORDE †what wilt thou that I shal do? The LORDE sayde vnto him: Aryse, and go in to the cite, there shal it be tolde the what thou shalt do.

As for  $\text{f}$  mē that ionrneyed with him, they stode and were amased: for they herde a voyce, but sawe noman. Saul rose from the earth, and when he had opened his eyes, he sawe noman. Nenertheles they toke him by the honde, & broughte him to Damasco: and he was three dayes without sighte, and nether ate ner dranke. At Damascon there was a disciple named Ananias, and vnto him sayde the LORDE in a vision: Ananias. And he sayde: beholde, here am I LORDE. The LORDE sayde vnto him: Aryse, and go in to the strete which is called straight, and axe in the house of Iuda after one called Saul of  $\text{f}$  Tharsis: for beholde, he prayeth, & hath sene in a vision a mā named Ananias cōmynge vnto him, & layenge the hāde vpō him, that he mighte receaue his sighte.

Ananias answered: LORDE, I haue herde by many of this man, how moch euell he hath done to thy sayntes at Ierusalē. And here hath he auctorite of the hye prestes, to bynde all those  $\text{f}$  call vpon thy name. The LORDE sayde vnto him: Go thy waye, † for this man is a chosen vessell vnto me, that he maye beare my name before the Heythen, and before kynges, and before the children of Israel. I wil shewe him, how greate thinges he must suffre for my names sake.

And Ananias wente his waye, and came in to the house,<sup>a</sup> and layed the handes vpon him, and sayde: Brother Saul, the LORDE which appeared vnto  $\text{f}$  in the waye as thou camest, hath sent me, that thou mightest receaue thy sight, and be fylled with the holy goost. And immediatly there fell from his eyes as it had bene scales, and he receaued his sighte, and rose, and was baptysed, and toke meate, and was comforted.

Then was Saul a certayne dayes with the disciples that were at Damascon. And straight waye he preached Christ in the synagoges, how that he was  $\text{f}$  sonne of God. But all they that herde him, were amased, and sayde: Is not this he, which at Ierusalem spoyled all those that called on his name? and came hither to the intent that he shulde brynge

\* Esa. 53. b.

\* Act. 26. b. 1 Cor. 15. a. Gal. 1. b.

† 4 Re. 19. d. Zach. 2. b. Mat. 25. d.

† Act. 2. d.

and 16. d.

$\text{f}$  Act. 21. e. and 22. a.

<sup>b</sup> Act. 22. b.

‖ Gal. 1. c.



them bounde vnto the hye prestes? But Saul increased in strength, & cōfounded f̄ Iewes which dwelt at Damascon, and affirmed f̄ this was very Christ.

**D** And after many dayes the Iewes helde a councell together to kyll him. But it was tolde Saul, that they layed wayte for him. And they wayted at f̄ gates daye & night, that they might kyll him. \* Then the disciples toke him by nighte, & put him thorow the wall, and let him downe in a basket.

† But whan Saul came to Ierusalem, he assayed to ioyn himself to f̄ disciples. And they were all afrayed of him, and beleued not, f̄ he was a disciple. Neuertheles Barnabas toke him, and broughte him to the Apostles, and tolde them how he had sene the LORDE in the waye, and how he spake to him, & how he had done boldly at Damascon in the name of Iesu. And he was with them, and wente out and in at Ierusalē, and quyte him selfe boldly in f̄ name of f̄ LORDE Iesu. He spake also, and disputed with f̄ Grekes. But they wēte aboute to slaye him. Whan the brethren knewe f̄, † they brought him to Cesarea, and sent him forth to Tharsis. So the congregacions had rest thorow out all Iewry, and Galile, and Samaria, & were edified, and walked in the feare of the LORDE, and were fylled with the comforte of the holy goost.

**32** It chaunced that as Peter walked thorow all quarters, he came also vnto f̄ sayntes which dwelt at Lydda. There founde he a man named Eneas, which had lyen vpon his bedd eight yeares sicke of f̄ palsy. And Peter sayde vnto him: Eneas, Iesus Christ make the whole, aryse, and make thy bedd for thy self. And he arose immediatly. And all they that dwelt at Lydda and at Saron, sawe him, and turned vnto the LORDE.

At Ioppa there was a certayne woman that was a disciple, named Tabitha, which by interpretacion is called Dorcas: f̄ same was full of good workes and almesse dedes, which she dyd. But it chaunced at the same tyme, that she was sicke, and dyed. Then waszhed they her, and layed her in a chāber. But for so moch as Lydda was nye vnto Ioppa, and the disciples herde that Peter was there, they sent two men vnto him, and desyred

him, f̄ he wolde take it for no grefe to come vnto them.

Peter rose, and came with thē. And whā he was come, they broughte him in to the chamber, and all the wyddowes stode rounde aboute him, wepyng, and shewed him the cotes and garmētes, which Dorcas made whyle she was with them. And whā Peter had put them all forth, he kneeled downe, made his prayer, and turned him vnto the body, and sayde: Tabitha, ryse vp. And she opened hir eyes: and whan she sawe Peter† she sat hir downe agayne. But he gaue her the hande, and lifte her vp, and called the sayntes and the wedowes, and shewed her there alyue. And it was knowne thorow out all Ioppa, & many beleued on f̄ LORDE. And it fortuned, f̄ he taried a lōge season at Ioppa by one Simō, which was a tanner.

### The x. Chapter.

**T**HERE was a man at Cesarea, named **3** Cornelius (a captayne of f̄ cōpany, which is called f̄ Italianysh) a deuoute man, & one that feared God with all his house, & gaue moch almesse to f̄ people, and prayed God allwaye. The same sawe in a vision openly (aboute the nyenth houre of the daye) an angell of God entringe in to him, and sayenge vnto him: Cornelius. He loked vpon him, and was afrayed, and sayde: LORDE, what is it? He sayde vnto him: † Thy prayers & thine allmesses are come vp in to remēbraunce before God. And now sende men vnto Ioppa, & call for Simō, whose synname is Peter, which is at lodginge with one Symon a tanner, whose house lyeth by f̄ see syde: he shal tell f̄, what thou oughtest to do. And whā the angell which spake to Cornelius, was departed, he called two of his housholde seruantes, & a deuoute soudyer, of thē that wayted vpon him: and tolde them all, and sent thē to Ioppa.

On the nexte daye after whan these were goinge on their iourney, and came nye vnto the cite, Peter f̄ wente vp in to a chamber to praye aboute the sixte houre. And whan he was hōgrie, he wolde haue eatē. But whyle they made ready for him, he fell in to a trance, and sawe heauē open, and a vessell **33** cōmyng downe vnto him, as it had bene a

\* 2 Cor. 11. d. \* Iosu. 2. c. 1 Re. 19. c. † Gal. 2. b. ‡ Act. 22. b. † Some reade: She sat vp. ‡ Eccli. 35. b.

§ 4 Re. 4. d. Mat. 6. a. Luc. 6. b.



greate lynnē clothe, knytt at the foure corners, and was let downe to  $\text{y}$  earth, wherein were all maner of foure foted beestes of the earth,  $\text{a}$  wyld beestes, and wormes, and foules of the ayre. And there came a voyce vnto him: Ryse Peter, slaye,  $\text{a}$  eate. But Peter sayde: Oh no, LORDE, \*for I neuer ate eny comen or vnclane thinge. And the voyce spake vnto him agayne  $\text{y}$  secōde tyme: † What God hath clenſed,  $\text{y}$  make not thou vnclane. This was done thryse. And  $\text{y}$  vessell was receaued vp agayne in to heauen.

But whyle Peter was combed in him selfe, what maner of vision this shulde be which he had sene, beholde, the men  $\text{y}$  were sent from Cornelius, enquired after Simōs house, and stode before the dore, and called, and axed whether Simon (whose syrnyme was Peter) were lodged there. Whyle Peter was musinge of the vision, the sprete sayde vnto him: beholde, the men seke the. Aryse therefore, and get the downe,  $\text{a}$  go with thē, and doute not, for I haue sent them.

$\text{C}$  Then wente Peter downe to the men,  $\text{y}$  were sent vnto him from Cornelius, and sayde: lo, I am he whom ye seke: what is  $\text{y}$  cause, wherfore ye are come? They sayde: Cornelius the captayne, a iust man and one that feareth God, and of good reporte amōge all the people of the Iewes, was warned by an holy angell, to sende for the in to his house, and to heare wordes of the. † Then called he them in, and lodged them.

The nexte daye after wente Peter forth with them, and certayne brethren of Ioppa bare him company. And  $\text{y}$  daye folowinge came they to Cesarea. Cornelius wayted for thē, and had called together his kynszfolkes and speciall frendes. And as it chaunced  $\text{y}$  Peter came in, Cornelius mett him, and fell downe at his fete,  $\text{a}$  worshipped him. But Peter toke him vp, and sayde: ‡ Stonde vp, I am a man also. And as he talked with him, he wente in, and founde many that were come together, and he sayde vnto them: Ye knowe, that it is not lawfull for a man beyng a Iewe <sup>a</sup>to ioyne him selfe or to come to a straunger. But God hath shewed me,  $\text{y}$  I shulde call no mā cōmen or vnclane. Therefore haue I not doubted to come, as soone as I was sent for.

\* Leuit. 11. a. Deut. 14. a. † Mat. 15. b. Ro. 14. b. 1 Tim. 4. a. Tit. 1. c. ‡ Gen. 19. a. and 24. d. 1 Pet. 4. b. § Act. 14. c. Apo. 19. b. and 22. b. ¶ Deut. 7. a. ¶ Rom. 2. b. Eph. 6. a. Col. 3. c. || Esa. 56. b.

I axe you therfore, for what intent haue ye sent for me?

Cornelius sayde: It is now foure dayes agoo, then fasted I, and at the nyenth houre I prayed in my house, and beholde, there stode a mā before me in a bryghte clothinge, and sayde: Cornelius, thy prayer is herde, and thine allmesse dedes are had in remēbrance in the sighte of God. Sende therfore to Ioppa, and call for one Simon (whose syrnyme is Peter) which is at lodginge in  $\text{y}$  house of Simon  $\text{y}$  tāner, by the see syde:  $\text{y}$  same whā he commeth, shal speake vnto  $\text{y}$ . Then sent I vnto the immediatly, and thou hast done well, that thou art come. Now are we all here presente before God, to heare all thinges that are commaunded the of God.

Peter opened his mouth,  $\text{a}$  sayde: ¶ Now perceauē I of a trueth, that God hath no respecte of personnes, ¶ but in all people he  $\text{y}$  feareth him, and worketh righteousnes, is accepted vnto him. Ye knowe of  $\text{y}$  preachinge that God sent vnto the children of Israel, preachinge thorow Iesus Christ (which is LORDE ouer all) which preachinge was published thorow out all Iewry, ¶ and begāne in Galile after  $\text{y}$  baptyme that Ihon preached, how God \*\*anoynted the same Iesus of Nazareth with the holy goost and with power, which wente aboute,  $\text{a}$  dyd good, and healed all those that were oppressed of the deuell, for God was with him. And we are witnesses of all that he dyd in the londe of the Iewes,  $\text{a}$  at Ierusalem. Whom they slewe, and hanged on tre.

¶ Him God raiſed vp on the thirde daye, and caused him be openly shewed, not to all the people, but to  $\text{y}$  chosen witnesses of God euen vnto vs, which ate  $\text{a}$  dronke with him, after he was rysen vp from the deed.<sup>c</sup> And he commaunded vs to preach vnto the people,<sup>d</sup> and to testifye, that it is he which is ordeyned of God a iudge of the lyuynge and of the deed. ¶ Of him beare all the prophetes wyttesse, that thorow his name all they  $\text{y}$  beleue in him, shal receaue remission of synnes. Whyle Peter was yet speakynge these wordes, the holy goost fell vpō all thē that herkened vnto the worde. And the faithfull of the circūcision which came with Peter, were

¶ Mat. 4. b. \*\* Esa. 61. a. <sup>c</sup> Luc. 24. d. Ioh. 21. b. <sup>d</sup> Mat. 28. c. <sup>e</sup> Esa. 42. d. and 53. c. Iere. 50. d. Dani. 9. d.

astonnyed, because that the gifte of ꝑ holy goost was shed out also vpon the Heythen. For they herde that they spake with tungen, and magnified God. Thē answered Peter: "Maye eny man forbydde water, that these shulde not be baptysed, which haue receaued the holy goost as well as we? And he commaunded them to be baptysed in the name of the LORDE. Thē prayed they him, that he wolde tary there certayne dayes.

## The xi. Chapter.

2 **T**HE Apostles and the brethren that were in Iewrye, herde saye, that the Heythen also had receaued the worde of God. And whan Peter was come vp to Ierusalem, they that were of the circūcision, chode with him, and sayde: \* Thou wentest in to men that are vncircumcysed, and hast eaten with them. But Peter beganne, and expounded the thinge in order vnto thē and sayde: I was in ꝑ cite of Ioppa prayēge,<sup>a</sup> and in a trauunce I sawe a vision, a vessell commynge downe, as it had bene a greate linnen clothe with foure corners, and let downe from heauen, and came vnto me. In to the which I loked, and considered, and sawe foure foted beestes of the earth, and wyld beestes, and wormes, and foules of the ayre. And I herde a voyce, which sayde vnto me: Ryse Peter, slaye, & eate. But I sayde: Oh no, LORDE, for there neuer entred eny comen or vncleane thinge in to my mouth. Neuertheles the voyce answered me agayne from heauen: What God hath clensted, that call not thou vncleane. This was done thre tymes, and all was taken vp agayne in to heauen.

And beholde, immediatly stode there thre men before the dore of the house that I was in, sent from Cesarea vnto me. But the sprete sayde vnto me, that I shulde go with thē and doute nothinge. These sixe brethrē also came with me, and we entred in to the māns house.

3 **A**nd he shewed vs, how he had sene an angell standinge in his house, which sayde vnto him: Sende men to Ioppa, and call for Simon (whose syname is Peter) he shall tell ꝑ wordes, wherby thou and all thy house shal be sauēd. But whan I beganne to speake,

the holy goost fell vpō them, † like as vpon vs at ꝑ begynnynge. Then thoughte I vpon the worde of the LORDE, how he sayde: † Ihon baptysed with water, but ye shalbe baptysed with ꝑ holy goost. For as moch then as God hath geuen them like giftes, as vnto vs, which beleue on the LORDE Iesus Christ, who was I, that I shulde be able to withstōde God? Whan they herde this, they helde their peace, and prayed God, and sayde: Then hath God also to the Heithen graunted repentaunce vnto life.

4 They that were scatred abrode thorow ꝑ trouble ꝑ rose aboute Steuen, walked on euery syde vntyll Phenices, and Cipers, and Antioche, and spake the worde vnto noman but onely vnto ꝑ Iewes. Neuertheles some of thē were men of Cipers and Cyren, which came to Antioche, and spake also vnto the Grekes, & preached the Gospell of the LORDE Iesu. And ꝑ hande of the LORDE was with thē. And a greate nombre beleued, and turned vnto the LORDE.

This tydinges of them came to ꝑ eares of the cōgregacion at Ierusalem. And they sent Barnabas, that he shulde go vnto Antioche. Which whan he was come thither, & sawe the grace of God, he was glad, & exhorted them all, that with purpose of hert they wolde contynue in the LORDE. For he was a good man, full of the holy goost and faith. And there was a greate multitude of people added vnto the LORDE. But Barnabas departed vnto Tharsus, to seke Saul. And whā he had foude hī, he brought hī to Anthioche. It chaūced, that a whole yeaere they were there cōuersaunte together in the cōgregaciō, & taughte moch people, so that the disciples at Antioche were first called Christen.

In those dayes came there prophetes frō Ierusalem vnto Antioche. And one of them (whose name was † Agabus) stode vp, and declared by the sprete a greate derth, that shulde come ouer the whole compasse of the earth: which came to passe vnder the Emperoure Claudius. But the disciples cōcloded (euery one accordinge to his abylyte) to sende<sup>¶</sup> an handreachinge vnto ꝑ brethren that were in Iewry: which thinge they also dyd, and sent it by the handes of Barnabas and Saul.

<sup>a</sup> Act. 8. d.

\* Deut. 7. a.

<sup>b</sup> Act. 10. b.<sup>c</sup> Act. 10. c.

† Act. 2. a.

‡ Act. 1. a.

<sup>d</sup> Act. 8. a.

§ Act. 13. d.

|| Act. 21. b.

¶ 1 Cor. 16. a.

2 Cor. 8. a. and 9. a.

## The xij. Chapter.

**A**T the same tyme layed kynge Herode handes vpon certayne of the congregacion, to vexen them. As for \* James the brother of Ihon, him he slewe with the swerde. And whan he sawe that it pleased the Iewes, he proceeded farther to take Peter also. But it was Easter. Now whan he had taken him, he put him in prison, and delyuered him vnto foure quaternions of souldyers, to kepe him: and thought after Easter to bringe him forth to the people. And Peter was kepte in the prison. † But prayer was made without ceasinge of the congregacion, vnto God for him. And whan Herode wolde haue broughte him out vnto the people, in the same night slepte Peter betwene two souldiers, bounde with two cheynes. And the keepers before the dore kepte the prison.

**B** And beholde, the angell of the LORDE was there presente, and a lighte shyned in the habitation, and he smote Peter on the syde, and waked him vp, and sayde: Aryse vp quickly. And the cheynes fell of from his hondes. And the angell sayde vnto him: Gyrde the, and put on thy shues. And he dyd so. And he sayde vnto him: Cast thy mantle aboute the, and folowe me. And he wente out, and folowed him, and wyst not, that it was trueth that was done by ‡ angell, but thoughte he had sene a vision. Neuertheles they wente thorow the first and seconde watch, and came to the yron gate, that ledeth vnto the cite, which opened to the by his awne acorde. And they wente out, and passed thorow one strete, and immediatly the angell departed from him.

**C** And whan Peter was come to himself, he sayde: Now I knowe of a trueth, that § LORDE hath sent his angell, and delyuered me out of the honde of Herode, and from all the waytinge for of the people of the Iewes. And as he considered the thinge, he came to the house of Mary the mother of one Ihon, (which after his syrnyme was called Marke) where many were gathered together, and prayed. As Peter knocked at the entry dore, there came forth a damsell to herken, named Rhoda. And whan she knewe Peters voyce, she opened not the entry for gladnes, but rane in, and tolde, that Peter stode before §

entrye. But they sayde vnto her: Thou art mad. Neuertheles she abode by it, that is was so. They sayde: it is his angell. But Peter continued knockinge. Whan they opened the dore, they sawe him, and were astonnyed. § But he beckened vnto them with the hande, to holde their peace, and tolde them, how the LORDE had broughte him out of the prison. And he sayde: Shewe this vnto James, and to the brethren. And he departed, and wete in to another place.

**D** Whan it was daye, there was not a litle a doo amonge the souldyers, what was become of Peter. Whan Herode had called for him, and founde him not, he caused the keepers to be examyned, and commaunded the to be caried awaye, and he wente downe fro Iewry vnto Cesarea, and there abode. But he was displeased with them of Tyre and Sidō. Neuertheles they came vnto him with one acorde, and made intercession to Blastus the kynges chamberlayne, and desyred peace, because their cowntre was nourished by the kynges londe. But vpon a daye appoynted, Herode put on § kyngly apparell, sat him downe vpon the iudgment seate, and made an oracion vnto them. As for the people, they cried therto: This is a voyce of God, and not of a man. Immediatly the angell of the LORDE smote him, because he gaue not God the honoure: And he was eaten vp of wormes, and gaue vp the goost. But the worde of God grewe, and multiplied. As for Barnabas and Saul, they came agayne to Ierusalem, and delyuered || the handreachinge, and toke with them Ihon, whose syrnyme was Marke.

## The xiiij. Chapter.

**T**HERE were at Antioche in the congregacion, prophetes and teachers, as Barnabas, and Simon called Niger, and Lucius of Cyren, and Manahan Herodes the Tetrachas norsfelowe, and Saul. As they serued § LORDE, and fasted, the holy goost sayde: Separate me out Barnabas and Saul for the worke, ¶ where vnto I haue called them. Then fasted they and prayed, and layed the handes on them, and let them go. And they beyng sent of the holy goost, came vnto Seleucia, from thence they sayled vnto Cypers. And whan they were come in to the cite Salamin, they shewed the worde of God in the syna-

\* Mat. 4. c. † Act. 4. c. ‡ Act. 1. b. § Act. 13. b.

¶ 2 Mac. 9. b. || Act. 11. c. ¶ Act. 9. b.



goges of <sup>†</sup> Iewes. And they had <sup>\*</sup> Ihon to their mynister.

And whan they had gone thorow out the yle vnto the cyte of Paphos, they founde a certayne Sorcerer and false prophete, a Iewe (whose name was Bariesu) which was with Sergius Paulus the ruler of the countre, a mā of vnderstandinge. The same called Barnabas and Saul vnto him, and desyred to heare <sup>†</sup> worde of God. Then the <sup>†</sup> Sorcerer Elimas (for so was his name by interpretacion) withstode thē, and soughte to turne away the ruler frō the faith. But Saul which is also called Paul, beyng full of the holy goost, lokyd vpon him, and sayde: O thou childe of the deuell, full of all suttylie and all disceatfulnesse, and enemye of all righteousnes, thou ceasest not to peruerthe the straight wayes of <sup>†</sup> LORDE. And now beholde, the hāde of the LORDE commeth vpon the, and thou shalt be blynde, and not se the Sonne for a season. And immediatly there fell on him a myst and darknesse, and he wente aboute, and soughte them that shulde lede him by the hande. Whan the ruler sawe what was done, he beleued, and wōdred at the doctryne of the LORDE.

<sup>B</sup> Whan Paul and they that were with him, were departed by shippe frō Paphos, they came to Perga in the londe of Pamphilia. <sup>†</sup> But Ihon departed from them, and wente agayne to Ierusalem. Neuertheles they wandred thorow from Perga, and came to Antioche in the londe of Pisidia, and wēte in to the synagoge vpon the Sabbath daye, and sat downe. But after the lecture of the lawe and of the prophetes, the rulers of the synagoge sent vnto them, sayenge: Good brethren, yf ye haue eny sermon to exorte the people, saye on. Then stode Paul vp, and <sup>§</sup> beckened with the hande (that they shulde holde their peace) and sayde:

Ye men of Israel, and ye that feare God, herkē to: The God of this people chose oure fathers, and exalted the people, whan they were straungers in the lode of Egipte, and <sup>a</sup> with a mightie arme broughte he them out of it. And by the space of fortye yeares suffred he their maners in the wyldernes, and destroyed seven nacions in the lande of

Canaan, <sup>a</sup> and parted their londe amonge them by lott. <sup>c</sup> After that gaue he them iudges by the space of foure hundredth and fiftye yeares, vnto the prophet Samuel. <sup>e</sup> And after that they desyred a kynge, and God gaue vnto them <sup>e</sup> Saul the sonne of Cis, a man of the trybe of Ben Iamin, fortye yeares longe. <sup>f</sup> And whan he had put him downe, he set vp Dauid to be their kynge, of whom he reported, sayenge: <sup>h</sup> I haue founde Dauid the sonne of Iesse, a man after my hert, he shal fulfyll all my wyl

Of this mans sede hath God (<sup>†</sup> accordinge <sup>C</sup> to the promesse) broughte forth vnto the people of Israel, <sup>†</sup> Sanioure Iesus: whan Ihon had first preached before his cōmyng the baptyne of repentaunce vnto Israel. But whan Ihon had fulfyllid his course, he sayde: I am not he, that ye take me for. But beholde, there commeth one after me, whose shues of his fete I am not worthy to lowse. Ye men and brethren, ye children of the generacion of Abraham, and they that feare God amonge you, <sup>\*\*</sup> vnto you is <sup>†</sup> worde of this saluacion sent. For the inhabitants of Ierusalem, and their rulers, for somoch as they knewe him not, <sup>e</sup> ner yet the voyces of the prophetes (which are red euery Sabbath) haue fulfyllid them in condemnynge him. <sup>a</sup> And though they founde no cause of death in him, yet desyred they Pilate to kyl him. And whan they had fulfyllid all that was wrytten of him, they toke him downe from the tre, and layed him in a sepulchre <sup>i</sup>. But on <sup>†</sup> thirde daye God rayسد him vp from the deed, and he appeared many dayes vnto thē, that wente vp with him from Galile vnto Ierusalem, which <sup>††</sup> are his witnesses vnto the people.

And we also declare vnto you <sup>†</sup> promes, <sup>D</sup> which was made vnto oure fathers, how that God hath fulfyllid the same vnto vs their children, in <sup>†</sup> he rayسد vp Iesus agayne. As it is wrytten in the seconde Psalme: Thou art my sonne, this daye haue I begotten the. But that he hath rayسد him vp frō the deed, now nomore to returne to corrupcion, he sayde on this wyse: <sup>a</sup> The grace promysed to Dauid, wyl I faithfully kepe vnto you. Therefore sayeth he also in another place: Thou shalt

<sup>\*</sup> Act. 12. d. <sup>†</sup> Exod. 7. b. and 8. b. Act. 8. a.

<sup>‡</sup> Act. 15. e. <sup>§</sup> Act. 12. d. <sup>a</sup> Exo. 14. e. <sup>b</sup> Iosue

13. b. <sup>c</sup> Indic. 1. a. <sup>d</sup> 1 Reg. 8. a. <sup>e</sup> 1 Re. 10. a.

<sup>f</sup> 1 Re. 16. a. <sup>||</sup> Psal. 88. c. <sup>¶</sup> Psal. 131. a. <sup>2</sup> Re. 7. c.

<sup>\*\*</sup> Mat. 10. a. <sup>§</sup> 1 Cor. 2. a. <sup>a</sup> Luc. 23. a. <sup>i</sup> Luc.

23. e. <sup>††</sup> Act. 1. a. <sup>a</sup> Esa. 55. a.



not suffre thy Holy to se corrupcion." For Dauid, whan he in his tyme had serued the wyll of God, \* he fell a slepe, and was layed by his fathiers, ⁊ sawe corrupcion. But he whō God raysed vp agayne, sawe no corrupcion.

Be it knowne vnto you therfore ye men and brethrē, † thorow this man is preached vnto you ‡ forgeuenesse of synnes, ⁊ frō all † thinges, wherby ye mighte not be iustified in the lawe of Moses. But whosoener beleueth on this man, is iustified. Bewarre therfore, that it come not vpon you, which is spoken in the prophetes: Beholde ye despyers, ⁊ wonder at it, and perishe, for I do a worke in youre tyme, which ye shal not beleue, yf eny man tell it you.

Whan the Iewes were gone out of the synagoge, the Heythen besoughte them, † they wolde speake † worde vnto them betwene the Sabbath dayes. And whā the cōgregacion of the synagoge was broken vp, many Iewes and Proselytes † serued God, folowed Paul and Barnabas, which spake to them, and † exorted them, that they shulde contynue in the grace of God.

¶ On † Sabbath folowinge, came almost the whole cite together, to heare the worde of God. But whan the Iewes sawe the people, they were full of indignacion, and spake agaynst that which was spoken of Paul, speakinge agaynst it, ⁊ blasphemynge. But Paul and Barnabas waxed bolde, and sayde: "It behoued first the worde of God to be spoken vnto you: but now that ye thrust it frō you, and counte youre selues vnworthy of euerlastinge life, lo, † we turne to the Gentyles. For so hath the LORDE cōmaunded vs: "I haue set the to be a lighte vnto † Gentyles, † thou be † Saluacion vnto the ende of the earth. Whan the Gentyles herde that, they were glad, and praysed the worde of the LORDE, and beleued, euē as many as were ordeyned to euerlastinge life. And the worde of † LORDE was spred abroad thorow out all the region. † Howbeit the Iewes moued the deuoute and honorable wemen, and the chefe men of the citie, and raysed vp a persecution agaynst Paul and Barnabas and expelled them out of their coastes. But

they † shoke of the dust of their fete agaynst them, and came to Iconium. And the disciples were fylled with ioye and with the holy goost.

### The xiii. Chapter.

IT fortuneth at Iconium, that they wēte both † together in to the synagoge of the Iewes, and spake so, that a greate multitude of the Iewes ⁊ of the Grekes beleued. But the vnbeleuyng Iewes moued and disqueted the soules of the Heythē agaynst the brethrē. So they had their beyng there a lōge season, and quyte them selues boldly in the LORDE, which gaue testimony vnto the worde of his grace, and caused tokens and † wonders to be done by their handes. Howbeyt the multitude of the cite was deuyded, some helde with the Iewes, and some with the Apostles.

But whan there rose vp an insurreccion of the Heythē and of † Iewes, and of their rulers, to put them to shame, and to stone thē, they perceaued it, and † fled vnto Iystra and Derba cities of † countre of Licaonia, and vnto † region that lyeth rounde aboute, and there they preached the Gospell.

And amonge them of Lystra, there was a † man, which sat beyng impotent of his fete, and was creppell frō his mothers wombe, and had neuer walked, the same herde Paul speake. And whan he behelde him, and perceaued that he had faith to be made whole, he sayde with a loude voyce: Stonde vp righte on thy fete. And he sprange vp and walked. But whan the people sawe what Paul had done, they lifte vp their voyce, and sayde in † speache of Lycaonia: The goddes are become like vnto men, and are come downe vnto vs. And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher. But Iupiters prest which dwelt before their cite, broughte oxen and garlandes before the gate, and wolde haue done sacrifice with the people.

¶ Whan † Apostles Barnabas and Paul herde that, they rent their clothes, and ranne in amonge the people, cryenge and sayenge: "Ye mē, Why do ye this? We are mortall mē also like vnto you, ⁊ preach vnto you † Gospell, that ye shulde turne from these

\* Paul. 15. b.

\* 3 Reg. 2. b.

† Luc. 24. d.

† Abac. 1. a.

† Act. 11. c.

† Mat. 10. a. and 15. c.

† Mat. 21. e.

† Esa. 49. b.

† Mat. 5. b. Luc. 2. e.

† 2 Tim. 3. b.

† Mat. 10. b.

Mar. 6. b.

Luc. 9. a.

† Marc. 16. c.

† Mat. 10. c.

† Act. 10. c.

vayne thinges vnto ſ̄ lyuynge God, which made heaue and earth,\* and the see, and all that therein is, which in tymes past suffred all ſ̄ Heythen to walke after their awne wayes. Neuertheles he hath not left h̄i ſelfe without wytnesse, in ſ̄ he hath shewed his benefites, and geuen vs rayne from heauen, and frute-full seasons, fyllynge oure hertes with fode and gladnesse. And whan they sayde this, they scarce refrayned the people, that they dyd not sacrifice vnto them.

But there came thither certayne Iewes from Antioche and Iconiū, and perswaded the people, and \*stoned Paul, and drue him out of the cite, supposinge he had bene deed. Howbeyt as ſ̄ disciples stode rounde aboute him, he rose vp, and came in to the cite. And on the nexte daye he departed with Barnabas vnto Derba, and preached the Gospell vnto the same cite, and taughte many of them. And they wēte agayne vnto Lystra, and Iconium and Antioche, strengthinge the soules of ſ̄ disciples, and exortinge thē to cōtinue in the faith: and that we thorow moch tribulacion must entre in to the kyngdome of God. And whā they had ordeyned them Elders by eleccion thorow all the congregacions, they prayed and fasted, and cōmended them vnto the LORDE, on whom they beleued.

And they wente thorow Pisidia, and came to Pamphilia, and spake the worde at Perga, and wēte downe to Attalia, and frō thence departed they by shippe vnto Antioche: from whence they were deliuered to the grace of God vnto ſ̄ worke, which they had fulfilled. Whan they came there, they gathered the congregacion together, and shewed them, how greate thinges God had done with thē, and how he had opened the dore of faith vnto the Heythen. And there they abode a longe tyme with the disciples.

#### The xv. Chapter.

**A**ND there came certayne frō Iewry, and taughte the brethren: † Excepte ye be circumcysed after the maner of Moses, ye can not be sauēd. Now whā there rose a discēsiō, and Paul and Barnabas had set them selues harde agaynst them,‡ they ordeyned, that Paul and Barnabas and certayne other of

them shulde go vp to Ierusalem vnto the Apostles and Elders, aboute this questiō. And they were broughte on their waye by ſ̄ cōgregacion, and wente thorow Phenices and Samaria, and declared the ſ̄ conuersacion of the Heythen, and brought greate ioye vnto all the brethren. Whan they came to Ierusalē, they were receaued of ſ̄ cōgregacion, and of the Apostles, and of the Elders, and they tolde how greate thinges God had done with thē. Then rose there vp certayne of the secte of ſ̄ Pharises (which beleued) and sayde: They must be circumcysed and cōmaunded, to kepe the lawe of Moses. But the Apostles and Elders came together, to reason vpon this matter.

Now whan there was moch disputinge Peter rose vp, and sayde vnto thē: Ye men and brethren, ye knowe that a good whyle agoe, God chose amonge vs, ſ̄ the Heythē by my mouth shulde heare the worde of the Gospell, and beleue. And God the knower of hertes bare wytnesse ouer thē, and gaue thē the holy goost, like as vn to vs, and put no difference betwixte vs and them, and purified their hertes thorow sayth. Now therefore why tempte ye God, with layenge vpon ſ̄ disciples neckes the yocke,¶ which nether oure fathers ner we were able to beare? But we beleue to be sauēd thorow the grace of the LORDE Iesu Christ, like as they also. Then all ſ̄ multitude helde their peace, and gaue audience vnto Paul and Barnabas, which tolde how greate tokens and wonders God had done by thē amōge the Heythen. Afterwarde whan they helde their peace, Iames answered, and sayde: Ye men and brethren, herkē vnto me, Simō hath tolde, how God at the first vysited to receaue a people vnto his name from amonge the Heythen. And vnto this agree ¶ ſ̄ wordes of the prophetes, as it is writtē: After this wyl I returne and wyl buylde agayne ſ̄ tabernacle of Dauid, that is fallen downe, and that which is fallen in decaye therof, wyl I buylde agayne, and wyl set it vp, that the residue of men maye seke after the LORDE: and also the Heythen vpon whom my name is named, sayeth the LORDE, which doth all these thinges. Knowne vnto God are all his workes from the begynnyng of ſ̄ worlde. Wherefore my sentence is, that they which from amonge the Heythen are turned vnto

\* Psal. 145. a. Act. 17. d. Apo. 14. b. \* 2 Cor. 11. c.

† Luc. 24. d. 1 Tim. 3. b. † Gal. 5. a. † Gal. 2. a.

§ Some reade: conuersion. ¶ Act. 10. e. ¶ Act. 7. g.

¶ Ephe. 2. a. Tit. 3. a. ¶ Amos 9. c.

God, be not disquyeted, but to wryte vnto them, that they absteyne them selues from fylthynesse of \* Idols, from † whordome, and from ‡ strangled, and bloude. For Moses hath of olde tyme in euery cite them that preach him: and he is red in the synagoges euery Sabbath daye.

And the Apostles and Elders with the whole congregacion thoughte it good, to chose out men of them, and to sende them vnto Antioche with Paul and Barnabas, namely § Iudas, whose syrname was Barsabas, and Syllas (which were chefe men amōge the brethrē) and gaue thē letters in their handes after this maner:

**E** We the Apostles and Elders & brethren, wyssh health vnto the brethrē of the Heythē which are at Antioche, and Syria and Celicia. For so much as we haue herde that certayne of oures are departed,<sup>a</sup> and haue troubled you, and combed youre myndes, sayenge: ye must be circumcysed, and kepe § lawe (to whom we gaue no soch commaundemēt) it semed good vnto vs, beyng gathered together with one accorde, to chose out men, and to sende them vnto you, with oure beloued Barnabas and Paul, men that haue || ioperded their lyues for § name of oure LORDE Iesus Christ. Therefore haue we sent Iudas and Syllas, which shal also tell you the same with wordes. For it pleased the holy goost and vs, to laye no charge vpon you, more then these necessary poyntes: That ye absteyne from the † offeringes of Idols, and from bloude, and from strangled, and from whordome. From the which yf ye absteyne youre selues, ye shal do well. Fare ye well.

¶ Whan these were sent forth, they came vnto Antioche, and gathered the multitude together, and delyuered the epistle. Whan they had red it, they were glad of that cōsolacion. As for Iudas & Syllas (which were prophetes also) they exorted § brethrē with moch preachinge, and strēgthed them. And whan they had taried there for a season, they were let go of the brethren in peace **E** vnto the Apostles. Notwithstandinge Syllas thoughte it good to byde there styll. But Paul and Barnabas cōtynued at Antioche, teachinge and preachinge the worde of the LORDE, with other many.

\* Exo. 20. a. † Ephe. 5. a. ‡ Gen. 9. a. § Ioh. 14. b.  
¶ Gal. 2. a. || Act. 13. e. and 14. c. ¶ 1 Cor. 8. a.

Neuertheles after certayne dayes Paul sayde vnto Barnabas: let vs go agayne, and vyset oure brethren thorow all the cities (wherin we haue shewed the worde of the LORDE) how they do. But Barnabas gaue counsell, that they shulde take with thē Ihon, whose syrname was Marke. Howbeit Paul thoughte it mete, not to take him with them, \*\* which departed from them in Pamphilia, and wente not with them vnto the worke. And so sharpe was the strife betwene them, that they departed asunder § one frō the other, and Barnabas toke Marke vnto him, and sayled vnto Cypers. But Paul chose Syllas, and departed, beyng cōmytted of the brethren vnto the grace of God. He wente thorow Syria and Celicia, stablishynge the congregacions.

### The xbi. Chapter.

**H**E came vnto Derba and to Lystra, and beholde, a certayne disciple was there named Timotheus, the sonne of a Iewish woman, which beleued, but his father was a Greke: § same had a good reporte amonge the brethrē of Lystra and at Iconium. Paul wolde that the same shulde go forth with him, and toke and † circumcysed him because of the Iewes that were in those quarters. For they knewe all, that his father was a Greke. But as they wente thorow the cities, they delyuered them the sentence to kepe, ‡ which was concluded of the Apostles and Elders at Ierusalem. Thē were the congregacions stablyshed in the faith, and increased in nombre daylie.

But as they wente thorow Phrygia and the londe of Galacia, they were §§ forbydden of the holy goost, to preache the worde in Asia. Howbeit as they came in to Mysia, they proued to take their journey in to Bithinia, and the sprete suffred them not.

¶ Neuertheles whan they had passed thorow Mysia, they came downe to Troada, and there appeared a || vision vnto Paul by night, that there was a man of Macedonia which stode and prayed him, and sayde: Come downe to Macedonia, and helpe vs. Whan he had sene § vision, we soughte immediatly to go, vnto Macedonia, beyng certified, that § LORDE had called vs thither, to preach the Gospell vnto them. Thē departed we

and 10. c. \*\* Act. 15. b. †† Gal. 2. a. ‡‡ Act. 15. d.  
§§ Rom. 1. b. ||| Act. 18. a. and 23. b.



from Troada, and came the straight course vnto Samothracia, on the nexte daye to Neapolis, and from thence to Philippis, which is the chefe cite of the londe of Macedonia, and a fre cite. In this cite abode we certayne dayes.

On the daye of the Sabbathes wēte we out of the cite besyde the water, where men were wonte to praye, and we sat downe, and spake vnto the women that resorted thither. And a deuoute woman (named Lydia) a seller of purple, out of the cite of Thiatira, herkened to, whose hert the LORDE opened that she gaue hede vnto the thinges that Paul spake. When she was baptysed and hir housholde, she besought vs, and sayde: Yf ye thinke that I beleue on the LORDE, then come in to my house, and a byde there. And she \* constrained vs.

It fortunēd whan we wente to prayer, † there met vs a dansel, which had a sprete of soythsayenge, and broughte hir master and mastresse greate vauntage with soyth sayenge: ‡ same folowed Paul and vs, and cryed, and sayde: These men are the seruantes of the most hye God, which shewe vs † waye of saluacion. This dyd she many dayes. But Paul was not content with it, and turned him aboute, and sayde vnto the sprete: I cōmaunde the in the name of Iesu Christ, that thou departe out of her. "And he departed out at the same houre.

But whā hir master and mastresse sawe that the hope of their vauntage was gone,<sup>6</sup> † they toke Paul and Syllas, drue them in to the market place before ‡ rulers, and broughte thē vnto the officers, and sayde: These men trouble oure cyte, and are Iewes, and preach an ordynance, which is not lafull for vs to receaue, ner to obserue, seynge we are Romaynes. And the people rāne on them, and the officers rente their clothes, and cōmaunded them to be beaten with rodde.<sup>6</sup> And whan they had beaten them sore, they cast thē in prison, and commaunded the iayler, to kepe them diligēty. Which whan he had receaued soch commaundement, he cast thē in to the ynnr prison, and put their fete in the stockes.

But at mydnight prayed Paul and Syllas, and prayed God. And the presoners herde

them. Sodenly was there a greate earth quake, so that the foundations of the preson were shaken. And immediatly were all the dores open, and all their bondes lowsed. Whā the keper of the preson waked out of slepe, and sawe the preson dores open, he drue out his swerde, and wolde haue kylled him selfe: for he thoughte † presoners had bene fled. But Paul cryed loude, and sayde: Do thy self no harme, for we are all here.

He called for a lighte, and sprange in, and trembled, and fell at the fete of Paul and Syllas, and broughte them out, and sayde: Syrs, what must I do, to be sauēd? They sayde:<sup>4</sup> Beleue on the LORDE Iesus, and so shalt thou and thy housholde be sauēd. And they preached the worde of the LORDE vnto him, and to all that were in his house.

And he toke them to him in the same houre of the night, and washed their strypes. And immediatly was he baptysed, and all his. And he broughte them in to his house, and set them a table, and † reioysed with all his housholde, that he was become a beleuer on God.

And whan it was daye, the officers of the cite sent mynisters, and sayde: Let those men go. And the keper of the preson tolde this sayenge vnto Paul: The officers haue sent hither, that ye shulde be lowse. Now therefore get you hōce, and go in peace. But Paul sayde vnto them: They haue beaten vs openly vncondempned (where as we are yet Romaynes) and haue cast vs in prison, and shulde they now thrust vs out preuely? Not so, but let them come them selues, and brynge vs out. The mynisters tolde these wordes vnto the officers. And they feared, whan they herde that they were Romaynes, and came and besoughte them, and prayed thē to departe out of the cite. Then wente they out of the preson, and entred in to the house of Lydia. And whan they had sene the brethren and comforted them, they departed.

#### The xviij. Chapter.

AS they made their iourney thorow Amphipolis and Apollonia, they came to Thessalonica, where was a synagoge of the Iewes. And Paul (as his maner was) wēte in vnto them, and vpon thre Sabbathes he

\* Gen. 19. a.

a Mar. 16. c.

b Act. 19. c.

† 1 Tess. 2. a.

c 2 Cor. 11. c.

d Ioh. 6. f. Mar. 16. b.

‡ Luc. 5. d. and 19. a.



spake vnto them of the scripture, opened it vnto thē, and alleged, \* that Christ must nedes haue suffred, & ryse agayne from the deed: and this Iesus, whom I preach vnto you (sayde he) is y same Christ. And some of thē beleued, and were ioyned vnto Paul and Syllas, a greate multitude also of the deuoute Grekes, and of the chefe wemen not a fewe.

But the styffnecked Iewes had indignacion, and toke vnto them certayne euell men which were vagabundes, and gathered a company, and set the cite in a rore, and preassed vnto the house of Iason, and soughte to brynge them out vnto the comon people. But whan they founde them not, they drue Iason, and certayne brethren vnto the rulers of the cite, and cryed: These that trouble all the worlde, are come hither also, whom Iason hath receaued preuely. And these all do contrary to the decrees of the Emperoure, sayenge, that there is another kynge,<sup>a</sup> one Iesus. They troubled the people, and the rulers of the cite, that herde this. And whan they had receaued a sufficient answere of Iason and of the other, they let them go.

But the brethren immediatly sent away Paul and Syllas by night vnto Berea. Whan they came there, they wēte in to the synagoge of the Iewes (for they were the Eldest amonge thē at Thessalonica) which receaued the worde maruelous wyllingly, and <sup>†</sup>searched the scriptures daylie, whether it were euen so. Then beleued many of them, and worshipfull wemen off the Grekes, and men not a fewe.<sup>†</sup> But whan the Iewes off Thessalonica had knowlege, that the worde off God was preached off Paul at Berea, they came, and moued the people there also. Howbeit the brethren sent Paul awaye then immediatly, to go vnto the see. As for Syllas and Timotheus, they abode there styll.

They that conueyed Paul, brought him vnto Athens. And whan they had receaued a commaundement vnto Syllas and Timotheus, that they shulde come vnto him in all the haist, they wente their waye. But whyle Paul wayted for them at Athens, hi<sup>s</sup> sprete was moued in him, whan he sawe the cite geuē so to the worshippinge of ymages. And he spake vnto the Iewes and deuoute personnes in the

synagoge, & in y market daylie vnto thē that came to him. But certayne Philosophers of y Epicurees and Stoikes disputed with him. And some sayde: What will this babler saye? But some sayde: He semeth to be a tidinges brynger of new <sup>§</sup>goddes (That was, because he had preached vnto thē the Gospell of Iesus, & of the resurreccion.) And they toke him, and broughte him before the counsell house, and sayde: Maye we not knowe, what new doctryne this is that thou teachest? For thou bryngeest straunge tidinges to oure eares? We wolde knowe therefore, what this meaneth. As for all they of Athens, and straungers & gestes, they gaue thē selues to nothinge els, but either to tell, or to heare some newes.

Paul stode on the myddes of the comon place, and sayde: Ye mē of Athens, I se that in all thinges ye are to superstitious. I haue gone thorow, & sene youre gods seruyce, and founde an altare, where vpō was written: To the vnknowne God. Now shewe I vnto you y same, whom ye worshippe ignorauntly. God which made y worlde,<sup>b</sup> and all that therein is, for so moch as he is LORDE of heauen and earth, <sup>¶</sup>dwelleth not in temples made of handes, nether is he worshipped with mens handes, as though he had nede of eny man, seynge he himself <sup>¶</sup>geueth life and breth vnto all men euery where: and hath made of one bloude all the generacion of men to dwell vpō all the face of y earth: and hath assigned borders appoynted before, how longe and farre they shulde dwell, that they shulde seke the LORDE, yf they mighte fele and fynde him.

And truly he is not farre from euery one of vs. For in him we lyue, moue, and haue oure beyng, as certayne of youre awne Poetes also haue sayde: We are his generacion. For as moch then as we are the generacion of God, we oughte not to thinke that the Godheade is like vnto golde or syluer, or ymagery worke of the crafte or ymaginacion of man. <sup>¶</sup>And truly God hath ouersene the tyme of ignorance: <sup>¶</sup>But now he commaundeth all men euery where to repente, because he hath appoynted a daye, in the which he wyl iudge the cōpasse of the worlde, with righteousnesse, by that one man in whō he hath appoynted it: and offred faith vnto

<sup>a</sup> Luc. 24. d. Mat. 16. c. and 17. d. <sup>¶</sup> Ioh. 18. e. and 19. a. <sup>†</sup> Ioh. 5. d. <sup>‡</sup> 1 Tess. 2. c. <sup>§</sup> Some

reade: deuyls. <sup>b</sup> Psal. 145. a. Act. 14. c. <sup>¶</sup> Esa. 66. a. Act. 7. f. <sup>c</sup> Gen. 2. b. <sup>d</sup> Rom. 2. a. <sup>¶</sup> Lu. 24. d.

all men, after that he had rayseed him vp from the deed.

When they herde of the resurreccion of the deed, some mocked. But some sayde: We wyl heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men claue vnto him, and beleued: amonge whom was Dionisius, one of the counsell: and a woman named Damaris, and other with them.

### The xliij. Chapter.

**A**FTER that departed Paul frō Athens, and came to Corinthum, and founde a Iewe named \*Aquila, borne in Pōtus, which was lately come out of Italy: and his wife Priscilla (because the Emperoure Claudius had conmaunded all Iewes to departe from Rome) and he drue vnto thē. And because he was of the same craft, he abode with thē, and wroughte. Their craft was to make tentes. And he preached in the synagoge euery Sabbath daye, and exhorted the Iewes and the Grekes.

Whan Sylas and Timotheus were come fro Macedonia, Paul was constrayned by the sprete to testifye vnto † Iewes, that Iesus was very Christ. But whā they sayde cōtrary and blasphemied, † he shoke his rayment, and sayde vnto them: Youre bloude be vpon youre awne heade. From hence forth I go blamelesse vnto the Gentyles. And he departed thence, and came in to the house of a man named Iustus, which feared God, and his house was nexte vnto the synagoge. Howbeit Crispus the chefe ruler of the synagoge, beleued on † LORDE with all his housholde. And many of the Corinthians that gaue audience, beleued, and were baptysed

The LORDE spake vnto Paul by a vision in † nyghte: Be not afraied, but speake, and holde not thy peace, for I am with the: and noman shal inuade the that shal hurte the, for I haue moch people in this cite. He contynued there a yeaere and sixe monethes, and taught them the worde of God.

**B**ut whan Gallio was ruler of the countre of Achaia, the Iewes made insurreccion with one acorde agaynst Paul, & broughte him before the iudgment seate, and sayde: This

felowe counceleth men to worshipe God cōtrary to the lawe. Whan Paul was aboute to open his mouth, Gallio sayde vnto † Iewes: Yf it were a matter of wronge or an euell dede (O ye Iewes) reason wolde that I shulde heare you: but yf it be a question of wordes, and of names, and of † lawe amōge you, loke ye to it youre selues, I thinke not to be iudge there ouer. And he droue them from the iudgnēt seate. Then all the Grekes toke Sosthenes the ruler of the Sinagoge, and smote him before the iudgment seate. And Gallio cared for none of tho thinges.

Paul after † he had taried a good whyle, toke his leue of the brethren, and sayled in to Syria, Priscilla & Aquila bearinge him company. And he shore his heade at Cenehrea (for he had a † vowe) & came downe to Ephesus, & lefte them there. But he himselfe wēte in to the synagoge, and reasoned with the Iewes. And they desyred him, that he wolde tary with them a longer season. And he cōsented not, but had them farwele, and sayde: I must nedes in eny wyse kepe this feast that commeth, at Ierusalem: but † yf God wyl, I wil returne agayne vnto you.

And he departed from Ephesus, and came to Cesarea, and wente vp, and saluted † congregacion, and toke his iourney downe to Antioche, and taried there a certayne tyme, and departed, and walked thorow all † countre of Galatia and Phrigia by ordre, and strenghted all the disciples.

There came vnto Ephesus a certayne Iewe, named † Apollo (borne at Alexādria) an eloquent man, and mightie in the scriptures: the same was informed in the waye of the LORDE, and spake feruently in the sprete, and taughte diligently the thinges of the LORDE, and knewe but the baptyme off Ihon onely. The same beganne to speake boldly in the synagoge. Whan Aquila and Priscilla herde him, they toke him vnto thē, and expounded the waye of God vnto him more perfectly. But whan he wolde go in to Achaia, the brethren wrote, and exorted the disciples to receaue him. And whan he was come thither, he helped them moch which beleued thorow grace. For he ouercame the Iewes mightely, and shewed openly by † scripture, that Iesus was Christ.

\* Ro. 16. a. 2 Tim. 4. c. † Mat. 10. b. Luc. 10. a.  
Act. 13. c. † Num. 6. b. † Heb. 6. a. Iaco. 4. b.

‡ 1 Cor. 1. b. 3. a. 16. b.

## The xix. Chapter.

**B**UT it fortun'd whan Apollo was at Corinthum, that Paul walked thorow the vpper coastes, and came to Ephesus, and founde certayne disciples, vnto whom he sayde: Hauē ye receaued *ȝ* holy goost, sence ye beleued? They sayde vnto hi: We haue not herde, whether there be an holy goost. He sayde vnto them: Where with then were ye baptysed? They sayde: With the baptyme of Ihon. Paul sayde: Ihon baptysed with the baptyme of repentaunce, and spake vnto *ȝ* people, that they shulde beleue on him, which shulde come after him, that is, on Iesus, that the same is Christ. Whan they herde that, they were baptysed in the name of the LORDE Iesu. And whan Paul layed the hādes on thē, the holy goost came vpon them, and they spake with tungen, and prophecied. And all the men were aboute twolue.

He wēt in to *ȝ* synagoge, and preached boldly thre monethes longe, teaching, and geuyng them exortacions of the kyngdome of God. But whan dyuerse waxed herde herted, and beleued not, and spake euell of the waye of the LORDE before the multitude, he departed from them, and separated the disciples, and disputed daylye in the scole of one called Tyrannus. And this was done two yeaues lōge, so that all they which dwelt in Asia, herde the worde of the LORDE Iesu, both Iewes & Grekes. And God wroughte no small miracles by the handes of Paul, so that from his body there were broughte napkins or partlettes vnto the sicke, and the diseases departed from them, and the euell spretes wente out of them.

**B**UT certayne of the vagabounde Iewes which were coniurers, vndertoke to name *ȝ* name of the LORDE Iesus, ouer those that had euell spretes, and sayde: We charge you by Iesus whom Paul preacheth. They were seuen sonnes of one Scena a Iewe the hye prest, which dyd so. The euell sprete answered, and sayde: Iesus I knowe, and Paul I knowe, but who are ye? And the mā in whō the euell sprete was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fled out of the same house naked and wounded. This was knowne vnto all the Iewes and Grekes which dwelt at

Ephesus, and there fell a feare vpon them all. And *ȝ* name of the LORDE Iesus was magnified. \*Many of thē also that belened, came and cōfessed, and shewed their workes. But many of them that had vsed curious craftes, broughte the bokes together, and burnte them openly: and they counted the pryce of them, and founde it of money fiftye thousande pens. So mightely grewe *ȝ* worde of the LORDE, and preuayled.

Whan this was done, Paul purposed in sprete to take his iourney thorow Macedonia and Achaia, and to go to Ierusalē, and sayde: After that I haue bene there, I must se Rome also. And he sent in to Macedonia two that mynistrd vnto him, Timotheus and Erastus. But he himselfe remayned in Asia for a season. At the same tyme there rose no litle a doo aboute that waye. For a certayne man named Demetrius a goldsmith, which made syluer shrynes for Diana, and broughte them of the crafte no small vantage. Them he gathered together, and the feloweworkmē of the same occupacion, and sayde: Syrs, ye knowe that by this crafte we haue vantage, and ye se and heare, that not onely at Ephesus, but almost also thorow out all Asia, this Paul turneth awaye moch people with his persnadyng, and sayeth: †They be not goddes that are made with hondes. Howbeit it shal not onely bryng our occupacion to this poynte to be set at naught, but also the temple of greate Diana shal from hence forth be despyed, and hir maiestye also shalbe destroyed, whō neuertheles all Asia and the worlde worshippeth.

Whan they herde this, they were full of wrath, cried out, and sayde: Greate is Diana of the Ephesians. And all *ȝ* cite was on a roore, and they ruszhed in with one assent in to the open place, and toke Gaius and Aristarchus of Macedonia, Pauls companions. Whan Paul wolde haue gone in amonge the people, the disciples suffred him not. Certayne also of *ȝ* chefe of Asia which were Pauls good frendes, sent vnto him, and desyred him, that he shulde not preasse in to the open place. Some cried one thinge, some another. And the congregacion was out of quyetē, and the more parte knewe not wherfore they were come together. Some of the people drue forth Alexander, whan *ȝ* Iewes thrust

\* Mat. 3. b. Mar. 1. a. Luc. 3. c. Ioh. 1. c.

\* Mat. 3. a. † Psal. 118. b.



him forward. Alexāder beckened with the hande, and wolde haue geuen the people an answer. But whan they knewe that he was a Iewe, there arose a shout of all, and cried the space of two houres: Greate is Diana of the Ephesians.

¶ Whan the towne clarke had styld the people, he sayde: Ye men of Ephesus, what man is it which knoweth not, that the cite of ḡ Ephesiās is a worshipper of the greate goddess Diana, and of the heauenly ymage? Seinge now that this can not be sayde agaynst, ye ought to be contente, and to do nothinge without aduysement. Ye haue broughte hither these men, which are nether church-robbers ner blasphemers off youre goddess.

But yff Demetrius and they that are craftesmen with him, haue ought to saye vnto eny man, the lawe is open, and there are rulers, let them accuse one another. But yf ye wil go aboute eny other thinge, it maye be determyned in a lauffull congregacion. For we stonde in ioperdy to be accused of this dayes vproure: and yet is there no man giltye, of whom we mighte geue a rekenynge of this vproure. And whan he had sayde this, he let the congregacion departe.

### The xx. Chapter.

¶ NOW whan the vproure was ceased, Paul called the disciples vnto him, and toke his leue of them, and departed \*to go in to Macedonia. And whan he had gone thorow those partes, and exhorted them with many wordes, he came in to Grekelonde, and there abode thre monethes. But whan the Iewes layde wayte for him, as he was aboute to sayle in to Syria, he purposed to turne agayne thorow Macedonia. There accompanied him in to Asia, Sopater of Berrea: and of Thessalonica, Aristarchus and Secundus: and Gaius of Derba, and Timotheus: but of Asia, Tychicus and Trophimus. These wente before, and taried for vs at Troada: but we sayled after the Easter dayes from Philippos, vnto ḡ fyfth daye, and came to them vnto Troada, and taried there seuen dayes.

¶ Vpon one of the Sabbathes, whan the disciples came together to breake bred, Paul preached vnto them, wyllinge to departe on the morow, and contynued the preachinge

vnto mydnight. And there were many lightes in the chamber, where they were gathered together. There sat a yonge man named Eutychos, in a wyndow, and fell in to a depe slepe (whyle Paul was speakinge) and was ouercome with slepe, and fell downe from the thirde losfe, and was taken vp deed. But Paul wente downe, and fell on him, and embraced him, and sayde: Make nothinge a doo, for his soule is in hi. Then wente he vp, and brake the bred, and ate, and talked moch with thē, tyll the daye brake, and so departed. As for the yōge man, they broughte him alyue, and were not a litle confortyd.

But we wente afore in to the shippe, and sayled towarde Asson, wyllinge there to receaue Paul. For so had he appoynted, and wolde himselfe go on fote. Whan he was come to vs vnto Asson, we toke him in, and came to Mitylenes, and sayled from thence, and came on the nexte daye ouer agaynst Chios, and on the daye folowinge we aryued at Samos, and taried at Tragilion, and on the nexte daye came we to Mileton: for Paul had determed to sayle ouer by Ephesus, that he nede not to spende the tyme in Asia: for he haisted to be at Ierusalem vpō the Whitson-daye, yf it were possible for him.

But from Mileton he sent vnto Ephesus, and called for the Elders of the congregacion. Whan they were come to him, he sayde vnto them: Ye knowe sence the first daye: that I came in to Asia, after what maner I haue bene with you at all tyme, and serued ḡ LORDE with all humblenesse of mynde, and with many teares and tentacions, which happened vnto me by ḡ layenges of wayte of the Iewes, how ḡ I haue kepte backe nothinge ḡ was profitable, but that I haue shewed you, and taughte you openly, and priuately from house to house. And haue testified both vnto the Iewes & to the Grekes the repent-aunce towarde God, and faith towarde oure LORDE Iesus.

And now beholde, I go bounde in ḡ sprete vnto Ierusalē, not knowinge what shal happen there vnto me, but ḡ the holy goost & witnesseth in euery cite, and sayeth, that bondes and troubles abyde me there. But ¶ I regarde none of them, nether counte I my life dearer then my selfe, that I maye fulfill my course with ioye, and the office ḡ I haue

\* 1 Tim. 1. a. † Act. 21. d. 2 Tim. 4. c.

‡ Act. 19. a. § Act. 21. b. ¶ 2 Tim. 2. a.



receaued of the LORDE Iesu, to testifie the Gospell of the grace of God.

**D** And now beholde, I knowe that ye shal se my face nomore, all ye, thorow whom I haue gone, and preached the kyngdome of God. Wherefore I take you to recorde this daye, that I am pure from the bloude of all men: For I haue kepte nothinge backe, but haue shewed you all the counsell off God. Take hede therefore vnto youre selues, and to all the flocke, amonge the which the holy goost hath set you to be Bishoppes, to fede the congregation of God, which he hath purchaced thorow his owne bloude. For this I knowe, \*that after my departinge there shal enter in amonge you greuous wolues, which shal not spare the flocke. Yee euē †from amonge youre awne selues shal men aryse, speakynge peruerse doctryne, to drawe disciples after them. Therefore awake, and remembre, that by the space of three yeres I ceased not to warne euery one off you both nighte and daye with teares.

**E** And now brethren I commend you vnto God, and to ȝ worde of his grace, which is mightie to edifye you, and to geue you the enheritaunce amōge all them that are sanctified. "I haue not desyred syluer, golde or rayment off eny off you. For ye youre selues knowe, that ‡these handes haue mynistrd vnto my necessities, and them that were with me. I haue shewed you all thinges, how that so labouringe ye oughte to receaue the weake, and to remembre the worde of the LORDE, how that he sayde: It is more blessed to geue, then to receaue.

And whan he had sayde this, he kneled downe, and prayed with them all. But there was moch wepyng amonge them all, and they fell aboute Pauls necke, and kyssed him, and were sory, most of all because of the worde which he had sayde, that they shulde se his face nomore. And they accōpanied him vnto the shippe.

### The xxi. Chapter.

**A** NOW whan it fortuneth that we had launched forth and were departed from them, we came with a straight course vnto Coon, and on the daye folowinge vnto the Rhodes, and from thence vnto Patara. And whan we founde a shippe ready to sayle vnto Phenices, we wente aborde and set forth.

But whā we came within the sighte of Cypers, we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre: for there the shippe shulde laye forth the ware. And whan we had founde disciples, we taried there seuen dayes. And they tolde Paul thorow the sprete, that he shulde not go vp to Ierusalem. And it fortuneth whā we had fulfilled those dayes, we departed, and wente oure wayes, and they all broughte vs on oure waye with wyues and childrē, tyll we were come out of ȝ cite, and we kneled downe vpo the shore, and prayed. And whan we had taken oure leue one off another, we toke shippe, but they turned agayne vnto theirs. As for vs we ended the course from Tyre, and came to Ptolomaida, and saluted the brethren, and abode with them one daye.

On the nexte daye we ȝ were with Paul, departed, and came vnto Cesarea, ȝ entred in to the house of ȝ Philippe the Euangelist (which was one of the seue) and abode with him. The same had foure daughters, which were virgins, ʒ and prophecied. And as we taried there mo dayes, there came downe from Iewry a prophet, named †Agabus. Whā he was come vnto vs, he toke Pauls gerdell, and bounde his hādes and fete, and sayde: Thus sayeth ȝ holy goost: \*\*The man whose gerdell this is, shal the Iewes bynde thus at Ierusalem, and shal deliuer him in to the handes of the Heythē. Whan we herde this, both we and they that were of the same place, besoughte him, that he wolde not go vp to Ierusalem. Then answered Paul and sayde: What do ye, wepyng, and breakynge my hert? For I am redye not onely to be bounde, but also to dye at Ierusalem for ȝ name of the LORDE Iesu. But whā he wolde not be persuaded, we ceased, and sayde: ††The will of the LORDE be fulfilled. And after those dayes we were ready, ȝ wente vp to Ierusalem: There came with vs also certayne of the disciples off Cesarea, and broughte with them one of Cypers, named Mnason, an olde disciple, with whom we shulde lodge. Now whā we came to Ierusalem, the brethren receaued vs gladly. But on the nexte daye Paul wente in with vs vnto Iames, and all the Elders came together. And whan he had saluted them, he tolde by

\* 1 Tim. 4. a. 2 Pet. 2. a.

† Ioh. 13. c. 1 Ioh. 2. c.

\* 2 Cor. 11. b. and 12. b.

‡ Gen. 3. d. 1 Cor. 9. b.

2 Tess. 3. a.

ȝ Act. 6. a. and 8. a.

ʒ Iohel 2. f.

† Act. 11. c.

\*\* Act. 20. c.

†† Mat. 6. b.

order, what God had done amōge the Heythen by his mynistracion.

¶ When they herde that, they prayzed the LORDE, and sayde vnto him: Brother, thou seyst how many thousande Iewes there are which beleue, and are all Zelous ouer y<sup>e</sup> lawe. But they are enfourmed agaynst the, that thou teachest all the Iewes which are amōge the Heythē, to forsake Moses, and sayest that they oughte not to circumcise their children, ner to walke after the same custome. What is it therfore? The multitude must nedes come together, for they shal heare that thou art come. Do this therfore that we saye vnto the: We haue foure men, which haue a \*vowe on them, take them vnto y<sup>e</sup>, and purifye thyselfe with them, and do the cost on them, that they maye shaue their heades: and they shal knowe, that it is nothinge, wherof they are enfourmed agaynst the, but that thou also walkest and kepest the lawe. For as touchinge them that beleue amonge the Heythen, † we haue wrytten, and concluded, that they shulde obserue no such, but onely to kepe them selues from the offeringes of Idols, from bloude, from strāged, and from whordome. ¶ Then Paul toke the men vnto him, and was purified with them on the nexte daye, and entred in to the temple, declaringe that he fulfylled the dayes of purificacion, tyll there was an offeringe offred for euery one of them.

¶ But whan the seuē dayes were almost fulfylled, the Iewes of Asia sawe him in the temple, and moued all the people, layed handes vpon him, and cryed: Ye men of Israel, helpe, this is the man, that teacheth all men euery where agaynst oure people, the lawe, and this place. He hath broughte Grekes also in to the temple, and hath defyled this holy place. For they had sene † Trophimus the Ephesian with him in the cite, him they thoughte y<sup>e</sup> Paul had broughte in to the temple. And all the cite was moued, and the people ranne together. And they toke Paul, and drue him out off the temple, and forth with the dores were shut to.

But whan they wōte aboute to kyll him, tydings came to the chefe captayne of the company, that all Ierusalem was moued. Which immediatly toke soudyers and captaynes vnto him, and ranne in amōge them.

When they sawe the captayne and the soudyers, they lefte smytinge of Paul.

¶ Whan the captayne came nye, he toke him, and commaunded him y<sup>e</sup> to be bounde with two cheynes, and axed what he was, and what he had done. One cried this, another that amonge the people. But whan he coulde not knowe the certente because of the rumoure, he commaunded him to be caried in to the castell. And whā he came to the steppes, it fortuned that he was borne of y<sup>e</sup> soudyers because of the violence of the people. For the multitude off the people folowed after, and cryed: ¶ Awaye with him. Whan Paul was now to be caried in to the castell, he sayde vnto y<sup>e</sup> captayne: Maye I speake vnto the? He sayde: Canst thou Greke? Art not thou the Egipcian, which before these dayes maydest an vproure, & leddest out in to the wyldernesse foure thousande preuy murderers? Paull sayde: I am a man which am a Iewe off † Tharsis, a citesyn of a famous cite in Celicia: I beseke the, suffre me to speake vnto the people. Whan he had geuen him lycence, Paul stode on the steppes, and beckened with the hande vnto the people. Now whan there was a greate sylēce, he spake vnto them in Hebrue, and sayde:

### The xxiij. Chapter

YE men, brethren, and fathers, heare myne answer which I make vnto you. Whan they herde that he spake vnto them in the Hebrue, they kepte the more sylence. And he sayde: I am a man which am a Iewe, borne at Tharsis in Celicia, and broughte vp in this cite at the fete off \*\* Gamaliel, enfourmed diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are also this daye, † and I persecuted this waye vnto the death. I bounde them and deliuered them vnto preson, both men and wemen, as y<sup>e</sup> hyc prest also doth beare me wytnesse, and all y<sup>e</sup> Elders: of whom I receaued letters vnto the brethren, and wente towarde Damascon, that I mighte brynge them which were there, bounde to Ierusalem, to be punyshed.

But it fortuned as I made my journey, and came nye vnto Damascon, aboute noone, suddenly there shone a greate lighte aboute

\* Num. 6. b. Act. 18. b. † Act. 15. d. † Act. 24. b.  
‡ Act. 20. a. 2 Tim. 4. c. § Act. 21. b. ¶ Luc. 23. b.

¶ Act. 9. b. and 22. a. \*\* Act. 5. e. †† Act. 9. a.  
and 26. b. † Cor. 15. a. Gal. 1. b.

me from heauen, and I fell to the earth, and herde a voyce which sayde vnto me: Saul Saul, why persecutest thou me? I answered: Who art thou LORDE? And he sayde vnto me: I am Iesus of Nazareth whom thou persecutest. As for them that were with me, they sawe  $\text{f}$  lighte and were afraied, but they herde not the voyce of him that spake with me. I sayde: LORDE, what shal I do? The LORDE sayde vnto me: Aryse, and go in to Damascon, there shal it be tolde  $\text{f}$  of all that is appoynted the to do. But whan I sawe nothinge for the bryghtnesse of the lighte, I was led by the hande of them that were with me, and came to Damascon.

**B** There was one Ananias, a deuoute man after the lawe,<sup>a</sup> which had a good reporte of all the Iewes that dwelt there, the same came, and stepte vnto me, and sayde: Brōther Saul, loke vp. And I lokd vp vpon him the same houre. He sayde: The God of oure fathers hath ordeyned the before, that thou shuldest knowe his wyll, and se the thinge  $\text{y}$  is rightfull, and heare the voyce out of his mouth: for thou shalt be his wytnesse vnto all men, of tho thinges which thou hast sene and herde. And now why tariest thou? Aryse, and be baptysed, and wasze away thy synnes, and \* call vpon the name of the LORDE.

But it fortuneth, that whan I was come agayne to Ierusalē, and prayed in the temple, I was in a traunce, and sawe him. Then sayde he vnto me: Make haist, † and get the soone out of Ierusalem, for they wyl not receaue the witness that thou bearest of me. And I sayde: LORDE, they thē selues knowe that I put in preson and bett in euery synagoge them that beleued on the. ‡ And whā the bloude of Steuē thy witness was shed, I stode by also,  $\text{q}$  consented vnto his death, and kepte the clothes of them that slewe him. And he sayde vnto me: Go thy waye, for  $\text{f}$  I wil sende the farre amonge the Heythen.

**C** They gaue him audience vnto this worde, and lifte vp their voyce,  $\text{q}$  sayde: Away with such a felowe from the earth, for it is not reason that he shulde lyue. But as they cried, and cast of their clothes,  $\text{q}$  thrue dust in to the ayre, the captayne bad brynge him in to the castell, and commaunded him to be beaten with rodde and to be examyned, that

he mighte knowe, for what cause they cried so vpon him. And whan he bounde him with thonges, Paul sayde vnto the vndercaptayne that stode by: Is it lafull for you to scourge a man that is a Romaine, and vncondemned? Whan the vndercaptayne herde that, he wēte to the vpper captayne, and tolde him, and sayde? What wilt thou do? This man is a Romaine. Then came  $\text{f}$  vpper captayne, and sayde vnto him: Tell me, art thou a Romaine? He sayde: Yee. And the vpper captayne answered: With a greate sunne optayned I this fredome. But Paul sayde: As for me, I am a Romaine borne. Thē straight waye departed from him, they that shulde haue examyned him. And  $\text{f}$  chefe captayne was afraied, whan he knewe that he was a Romaine, and because he had bounde him. On the nexte daye wolde he knowe the certentye wherefore he was accused of the Iewes, and he lōsed him from the bondes, and commaunded the hye prestes and all their counsell to come together, and broughte Paul forth, and set him amonge them.

### The xxiij. Chapter

**P**AUL behelde the counsell, and sayde: **A** Ye men and brethren, ¶ I haue lyued with all good conscience before God vnto this daye: ¶ But the hye prest Ananias commaunded them that stode aboute him, to smyte hi on the mouth. Then sayde Paul vnto him: God shal smyte the thou paynted wall. ¶ Syttest thou and iudget me after the lawe, and commaundest me to be smytten cōtrary to  $\text{f}$  lawe? And they that stode aboute hi, sayde: Reuylest thou Gods hye prest? And Paul sayde: Brethrē, I wyst not that he was the hye prest. For it is wryttē: \*\* The ruler of thy people shalt thou not curse.

But whan Paul knewe that the one parte was Saduces, and the other parte Pharises, he cried out in  $\text{f}$  counsell: Ye men and brethren, I am a Pharise, and the sonne of a Pharise, † Of hope and resurreccion of the deed am I iudged. And whan he had so sayde, there arose a dissencion betwene  $\text{f}$  Pharises and the Saduces, and the multitude was deuyded: for the Saduces saye that there is no resurreccion, nether angell, ner

<sup>a</sup> Act. 9. b. \* Ro. 10. b. † Mat. 10. b. Act. 9. d. ‡ Act. 7. g. § Act. 13. a. Gal. 1. c. Ephe. 3. a. ¶ Act. 24. b.

¶ Iere. 20. a. Ioh. 18. a. <sup>b</sup> Deut. 17. a. \*\* Exo. 22. d. † Phil. 3. a. Act. 4. a. 26. a. 28. c.



B sprete: \* but the Pharises graunte both. And there was made a greate crye. And ſ Scrybes of the Pharyses secte, stode vp, and stroue, and sayde: We fynde no euell in this mā. But yf a sprete or an angell haue spokē vnto him, let vs not stryue agaynst God.

But whan the discension was greate, ſ vpper captayne feared, that Paul shulde haue bene plucked a sonder of them, and commaunded the soudyers to go downe, and to take him from them, and to brynge him in to the castell. But in the nighte folowinge, the LORDE stode by him, and sayde: Be of good cheare Paul, for as thou hast testified of me at Ierusalem† so must thou testifie at Rome also.

Now whan it was daye, certayne of the Iewes gathered them selues together, and made a vowe nether to eate ner drynke, tyll they had kylled Paul. They were mo then fortye, which had made this conspyracion. These came to the hye prestes and Elders, and sayde: We haue bounde oure selues with a vowe, that we wil eate nothinge, tyll we haue slayne Paul. Now therefore geue ye knowlege to the vpper captayne and to the counsell, that he maye brynge him forth vnto you tomorrow, as though ye wolde heare him yet better: As for vs, we are ready to kyll him, or euer he come nye you.

C But whan Pauls sisters sonne herde of their layenge awayte, he came, and entred in to the castell, and tolde Paul. So Paul called vnto him one of ſ vnder captaynes, and sayde: Brynge this yonge man to the vpper captayne, for he hath somewhat to saye to him. He toke him, and broughte him to the vpper captayne, and sayde: Paul the presoner called me vnto him, and prayed me to brynge to the this yonge man, which hath somewhat to saye vnto the. Then the hye captayne toke him by the hande, and wente a syde with him out of the waye, and axed him: What is it, that thou hast to saye vnto me? He sayde: The Iewes are agreed together, to desyre the, to let Paul be broughte forth tomorrow before the counsell, as though they wolde yet heare him better. But folowe not thou their myndes, for there laye wayte for him mo then fortye men off them, which haue bounde them selues with a vowe, nether to eate ner drynke, tyll they haue slayne Paul: and euen now are they redye, and loke for thy promes.

Then the vpper captayne let the yonge man departe, and charged him to tell noman, that he had shewed him this. And he called vnto him two vndercaptaynes, and sayde: Make redye two hundreth soudyers, that they maye go to Cesarea, and thre score and ten horsmen, and two hundreth speare men at the thirde houre of the nighte, and delyuer thē beastes, that they maye set Paul theron, and brynge him safe vnto Felix the debyte, and he wrote a letter on this maner:

D Claudius Lysias, vnto the most mightie Debyte Felix, gretynge. † The Iewes had taken this man, and wolde haue slayne him, then came I with soudyers, and rescued him, and perceaued that he is a Romayne. And whan I wolde haue knowne the cause, wherfore they accused hī, I broughte him in to their counsell: then perceaued I, that he was accused aboute questions of their lawe. But there was no accusacion worthy of death or of bondes. And whan it was shewed me, that certayne Iewes layed wayte for him, I sent him straight waye vnto the, and commaunded the accusers also, that loke what they had agaynst him, they shulde tell the same before the. Fare well.

The soudyers (as it was commaunded them) toke Paul, and broughte him to Antipatras. But on the nexte daye, they lefte ſ horse men to go with him, and turned agayne to the castell. When these came to Cesarea, they delyuered the letter vnto the Debyte, and presented Paul before him also. Whan the Debyte had red the letter, he axed off what countre he was. And whā he vnderstode that he was of Celicia, he sayde: § I wil heare the, whan thine accusers are come also. And he commaunded him to be kepte in Herodes iudgment house.

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AFTER fyue dayes the hye prest Ananias A came downe with the Elders, and with the Oratour Tertullus, which appeared before the Debyte agaynst Paul. Whan Paul was called forth, Tertullus begāne to accuse him, and sayde: Seynge that we lyue in greate peace by the meanes of ſ, and that many good thinges are done for this people thorow thy prouydence (most mightie Felix) that alowe we euer and in all places with all thanks. Notwithstandinge ſ I be nomore

\* Mat. 22. c. Marc. 12. b. Luc. 20. d. † Ephe. 3. a.

2 Tim. 1. b. ‡ Act. 21. d. § Deut. 17.



tedious vnto the, I praye the, that of thy curtesye thou woldest heare vs a few wordes.

We haue founde this man a pestilent fellowe, and a sterer vp of sedicion amonge all the Iewes thorow out all the worlde, and a manteyner of the secte of the Nazarettes, \* and hath taken in hande also to suspende the temple, whom we toke, and wolde haue iudged him accordinge to oure lawe. But Lysias the hye captayne came vpō vs, and with greate violence deliuered him out of oure handes, and commaunded his accusers to come vnto the: of whom (yf thou wilt enquire) thou mayest haue knowlege of all these thinges, wherof we accuse him. The Iewes likewise affirmed and sayde, that it was euen so.

**B** But Paul (whan the debyte had beckened vnto him, that he shulde speake) answered: Seynge I knowe that thou hast bene iudge now many yeares amonge this people, I wil not be afrayed to answere for my selfe, because that thou mayest knowe, that there are yet nomore but twolue dayes sence I came vp to Ierusalem for to worshippe, and that they nether founde me in the temple disputinge with any man, or makyng any vproure amonge the people, ner in y synagoges, ner in the cite: nether can they proue the thinges, wherof they accuse me. But this I† confesse vnto the, that after this waye which they call heresy, so worshippe I the God of my fathers, that I beleue all that is wrytten in the lawe and in the prophetes, and haue hope towards God, that the same resurreccion of the deed (which they them selues loke for also) shalbe, both of the iust and vniust. Therefore studye I to haue allwaye a cleare conscience towards God and towards men.‡

¶ But after many yeares I came and broughte allmesse vnto my people, and offeringes:; whervpon they founde me purified in the temple without eny maner of rumoure or vnquyetnesse. Howbeit there were certayne Iewes out of Asia, which shulde be here presente before the, and accuse me, yf they had oughte agaynst me: or els lett these same here saye, yf they haue founde eny vnrighteousnes in me, whyle I stonde here before y councell: excepte it be for this one worde, that I cried stondeinge amonge them: § Of the resurreccion off the deed am I iudged of you this daye.

**C** Whan Felix herde this, he dyffered the (for he knewe very well of that waye) and sayde: Whan Lysias the vpper captayne commeth downe, I wyl knowe y vttemost of youre matter. ¶ But he commaunded the vndercaptayne to kepe Paul, and to let him haue rest, and that he shulde forbydde none of his acquaintance to mynister vnto him, or to come vnto him.

But after certayne dayes came Felix with his wife Drusilla, which was a Iewesse, and called for Paul, and herde him of the faith in Christ. Howbeit whan Paul spake off righteousnesse, and off chastite and off the iudgment to come, Felix trembled, and answered: Go thy waye for this tyme. Whan I haue a conuenient tyme, I wil sende for the. He hoped also, that money shulde haue bene geuen him of Paul, therefore called he oft for him, and commened with him. But after two yeares came Portius Festus in to felix rowme. Yet Felix wyllinge to shewe the Iewes a pleasure, left Paul bounde.

#### The xrb. Chapter.

**N**OW whan Festus was come in to the countre, ouer thre dayes he wente vp from Cesarea to Ierusalem. Then appeared the hye prestes and the chefe of the Iewes before him agaynst Paul, and intreated him, and desyred fauoure agaynst him, that he wolde sende for him to Ierusalem, and layed wayte for him, that they might slaye him by the waye. Then answered Festus, that Paul shulde be kepte at Cesarea, but that he him-selfe wolde shortly go thither agayne. Let them therfore (sayde he) which are able amonge you, come downe with vs to accuse the man, yf there be ought in him.

Whan he had taried amonge them more then ten dayes, he wente downe to Cesarea. And on the nexte daye he sat downe on the iudgment seate, and commaunded Paul to be broughte. Whan he was come, y Iewes which were come downe from Ierusalem, stode rounde aboute him, and broughte vp many and greuous quarels agaynst Paul, which they coude not proue, whyle he answered for himselfe: I haue nether offended ought agaynst the lawe of the Iewes, ner agaynst the tēple, ner agaynst the Emperoure.

\* Act. 21. d. † Mat. 10. d. Marc. 8. e. Luc. 12. c.  
 ‡ Act. 23. a. § Rom. 15. d. 2 Cor. 9. a. ¶ Act. 21. c.

§ Act. 23. a.

¶ Iere. 39. b. Act. 27. a. and 28. b.

But Festus wyllinge to shewe the Iewes a pleasure, answered Paul, and sayde: Wilt thou go vp to Ierusalem, and there be iudged off these thinges before me? But Paul sayde: I stonde at the Emperours iudgmēt seate, where I ought to be iudged: to the Iewes haue I done no harme, as thou also knowest very well. Yf I haue hurte eny man, or committed eny thinge worthy off death, I refuse not to dye. But yf there are no soch thinges as they accuse me off, then maye no man deluyner me vnto them. I appeale vnto the Emperoure. Then spake Festus with the Councell, and answered: Thou hast appealed vnto the Emperoure, to the Emperoure shalt thou go.

After certayne dayes came kynge Agrippa and Bernice to Cesarea to welcome Festus. And when they had taried there many dayes, Festus rehearsed Pauls cause vnto the kynge, and sayde: There is a man left bounde of Felix, for whose cause the hye prestes and Elders of the Iewes appeared before me when I was at Ierusalem, and desyred a sentence agaynst him. Vnto whom I answered: \* It is not the maner off the Romaynes to deluyner eny man that he shulde perishe, before that he which is accused, haue his accusers presente, and receaue libertye to answere for him selfe to the accusation. Whā they were come hither together, I made no delay, but sat the nexte daye in iudgment, and commaunded the man to be broughte forth. Of whom, when the accusers stode vp, they broughte no accusation of soch thinges as I supposed: But had certayne questions agaynst him of their awne supersticions, and of one Iesus deed, whom Paul affirmed to be alyue. Howbeit because I vnderstode not the question, I axed hī, whether he wolde go to Ierusalē, and there be iudged of these matters. But whā Paul had appealed, that he might be kepte vnto the knowlege of the Emperoure, I cōmaunded him to be kepte, till I mighte sende him to the Emperoure.

Agrippa sayde vnto Festus: I wolde fayne heare the man also. He sayde: Tomorrow shalt thou heare him. And on the nexte daye came Agrippa & Bernice with greate pompe, and wēte in to the comon hall with the captaynes & chefe mē of the cite. And at Festus cōmaundement, Paul was brought forth. And Festus sayde: Kynge Agrippa, and all ye men which are here with vs, ye se

this man, aboute whom all the multitude of the Iewes haue entreated me, both at Ierusalē and here also, and cried, that he ought not to lyue eny lenger. But whan I perceained that he had done nothinge worthy off death, and that he himselfe also had appealed vnto the Emperoure, I determyned to sende him, of whō I haue no certayne thinge to wryte vnto my lorde. Therefore haue I caused hī to be broughte forth before you, specially before the (O kynge Agrippa) that after examinacion had, I might haue somwhat to wryte. For me thynke it an vnreasonable thinge to sende a presoner, and not to shewe the causes which are layed agaynst him.

### The xxii. Chapter.

AGRIPPA sayde vnto Paul: Thou hast A leue to speake for thy selfe. Thē Paul stretched forth the hande, and answered for himselfe: I thinke my selfe happye (O kynge Agrippa) because I shal answere this daye before the, of all the thinges wherof I am accused of the Iewes: specially for so moch as thou art experte in all customes and questions, which are amonge the Iewes. Wherefore I beseeche the, to heare me paciently.

My lyuynge truly from youth vp (how it was led from the begynnynge amonge this people at Ierusalē) knowe all the Iewes which knewe me afore at the first, yf they wolde testifye, for after the most straye secte of oure Iewysh lawe, I lyued a Pharise. And now stonde I, and am iudged because of the hope of the †promes, that was made of God vnto oure fathers, vnto the which (promes) oure twolue trybes hope to come, seruyng God instātylly daye and nighte. For the which hopes sake (O kynge Agrippa) I am accused of the Iewes. Wherefore is this iudged amonge you not to be belened, that God rayseth vp the deed?

I also verely thoughte by my selfe, that I oughte to do many cōtrary thinges cleane agaynst the name off Iesus off Nazareth, † which I dyd at Ierusalem, whan I shut vp many sayntes in preson, whervpon I receaued auctorite of ŷ hye prestes. And whā they shulde be put to death, I broughte the sentence. And thorow all the synagoges I punyshed them oft, and compelled thē to blaspheme, and was exceedinge mad vpon them, and persecuted them euen vnto straunge

\* Deut. 17. a.    \* Act. 23. a. Phil. 3. a.    † Gen. 3. c.

and 22. c. Deut. 18. c. Psal. 15. b.    † Act. 8. a. and 9. a.

cities. Aboute which thinges as I wente towardle Damascon with auctorite and lycence of the hye prestes, euen at myddaye (O kyng) I sawe in the waye, that a lighte from heauē (clearer then the brightnessse of the Sonne) shyned rounde aboute me, and them that journeyed with me.

C But whan we were all fallen downe to the earth, I herde a voyce speakynge vnto me, and saycge in Hebrue: Saul Saul, why persecutest thou me? It shalbe harde for the to kycke agaynst the prycke. But I sayde: LORDE, who art thou? He sayde: I am Iesus, whom thou persecutest. But ryse vp, and stonde vpon thy fete, for therefore haue I appeared vnto the, that I mighte ordeyne the to be a mynister and wittesse of it that thou hast sene, and that I wyll yet cause to appeare vnto the. And I wil deluyder the from the people, and from the Heythen, amonge whō I wil now sende the, to opē their eyes, that they maye turne from the darknesse vnto the \* lighte, and from the power of ꝑ deuell vnto God, that they maye receaue forgeuenesse of synnes, and the enheritaunce with them that are sanctified by faith in me.

D Wherefore (O kyng Agrippa) I was not faithlesse vnto ꝑ heauēly vision, but shewed it first vnto them at Damascon, and at Ierusalē, and in all the coastes of Lewry, and to the Heythen, that they shulde tdo pennaunce, and turne vnto God, and to do the righte workes of pennaunce. For this cause the Iewes toke me in the temple, and wente aboute to kyll me. But thorow the helpe of God lent vnto me, I stonde vnto this daye, and testifye both vnto small and greate, and saye no other thinge, thē that ꝑ prophetes haue sayde (that it shulde come to passe) and Moses, that Christ shulde suffre, and be the first of the resurreccion from the deed, and shew light vnto the people, and to the Heythen.

E Whan he thus answered for himselfe, Festus sayde with a loude voyce: Paul, thou art besydes thy selfe, moch lernynge maketh ꝑ madd. But Paul sayde: I am not madd (most deare Festus) but speake the wordes of truth and sobernesse: for ꝑ kyng knoweth this well, vnto whom I speake frely. For I thinke that none off these thinges is hyd from him: for this was not done in a corner. Beleuest thou the prophetes, O kyng Agrippa?

I knowe that thou beleuest. Agrippa sayde vnto Paul: Thou persuadest me in a parte to become a Christen. Paul sayde: I wolde to God, that (not onely in a parte but all-together,) I mighte persuade not the onely, but all them that heare me this daye, to be soch I am, these bondes excepte. And whan he had spoken this, the kyng rose vp, and the Debyte, and Bernice, and they that sat with them, and wente asyde, and talked together, and sayde: This man hath done nothinge that is worthy of death or of bondes. But Agrippa sayde vnto Festus: This man mighte haue bene loused, yf he had not appealed vnto the Emperoure.

### The xxiij. Chapter.

W HAN it was concluded that we shulde sayle in to Italy, they deluyered Paul and certayne other presoners to the vndercaptayne named Iulius, of the Emperours soudyers. And whan we were entred in to a shippe of Adramitium, to sayle by Asia, we lowsed from londe. And there was with vs one † Aristarchus out of Macedonia off Thesalonica, and on the nexte daye we came vnto Sidon. And Iulius intreated Paul curteously, and gaue him liberty to go to his frendes, and to refresh himselfe. And from thence launched we, and sayled harde by Cypers (because the wyndes were agaynst vs) and sayled ouer the see of Celicia and Pamphilia, and came to Myra in Lycia.

And there the vndercaptayne founde a shippe of Alexandria, ready to sayle in to Italy, and put vs therin. And whan we had sayled slowly, and in many dayes were scarcely come ouer agaynst Gnydon (for the wynde with stode vs) we sayled by Candy nye vnto the cite off Salmo, and came scarcely beyonde it. Then came we to a place, which is called Goodhauen, nye where vnto was the cite Lasea. Now whan moch tyme was spent, and saylinge was now ioperdous, because that they also had fasted ouerlonge, Paul exhorted them, and sayde vnto them: Syrs, I se that this saylinge wyl be with hurte and moch dammage, not onely of the ladyng and of the shippe, but also of oure lyues.

Neuertheles ꝑ vndercaptayne beleued the gouernoure of the shippe and ꝑ master, more then it that was spoken of Paul. And for so

\* Esa. 60. a.

† Act. 2. d. 3. c. 17. e.

‡ Col. 4. a.



much as the hauē was not comodious to wynter in, the more parte off them toke counsell to de- parte thēce, yf by eny meanes they might come to Phenices to wynter there, which is an hauen of Candy, towarde the Southwest and North- west wynde. Whan the South wynde blewē, they supposinge to haue had their purpose, lowsed vnto Asson, and sayled past all Candy.

But not longe after, there rose agaynst their purpose a flawe of wynde, which is called the Northeast. And whan the shippe was caught, and coulede not resist y wynde, we let her go, and draue with the wedder. But we came to an Ile named Claudia, where we coulede scarce get a bote. Which they toke vp, and vsed helpe, and bounde it vnder harde to the shippe, fearinge lest they shulde haue fallen in to the \*Syrtes, and let downe the vessell, and so were caried. And whan we had bydden a greate tēpest, on the nexte daye they made an outcastinge. And on the thirde daye with oure awne handes we cast out the tacklynge of the shippe. But whā nether Sonne ner starres appeared in many dayes, and no small tempest laye vpon vs, all the hope of oure life was taken awaye.

And after longe abstinence, Paul stode forth in the myddes of thē, and sayde: Syrs, ye shulde haue herkened vnto me, and not to haue lowsed from Candy, and not to haue broughte vs this harme and losse. And now I exhorte you to be of good cheare, for there shal none of oure lyues perishe, but the shippe onely.

For this night stode by me the angell off God (whose I am, ⁊ whō I serue) ⁊ saide: Feare not Paul, thou must be broughte before the Emperoure. And lo, God hath geuen vn to the all thē that sayle with the. Wherefore syrs be of good cheare: for I beleue God, y it shal come so to passe, as it was tolde me. Howbeit we must be cast in to a certayne ylonde.

But whan the fourteenth night came, as we were caried in Adria aboute mydnight, y shipmen demed that there appeared some cōunte vnto them, and they cast out the leade, and founde it twēty feddoms: and whā they were gone a litle farther, they cast out the leade agayne, and founde fyfene feddoms.

Then fearinge lest they shulde fall on some rocke, they cast foure anckers out of the sterne, and wyszhd for the daye. Whan the

shipmen were aboute to flye out of the shippe, and let downe the bote in to the see, (vnder a coloure as though they wolde cast ankers out of the fore shippe) Paul sayde to y vnder- captayne and to the soudyers: Excepte these byde in the shippe, ye can not be saued. Then the soudyers cut of the rope from the bote, and let it fall. And whan it beganne to be daye, Paul exhorted them all to take meate, and sayde: To daye is the fourtene daye that ye haue taried and contynued fastinge, and haue receaued nothinge: Wherefore I praye you to take meate, for youre health: for there shal not one heer fall from the heade of eny of you. And whan he had thus spoken, he toke bred, and † gaue thanks to God before them all, and brake it, and begāne to eate. Then were they all of good cheare, and toke meate also. We were all together in the shippe two hundredth thre score and sixtene soules. And whan they had eaten ynough, they lightened the shippe, and cast out the wheate in to the see.

Whan it was daye, they knewe not the londe. But they spyed an hauen with a banke, in to which they were mynded (yf it were possible) to thrust in the shippe. And whan they had takē vp the anckers, they commytted them selues to the see, and lowsed the rudder bandes, and hoysed vp the mayne sayle to the wynde, and drue towarde londe. And whan we chaunced on a place which had the see on both the sydes, the shippe daszhd vpon it. And the fore parte abode fast vnmooued, but the hynder parte brake thorow the violence of the wawes.

The soudyers counsell was to kyll y pre- soners, lest eny of them whan he had swymmed out, shulde flye awaye. But the vndercap- tayne wyllinge to saue Paul, kepted them from their purpose, and commaunded that they which coulede swymme, shulde cast them selues first in to the see, and escape vnto londe: and the other, some on bordes, some on broken peces of the shippe. And so it came to passe, that all the soules came safe vnto londe.

#### The xxviii. Chapter.

AND whā we were escaped, we knewe that the Ile was called Melite. As for the people, they shewed vs no litle kyndnesse:

\* Syrtes, are perious places i the see.

\* Mat. 10. d.

Luc. 12. a. † Mar. 6. e. and 8. a. Ioh. 6. a. 1 Tim. 4. a.



for they kyndled a fyre, and receaued vs all because of the rayne that was come vpō vs, and because of the colde. Whan Paul had gathered a bondell of stickes, and layed them on the fyre, there came a vyper out of the heate, and leape on Pauls hande. Whan the people sawe the beest hange on his hande, they sayde amonge them selues: This man must nedes be a murthurer, whō vengeaunce suffreth not to lyue, though he haue escaped the see. But he shoke of ſ̄ beest in to the fyre, \* and felt no harme. Howbeit they wayted, whā he shulde haue swollen, or fallen downe deed sodenly. But whan they had loked a greate whyle, and sawe ſ̄ there happened no harme vnto him, they chaunged their myndes, and sayde that he was a God.

In the same quarters the chefe man of the Ile whose name was Publius had a lordshipe: the same receaued vs, and lodged vs thre dayes curteously. It fortunēd whā Publius father laye sicke of the feuers and of a bloudy fluxe, Paul wente in vnto him, and prayed, and layed the handes on him, and healed him.

33 Whan this was done, other also which had diseases in the Ile, came, and were healed. And they dyd vs greate honoure. And whan we departed, they laded vs with thinges necessary.

After thre monethes we sayled in a shippe of Alexandria, which had wyntred in the Ile, and had a badge of Castor and Pollux. And whan we came to Syracusa, we taried there thre dayes. And whan we had sayled aboute, we came to Rhegium: and after one daye whan the south wynde blewē, we came to Putiolus, where we founde breth̄r and were desyred of them to tarye there seuē dayes, and so came we to Rome. And from thence whan the breth̄ren herde of vs, they came forth to mete vs to Apiforum and to the Thre tauerns. Whan Paul sawe them, he thāked God, and waxed bolde. But whā we came to Rome, the vnder captayne delyuered the presoners to ſ̄ chefe captayne. As for Paul, he had leue to byde alone with one soudyer that kepte him.

Ⓒ After thre dayes it fortunēd, ſ̄ Paul called ſ̄ chefe of ſ̄ Iewes together. And whā they

were come, he sayde vnto thē: Ye mē & breth̄r † I haue cōmytted nathing agaynst oure people, ner agaynst ſ̄ fathers, yet was I boude, delyuered out of Ierusalē in to ſ̄ Romaynes hādes: which whā they had examyned me, wolde haue let me go, for so moch as there was no cause of death ī me. But whā ſ̄ Iewes spake ſ̄ cōtrary, I was cōstrayned to appeale vnto ſ̄ Emperoure: not as though I had ought to accuse my people of. For this cause haue I called you, euē to se you, & to speake with you: because ſ̄ ‡ for ſ̄ hope of Israel, I am bounde with this cheyne. They sayde vnto hī: We haue nether receaued letter out of Iewry cōcernynge the, nether came there eny of the breth̄r, ſ̄ shewed or spake eny harme of ſ̄. But we wyl heare of ſ̄, what thou thinkest: for we haue herde of this secte, that euery where ſ̄ it is spoken agaynst. And whā they had appoynted hī a daye, there came many vnto hī in to his lodgings: vnto whō he expōued ſ̄ kyngdome of God & preached vnto thē of Iesu, out of ſ̄ lawe and out of the prophetes, euē frō mornynge vntyll the euē. And some beleued ſ̄ thinge ſ̄ he sayde, but some beleued not.

But whā they agreed not amōge thē selues, they departed, whā Paul had spokē one worde: Full well hath the holy goost spokē by ſ̄ prophet Esay vnto oure fathers, & sayde: "Go vnto this people, and saye: With eares ye shal heare, & not vnderstōde: & with eyes shal ye se, & not perceaue. For ſ̄ hert of this people is waxed grosse, & they heare hardly with their eares: & their eyes haue they closed, ſ̄ they shulde not once se with their eyes, & heare with their eares, & vnderstōde ī their hertes, and be cōuerted, ſ̄ I mighte heale thē. Be it knowne therefore vnto you, ſ̄ this saluaciō of God is sent vnto ſ̄ Heythē, and they shal heare it. And whā he sayde ſ̄, ſ̄ Iewes departed, & had a greate disputaciō amonge thē selues. But Paul abode two whole yeares in his owne hyred dwellinge, & receaued all thē ſ̄ came in vnto hī, preachinge ſ̄ kyngdome of God, and teachinge those thinges which concerne the LORDē Iesus with all boldnesse, vnforbydden.

\* Luc. 10. b. † Act. 24. b. and 25. b. ‡ Act. 26. a.  
§ Luc. 2. c.

\* Esa. 6. b. Mat. 13. b. Marc. 4. a. Luc. 8. b. Ioh. 12. e. Rom. 11. b.

The ende of the Actes of the Apostles, wrytten by S. Luke, which was present at the doynges of them.

# The Epistle of the Apostle S. Paul to the Romaines.

## The Summe of this Epistle.

### Chap. I.

Paul declareth his loue towarde the Romaines, sheweth what the gospell is with the frute therof, and rebuketh the beestlynnesse of the flesh.

### Chap. II.

He rebuketh the Iewes, which as touchinge synne are like the Heythē, yee worse then they.

### Chap. III.

He sheweth what preferment the Iewes haue, and that both the Iewes and Gētiles are vnder synne, and are iustified only by the grace of God in Christ.

### Chap. IIII.

He declareth by the exāple of Abrahā, that faith iustifieth, and not the lawe, ner the workes therof.

### Chap. V.

The power of faith, hope, and loue: and how death raigned frō Adā vnto Christ, by whō only we haue forgeuenesse of synnes.

### Chap. VI.

For so moch as we be deluyered thorow christ from synne, we must fashion oure selues to lyue as the seruantes of God, and not after oure awne lustes. The vnlke rewarde of righteousnes and synne.

### Chap. VII.

Christ hath deluyered vs from the lawe and death. Paul sheweth what the flesh and outwarde man is, and calleth it the lawe of the membres.

### Chap. VIII.

The lawe of the sprete geueth life. The sprete of God maketh vs Gods children and heyres with Christ. The abundaunt loue of God can not be separated.

### Chap. IX.

Paul complayneth vpon the hard hertes of the Iewes, that wolde not receaue Christ, and how the Heythē are chosen in their steade.

### Chap. X.

The vnfaithfulnes of the Iewes. Two maner of righteousnesses.

### Chap. XI.

All the Iewes are not cast awaye, therefore Paul warneth the Gentiles that be called, not to be hye mynded, ner to despise the Iewes, for the iudgmētes of God are depe and secrete.

### Chap. XII.

The swete conuersacion, loue, and workes of soch as beleue in Christ.

### Chap. XIII.

The obedience of men vnto their rulers. Loue fulfilleth the lawe. It is now no tyme to folowe the workes of darknesse.

### Chap. XIII.

The weake ought not to be despysed. No man shulde offende anothers conscience. Agayne, for outward thinges shulde no man condemne another.

### Chap. XV.

The infirmite and fraylnesse of the weake ought to be borne with all loue and kyndnesse, after the ensample of Christ.

### Chap. XVI.

A chapter of salutacions. He warneth them to bewarre of mens doctryne, and commendeth vnto them certayne godly men, that were louers and brethren in the trueth.

# The Epistle of the Apostle S. Paul to the Romaynes.

## The first Chapter.

**A** PAUL the seruaunte of Iesus Christ, called to be an Apostle, \* put aparte to preach the Gospell of God (which † he promysed afore by his prophetes in ‡ holy scriptures) off his sonne, which was begottē of § sede of Dauid after the flesh: and mightely declared to be the sonne of God after the sprete which sanctifieth, sence the tyme that he rose agayne from the deed, namely, Iesus Christ oure LORDE, by whom we haue § receaued grace and Apostelshippe amonge all Heythen, to set vp the obedience of faith vnder his name, of whom ye are a parte also, which are called of Iesus Christ.

To all you that be at Rome, beloued of God, and sayntes by callinge ¶ Grace be with you and peace frō God oure father, and the LORDE Iesus Christ.

First, I thanke my God thorow Iesus Christ for you all, that youre faith is spoken of thorow out all the worlde. For God is my wittenesse (¶ whom I serue in my sprete in the Gospell of his sonne) that without ceassynge I make mention of you \*\* besekinge allwayes in my prayers, that I mighte once haue a prosperous iourney (†† by the will off God) to come vnto you. For I longe to se you, that I mighte bestowe vpon you some spirituall gifte to strēth you (that is) that I mighte be comforted with you, thorow youre faith ¶ myne, which we haue together.

**B**ut I wolde ye shulde knowe (brethren) how that I haue often tymes purposed to come vnto you (but haue bene †† let hither to)

that I mighte do some good amonge you, like as amonge other Gentyles. I am detter both to the Grekes, and to the vngrekes, to the wyse and to the vnwyse. Wherefore (as moch as i me is) I am ready to preach the Gospell vnto you at Rome also.

¶ For I am not ashamed of the Gospell of Christ: for it is the §§ power of God, which saueth all that beleue thereon, the lewe first ¶ also the Greke: for in it § righteousnes that is of value before God, is opened, which cometh out of faith i to faith. As it is wryttē:

¶ The iust shal lyue by his faith. For § wrath of God is declared from heauen vpon all vn-godlynnes and vnrighteousnes of mē, which withholde the trueth of God in vnrighteousnes: because that it, which maye be knowne of God, is manifest with thē. For God hath shewed it vnto thē, that the inuisible thinges

of God (that is, his euerlastinge power and Godheade) mighte be sene ¶ whyle they are considered by the workes from the creacion of the worlde: so that they are without excuse, in as moch as they knewe, that there is a God, and haue not prayed him as God ner thanked him, but became wayne in their ymaginacions, and ¶¶ their foolish hert was blynded. When they counted them selues wyse, they became foolles: and turned \*\*\* § glory of the incorruptible God in to § symilitude of § ymage of a corruptible mā, ¶ of byrdes, ¶ of foure foted, ¶¶ of cреpinge beestes ¶¶¶ Wherefore God likewise gaue them vp vnto their hertes lustes in to vncleannes, to defyle their awne bodies in them selues, which turned the trueth of God vnto a lye, ¶ worshipped and

\* Act. 13. a. † Deut. 18. c. Act. 26. d. ‡ Mat. 1. a.  
§ Tim. 2. a. ¶ Act. 9. c. ¶¶ 1 Cor. 1. a. Gal. 1. a.  
¶ Ioh. 4. c. 2 Tim. 1. a. \*\*\* Phil. 1. a. Col. 1. a.  
†† Iera. 10. d. †† Act. 16. a. ¶ Eccl. 41. c.

2 Tim. 1. b. §§ 1 Cor. 1. c. ¶ Abac. 2. a. Gal. 3. b.  
Heb. 10. d. ¶¶ Psal. 18. a. ¶¶ Deut. 28. c.  
\*\*\* Psal. 105. c. Iere. 2. d. ††† Bel d. ††† 2 Re. 24. a.  
Eze. 14. a.

serued the creature more then the maker, which is blessed for euer. Amen.

**D** Therefore God gaue the vp vnto shameful lustes. \* For their women chaunged the naturall vse in to the vnnaturall: likewise y<sup>e</sup> mē also lefte the naturall vse of the woman, and brent in their lustes one on another, and man with man wrought fylthines, and receaued in them selues the rewarde of their erreure, as it was acordinge. † And as they regarded not to knowe God, euen so ‡ God gaue the vp in to a lewde mynde, to do those thinges which were not comly, beyng full of all vnrighteousnes, whordome, wickednes, couetousnes, maliciousnes, full of enuye, murthur, strife, disceate, euell conditioned whisperers, backbyters, despyers of God, doers of wronge, proude, boosters, bryngers vp of euell thinges, disobedient to their Elders, without vnderstandinge, couenauent breakers, vnlouyng, stubborne, vnmercifull: which men, though they knowe the righteousness of God (that they which do soch, are worthy of death) yet not onely do the same, but also haue pleasure in those that do the.

### The ij. Chapter.

**A** THEREFORE canst thou not excuse thy selfe (O nā) who soener thou be that iudget: § for § loke wherein thou iudget another, thou condemnest thy selfe, in so moch as thou that iudget, doest euen the same. For we are sure that the iudgment of God is (acordinge to the trueth) ouer them that do soch. But thinkest thou this O thou man, that iudget them which do soch thinges, and doest euen the very same thy selfe, that thou shalt escape y<sup>e</sup> iudgmēt of God? Or despysest thou the riches of his goodnesse, patience, and lōge sufferinge? ¶ Knowest thou not, that y<sup>e</sup> louyng kyndnesse of God leadeth the to repentance?

But thou after thine harde and impenitent hert, heapest vnto thy selfe a treasure of wrath, agaynst the daye of wrath and of the openyng of the righteous iudgment of God, ¶ which shal rewarde euery man acordinge to his dedes: namely, prayse & honoure, and vncorruption, vnto them that with patience in doinge good, seke euerlasting life: But vnto

them that are contentious \*\* & not obedient vnto the trueth, but obeye vnrighteousnes, shal come indignacion and wrath, trouble and anguysh vpō all the soules of mē that do euell, of the lewe first and also of the Greke: But vnto all the that do good (shal come) prayse and honoure, and peace, vnto the lewe first, and also to the Greke.

†† For there is no respecte of personnes before God: Who so euer haue synned without lawe, shal perish also without lawe: and whoso euer haue synned in the lawe, shalbe iudged by the lawe. ‡‡ For before God, they are not righteous, which heare y<sup>e</sup> lawe: but they that do the lawe, shalbe iustified. For yf the Gentyles which haue not the lawe, do of nature the thinges conteyned in the lawe, then they haunyng not the lawe, are a lawe vnto them selues, in that they shewe, that the worke of y<sup>e</sup> lawe is wrytē in their hertes: whyle their conscience beareth witness vnto the, and also the thoughtes which accuse or excuse them amonge them selues, in the daye whan God shal iudge the secretes of men by Iesus Christ, acordinge to my Gospell.

But take hede, §§ thou art called a lewe, and trustest in the lawe, & makest thy boost of God, and knowest his will: & for so moch as thou art enfourmed out of y<sup>e</sup> lawe, thou prouest what is best to do, and presumest to be a leader of the blynde: a lighte of them y<sup>e</sup> are in dareknes: an enformer of y<sup>e</sup> vnwyse: a teacher of y<sup>e</sup> symple: which hast the ensample of knowlege & of the trueth in the lawe.

Now teachest thou other, and teachest not thy selfe. Thou preachest that a man shulde not steale, and thou stealest. Thou sayest, that a man shulde not breake wedlocke, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou makest thy boost of the lawe, and thorow breakyng of the lawe thou dishonorest God. For thorow you is the name of God euell spoken of amonge the Gentyles, || as it is wrytten.

The circūcision verely awayleth, yf thou kepe the lawe: but yf thou breake the lawe, then is thy circumcision become vncircumcision. Therefore yf the vncircumcision kepe

\* Leui. 18. e. † Pro. 1. c. ‡ Act. 7. e. § Mat. 7. a.  
§ 2 Re. 12. b. || Esa. 30. c. Act. 17. e. ¶ Psal. 61. b.  
\*\* 2 Thess. 1. b. †† Act. 10. d. Eph. 6. a. Gal. 2. a.

†† Mat. 7. c. Luc. 6. e. Iaco. 1. c. §§ Ioh. 8. c.  
|| Esa. 52. a. Eze. 36. d.



the righte thinges conteyned in the lawe, shal not his vncircumcision be counted for circumcision? And so it that of nature is vncircumcision, and fulfilleth the lawe shal iudge the, which vnder the letter and circumcision transgresseth the lawe. For he is not a Iewe which is a Iewe outwarde: nether is that circumcision which is done outwardly in the flesh: "But he is a Iewe, which is hydd within. And \* the circumcision of the heart is the circumcision, which is done in the sprete and not in the letter: whose prayse is not of men, but of God.

The iii. Chapter.

**W**HAT furtheraunce then haue the  
Iewes? Or what auantageth circi-  
cision? Surely very moch. First † Vnto them  
was commytted what God spake. But where  
as some of them dyd not beleue theron, what  
then? shulde their vnebeue make the promes  
of God of none effecte? God forbyd. Let it  
rather be thus, that <sup>a</sup>God is true,<sup>t</sup> and all mē  
lyers. As it is wyrtten: That thou mayest  
be iustified in thy sayenges, and shuldest  
ouercome, whā thou art iudged.

But yf it be so, that oure vnrighteousnes prayseth y<sup>e</sup> righteousness of God, what shal we saye? Is God then vnrighteous, that he is angrie therfore? (I speake thus after the maner off men) God forbyd. How mighte God the iudge y<sup>e</sup> worlde? For yf the trueth of God be throw my lye the more excellent vnto his prayse, why shulde I thē be iudged yet as a synner? ¶ not rather to do thus (as we are euell spoken of, and as some repute, that we shulde saye) Let vs do euell, y<sup>e</sup> good maye come therof. Whose dānaciō is iuste.

What saye we then? Are we better then they? No, in no wyse: for we haue proued afore, y both the Iewes and Grekes are all vnder synne. As it is wrytē: There is none righteous, no not one. There is none y vnderstandeth, there is none that seketh after God. They are all gone out of the waye, they are altogether become vnprofitable: there is none that doeth good, no not one. Their throte is an open sepulchre, with their tunges they haue disceaued, the payson off Aspes is vnder their lippes. Their mouth is

full of cursynge and bytternesse. Their fete  
are swifte to shed bloude. Destruction &  
wrechidnes are in their wayes, and y waye of  
peace haue they not knowne. ¶ There is no  
feare of God before their eyes.

But we knowe, y, what soeuer the lawe sayeth, it sayeth it vnto them which are vnder the lawe, y euery mouthe maye be stopped, y all the worlde maye be better vnto God,\* because y by y dedes of the lawe no flesh maye be iustified in his sighte.† For by the lawe cometh but the knowlege of synne. But now without addinge to of y lawe is the righteousnes which auayleth before God, declared, hauynge witness of y lawe and the prophetes: but I speake of y righteousnes before God, which cometh by the faith on Iesus Christ, vnto all, and vpō all them that beleue.

For here is no difference. For they are all synners, and wate the prayse that God shulde haue of the, but without deservynge are they made righteous euē by his grace, thorow the redemption that is done by Christ Iesu, whom God hath set forth for a ⁊ Mercy seate thorow faith in his bloude, to shewe the righteousnes which avayleth before him, in that he foregoueth the synnes, which were done before vnder the sufferance of God, which he suffred, that at this tyme he might shewe ⁊ righteousnes which avayleth before him: ⁊ he onely might be righteous, ⁊ the righteous maker of him which is of the faith on Iesus.

Where is now then thy reioysinge? It is excluded. By what lawe? By the lawe of workes? Nay, but by the lawe of faith. We holde therefore that a man is iustified <sup>ss</sup> by faith, without the workes of the lawe. Or is God the God of the Iewes onely? Is he not also the God of the Heythen? Yes verely the God of the Heythen also, for so much as he is the God onely that iustifieth the circumcision which is of faith, and the vncircūcision thorow faith. Destroye we then the lawe thorow faith? God forbyd. But we mantayne the lawe.

The iii. Chapter.

**W**HAT shal we saye thē, that Abrahā a  
oure father as pertayninge to y flesh

<sup>a</sup> Joh. 8. d. Rom. 9. a.      \* Col. 2. b.      † Rom. 9. b.  
<sup>b</sup> Joh. 3. e.      † Psal. 115. a.      Psal. 50. a.      <sup>c</sup> Psal. 13. a.  
and 52. a.      § Paul. 5. b.      <sup>d</sup> Paul. 139. a.      || Pro. 1. a.

Esā. 59. a. ¶ Psal. 35. a. \*\* Gal. 2. c. †† Heb. 7. c.  
 †† Exo. 25. c. Heb. 5. a. §§ Some read: By faith  
 onely.

dyd fynde? This we saye: Yf Abraham were made righteous thorow workes, then hath he wherin to reioyse, but not before God. But what sayeth  $\hat{\gamma}$  scripture? \* Abraham beleued God,  $\tau$   $\hat{\gamma}$  was counted vnto him for righteousnes. Vnto hi  $\hat{\gamma}$  goeth aboute with workes, is the rewarde not rekened of fauoure, but of dutye: Howbeit vnto him,  $\hat{\gamma}$  goeth not aboute with workes, but beleueth on him  $\hat{\gamma}$  iustifieth the vngodly, is his faith counted for righteousnes. Euen as Dauid sayeth also, that blessednes is onely that mans, vnto whō God counteth righteousnes without addinge to of workes, where he sayeth: "Blessed are they, whose vnrighteousnes are forgeuen, and whose synnes are couered. Blessed is the man, vnto whom the LORDE imputeth no synne.

**B** Now this blessednes, goeth it ouer the circūcision, or ouer the vncircumcision? We must nedes graunte,  $\hat{\gamma}$  Abrahā's faith was couēted vnto hi for righteousnes. How was it the rekened vnto him? In the circūcision, or in the vncircumcision? Doubtles  $\dagger$  not in the circūcision, but in the vncircumcision. As for the tokē of circūcision  $\dagger$  he receaued it for a seale off the righteousness off faith, which he had yet in  $\hat{\gamma}$  vncircūcision,  $\hat{\gamma}$  he shulde be a father of all thē  $\hat{\gamma}$  beleue, beinge in  $\hat{\gamma}$  vncircūcisiō,  $\hat{\gamma}$  it might be couēted vnto thē also for righteousnes:  $\tau$  that he might be a father of circumcisiō, not onely of thē that are of  $\hat{\gamma}$  circumcisiō, but of them also that walke in the foteystepes of the faith, which was in the vncircumcisiō of oure father Abraham.

**C** For the promes (that he shulde be  $\hat{\gamma}$  heyre of the worlde) was not made vnto Abraham or to his sede thorow the lawe, but thorow the righteousness of faith.  $\hat{\gamma}$  For yf they which are of the lawe be heyres, thē is faith vayne, and the promes of none effecte, for so moch as the lawe causeth but wrath. For where the lawe is not, there is also no transgression. Therefore was the promes made thorow faith, that it myght come off fauoure, wherby the promesse myghte be made sure vnto all the sede: not onely vnto him which is off the lawe, but also vnto him that is of the faith of Abraham  $\parallel$  which is the father of vs all. As it is written:  $\parallel$  I haue made the a father of many Heythē before God, whom thou hast

beleued: which quickeneth the deed, and calleth it which is not, that it maye be.

And he beleued vpō hope, where nothinge **D** was to hope, that he shulde be a father of many Heythen. Acordinge as it was sayde vnto him: \*\* Euen so shal thy sede be. And he was not faynte in faith, nether cōsidred his awne body, which was deed allready, whyle he was almost an hundreth yeare olde, nether the deed wombe of Sara. For he doubted not in the promes of God thorow vnbeleue, but was strōge in faith, and gaue God the prayse:  $\tau$  was sure, that lōke what God promyseth, he is able to make it good. And therefore was it rekened vnto him for righteousnes.  $\dagger\dagger$  But this is not wyttē onely for his sake,  $\hat{\gamma}$  it was counted vnto him, but also for oure sakes: vnto whō it shalbe counted, yf we beleue on him, that raysed vp oure LORDE Iesus from the deed. Which  $\dagger\dagger$  was geuen for oure synnes, and raysed vp for oure righteousness sake.

### The 6. Chapter.

**B**ECAUSE therefore that we are iustified **A** by faith, we haue peace with God thorow oure LORDE Iesus Christ, by whō also we haue an intrauce in faith vnto this grace, wherin we stonde,  $\tau$   $\S\S$  reioyse in the hope of  $\hat{\gamma}$  glorie for to come, which God shal geue. Not onely  $\hat{\gamma}$ , but we reioyse also  $\bar{\imath}$  troubles, for so moch as we knowe,  $\hat{\gamma}$   $\parallel$  trouble bryngeth paciēce, paciēce bryngeth experieñce, experieñce bryngeth hope: As for hope, is letteth vs not come to cōfusiō, because the loue of God is shed abroad in oure hertes, by the holy goost which is geuen vnto vs. For whan we were yet weake acordinge to the tyme,  $\hat{\gamma}$  Christ dyed for vs vngodly. Now dyeth there scarce eny man for the righteous sake: Peraduenture for a good man durst one dye.  $\parallel\parallel$  Therefore doth God set forth his loue towarde vs, in  $\hat{\gamma}$  Christ dyed for vs, whan we were yet synners: Moch more then shal we be saued from wrath by him seyng we are now made righteous thorow his bloude.

For yf we were recōcyled vnto God by  $\hat{\gamma}$  **B** death of his sōne, whā we were yet enemies: moch more shal we be saued by him, now  $\hat{\gamma}$  we are reconcyled. Not onely that, but we

\* Gen. 15. b. Gal. 3. a. Iacob. 2. c. \* Psal. 31. a.  
 $\dagger$  Gen. 15. b.  $\dagger\dagger$  Gen. 17. d.  $\S$  Gal. 3. c.  $\parallel$  Esa. 51. a.  
 Luc. 13. b. and 19. a. Ioh. 8. c. Gal. 3. a.  $\parallel$  Ge. 17. a.  
 \* Gen. 15. a.  $\dagger\dagger$  Rom. 15. a.  $\dagger\dagger\dagger$  Tim. 2. a.

$\S\S$  Heb. 3. a.  $\parallel\parallel$  Iaco. 1. a.  $\hat{\gamma}$  Eph. 2. a. Col. 1. b.  
 and 2. b.  $\parallel\parallel$  Ioh. 3. c. 1 Pet. 3. c. 1 Ioh. 4. b.  
 Heb. 9. c. d.

reioyce also in God thorow oure LORDE Iesus Christ, by whom we haue now receaued the attonement.

Wherefore \* as by one man synned entred in to the worlde, and death by  $\hat{y}$  meanes off synne: euen so wente death also ouer all men, in so moch as they all haue synned. For synne was in  $\hat{y}$  worlde vnto the lawe: but where no lawe is, there is not synne regarded. Neuertheles death reigned from Adam vnto Moses, euen ouer them also that synned not with like trangression as dyd Adam, which is  $\hat{y}$  ymage of him  $\hat{y}$  was to come.

But it is not with the gifte as with the synne: for yf thorow the synne of one man ye be deed, yet moch more plenteously came the grace and gifte of God vpon many  $\dagger$  by the fauoure that belonged vnto one man Iesus Christ.

**C** And the gifte is not onely ouer one synne, as death came thorow one synne of one that synned. For the iudgment came of one synne vnto condemnation, but the gifte to iustifye fro many synnes. For yf by  $\hat{y}$  synne of one, death raigned by the meanes of one, moch more shal they which receaue the abūdaunce of grace and of the gifte vnto righteousness, raigne in life by  $\hat{y}$  meanes of one Iesus Christ. Likewise the as by the synne of one, condemnation came on all men, euen so also by the righteousness of one, came the iustifenge off life vpon all men. For as by the disobedience of one, many became synners, euen so by the obedience of one shal many be made righteous.

\* But the lawe in the meane tyme entred, that synne shulde increace. $\dagger$  Neuertheles where abundaunce of synne was, there was yet more plenteousnes of grace: that, like as synne had reigned vnto death, euē so mighte grace reigne also thorow righteousness to euerlasting life by the meanes of Iesus Christ.

#### The vi. Chaptr.

**Q** **W**HAT shal we saye then? Shal we contynue in synne, that thero maye be abundaunce of grace? God forbyd. How shal we lyue in synne,  $\hat{y}$  are deed from it?  $\S$  Knowe ye not, that all we which are baptysed in to Iesu Christ, are baptysed in to his death? Therefore are we buried with him by baptyme

in to death, that, like as Christ was rayzed vp from the deed by the glory of the fater,  $\parallel$  euen so we also shulde walke in a new life. For yf we be grafted with him vnto like death, then shal we be like the resurrection also: For so moch as we knowe, that oure olde man is crucified with him, that the synfull body mighte cease, that hence forth we shulde serue synne nomore. ¶ For he that is deed, is made righteous frō synne.

**B**  $\dagger$  But yf we be deed with Christ, we beleue, that we shal lyue also with him, and are sure,  $\ast\ast$  that Christ rayzed from the deed, dyeth nomore: Death shal haue nomore power ouer him. For as touchinge that he dyed, he dyed cōcernynge synne once: but as touchinge that he lyueth, he lyueth vnto God. Likewise ye also, counte youre selues to be euen deed concernynge synne, and to lyue vnto God thorow Iesus Christ oure LORDE. Let not synne reigne therfore in youre mortall bodye, that ye shulde obeye vnto the lustes of it. Nether geue ye ouer youre membres vnto synne to be wapens of vnrighteousnes, but geue ouer youre selues vnto God, as they that off deed are become lyuynge, and youre membres vnto God to be wapens off righteousness. For synne shal not haue power ouer you, in so moch as ye are not vnder the lawe, but vnder grace.

How then? Shal we synne, because we are not vnder  $\hat{y}$  lawe, but vnder grace? God forbyd.  $\dagger\ast$  Knowe ye not, that loke vnto whō ye geue ouer youre selues as seruauntes to obeye, his seruauntes ye are to whom ye obey, whether it be of synne vnto death, or of obediēce vnto righteousness? But God be thanked, that though ye haue bene the seruauntes of synne, ye are now yet obedient of herte to the ensample off the doctryne, whervnto ye are commytted. For now that ye are made free from synne, ye are become the seruauntes of righteousness.

**C** I wil speake grosly, because of the weaknes of youre flesh. Like as ye haue geuen ouer youre membres to the seruyce of vncleennesse, from one wickednesse to another: Euē so now also geue ouer youre membres to the seruyce of righteousness, that they maye be holy. For whan ye were the seruauntes of synne, ye were lowse from righteousness. What frute

\* Gen. 3. a.  $\dagger$  Ioh. 1. b. \* Gal. 3. c.  $\dagger$  Luc. 7. b.  
 $\S$  Gal. 3. d. Col. 2. b. 1 Pet. 3. c.  $\parallel$  Ephe. 4. c.

Col. 3. a. Heb. 9. c. ¶ 1 Pet. 4. a.  $\dagger$  2 Tim. 2. b.  
 $\ast\ast$  Apoc. 1. d.  $\dagger\ast$  Ioh. 8. c. 2 Pet. 2. d.



had ye at that tyme in those things, wherof ye are now ashamed? For the ende of soch thinges is death. But now that ye be fre from synne, and are become the seruantes of God, ye haue youre frute that ye shulde be holy: but the ende is euerlastinge life. \* For death is the rewarde of synne, but the gifte of God is euerlastinge life.

The viij. Chapter.

**K**NOWE ye not brethren (for I speake vnto them that knowe the lawe) how that  $\text{y}$  lawe hath power vpon a man as longe as he lyueth? \* For the woman  $\text{y}$  is in subieccion to the man, is bounde vnto the lawe whyle the man lyueth: but yf the man dye, then is she lowsed from the lawe that concerneth the man. †Yf she be now with another man, whyle the man lyueth, she shal be called a wedlocke breaker. But yf the man be deed, then is she fre from the lawe, so that she is no wedlocke breaker, yf she be with another man.

Euen so my brethren, ye also are deed vnto the lawe by the body of Christ, that ye shulde be with another (namely with him which is raysed vp from the deed) that we shulde brynge forth frute vnto God. For whan we were in the flesh, the synfull lustes (which were stered vp by the lawe) were mightie in oure membres to brynge forth frute vnto death. But now are we lowsed from the lawe, and deed vnto it, that helde vs captiue, so that we shulde serue in a new conuersacion of the sprete, and not in the olde conuersacion of the letter.

**W**hat shal we saye then? Is the lawe synne? God forbyd: Neuertheles I knewe not synne, but by  $\text{y}$  lawe. For I had knowne nothinge of lust, yf the lawe had not sayde: †Thou shalt not lust. But then toke synne occasion at the commaundement, and stered vp in me all maner of lust. For without the lawe synne was deed. As for me, I lyued some tyme without lawe. Howbeit whan the commaundement came, synne reuyed, but I was deed. And the very same commaundement that was geuen me vnto life, was founde to be vnto me on occasion of death. For synne toke occasion at the comaundement, and disceaue me, and slewe me by the same commaundement. § The lawe in dede is holy, and the commaundement holy, iust and good. Is that then which

is good, become death vnto me? God forbyd. But synne, that it mighte appeare how  $\text{y}$  it is synne, hath wroughte me death thorow good: that synne mighte be out of measure synfull by the commaundement. For we knowe, that the lawe is spirituall, but I am carnall, ¶ solde vnder synne: because I knowe not what I do. For I do not  $\text{y}$  I will, but what I hate,  $\text{y}$  do I. Yf I do now that which I wil not, the graunte I, that the lawe is good.

So then it is not I that do it, but synne that dwelleth in me: for I knowe that in me ( $\text{y}$  is, in my  $\text{f}$  flesh) there dwelleth no good thinge. To wyll is present with me, but to perfourme  $\text{y}$  which is good, I fynde not. For  $\text{y}$  good that I wyll, do I not: but the euell which I wil not, that do I. Yf I do now that I wil not, then is it not I that do it, but synne that dwelleth in me.

Thus fynde I now by the lawe,  $\text{y}$  whan I wyl do good, euell is present with me. For I delite in the lawe of God after the inwarde man: but I se another lawe in my membres, which stryeth agaynst  $\text{y}$  lawe of my mynde, and taketh me prisoner in  $\text{y}$  lawe of synne, which is in my membres. O wretched man that I am, who shal delyuer me from the body of this death? I thanke God thorow Iesus Christ oure LORDE. So then with the mynde I serue  $\text{y}$  lawe of God, but with the flesh the lawe of synne.

The viij. Chapter.

**T**HEN is there now no damnacion vnto the that are in Christ Iesu, which walke not after the flesh, but after  $\text{y}$  sprete. For  $\text{y}$  lawe of  $\text{y}$  sprete ( $\text{y}$  bryngeth life i Christ Iesu) hath made me \*\*fre fro the lawe of synne & death. ††For what vnpossible was vnto  $\text{y}$  lawe (in as moch as it was weake because of the flesh)  $\text{y}$  perfourmed God, & sent his sonne in  $\text{y}$  similitude of synfull flesh, & by ††synne dāned synne in  $\text{y}$  flesh: that the righteousnes requyred of the lawe, mighte be fulfilled in vs, which walke not after the flesh, but after the sprete. For they that are fleshly, are fleshly mynded: but they that are goostly, are goostly mynded. To be fleshly mynded, is death: but to be goostly mynded, is life and peace. For to be fleshly mynded is enemyte agaynst God, §§syth it is not subdued vnto  $\text{y}$  lawe of God, for it can not also. As for the

\* Gen. 2. c. Rom. 5. b. † 1 Cor. 7. d. † Mat. 5. d.  
‡ Exo. 20. c. Deut. 5. c. § Esa. 48. d. † Tim. 1. b.

¶ Esa. 52. a. ¶ Gen. 6. a. \*\* Ioh. 8. Gal. 4. a.  
†† Heb. 7. c. †† 2 Cor. 5. c. §§ Esa. 55. c.



[that are fleshlye, they can not please God. Howbeit ye are not fleshly, but goostly, yf so be that the sprete of God dwell in you. But who so hath not the sprete of Christ, the same is not his. Neuertheles yf Christ be in you, then is the body deed because of synne. But the sprete is life for righteousnes sake.

**B** Wherefore yf the sprete of him, that rayseed vp Iesus from the deed, dwell in you, then shal euen he also that rayseed vp Christ from the deed, quyeckē youre mortal bodies, because ſ his sprete dwelleth in you. Therefore brethrē we are now detters, not to the flesh, to lyue after the flesh: for yf ye lyue after ſ fleshe, ye must dye: but yf ye mortyfye the dedes of the body thorow the sprete, ye shal lyue. For who so euer are led by the sprete of God, are Gods childrē: for ye haue not receaued the sprete of bondage to feare eny more, but ye haue receaued ſ sprete of adoption, wherby we crye: Abba, deare father.\* The same sprete certifieth oure sprete, that we are the childrē of God. Yf we be childrē, then are we heyres also, namely the heyres of God, and heyres annexed with Christ, yf so be that we suffer together, that we maye be also glorified together.

**C** For I suppose, that the afflictions off this tyme, are not worthy of ſ glorye, which shalbe shewed vpon vs. † For the feruent lōginge of ſ creature loketh for the appearinge of the children of God, because the creature is subdued vnto vanyte agaynst hir will, but for his wyll that hath subdued her vpon hope. For the creature also shal be fre from the bondage of corrupcion, vnto the glorious libertye of the childrē of God. For we knowe, that euery creature groneth, and ‡ trauayleth with vs in payne vnto the same tyme.

Not they only, but we oure selues also, which haue the first frutes of the sprete, grone within in oure selues for the childshippe, and loke for ſ delyuerance of oure bodye. For we are sauē ī dede, howbeit ī hope: but ſ hope that is sene, is no hope: for how can a man hope for that which he seyth? But yf we hope for that which we se not, thē do we thorow pacience abyde for it.

**D** Likewise the sprete also helpeth oure weakness: for we knowe not what we shulde desyre as we oughte: § neuertheles ſ sprete

it selfe maketh intercession mightely for vs with vnoutspeakable gronynge. Howbeit he ſ searcheth the hert, knoweth what the mynde of the sprete is: for he maketh intercession for the sayntes accordinge to the pleasure of God. But sure we are, that all thinges serue for the best vnto them that loue of God, which are called of purpose. For those whom he knewe before, hath he ordeyned also before, ſ they shulde be like fashioned vnto ſ shappe of his sonne, ſ he mighte be the first begottē amōge many brethrē. As for those whom he hath ordeyned before, them hath he called also: and whom he hath called, thē hath he also made righteous: and whom he hath made righteous, them hath he glorified also.

What shal we saye then vnto these thinges? ¶ Yf God be on oure syde, who can be agaynst vs. ¶ Which spared not his owne sonne, but hath geuen him for vs all: how shal he not with him geue vs all thinges also? Who wyl laye eny thinge to ſ charge of Gods chosen? Here is God that maketh righteous, who wil then condemne? Here is Christ that is deed, yee rather which is rayseed vp agayne, which is also on ſ righte hande of God, and maketh intercession for vs.

Who will separate vs from the loue of God? Trouble? or anguysh? or persecuciō? or hunger? or nakednesse? or paille? or swerde? As it is wrytten: ¶ For thy sake are we kylled all the daye longe, we are counted as shepe appoynted to be slayne. Neuerthelesse in all these thinges we ouercome farre, for his sake that loued vs. For sure I am, that nether death ner life, nether angell, ner rule, nether power, nether thinges present, nether thinges to come, nether heyth, ner loweth, nether eny other creature shalbe able to separate vs from the loue of God, which is in Christ Iesu oure LORDE.

#### The ix. Chapter.

**I** SAYE the trueth in Christ, and lye **Q** not (wherof my conscience beareth me witnesse in the holy goost) that I haue greate heuynesse & contynual sorowe in my hert. ¶ I haue wysched my selfe to be cursed from Christ for my brethren, that are my kynsmen after the flesh, which are off Israel: ¶ vnto whom pertayneth the childshippe, and the glory, and the couenauntes and lawe, and the

\* Gal. 4. a. 2 Tim. 1. a.    \* 2 Cor. 1. c. and 5. a. Eph. 1. b.    \* 2 Cor. 4. b.    † 2 Co. 5. a.    ‡ Ioh. 16. c.

§ Esa. 26. c.    ¶ Nu. 14. a. Esa. 50. b.    ¶ Ge. 22. c. Esa. 53. c.    ¶ Psal. 43. c.    ¶ Exo. 31. g.    \*\* Exo. 19. a. Deut. 7. a.

seruyce of God, and the promyses: whose are also the fathers, off whom (after the flesh) commeth Christ, \*which is God ouer all, blessed for euer. Amē. But I speake not these thinges, as though the worde of God were of none effecte: †for they are not all Israelites, which are of Israel: †nether are they all children, because they are the sede of Abraham: †but in Isaac shal the sede be called vnto the, that is, They which are children after the flesh, are not the children of God, but the children of the promes are counted for the sede. For this is a worde of the promes, where he sayeth: †Aboute this tyme wyl I come, and Sara shal haue a sonne.

Howbeit it is not so with this onely, but also whan Rebecca was with childe by one (namely by oure father Isaac) or euer the childrē were borne, & had done nether good ner bad (that the purpose of God might stōde acordinge to the eleccion, not by the deseruyng of workes, but by the grace of the caller) it was sayde thus vnto her: The greater shal serue the lesse. As it is wrytten: †Iacob haue I loued, but Esau haue I hated.

What shal we saye then? Is God then vnrighteous? God forbyd. For he sayeth vnto Moses: †I shewe mercy, to whom I shewe mercy: and haue cōpassion, on whō I haue compassion. So lyeth it not then in eny mans wyl or runnyng, but in the mercy of God. For the scripture sayeth vnto Pharaο: †For this cause haue I stered the vp, euen to shewe my power on the, that my name mighte be declared in all lōdes. Thus hath he mercy on whom he wyl: and whom he wyl, he hardeneth.

Thou wilt saye then vnto me: Why blameth he vs yet? For who can resist his will? O thou man, who art thou, that disputest with God? Sayeth the worke to his workman: Why hast thou made me on this fashion? Hath not the potter power, out of one lompe of claye to make one vessell vnto honoure, and another vnto dishonoure? Therefore whan God wolde shewe wrath, and to make his power knowne, he broughte forth with greate pacience the vessels off wrath, which are ordeyned to damnacion: that he mighte declare the riches off his glorye on †vessels

of mercy, which he hath prepared vnto glorye, whom he hath called (namely vs) not onely of the Iewes, but also of the Gentyles. As he sayeth also by Osee: †I wil call that my people, which is not my people: and my beloved, which is not †beloued. And it shal come to passe in †y place, where it was sayde vnto them: Ye are not my people, there shal they be called the children of the lyyunge God. But Esay crieth ouer Israel: †Though the nombre of the children of Israel be as the sonde of the see, yet shal there but a remnant be sauēd. For there is the worde, that fynisheth and shorteneth in righteousnes: for a shorte worde shal God make vpon earth. And as Esay sayde before: †Excepte the LORDE of Sabbaoth had lefte vs sede, we shulde haue bene as Sodoma, and like vnto Gomorra.

What shal we saye then? This wil we saye: The Heythen which folowed not righteousness, haue ouertaken righteousness: but I speake of the righteousness that commeth of faith. Agayne, Israel folowed the lawe of righteousness, and attayned not vnto the lawe of righteousness. Why so? Euen because they soughte it not out of faith, but as it were out of the deseruyng of workes. For they haue stombled at the stomblinge stone. As it is wrytten: †Beholde, I laye in Sion a stone to stōble at, and a rocke to be offended at: and †who so euer beleueth on him, shal not be confounded.

### The x. Chapter.

BRETHREN, my hertes desyre, & prayer vnto God for Israel is, that they might be sauēd. For I beare them recorde, that they are zelous for Gods cause, but not with vnderstandinge. For they knowe not the righteousness which auayleth before God, and go aboute to manteyne their awne righteousness: and thus they are not subdued vnto the righteousness, that is off value before God. †For Christ is the ende of the lawe, vnto righteousness for euery one †y beleueth. †Moses wryteth of †y righteousness which commeth of the lawe, that the man which doth †y same, shal lyue therein. But †y righteousness which cōmeth of faith, speaketh on this wyse: \*\* Saye not in thine hert: Who wil go vp in to heaue?

\* Rom. 1. c. † Rom. 2. c. † Gal. 4. c. † Gen. 21. b.  
 † Gen. 18. b. † Gen. 25. c. † Mal. 1. a. † Exo. 33. d.  
 † Exo. 9. c. † Iere. 18. b. Eccli. 33. b. 2 Tim. 2. c.

† Osee 1. b. and 2. c. 1 Pet. 2. b. † Esa. 10. d.  
 Zach. 13. b. † Esa. 1. b. † Esa. 28. c. † Esa. 49. e.  
 † Mat. 5. b. † Leui. 18. b. Gal. 3. b. \*\* Deut. 30. e.

(that is nothinge els then to fetch Christ downe) Or who wyl go downe in to  $\hat{y}$  depe? (that is nothinge els th $\bar{c}$  to fetch vp Christ from the deed.) But what sayeth the scripture? The worde is nye the, euen in thymouth and in thine hert. This is  $\hat{y}$  worde of faith  $\hat{y}$  we preach.

33 For yf thou knowlegest Iesus with thy mouth, that he is the LORDE, and beleuest in thine hert, that God hath rayseed him vp from the deed, thou shalt be sauēd. For yf a man beleue from the hert, he shalbe made righteous: and yf a mā knowlege with the mouth, he shal be sauēd. For the scripture sayeth: "Who so euer beleueth on him, shal not be confounded.

Here is no difference, nether of the Iewer of the Gentyle. For one is LORDE of all, which is riche vnto all  $\hat{y}$  call vpō him. For who so euer shal call vpon the name of the LORDE, shalbe sauēd. But how shal they call vpō him, on whō they beleue not? How shal they beleue on him, of whō they haue not herde? How shal they heare without a preacher? But how shal they preach, excepte they be sent? As it is writtē: <sup>a</sup>How beutyfull are the fete of thē  $\hat{y}$  preach peace,  $\hat{y}$  brynge good tidinges? But they are not all obedient vnto the Gospell. For Esayesayeth: LORDE, who beleueth oure preachinge? So thē faith cōmeth<sup>b</sup> by hearynge, but hearinge cōmeth by the worde of God.

But I saye: Haue they not herde? "No doute their sounde wēte out in to all londes, and their wordes in to the endes of the worlde. But I saye: Hath not Israel knowne? First, Moses sayeth: <sup>c</sup>"I wil prouoke you to enuye, by them that are not my people:  $\tau$  by a foolish nacion wyl I anger you. Esaye after him is bolde, and sayeth: <sup>d</sup>"I am founde of them, that sought me not:  $\tau$  haue appeared vnto them, that axed not after me. But vnto Israel he sayeth: <sup>e</sup>"All the daye lōge haue I stretched forth my handes vnto a people  $\hat{y}$  beleueth not, but speaketh agaynst me.

### The xi. Chapter.

34 I SAYE then: Hath God thrust out his people? God forbyd:<sup>f</sup> for I also am an Israelite, of the sede of Abraham out of the trybe of Ben Iamin. God hath not thrust

out his people, whom he knewe before. Or wote ye not what the scripture sayeth of Elias, how he maketh intercession vnto God agaynst Israel, and sayeth: <sup>g</sup>"LORDE, they haue slayne thy prophetes,  $\tau$  dydged downe thine altares, and I am lefte ouer onely, and they seke my life? But what sayeth the answer of God vnto him? <sup>h</sup>"I haue reserued vnto me seuen thousande men, which haue not bowed their knee before Baal. Euē so goeth it now at this tyme also with this remnaunt after  $\hat{y}$  eleccion of grace.<sup>i</sup> Yf it be done of grace, thē is it not of deseruyng: els were grace no grace. But yf it be of deseruyng, then is grace nothinge: els were deseruyng no deseruyng.

What thē? Israel hath not optayned  $\hat{y}$  35 which he soughte, but the eleccion hath optayned it. As for  $\hat{y}$  other, they are blynded. As it is wrytten: God hath geuen them the sprete of vnquyetnesse, <sup>j</sup>"eyes that they shulde not se, and eares that they shulde not heare, euē vnto this daye. And Dauid sayeth: Let their table be made a snare<sup>k</sup> to take thē with all,  $\tau$  an occasion to fall,  $\tau$  a rewarde vnto thē. Let their eyes be blynded that they se not, and euer bowe downe their backes.

I saye then: Haue they therfore stombled,  $\hat{y}$  they shulde cleane fall to naughte? God forbyd: but thorow their fall is saluacion happened vnto  $\hat{y}$  Heythen, that he mighte prouoke them to be zelous after them. For yf their fall be the riches of the worlde, and the mynishinge of thē the riches of the Heythen: how moch more shulde it be so, yf their fulnesse were there? I speake vnto you Heythen: for in as moch as <sup>l</sup>I am  $\hat{y}$  Apostle of the Heythen, I wil prayse myne office, yf I mighte prouoke them vnto zele, which are my fleshe, and saue some of them. For yf the losse of them by the recōcylinge of the worlde, what were that els, then as yf life were taken of the deed? Yf the begynnynge be holy, then is all  $\hat{y}$  dowe holy:<sup>m</sup> and yf the rote be holy, then are the branches holy also.

But though some of  $\hat{y}$  branches now be brokē, and thou, whā thou wast a wyldelyue tre, art grafted in amonge them, and made partaker of the rote and sappe of the  $\parallel$  olyue tre, boost not thy selfe agaynst the branches.

<sup>a</sup> Esa. 28. c. <sup>b</sup> Esa. 52. b. <sup>c</sup> Some reade: By preachinge. <sup>d</sup> Psal. 18. a. <sup>e</sup> Deut. 32. c. <sup>f</sup> Esa. 52. e, and 65. a. <sup>g</sup> Esa. 65. a. <sup>h</sup> Iere. 31. f. <sup>i</sup> 3 Re. 19. c.

<sup>j</sup> 3 Re. 19. d. <sup>k</sup> Deut. 9. a. <sup>l</sup> Esa. 6. b. <sup>m</sup> Psal. 68. d. <sup>n</sup> Rom. 1. a. <sup>o</sup> 1 Tim. 2. b. <sup>p</sup> 2 Tim. 1. b. <sup>q</sup> Esa. 65. b. <sup>r</sup> Iere. 11. c.



Yf thou boost thy selfe agaynst them, then bearest not thou the rote, but the rote beareth thee. Thou wilt saye then: the braunches are brokē of, that I mighte be grafted in. Thou sayest well. They are broken of because off their vnbeleue, but thou stondest thorow beleue. \* Be not thou hye mynded, but feare, seynge God hath not spared the naturall braunches, lest he also spare not thee.

Beholde therfore the kyndnesse and rigor-ousnes off God: on them which fell, rigor-ousnes: but towarde thee, kyndnes, yf thou contynue in the kyndnesse. Els shalt thou be hewē of: † and they, yf they byde not styll in vnbeleue, shal be grafted in agayne. For God is of power to grafte the in agayne. For yf thou be cut out of the naturall wilde olyue tre, and grafted (contrary to nature) in the good olyue tre, how moch more shal they that are naturall, be grafted in their awne olyue tre agayne?

I wolde not that this secrete shulde be hyd from you brethrē (lest ye shulde be wyse in your awne cōsaytes) that partly blyndnesse is happened vnto Israel; ‡ so longe tyll the fulnesse of the Heythen be come in, and so all Israel shalbe saued. As it is wyrtten: "There shal come out of Sion he that doth delyuer, and shal turne away vngodlynes from Iacob. And this is my couenaūt with them, whā I shal take away their synnes. As concernynge the Gospell, I holde them as enemies for youre sakes: but as touchinge the eleccion, I loue them for the fathers sakes.

For verely the giftes & callynge of God are soch, that it can not repente him of them. For likewise as ye also in tyme passed haue not beleued, but now haue optayned mercy thorow their vnbeleue: Euen so now haue they not beleued on the mercy which his hap-pened vnto you, that they also maye optayne mercy. For God hath closed vp all vnder vnbeleue, that he mighte haue mercy on all.

O the depenesse of the riches, both of the wysdome and knowlege of God? How incomprehensible are his iudgmentes,<sup>a</sup> and his wayes vnsearcheable?<sup>§</sup> For who hath knowne the mynde of the LORDE? Or who hath bene his counsell gener? Or who hath geuē him ought a fore hande, that he mighte be

recompenced agayne? For of him, and thorow him, and in him are all thinges. To him be prayse for euer, Amen.

### The xij. Chapter.

**I** BESEKE you brethrē by the mercifulnesse of God, that ye geue ouer youre bodies for a sacrifice, y<sup>e</sup> is quicke holy, and acceptable vnto God, which is youre reasonable seruyng off God. And fashion not youre selues like vnto this worlde, but be chaunged thorow the renewynge off youre mynde, y<sup>e</sup> ye maye proue, what thinge that good, y<sup>e</sup> acceptable, & perfecte wil of God is. For I saye thorow the grace y<sup>e</sup> is geuē me, vnto euery man amonge you: † that no man esteeme off him selfe more, then it becōmeth him to esteeme: but that he discretly iudge of himselfe, accordinge as God hath dealte vnto euery man the measure of faith. For like as we haue many membres in one body, but all the membres haue not one maner of operacion: Euen so we beyng many are one body in Christ. But amonge oure selues euery one is the membre of another, and haue dyuers giftes, accordinge to the grace that is geuen vnto vs.\*\* Yf eny man haue the gifte of prophecieng, let it be accordinge to the faith.

†† Let him that hath an office, wayte vpō the office: let him that teacheth, take hede to the doctryne: Let him that exhorteth, geue attēdaunce to the exhortacion. Yf eny mā geueth, let hī geue with synglenesse. Let him that ruleth,<sup>a</sup> be diligent.†† Yf eny man shewe mercy, let him do it with chearfulnesse. Let loue be without dissimulacion. Hate that which is euell: Cleue vnto that which is good. Be kynde one to another with brotherly loue. In geuyng honoure go one before another.§§ Be not slouthfull in the busynesse that ye haue in hande. Be feruent in the sprete. Applye youre selues vnto the tyme. Reioyce in hope, be pacient in trouble. Continue in prayer. Distribute vnto the necessities of the sayntes.¶¶ Be glad to harbarow. Blesse thē that persecute you. Blesse, & curse not. Be mery with them that are mery and wepe with them that wepe.

Be of one mynde amonge youre selues. Be not proude in youre awne consaytes, but

\* Eccl. 7. c. † 2 Cor. 3. c. ‡ Luc. 21. c. <sup>a</sup> Psal. 13. a. Esa. 59. c. <sup>§</sup> Sap. 17. a. <sup>§</sup> Sap. 9. b. Esa. 40. b. 1 Cor. 2. b. Esa. 44. c. ¶ Phil. 4. c.

¶ Eccl. 3. c. <sup>c</sup> 1 Cor. 12. b. Eph. 4. b. \*\* 1 Co. 14. a. †† 1 Pet. 4. b. <sup>a</sup> Eccl. 32. a. ‡ Deu. 15. b. §§ Eccl. 31. c. ¶¶ Heb. 13. a.



make youre selues equall to them of § lowe sorte. Be not wyse in youre awne opinions.\* Recompse vnto no man euell for euell. Pro- uydē honestie afore hāde towarde euery mā. Yf it be possible (as moch as in you is) haue peace with all men.

Dearly beloued, auenge not youre selues, but geue rowne vnto the wrath off God. For it is wryttē: "Vengeaunce is myne, and I wil rewarde, sayeth § LORDE. Therefore yf thine enemye hunger, fede him: Yf he thyrst, geue him drinke. "For in so doinge thou shalt heape coales of fyre vpō his heade. Be not ouercome with euell, but ouercome thou euell with good.

### The iij. Chapter.

**A** **L**ET euery soule submytte him selfe to the auctorite off the hyer powers.† For there is no power but of God. The powers that be, are ordeyned of God: so that who so euer resisteth the power, resisteth the ordinance of God. And they that resiste, shal receaue to them selues dānacion. For rulers are not to be feared for good workes, but for euell. Yf thou wilt be without feare off the power, do well then, and thou shalt haue prayse of the same: for he is the minister off God for thy wealth. But yff thou do euell, then feare, for he beareth not the swerde for naughte. For he is the mynister of God, a taker of vengeaunce, to punyshe him that doth euell. Wherefore ye must nedes obeye, not onely for punyshmēt, but also because of conscience. For this cause must ye geue trybute also. For they are Gods mynisters, which māteyne § same defence.

**B** Geue to euery man therfore his dutye: "tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. Owe nothinge to eny man, but to loue one another. "For he that loueth another, hath fulfilled the lawe. For where it is sayde: (§ Thou shalt not breake wed- locke: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witness: thou shalt not lust) and yf there be eny other commaundement, it is comprehēded in this worde: § Thou shalt loue thy neighbour

as thy selfe. Loue doth his neighbour no euell. Therefore is loue § fulfillinge of the lawe.

And for so moch as we know this, namely the tyme ¶ that the houre is now for vs to ryse from slepe. (For now is oure saluacion nearer, then when we beleued: the nighte is past, but the daye is come nye.) Let vs there- fore cast away § "workes of darknesse, and put on the armour of lighte. Let vs walke honestly as in the daye, † not in excesse off eatinge and in dronkennesse, not in cham- buryng and wantonnesse, not in stryfe and enuyenge: but put ye on the LORDE Iesus Christ, \*\*and make not prouysion for § flesh, to fulfill the lustes of it.

### The iij. Chapter.

**A** **H**IM that is weake in the faith, receaue **A** vnto you, and trouble not the con- sciences. One beleueth that he maye eate all thinge: but he that is weake, eateth herbes. Let not him that eateth, despyse him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receaue him. ††Who art thou, that iudget another mans seruāt? He stondest or fallest vnto his LORDE: Yee he maye well stōde, for God is able to make hī stōde. Some man putteth differēce betwene daye ¶ daye, but another man counteth all dayes alyke. †Let euery man be sure of his mean- ynge. He that putteth difference in the daye, doth it vnto the LORDE: ¶ he that putteth no differēce in the daye, doth it vnto § LORDE also. He § eateth, eateth vnto the LORDE, and he geueth God thākes: and he that eateth not, eateth not vnto § LORDE, and geueth God thanks. For none of vs lyueth to him selfe, and none dyeth to him selfe. Yf we lyue, we lyue vnto the LORDE: Yf we dye, we dye vnto the LORDE. Therefore, whether we lyue or dye, we are the LORDS.

For therto dyed Christ, and rose agayne, ‡ and reuyed, that he mighte be §§LORDE both of deed and quyeck. But why iudget thou thy brother? Or thou other, why despyest thou thy brother? We shal all be broughte before § iudgmēt seate of Christ. For it is wryttē: As truly as I lyue, (sayeth

\* Pro. 20. c. 1 Pet. 3. b.    † Deut. 32. e.    ‡ Pro. 23. a.  
† Sap. 6. a. 1 Pet. 2. b.    § Mat. 17. d. and 22. c.  
‡ Gal. 6. a. 1 Tim. 1. b.    † Exo. 20. c. Deut. 5. c.

§ Leui. 19. e. Mat. 22. d.    ¶ 1 Tess. 5. a.    † Col. 3. a.  
† Luc. 21. d.    \*\* Gal. 5. c. 1 Pet. 2. b.    †† Iaco. 4. b.  
‡† Col. 2. c.    §§ Act. 2. d. Phil. 2. a.    ‡ Gal. 6. a.

the LORDE) all knees shal bowe vnto me,<sup>a</sup> & all tūges shal knowlege vnto God. Thus shal euery one of vs geue accomptes for himselfe vnto God. Let vs not therfore iudge one another eny more. But iudge this rather, ŷ nomā put a stombeling blocke or an occasion to fall in his brothers waye. \* I knowe, & am full certified in ŷ LORDE Iesu, ŷ there is nothinge cōmen of it selfe: but vnto him ŷ iudgeth it to be cōmen, to him is it cōmen. But yf thy brother be greued ouer thy meate, thē walkest thou not now after charite. Destroye not with thy meate, him, for whom Christ dyed.

Se therfore that youre treasure be not euell spokē of. For the kyngdome of God is not meate and drynke, but righteousnes, & peace, and ioye in the holy goost. He that in these thinges serueth Christ, pleaseth God, & is cōmended of mē. Let vs therfore folowe those thinges which make for peace, & thinges wherewith one maye edifye another. Destroye not ŷ worke of God for eny meates sake. <sup>a</sup>All thinges truly are cleane, but it is euell for ŷ mā, which eateth with hurte of his cōscience.<sup>†</sup> It is moch better ŷ thou eate no flesh, and drynke no wyne, nor eny thinge, wherby thy brother stomblesh, or falleth, or is made weake. Hast thou faith, haue it with thy selfe before God. Happye is he, that cōdemneth not him selfe in ŷ thinge which he alloweth. But he that maketh conscience of it and yet eateth, is dampned: because he doth it not of faith. For † what so euer is not of faith, that same is synne.

The xii. Chapter.

**W**E that are stronge ŷought to beare ŷ fraylnesse of them which are weake, and not to stonde in oure awne consaytes. Let euery one of vs ordre himselfe so, that he please his neighbour vn to his welth, and edifienge: For Christ pleased not himselfe, but as it is written: <sup>c</sup>The rebukes of them which rebuked the, are fallen vpon me. ¶ What so euer thinges are wrytē a fore tyme, are wrytten for oure learynge, that we thorow pacience and comforte off the scriptures, might haue hope. The God of pacience and consolacion graunte you to be like mynded one towarde another, acordinge vnto Iesu Christ, that ye beyngē of one mynde, maye

with one mouth prayse God the father of oure LORDE Iesu Christ.

Wherfore receaue ye one another, as Christ hath receaued you to the prayse off God. But I saye that Christ Iesu was a mynister of the circumcision for the truth of God, to cōfirme the promyses made vnto the fathers, and that the Heythen mighte prayse God because of mercy, as it is wrytten: <sup>d</sup>For this cause wyl I prayse the amōge the Gētyles, and synge vnto thy name. And agayne he sayeth: <sup>e</sup>Reioyce ye Heythen with his people. And agayne: <sup>f</sup>Prayse the LORDE all ye Gētyles, and laude him all ye naciōs. And agayne Esay sayeth: There shalbe the rote of Iesse, and he that shal ryse to rule the Gētyles, in him shal the Gētyles trust. <sup>g</sup>The God off hope fyll you with all ioye and peace in beleuynge, ŷ ye maye be plenteous in hope thorow ŷ power of the holy goost.

I my selfe am full certified of you (my brethren) that ye youre selues are full of goodnes, fylled with all knowlege, so that ye are able to exhorte one another. Neuertheles (brethre) I haue somewhat more boldly wrytten vnto you, as one that putteth you in remembrance, for the grace that is geuē me of God, that I shulde be a mynister of Iesu Christ amonge the Heythen, to declare the gospell of God, that the Heythen mighte be an acceptable offerynge vnto God, sanctified by the holy goost. Therfore maye I boost myselfe thorow Iesu Christ, that I medle with thinges perteynyngē vnto God. For I durst not speake ought, excepte Christ had wroughte the same by me, to make the Heythen obediēt thorow worde and dede, thorow the power of tokens and wonders, and thorow the power of the sprete of God, so that from Ierusalem, and roūde aboute vnto Illyricon, I haue fylled all with the Gospell of Christ. So hane I enforced my selfe to preach ŷ Gospell, not where Christes name was knowne, lest I shulde buyde on another mans foundation, but as it is wrytten: To whom he was not spoken of, they shal se: <sup>h</sup>and they that haue not herde, shal vnderstonde. This is also the cause, wherfore I haue bene oft tymes let to come vnto you. But now syth I haue nomore place in these countrees, hauynge yet a desyre many yeares sence to come vnto you,

<sup>a</sup> Esa. 45. c. Phil. 2. a.

<sup>\*</sup> 1 Cor. 8. a.

<sup>b</sup> Tit. 1. c.

<sup>†</sup> 1 Cor. 8. b.

<sup>‡</sup> Tit. 1. c.

<sup>§</sup> Gal. 6. a.

<sup>c</sup> Psal. 68. b.

¶ Ro. 4. d.

<sup>d</sup> 2 Re. 22. g. Psal. 17. e.

<sup>e</sup> Deu. 32. f.

<sup>f</sup> Psa. 116. a.

<sup>g</sup> Esa. 52. c.

when I shal take my iourney in to Spayne, I wil come to you: for I trust that I shal passe y waye and se you, and to be broughte on my waye thitherwarde by you: but so, that I first refresh my selfe a litle with you.

But now go I to Ierusalem, to mynister vnto the sayntes. For they of Macedonia and Achaia haue wyllingly prepared a comen colleccion together, for the poore sayntes at Ierusalem. They haue done it wyllingly, and their detters are they. \* For yf y Heythen be made partakers off their spiritual thinges, their dutye is to mynister vnto the in bodely thinges. Now when I haue performed this, and haue broughte the this frute sealed, I wil take my iourney by you in to Spayne. But I am sure when I come vnto you, that I shal come with y full blessinge of the Gospell of Christ.

I beseke you brethren thorow oure LORDE Iesu Christ, and thorow the loue of the sprete, y ye helpe me in my busynes with youre prayers vnto God for me, that I maye be deluyered from the vnbeleuers in Iewrye and that this my seruyce which I do to Ierusalem, maye be accepted of the sayntes, y I maye come vnto you with ioye by y wyll of God, and refreshe my selfe with you. The God of peace be with you all. Amen.

### The vii. Chapter.

**I** COMMENDE vnto you Phebe oure sister, which is a mynister of the congregacion of Cenchrea, that ye receaue her in the LORDE, as it be cometh the sayntes, and that ye helpe her in what soeuer busynesse she hath neade off you. For she hath succoured many, and myne awne selfe also.

Grete Prisca and Aquila my helpers in Christ Iesu, which for my life haue layed downe their awne neckes: vnto whom not I onely geue thanks, but all the congregacions of the Heythen. Grete the congregacion also in their house. Salute Epenetos my beloued, which is y first frute amogē the of Achaia i Christ. Grete Mary, which hath bestowed moch labour on vs. Salute Andronicus and Iunia my cosens, and felowe presoners, which are auncient Apostles, and were before me in Christ. Grete Amplias my beloued in y LORDE. Salute Vrbān oure helper in

Christ, and Stachis my beloued. Salute Apelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynszman. Grete the which are of Narcissus housholde in the LORDE. Salute Tryphena and Tryphosa, which haue laboured in y LORDE. Salute my beloued Persida, which hath laboured moch and y LORDE. Salute Rufus y chosen in y LORDE: and his mother and myne. Grete Asyncritus, Phlego, Herman, Patrobas, Herman, and y brethre with the. Salute Philologus and Iulia, Nerius and his sister, and Olympia, and all the sayntes with the. Salute one another with an holy kysse. The cōgregacions of Christ salute you.

I beseke you brethren, marke them which cause deuyson and geue occasions of euell, contrary to y doctryne which ye haue learned, and avoyde them. For they y are soch, serue not the LORDE Iesu Christ, but their awne belly: and thorow swete preachinges and flatering wordes, they disceue y hertes of y innocentes. For youre obedience is published amonge all men, therefore am I glad of you.

But yet I wolde haue you wyse in that which is good, and symple in euell. The God of peace treade Sathan vnder your fete shortly. The grace of oure LORDE Iesu Christ be with you. y Timotheus my helper, and Lucius, and Iason, and Sopater my kynsmē salute you. Tertius which haue writtē this epistle in y LORDE, salute you. Gaius myne ooste and y oost of y whole cōgregacion saluteth you. Erastus y chāberlaine of y cite saluteth you and Quartus a brother saluteth you. The grace of oure LORDE Iesu Christ be with you all Amē.

To him y is of power to stablyshe you, accordinge to my Gospell and preachinge of Iesu Christ, wherby is vttered y mystery which hath bene kepte secrete, sence y worlde begāne, but now is opened, and shewed by the scriptures of y prophetes, at the cōmaundemēt of the euerlastinge God, to set vp y obediēce of the faith amonge all Heythen: to the same God, which alone is wyse, be prayse thorow Iesus Christ for euer, Amen.

To the Romaynes.

Sent from Corinthum, by Phebe, which was a mynister of the congregacion at Cenchrea.

\* Act. 11. c. 1 Co. 16. a. 2 Cor. 8. a. and 9. a.

† 1 Co. 9. b. Gal. 6. a. † Act. 18. a. 2 Tim. 4. c.

† Col. 2. b. Tit. 2. b. † Phil. 3. c. † Mat. 10. d.

§ Act. 16. a. Phil. 2. b. || Act. 13. a. ¶ Act. 17. a.

\*\* Act. 20. a. †† 1 Cor. 1. a. ††† Rom. 11. d.

# The first Epistle

## of the Apostle S. Paul, to the Corinthians.

### The summe of this Epistle.

#### Chap. I.

He commendeth the Corinthians, exhorteth thē to be of one mynde, & rebuketh the diuysion that was amonge them. Wordly wysdome is foolishnes before God, yee there is no wysdome but in the despyed crosse of Christ.

#### Chap. II.

It is not eloquence and glorious paynted wordes of wordly wysdome, that can edifie and conuerte soules vnto Christ: but the playne wordes of the scripture, for, they make mencion of him and his crosse.

#### Chap. III.

Paul rebuketh the sectes and authores therof. Christ is the fōudaciō of his church. No man ought to reioyce in men, but in God.

#### Chap. IIII.

The preachers are but ministers. Iudgment belongeth onely vnto God.

#### Chap. V.

After what maner Paul curseth the man, that had committed fornicacion with his mother in lawe.

#### Chap. VI.

He rebuketh thē for goinge to lawe together before the Heithen, and reproueth vnclennesse.

#### Chap. VII.

Of mariage, virginite and wyddowheade.

#### Chap. VIII.

He rebuketh thē that vse their lyberte to the slaunder of other, & sheweth how men ought to behaue thē towarde soch as be weake.

#### Chap. IX.

Loue forbeareth the thinge that she maye do by the lawe. He exorteth them to runne on forth in the course that they haue begonne.

#### Chap. X.

He feareth them with the ensamples of the olde Testament, and exorteth them to a godly conuersacion.

#### Chap. XI.

He rebuketh thē for the abuse and misordre that they had aboute the Sacramēt of the body and bloude of Christ, and bringeth them agayne to the first institucion.

#### Chap. XII.

The diuersite of the giftes of the holy goost, geuen to the cōforte and edifenge of one another, as the membres of a mans body serue one another.

#### Chap. XIII.

The nature and condicions of loue.

#### Chap. XIII.

Paul sheweth that the gift of prophecie, interpretinge, or preachinge, excelleth the gift of tungen, and how they ought both to be vsed.

#### Chap. XV.

The resurreccion of the deed.

#### Chap. XVI.

He putteth thē in remembraunce of the gadderynge for the poore christē at Ierusalē, and concludeth his epistle with the salutacions of certayne louynge brethren.



# The first Epistle of the Apostle S. Paul, to the Corinthians.

## The first Chapter.

**A** **P**AUL, called to be an Apostle of Iesus Christ thorow  $\text{f}$  will of God, and brother \* Sosthenes, vnto the congregacion off God which is at Corinthum, to them that are  $\dagger$  sanctified in Christ Iesus, sayntes by callinge, with all them that call vpon the name of oure **LORDE** Iesus Christ, in euery place both off theirs and oures.  $\dagger$  Grace be with you and peace from God oure father, and from the **LORDE** Iesus Christ.

I thake my God allwayes on youre behalfe, for the fauoure of God which is geuē you in Iesus Christ, that in all poyntes ye are made ryche by him, in euery worde, and in all maner of knowledge (euē as  $\text{f}$  preachinge of Christ is confirmed in you) so that ye wante nothinge in eny gifte, and wayte but for the appearinge of oure **LORDE** Iesus Christ: which shal strength you also vnto  $\text{f}$  ende, that ye maye be blamelesse in the daye of oure **LORDE** Iesus Christ.  $\S$  For God is faithfull, by whō ye are called vnto the fellowshippe of his sonne Iesus Christ oure **LORDE**.

**B** But I beseke you brethrē thorow the name of oure **LORDE** Iesus Christ, that ye all speake one thinge, and let there be no discension amonge you, but that ye be perfecte in one meynnge. For it is shewed me (my brethren) of you, by them which are of  $\text{f}$  housholde of Cloes, that there is stryfe amonge you. I speake of that, which euery one of you sayeth: I holde of Paul. Another, I holde of  $\parallel$  Apollo. The thirde, I holde of Cephas. The fourth, I holde off Christ. Is Christ then deuyded in partes? Was Paul

crucified for you? Or were ye baptysed in  $\text{f}$  name of Paul? I thanke God that I haue baptised none of you, but Crispus and Gaius: lest eny shulde saye,  $\text{f}$  I in myne awne name had baptised. I baptysed also  $\text{f}$  housholde of Stephana. Farthermore knowe I not, whether I baptysed eny other. For Christ sent me not to baptysse, but to preach the Gospell, not with wysdome of wordes, lest  $\text{f}$  crosse of Christ shulde haue bene made of none effecte.

For the worde of  $\text{f}$  crosse is foolishnesse **C** to thē that perishe  $\text{¶}$  but vnto vs which are saued, it is the power of God. For it is wryttē: \*\* I wyl destroye the wysdome of the wyse,  $\text{¶}$  wil cast away the vnderstandinge of  $\text{f}$  prudēt. Where are the wyse? Where are  $\text{f}$  scribes? where are  $\text{f}$  disputers of this worlde? Hath not God made the wysdome of this worlde foolishnesse? For in so moch as the worlde by the wysdome therof knewe not God in his wysdome, it pleased God thorow foolish preachinge to saue them  $\text{f}$  beleue. For  $\text{¶}$  the Iewes requyre tokens, and the Grekes axe after wysdome. But we preach Christ the crucified: to the Iewes an occasion off fallinge, and vnto the Grekes foolishnes. But vnto them that are called (both Iewes and Grekes) we preach Christ the power of God and  $\text{¶}$  the wysdome off God.

**D** For the foolishnes of God is wyser then men: and the weaknes of God is strōger thē men. Brethren loke on youre callinge, how that  $\text{§}$  not many wysemē after the flesh, not many mightie, not many of hye degre are called: but that foolish is before the worlde, hath God chosen, that he mighte cōfounde the wyse: And that weake is before  $\text{f}$  worlde,

\* Act. 18. b.  $\dagger$  Ioh. 17. c. Heb. 9. c.  $\dagger$  2 Cor. 1. a.  
 $\S$  Num. 23. c. 1 Co. 10. b. 1 Tess. 5. c.  $\parallel$  Act. 18. c.

$\text{¶}$  Rom. 1. b. \*\* Esa. 29. c.  $\text{¶}$  Mat. 12. d. Luc. 11. c.  
Ioh. 2. c. and 6. d.  $\text{¶}$  Col. 2. a.  $\text{§}$  Ioh. 7. e.

hath God chosen, y he mighte confounde the mightye. And the vyle and despyed before the worlde hath God chosen, yee and that which is nothinge, that he mighte destroye that which is oughte, that no flesh shulde reioyse in his presence. Of the same are ye also in Christ Iesu, which of God is made vnto vs wysdome and \*righteousnes, and †sanctificatione and redēpcion, that, accordinge as it is wrytten: ‡ He that reioyseth, shulde reioyse in the LORDE.

## The ij. Chapter.

**A**ND I brethrē, whā I came vnto you came not with hye wordes or hye wysdome, to shewe vnto you the preachinge of Christ. For I shewed not forth my selfe amonge you that I knewe eny thinge, saue onely Iesus Christ, euen the same that was crucified. And I was amonge you in weaknes, and in feare, and in moch tremblinge: § and my worde and my preachinge was not with entysinge wordes of mans wysdome, but in shewinge of the sprete and of power: that youre faith shulde not stonde in the wysdome of men, but in the power of God.

That we speake of, is wysdome amonge thē y are perfecte: not y wysdome of this worlde, nether of the rulers of this worlde which go to naughte: but we speake of the wysdome of God, which is in secrete and lyeth hyd: which God ordeyned before the worlde vnto oure glorie: ¶ which none of y rulers of this worlde knewe. For yf they had knowne it, they had not crucified the LORDE of glorie, but as it is wrytten: ¶ The eye hath not sene, and the eare hath not herde, nether hath it entred in to the hert of man that God hath prepared for them that loue him.

But God hath opened it vnto vs by his sprete. \*\* For the sprete searcheth out all thinges, yee euen the depennesses of the Godheade. For what mā knoweth what is in man, saue the sprete of mā which is in him? Euen so no man knoweth what is in God, saue y sprete of God. As for vs, we haue not receaued the sprete of this worlde, but the sprete which cōmeth of God, so that we cā knowe what is geuē vs of God: which we

also speake, not with connyng wordes of mā wysdome, but with the cōnyng wordes of the holy goost, and iudge spirituall matters spirituallly. Howbeit the naturall man perceaueth nothinge of y sprete of God. It is foolishnes vnto him, and he can not perceauē it: for it must be spirituallly discerned.†† But he that is spirituall, discusseth all thinges, and he is iudged of noman. ‡† For who hath knowne y mynde of the LORDE? Or who shal enfourme him? But we haue the mynde of Christ.

## The iij. Chapter.

**A**ND I brethren, coulde not speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ. §§ I gaue you mylke to drynke, and not meate, for ye mighte not then awaye withall, nether maye ye yet euen now, in so moch as ye are yet fleshye. For ¶ seyng there is enuyenge, stryfe, and discencion amonge you, are ye not fleshy, ¶ walke after y maner of men? For whan one sayeth: ¶ I holde of Paul: another, I holde of Apollo, are ye not thē fleshye? What is Paul? What is Apollo? Euē mynisters are they, by whom ye are come to the beleue, and the same, accordinge as the LORDE hath geuen vnto euery man. I haue plantēd, Apollo hath watred, ¶¶ but God hath geuen the increace. So then nether is he that planteth, eny thinge, nether he that watreth, but God which geueth the increace. As for him that planteth, and he that watreth, y one is as the other: but yet shal euery one re-ceaue his rewarde accordinge to his labour. For we are Gods labourers, ye are Gods huszbandry, ye are Gods buyldinge.

Accordinge to the grace of God which is geuen vnto me, as a wyse buylder haue I layed the foundacion, but another buyldeth thereon. Yet let euery man take hede how he buyldeth thereon. \*\*\* For other foundacion can noman laye, then that which is layed, the which is Iesus Christ. But yf eny man buylde vpon this foundacion, golde, syluer, precious stones, tymber, haye, stobble, euery mā worke shal be shewed. ††† For the daye of the LORDE shal declare it, which shal be shewed with fyre: and the ††† fyre shal trye

\* Iere. 23. b. Ioh. 17. c. † Esa. 65. c. ‡ Iere. 9. d.  
 § 1 Cor. 11. a. § 1 Tess. 1. a. ¶ Mat. 11. c. ¶ Esa. 64. a.  
 ¶ Rom. 8. b. †† Pro. 28. a. †† Sap. 9. b. Esa. 40. b.

Rom. 11. d. §§ Heb. 5. c. ¶¶ Gal. 5. c.  
 ¶ 1 Cor. 1. a. ¶¶ Ioh. 6. g. Act. 2. c. \*\*\* Mat. 16. c.  
 ††† Esa. 28. c. ††† 1 Pet. 1. b. and 4. b.

euery māns worke what it is. Yf eny mans worke that he hath buylde theron, abyde, he shal receaue a rewarde: Yf eny mans worke burne, he shal suffre losse: but he shal be sauēd himselfe, neuertheles as thorow fyre.

\* Knowe ye not that ye are the temple of God, and that the sprete of God dwelleth in you? Yf eny man defyle the tēple of God, him shal God destroye. For the temple of God is holy, which ye are. Let no mā disceaeue himselfe. Yf eny man thinke himselfe wyse amōge you, let him become a foole in this worlde, that he maye be wyse. For t̄the wysdome off this worlde is foolishnes with God. For it is wrytten: † He compaseth the wyse in their craftynesse. And agayne: § The LORDE knoweth the thoughtes of the wyse, that they are vayne. Therefore let no man reioyse in men. For all is youre, whether it be Paul or Apollo, whether it be Cephas or the worlde, whether it be life or death, whether it be presente or for to come. All is youre, but ye are Christes, and Christ is Gods.

### The iiij. Chapter.

**A** LET euery man this wyse esteeme vs, I enen for the mynisters of Christ,<sup>a</sup> and stewardes of the †secretes of God. Now is there no more requyred of the stewardes, then, that they be founde faithfull. † It is but a small thinge vnto me, that I shulde be iudged of you, or of mans daye, nether iudge I myne awne selfe. I knowe noughte by my selfe, \*\* yet am I not therby iustified. It is the LORDE that iudgeth me. Therefore iudge ye nothinge before § tyme, vntyll the LORDE come, which shal bringe it to lighte that is hyd in darknesse, and opē the counceils of § hertes, and thē shal euery one haue prayse of God.

**B** These thinges brethren haue I described in myne awne preson ¶ in Apollos for youre sakes, that ye mighte lerne by vs, that noman counte hygher of him self, then aboue is wrytten, that one be not puft vp agaynst another for eny mans cause. For who preferreth the? † What hast thou that thou hast not receaued? Yf thou hast receaued it, why makest thou thē thy boost, as though thou

haddest not receaued it? Now ye are full, now ye are made riche, ye raigne without vs, and wolde God ye dyd raigne, that we might raigne with you.

Me thynketh that God hath set forth vs Apostles for the lowest off all, † enen as those that are appoynted vnto death. For we are a gasynge stocke vnto § worlde and to the angels, and vnto men. We are fooles for Christes sake, but ye are wyse in Christ: We weake, but ye strōge: Ye honorable, but we despysed. Euen vnto this daye we hōger and thyrst, and are naked, and are boffetted with fystes, and haue no certayne dwellinge place, § and laboure and worke with oure awne handes. We are reuyled, † and yet we blesse: we are persecuted, and suffre it: We are euell spoken of, and we praye: We are become as it were the very outswepinges of § worlde, yee the of scowringe of all men vnto this tyme.

I wryte not this to shame you, but as my deare childrē I warne you. For though ye haue ten thousande instructours in Christ yet haue ye not many fathers. For I haue ¶ begotten you in Christ Iesu thorow § Gospell? Wherefore I exhorte you, \*\*\* be ye my folowers. For this cause haue I sent vnto you Timotheus (which is my deare sonne, and faithfull in the LORDE) that he maye put you in remembrance of my wayes, which are in Christ, euē as I teach euery where in all congregacions. Some are puft vp, as though I wolde come nomore at you. But I wil come to you shortly (††† yf the LORDE wyl) and wyl knowe, not the wordes of thē that are puft vp, but § power. For the kyngdome of God is not ¶ wordes, but in power. What wil ye? Shal I come vnto you with the rodd, or with loue and the sprete of mekenesse?

### The v. Chapter.

**T**HERE goeth a comen reporte, that there is whordome amōge you, and soch whordome, as is not once named amōge the Heythen, † that one shulde haue his fathers wife. And ye are puft vp, and haue not rather sowed, that he which hath done this dede, mighte be put frō amōge you. For I verely as absent in body, but present in sprete,

\* 1 Cor. 6. c. 2 Cor. 6. c. Heb. 3. a.

† Iob 5. b. § Psal. 93. b. † 2 Cor. 6. a.

¶ Iers. 23. c. Luc. 12. \*\* Iob. 9. a.

† Rom. 1. c.

¶ Deu. 29. d.

†† Iaco. 1. a.

†† Psal. 43. c. Rom. 8. e.

¶ Gal. 4. b. Iaco. 1. b.

††† Pro. 20. d. Iere. 10. d.

§ § Act. 18. a. ¶¶ Ro. 12. b.

¶ ¶ 1 Co. 10. a. Phil. 3. c.

††† Leuit. 18. a.

haue determyned allready as though I were present (cōcernynge him that hath done this dede) in þ̄ name of oure LORDE Iesus Christ, whā ye are gathered together with my sprete, and with the power of oure LORDE Iesus Christ, \* to deluyner him vnto Sathan for the destruction of the flesh, that the sprete maye be saued in the daye of the LORDE Iesus.

¶ Your reioysinge is not good. † Knowe ye not that a litle leuen sowereth the whole lompe of dowe? Pourge out therfore the olde leuen, that ye maye be new dowe, like as ye are swete bred. For we also haue an † Easter lambe, which is Christ, that is offred for vs. Wherefore let vs † kepe Easter, not in þ̄ olde leuen, ner in the leuen of maliciounes, and wickednes, but in the swete bred of purenesse and of the trueth.

I wrote vnto you in the Epistle, that ye shulde haue nothinge to do with whoremōgers, ⁊ that meant I not at all of the whoremongers of this worlde, ether of the couetous, or of extorcioners, or of thē that worshippe ymages, for then must ye nedes haue gone out of the worlde. ¶ But now haue I wryttē vnto you, þ̄ ye shulde haue nothinge to do with them: (Namely,) yf there be eny man that is called a brother, and is an whoremonger, or couetous, or a worshipper of ymages, ether a raylar, or a dronkarde, or an extorcioner, † with soch shal ye not eate. For what haue I to do to iudge them that are without? Do ye not iudge thē that are within? As for them that are without, God shal iudge them. \*\* Put awaye frō you him that is euell.

### The vi. Chapter.

¶ **H**OW dare one off you hauynge busynes with another, go to lawe before the vnrighteous, and not before the sayntes? † Do ye not knowe that the sayntes shal iudge the worlde? Yf the worlde then shalbe iudged off you, are ye not good ynough to iudge small matters? Knowe ye not that we shal iudge the angels? how moch more thinges that pertaine to the tēporall life? Therfore yf ye haue iudgmentes of temporall matters, take them that are despyed in the congrega-

cion, and set them to be iudges. This I saye to youre shame. Is there vtterly no wyse man amōge you? What not one at all, that can iudge betwene brother ⁊ brother? but one brother goeth to lawe with another, and that before the vnbeleuers?

Now therfore is there vtterly a faute amōge you, that ye go to lawe one with another. † Why rather suffre ye not wronge? Why suffre ye not youre selues rather to be defranded? but ye youre selues do wrōge and defraude, and that euen the brethrē. Knowe ye not that þ̄ vnrighteous shal not inheret the kyngdome of God? Be not disceaue. † Nether whoremongers, ner worshippers off ymages, ner breakers off wedlocke, ner weakkings, nether abusers of them selues with mankynde, ner thenes, nether the couetous, ner drōkardes, ner cursed speakers, ner extorcioners shal inheret the kyngdome of God. And soch haue some of you bene, but ye are washed, ye are sanctified, ye are made righteous by the name of the LORDE Iesus, and by the sprete of oure God.

I maye do all thinges, but all † thinges are not profitable. I maye do all thinges, but I wil be broughte vnder no mā's power. Meates are ordeyned for þ̄ bely, ⁊ the bely for meates. But God shal destroye both it and them. The body belongeth not vnto whordome, but vnto the LORDE, and the LORDE vnto the body. ¶ God hath rayسد vp the LORDE, and shal rayse vs vp also by his power. Knowe ye not that youre bodies are the mēbres of Christ? Shal I now take the mēbres of Christ, and make them the mēbres of an harlot? God forbyd. Or do ye not knowe, that he which cleueth vnto an harlot, is one body? For they shalbe two († sayeth he) in one fleszhe. But he that cleueth vnto the LORDE, is one sprete.

Fle whordome. All synes þ̄ a man doth, are without the body. But he that commyteth whordome, synneth agaynst his awne body. \*\*\* Or knowe ye not that youre body is the temple of the holy goost? Whom ye haue of God, and are not youre awne? † For ye are dearly boughte. Prayse ye God therfore in youre body ⁊ in youre sprete, which are Gods.

\* Mat. 18. b. 1 Tim. 1. c. † Gal. 5. a. † Esa. 53. b. Ioh. 1. c. § Exo. 12. a. ¶ 2 Tes. 3. a. ¶ Iere. 16. a. \*\* Deut. 13. a. †† Mat. 12. d. and 19. d. †† Mat. 5. e.

¶ Gal. 5. c. Ephe. 5. a. §§ Eccli. 37. d. 1 Co. 10. c. ¶¶ Rom. 8. b. ¶¶ Gen. 2. d. \*\*\* 1 Cor. 3. b. 2 Cor. 6. c. ††† 1 Co. 7. c. 1 Pet. 1. c.



## The vij. Chapter.

**A**S concernynge the thinges wherof ye wrote vnto me, I answere: It is good for a man not to touche a woman. Neuertheles to avoyde whordome, let every man haue his awne wife, and let euery woman haue hir awne huszbande. Let the mā geue vnto the wife due beneuolence: likewise also the wife vnto ſ̃ man. The wife hath not power ouer hir awne body, but the huszbande: ¶ likewise the man hath not power ouer his awne body, but the wife. \* Withdrawē not youre selues one frō another, excepte it be with the consent of both for a tyme, that ye maye geue youre selues vnto fastinge and prayer, and thē come together agayne, lest Sathan tempte you for youre incontynēcyē. But this I saye of fauoure, and not of commaundemēt. Howbeit I wolde rather ſ̃ all mē were as I am. Neuertheles euery one hath his proper gifte of God: one thus, another so. To them verely ſ̃ are vnmarried and to wedowes I saye: It is good for thē that they abyde also as I do. † But yf they can not absteyne, let them mary. For it is better to mary, then to burne.

**B**ut vnto them that are married, commaunde not I, but the LORDE, † that the wife separate not her selfe from the huszbande: but yf she separate her selfe, ſ̃ she remayne vnmarried, or be reconcyled to hir huszbande: and let not the huszbande put away his wife from him.

As for the other, vnto thē saye I, not ſ̃ LORDE: Yf eny brother haue an vnbeleuyng wife, and she is content to dwell with him, let him not put hir away. And yf a woman haue an vnbeleuyng huszbande, and he is content to dwell with her, let her not put him away. For the vnbeleuyng huszbande is sanctified by the wife, and the vnbeleuyng wife is sanctified by the huszbande: or els were youre children vnclane, but now are they holy. But yf the vnbeleuyng departe, let him departe. A brother or a sister is not boude in such cases, but God hath called vs in peace. § For what knowest thou O womā, whether thou shalt saue ſ̃ mā? Or what knowest thou O man, whether thou shalt saue the woman? But euen as God

hath distributed vnto euery one ¶ and as the LORDE hath called every man, so let him walke: and so orden I in all congregacions.

**C**Yf eny man be called beyng circumceysed let him take no Heythenshippe vpon him. Yf eny man be called in the Heythenshippe, let him not be circumceysed. Circumcision is nothinge, and vncircumcision is nothinge, but the keypynge of the commaundementes of God. Let euery one abyde in the callinge wherin he is called. ¶ Art thou called a seruauēt, care not for it: neuertheles yf thou mayest be fre, vse it rather. For he that is called in the LORDE beyng a seruauēt, is a fre man of the LORDE. Likewise he that is called beyng fre, is a seruauēt of Christ. \*\* Ye are dearly boughte, be not ye the seruantes of men. Brethren let euery one wherin he is called, therein abyde with God.

As concernynge virgins, I haue no commaundement of the LORDE, neuertheles I saye my goodmeanynge, as I haue optayned mercy of the LORDE to be faithfull. I suppose it is good for ſ̃ present necessite: for it is good for a man so to be. Art thou bounde vnto a wife, seke not to be lowsed: Art thou lowsed frō a wife, seke not a wife. But yf thou take a wife, thou synnest not. And yf a virgin mary, she synneth not. Neuertheles soch shal haue trouble in the fleszhe. But I fauoure you.

**D**Howbeit this I saye brethren: †† the tyme is shorte. Farthermore this is the meanynge, ſ̃ they which haue wyues, be as though they had none: and they that wepe, be as though they wepte not: and they that reioyse, be as though they reioysed not: ¶ they that bye, be as though they possessed not: ¶ they that vse this worlde, be as though they vsed it not. For the faszion off this worlde passeth awaye. ¶ But I wolde that ye shulde be without care. †† He that is syngle, careth for the thinges of the LORDE, how he maye please the LORDE. But he that is married, careth for the thinges of the worlde, how he maye please his wife, and is deuyded. A woman and a virgin that is syngle, careth for the thinges of the LORDE, that she maye be holy both in body ¶ also in sprete. But she that is married, careth for ſ̃ thinges of the worlde, how she maye please hir huszbande.

\* Tob. 6. d. and 8. a.    † 1 Tim. 5. b.  
 † Mat. 5. d.    § 1 Pet. 3. a.    ¶ Ephe. 4. a.    ¶ 1 Tim.

6. a.    \*\* 1 Cor. 6. c.    1 Pet. 1. c.    †† Psal. 89. a.  
 ‡ 1 Pet. 3. b.    a Mat. 6. a.    Luc. 12. c.    †† 1 Tim. 5. a.

¶ This I saye for youre profit, not that I wil tangle you in a snare, but for that which is honest and comly vnto you, that ye maye cōtynually cleue vnto the LORDE without hynderaunce. But yf eny man thinke that it is vncomly for his virgin yf she passe the tyme of mariage, and yf nede so requyre, let him do what he lyst, he synneth not, let thē be coupled in mariage. Neuertheles he that purposeth surely in his hert, hauynge no nede, but hath power of his awne wyll, and determineth so in his hert to kepe his virgin, doth well. Fynally, he that ioyneth his virgin in mariage, doth well: but he that ioyneth not his virgin in mariage, doth better. \*The wife is bounde to the lawe, as longe as hir huszbande lyueth. But yf hir huszbande slepe, she is at liberty to mary vnto whom she wil, onely that it be done in the LORDE. But she is happier yf she so abyde after my iudgment. I thinke verely that I also haue the sprete of God.

## The iij. Chapter.

¶ AS touching things †offred vnto Idols. †we are sure yf we all haue knowlege. Knowlege puffeth a mā vp, but loue edifyeth. Neuertheles yf eny mā thinke yf he knoweth eny thinge, he knoweth not yet how he oughte to knowe. But yf eny man loue God, the same is knowne of him.

So are we sure now cōcernynge the meates offred vnto Idols, § that an Idoll is nothinge in the worlde, and that there is none other God but one. And though there be that are called goddes, whether in heauen or in earth (as there be goddes many and lordes many) yet haue we but one God, euen the father, ¶ of whō are all thinges, and we in him: ¶ one LORDE Iesus Christ, by whō are all thinges, and we by him.

¶ But euery man hath not knowlege: for some make yet ¶ conscience ouer the Idoll, and eate it as a thinge offred vnto Idols: and so their conscience beyng weake, is defyled. Neuertheles meate furthureth not vs vnto God. Yf we eate, we shal not therefore be the better: yf we eate not, we shal not therefore be the lesse. But take hede that this

your liberty be not an occasion of fallynge vnto yf weake. For yf eny man se the (which hast knowlege) syt at the table in the Idols house, shal not his conscience whyle it is weake, be occasioned to eate of the Idoll-offerings? And so thorow thy knowlege shal the weake brother perishe, for whō Christ dyed. But whan ye synne so agaynst the brethren, and wounde their weake cōscience, ye synne agaynst Christ. Wherefore \*\*yf meate offende my brother, I wyl neuer eate flesh, lest I offende my brother.

## The ij. Chapter.

¶ AM I not an Apostle? Am I not fre? ¶ Haue I not sene Iesus Christ oure LORDE? Are not ye my worke in the LORDE? Yf I be not an Apostle vnto other, yet am I youre Apostle: for the seale of myne Apostelshippe are ye in the LORDE. Myne answere vnto them that axe me, is this: Haue we not power to eate and drynke? Haue we not power also to leade aboute a sister to wife, as well as other Apostles, and as the brethren of the LORDE, and †Cephas? Or haue onely I and Barnabas not power this to do? Who goeth a warfare at any tyme vpon his awne wages? Who planteth a vynyarde, and eateth not of the frute therof? Who fedeth a flocke, and eateth not of the mylke of the flocke?

¶ Saye I these thinges after the maner of men? Sayeth not the lawe the same also? For §§ it is wrytten in the lawe off Moses: Thou shalt not mosell the mouth of the ox that treadeth out the corne. Doth God take thought for the oxen? Or sayeth he it not altogether for oure sakes? For no doute it is wryttē for oure sakes. For he that eareth, shulde eare vpon hope: and he yf throszheth, shulde troszhe vpon hope, yf he mighte be partaker of his hope. ¶ Yf we haue sowne vnto you spiritual thinges, is it a greate thīge yf we reape youre bodely thīges? But yf other be partakers of this power on you, wherefore are not we rather? ¶ Neuertheles we haue not vsed this power, but suffre all thinges, lest we shulde hynder the Gospell off Christ. Knowe ye not that they which laboure in the temple, haue their lyuynge of yf temple:

\* Rom. 7. a. † Act. 15. d. ‡ Ro. 14. b.  
§ 1 Co. 10. c. ¶ Rom. 11. d. ¶ 1 Co. 10. d.  
\*\* Rom. 14. c. †† Act. 9. a. ‡‡ Mar. 3. b. Luc. 4. d.

§§ Deut. 25. a. † Tim. 5. c. ¶ Rom. 15. d. Gal. 6. a.  
¶¶ 2 Cor. 11. a.

and they that wayte at the altare, enioye the altare? \* Euen thus also hath LORDE ordeyned, that they which preach the Gospell, shulde lyue of y Gospell. † But I haue vsed none of these thinges.

¶ Neither wryte I therof, that it shulde be done so vnto me: for I had rather dye, thē that eny man shulde brynge my reioysinge to naughte. For in that I preach the Gospell, I neede not boost my selfe, for I must nedes do it. And wo vnto me, yff I preach not the Gospell. Yf I do it with a good wyll, I shal haue my rewarde: but yff I do it agaynst my wyll, yet is the office commytted vnto me. Wherefore thē shal I be rewarded? (Namely therfore) that I preach the Gospell, and do the same frely for naughte, that I abuse not my libertye in y Gospell. For though I am fre from all men, yet haue I made my selfe euery mans seruaunt, y I mighte wyne y moo. ‡ Vnto the Iewes I am become as a Iewe, to wyne y Iewes. To them that are vnder the lawe, I am become as though I were vnder the lawe, to wyne them which are vnder the lawe.

¶ Vnto them that are without lawe, I am become as though I were without lawe (where as yet I am not without the lawe of God, but am in y lawe of Christ) to wyne thē that are without lawe. To the weake, am I become as weake, to wyne the weake. § I am become of all fashions vnto euery man, to saue some at y leest. But this I do for the Gospels sake, that I mighte be partaker therof.

Knowe ye not, that they which runne in a course, runne all, yet but one receaueth the rewarde? Runne ye so, that ye maye optayne. Euery one that proueth mastrye, absteyneth from all thinges, and they do it, that they maye optayne a corruptible crowne, but we to optayne an vncorruptible crowne. I therefore so runne, not as at an vncertayne thinge: So fighte I, not as one y beateth y ayre: but I tame my body, and brynge it in to subieccion, lest whan I preach vn to other: I my selfe be a cast awaye.

### The r. Chapter.

¶ BRETHREN, I wolde not that ye shulde be ignoraunt of this, ¶ that oure fathers

\* Mat. 10. a. † Act. 20. e. 2 Tess. 3. a. ‡ Act. 16. a.  
§ 1 Co. 10. d. ¶ 1 Pet. 5. a. ¶ Exo. 13. d.  
\*\* Exo. 14. c. †† Exo. 16. c. ††† Exo. 17. b.  
§§ Nu. 20. a. Mat. 16. c. ¶¶ Num. 14. c. ¶¶¶ Exo.

were all vnder the cloude,\*\* and all passed thorow the see, ‡ were all baptised vnder Moses in the cloude and in the see, †† and dyd all eate of one spirituall meate, and †† dyd all drynke of one spirituall drynke: but they dronke of the spirituall §§ rocke that folowed thē, which rocke was Christ. Neuertheles in many of them had God no delyste, ¶¶ for they were smytten downe in the wyldernesse.

These are ensamples vnto vs, y we shulde not lust after euell thinges, as they lusted. Nether be ye worshippers off ymages, as were some of them. Acordinge as it is wryttē: ¶¶ The people sat downe to eate and drynke, and rose vp to playe. Nether let vs comytte whordome, \*\*\* as some of them comytted whordome, and fell in one daye thre ¶ twenty thousande. Nether let vs tempte Christ, ††† as some of them tempted him, and were destroyed of serpētes. Nether murmur ye, ††† as some of them murmured, and were destroyed thorow the destroyer.

All these thinges happened vnto thē for B ensamples, but they are wryttē to warne vs, vpon whom the ende of y worlde is come. Therefore let him that thinketh he stondeth, take hede, lest he fall. There hath yet no tēptacion ouertaken you, but soch as foloweth the nature of man. Neuertheles §§§ God is faithfull, ¶¶ which shal not suffice you to be tempted aboue youre strength, but shal in the myddes of y temptacion make a waye to come out, that ye maye beare it. Wherefore my dearly beloued, fle from worshippinge of Idols. I speake vnto them which haue discreciō, iudge ye what I saye. The cuppe of thākesgeuyng wherwith we geue thankes, is it not the partakinge of the bloude of Christ? The bred that we breake, is it not y partakinge of y body of Christ? For we many, are one bred ‡ one body, in as moch as we all are partakers of one bred.

Beholde Israel after the fleszhe. They y C eate the sacrifices, are they not partakers of the altare? What shal I now saye then? ¶¶¶ Shal I saye that the Idoll is eny thinge? Or that it which is offred vnto the Idoll is eny thinge? Nay. But this I saye, that loke what the Heythen offre, that offre they vnto deuels, and not vnto God. Now wolde I not

32. b. \*\*\* Num. 25. a. Psal. 105. d. ††† Num. 21. a.  
††† Num. 11. g. §§§ 1 Cor. 1. a. 1 Thes. 2. c.  
¶¶¶ 2 Pe. 2. b. ¶¶¶ 1 Cor. 8. a.



that ye shulde be in the fellowshipe of deuels. Ye can not drynke of the cuppe of the LORDE and of the cuppe of the deuels. Ye can not be partakers of the LORDES table, and of the table of deuels. Or wyl we prouoke the LORDE? \*I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but all thinges edifye not. Let noman seke his awne profit, but let euery man seke anothers welth.

What soeuer is solde in the fleshmarket, that eate, and axe no question for conscience sake. † For the earth is the LORDES, and all y therein is. Yf eny of thē y beleue not, byd you to a feast, and yf ye be disposed to go, what soeuer is set before you, that eate, axinge no question for conscience sake.

But yf eny man saye vnto you: This is offred vnto Idols, thē eate not of it, for his sake that shewed it, and for hurtinge of conscience. (The earth is the LORDES and all that therein is.) Neuertheles I speake of † consciēce, not thine, but of y. For why shulde my liberty be iudged of another mā's cōscience? § For yf I take my parte with thankesgeuyng, why am I euell spoken of, for y thinge wherfore I geue thankes?

¶ Therefore whether ye eate or drynke, or what so euer ye do, do all to y prayse of God. Be not ye an occasion of fallinge, nether to the Iewes, ner to the Gentyles, ner to the congregacion of God, ¶ euē as I also please all men in all thinges, not sekinge myne awne profit, but the profit of many, that they mighte be sauēd. \*\* Folowe ye me, as I do Christ.

The xi. Chapter.

**I** COMMENDE you brethren, that ye remembre me in all poyntes, and kepe the ordinance, euē as I deliuered them vnto you. But I certifie you, that Christ is the heade of euery man. †† As for y man, he is the heade of y woman, but God is Christes heade. Euery man that prayeth or prophecietieth, and hath eny thinge on his heade, shameth his heade. But euery woman that prayeth or prophecietieth with vncouered heade, dishonesteth hir heade. For it is euen a lyke moch as yf she were shauen. Yf the womā be not

couered, let hir heer also be cut of. But yf it be vncomely for a woman to haue hir heer cut of or to be shauen, then let hir couer hir heade. Neuertheles the man oughte not to couer his heade, † for so moch as he is the ymage and glory of God: but the womā is the glory of the man. §§ For the man is not of the woman, but the woman of the man. Nether was the man created for the womans sake, but the womā for the mans sake.

Therefore ought the woman to haue a power vpon hir heade, for the angels sakes. Neuertheles nether is the man without y woman, nether the woman without the mā in the LORDE. For as the woman is of the man, euen so commeth the man also by the woman, but all of God. Iudge ye by youre selues, whether it be comly, y a womā praye before God bare headed? Or doth not nature teach you, y it is a shame for a man yf he weere lōge heer, ¶ a prayse to y womā, yf she weere lōge heer? For hir heer is geuē heer to couer her withall. But yf there be eny man amōge you that hath lust to stryue, let him knowe, that we haue no such custome, nether the congregacions of God. But this must I warne you of: I commend it not, that ye come together not after a better maner but after a worse. First, whan ye come together in the congregacion, I heare, that there are discensions amonge you, and I partly beleue it. ¶ For there must be sectes amonge you, that they which are perfecte amonge you, mighte be knowne.

Now whan ye come together, the LORDES supper can not be kepte. For whan it shulde be kepte, euery mā taketh his awne supper afore. And one is hōgrie, another is drunkē. Haue ye not houses to eate and drynke in? Or despise ye y cōgregacion of God, and shame them that haue not? What shal I saye vnto you? Shal I prayse you? in this prayse I you not. That which I deliuered vnto you, receaued I of the LORDE. ¶¶ For the LORDE Iesus the same nighte in the which he was betrayed, toke the bred, ¶ gaue thankes, and brake it, and sayde: Take ye, ¶ eate ye, this is my body, which is broken for you. This do in the remembraunce of me. After the same maner also he toke y cuppe

\* 1 Cor. 6. c. Eccli. 37. d. † Psal. 23. h. † 1 Cor. 8. h. § 1 Tim. 4. h. ¶ Col. 3. b. ¶ 1 Cor. 9. d.  
\*\* 1 Cor. 4. c. †† Ephe. 5. c. †† Ephe. 4. c.

§§ Gen. 2. d. ¶¶ Mat. 18. a. 1 Ioh. 2. c. ¶¶ Mat. 26. c. Mar. 14. c. Luc. 22. h.



whan supper was done, and sayde: This cuppe is the new Testament in my bloude, this do (as oft as ye drynke it) in the remembrance of me. For as oft as ye shal eate of this bred, & drynke of this cuppe, ye shal shewe the LORDES death, vntyll he come.

**D** Wherfore who soeuer shal eate off this bred, and drynke off this cuppe of the LORDE vnworthely, shalbe giltye of the body and bloude of the LORDE. \* But let a man examen himselfe, and so let him eate of this bred, and drynke of this cuppe. For he that eateth and drynketh vnworthely, eateth & drynketh his awne damnacion, because he maketh no differēce of the LORDES body. Therefore are there so many weake and sicke amōge you, and many slepe. † For yf we iudged oure selues, we shulde not be iudged. But whan we are iudged, we are chastened of ‡ LORDE, that we shulde not be dāned with the † worlde. Wherfore my brethren, whan ye come together to eate, tary one for another. But yf eny manonger, let him eate at home, that ye come not together vnto cōdemnacion. As for other thinges, I wil set them in order whan I come.

### The xij. Chapter.

**A** S concernynge spirituall giftes (brethren) I wolde not that ye were ignoraunt. Ye knowe that ye were Heythē and wente youre wayes vnto dōme Idols, euē as ye were led. Wherfore I declare vnto you, § that no man speakynge thorow the sprete of God, defyeth Iesus. And no man can saye that Iesus is the LORDE, but by the holy goost.

\* There are dyuerse giftes, yet but one sprete: and there are dyuerse offices, yet but one LORDE: and there are dyuerse operations || yet is there but one God, which worketh all in all. The giftes of the sprete are geuen vnto euery man to profit the cōgregacion. To one is geuen thorow the sprete the vtterance of wisdome: to another is geuen the vtterance of knowlege accordinge to the same sprete: to another, faith in the same sprete: to another, the giftes of healinge in the same sprete: to another, power to do miracles: to another, prophecience: to another, ¶ iudgement to discerne spretes: to another, dyuerse tungen: to another, the interpretation of

tungen. These all doth § same onely sprete worke, and distributeth vnto euery man, accordinge as he will.

¶ For as the body is one, and hath yet many membres, neuertheles all the membres of the body though they be many, are yet but one body: euen so Christ also. For we are all baptysed in one sprete to be one body, whether we be Iewes or Gentyles, whether we be bonde or fre, and haue all \*\* dronkē of one sprete. For the body also is not one membre, but many. Yf the fote saye: I am not § hande, therefore I am not a membre of the body, is he therefore not a membre of § body? And yf the eare saye: I am not the eye, therefore am I not a membre of the body, is he therefore not a membre of the body? Yf all the body were an eye, where were then the hearinge? Yf all were hearinge, where then the smellinge? But now hath God set the membres, euery one seuerally in the body, as it hath pleased him. Neuertheles yf all the mēbres were one membre, where were then the body? But now are the membres many, yet is the body but one.

¶ The eye can not saye vnto the hande: I haue no nede of the: or agayne the heade vnto the fete, I haue no nede of you: but rather a greate deale the mēbres of the body which seme to be most feble, are most necessary: and vpon those membres of the body which we thinke least honest, put we most honestie on: and oure vncomly partes haue most beuty on. For oure honest membres neade it not. But God hath so measured § body, and geuen most honour vnto that mēbre which had nede, that there shulde be no stryfe in the body, but that the membres shulde indifferently care one for another. And yf one membre suffre, all the membres suffre with him: and yf one membre be had in honour, all the membres are glad with him also. But ye are the body of Christ, and membres, euery one of another.

And God hath ordeyned in the congregacion, first the † Apostles, secōdly prophetes, thirdly ‡ teachers, then doers of miracles, after that the giftes of healinge, helpers, gouerners, dyuerse tungen. Are they all Apostles? Are they all prophetes? Are they all teachers? Are they all doers of miracles? Haue they

\* 2 Co. 13. b. † Eccli. 18. c. ‡ 1 Ioh. 2. c. § Marc. 9. d. ¶ Rom. 12. a. || Ioh. 5. b. ¶ 1 Ioh. 4. a.

¶ Rom. 12. a. Ephe. 4. b. \*\* Esa. 55. a. Ioh. 7. d. †† Mat. 10. a. Luc. 9. a. Ephe. 4. a. ‡† Act. 13. a.

all the giftes of healing? Speake they all with tungen? Can they all interprete? But covet ye the best giftes. And yet shewe I you a more excellent waye.

The xiiij. Chapter.

**A**THOUGH I spake with the tungen of men and angels, and yet had not loue, I were euen as sounninge brasse, or as a tynklinge Cymball. \*And though I coulede prophecy, & vnderstode all secretes, and all knowlege, and had all faith, so † that I coulede moue moūtaynes out of their places, and yet had not loue, I were nothinge. And though I bestowed all my goodes to fede ‡ poore, and though I gaue my body euen that I burned, and yet haue not loue, it profiteth me nothinge.

Loue is pacient & courteous, loue enuyeth not, loue doth not growardly, is not puffed vp, dealeth not dishonestly, † seketh not hir awne, is not prouoked vnto anger, thynketh not euell, reioyseth not ouer iniquyte, but reioyseth in the trueth, beareth all things, beleeueth all things, hopeth all things, suffreth all things.

**B** Though prophecienges fayle, or tungen cease, or knowlege perishe, yet loue falleth neuer awaye. For oure knowlege is vnperfecte, and oure prophecienge is vnperfecte. But whā that which is perfecte, commeth, then shal the vnperfecte be done awaye. Whan I was a childe, I spake as a childe, I vnderstode as a childe, I ymagined as a childe. But as soone as I was a man, I put awaye childishnes. Now we se thorow a glasse in a darke speakynge, but thē shal we se face to face. Now I knowe vnperfectly: but thē shal I knowe euē as I am knowne. Now abydeyth faith, hope, loue, these thre: but the greatest of these is loue.

The xiiij. Chapter.

**A**BOUTE for loue. Couet spirituall giftes, but specially that ye maye prophceye. For he ‡ speaketh with tungen, speaketh not vnto men, but vnto God: for no man heareth him. Howbeit in ‡ sprete he speaketh misteries. But he that prophecieth, speaketh vnto men to edifienge, & to exhortacion, and to cōforte. He that speaketh with tungen, edifieth himselfe: but he that prophecieth, edifieth the cōgregacion. I wolde that ye all spake with tungen, but rather that

ye prophecied. For greater is he that prophecieth, then he that speaketh with tūges: excepte he also expounde it, that the congregacion maye haue edifienge. But now brethren yf I come vnto you, and speake with tungen, what shal I profet you, excepte I speake vnto you ether by reuelacion or by knowlege, or by prophecienge, or by doctryne?

Likewyse is it also in ‡ things that geue sounde, and yet lyue not: whether it be a pype or an harpe, excepte they geue distyncte soundes from them, how shal it be knowne what is pypped or harped? And yf the trōpe geue an vncertayne sounde, who wil prepare him selfe to the battayll? Euen so ye like wyse, whan ye speake with tungen, excepte ye speake playne wordes, how shal it be knowne what is spokē? for ye shal but speake in ‡ ayre. So many kyndes of voyces are in the worlde, and none of them is without significacion. Yf I knowe not now what ‡ voyce meaneth, I shalbe an aleaunt vnto him that speaketh: & he that speaketh, shalbe an aleaunt vnto me. Euē so ye (for so moch as ye couet spirituall giftes) seke ‡ ye maye haue plentye to the edifienge of the congregacion. Wherefore let him that speaketh with tungen, praye, that he maye interprete also. Yf I praye with tungen, my sprete prayeth, but my vnderstōdinge bryngeth no man frute. How shal it be then? Namely thus: I wil praye with ‡ sprete, and wil praye with the vnderstōdinge also: I wil synge psalmes in the sprete, and wil synge psalmes with ‡ vnderstōdinge also.

But whan thou geuest thanks with ‡ sprete, how shal he that occupieth the rowme of the vnlearned, saye Amē at thy geuynge of thanks, seynge he knoweth not what thou sayest? Thou geuest well thanks, but the other is not edified. I thanke my God, that I speake with tungen more then ye all. Yet had I leuer in the cōgregacion to speake syue wordes with my vnderstōdinge ‡ I maye enfourme other also, rather then ten thousande wordes with tungen. ‡ Brethren be not children in vnderstōdinge, howbeit as concerninge maliciousnes be childrē, but in vnderstōdinge be perfecte. In the lawe it is wrytten: With other tungen and with other lippes wyl I speake vnto this people, and yet shal they not so heare me, sayeth the LORDE. † Therefore are tungen for a token, not to thē that beleue,

\* Mat. 7. b.

† Luc. 17. a.

‡ Phil. 2. b.

§ Eph. 4. a.

¶ Esa. 28. b.

¶ Act. 2. b.

but to them that beleue not. Contrary wyse, prophecienge, not to them that beleue not, but to them which beleue.

**D** Yf the whole cōgregacion now came together in to one place, & spake all with tungenes, and there came in they that are vnlerned, or they which beleue not, shulde they not saye, that ye were out of youre wyttes? But yff all prophecied, and there came in one ſ̄ beleueth not, or one vnlerned, he shulde be rebuked of them all, and iudged of all, and so shulde the secrete of his hert be opened, and so shulde he fall downe vpon his face, worshippinge God, and knowlegeing, that of a trueth God is in you. How is it then brethren? Whan ye come together, euery one hath a psalme, hath doctryne, hath a tunge, hath a reuelacion, hath an interpretacion. Let all be done to edifyenge. Yf eny mā speake with tungenes, let him do it him selfe beyng the seconde, or at the most him selfe beyng ſ̄ thirde, and one after another, and let one interpret it. But yf there be not an interpreter, then let him kepe sylence in the congregacion, howbeit let him speake to himselfe and to God. As for the prophetes, let two or thre speake \*and let the other iudge. But yf eny reuelacion be made vnto another that sayeth, then let the first holde his peace.

**E** Ye maye all prophecie one after another that they all maye lerne, and that all maye haue comforte. And the spretes of the prophetes are subiecte vnto the prophetes. For God is not a God off discension, †but off peace, like as in all congregacions off the sayntes. † Let youre wyues kepe sylence in the cōgregacion, for it shal not be permytted vnto thē to speake, but to be vnder obedience, § as ſ̄ lawe sayeth also. But yf they will lerne eny thinge, let them axe their husbādes at home. For it becommeth not wemē to speake in the congregacion. Or sponse the worde of God from amonge you? Or is it come vnto you onely? Yf eny man thynke himselfe to be a prophet, or spirituall, let him knowe what I wryte vnto you, for they are the commaundementes of the LORDE. But yf eny man be ignoraunt, let him be ignoraunt. Wherefore brethren, couet to prophecie, and forbyd not to speake with tungenes. Let all thinges be done honestly and in order.

\* 1 Ioh. 4. a.

† Rom. 15. d.

‡ 1 Cor. 11. a.

1 Tim. 2. b.

§ Gen. 3. c.

## The xv. Chapter.

**I** DECLARE vnto you brethren, the Gospel that I haue preached vnto you (which ye haue also accepted, and in the which ye stōde, by the which also ye are saued) after what maner I preached it vnto you, yf ye haue kepte it, excepte ye haue beleued in vayne. For first of all I delynered vnto you that which I also receaued, how that Christ dyed for oure synnes accordinge to the scriptures, and that he was buried, and that he rose agayne ſ̄ thirde daye accordinge to the scriptures, and that he was sene of Cephas, then of the twolue: after that was he sene of mo then syue hundreth brethren at once, wherof there are yet many alyue, but some are fallen aslepe. Afterwarde was he sene of Iames, then of all the Apostles. Last of all was he sene of me also, as of one borne out of due tyme. ¶ For I am ſ̄ leest of the Apostles, which am not worthy to be called an Apostle, ¶ because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace in me hath not bene vayne, but I haue laboured more then they all: howbeit not I but the grace of God which is with me. Now whether it be I or they, thus haue we preached, and thus haue ye beleued.

But yf Christ be preached, that he is rysen from the deed, how saye then some amōge you, that there is no resurreccion of the deed? Yf there be no resurreccio of the deed, then is Christ not rysen. Yf Christ be not rysen, then is oure preachinge in vayne, and youre faith is also in vayne: yee and we are founde false witnesses of God, because we haue testified agaynst God, that he hath rayسد vp Christ, whom he hath not rayسد vp, yf the deed ryse not agayne. For yf the deed ryse not agayne, thē is Christ also not rysen agayne. But yf Christ be not rysen agayne, then is youre faith in vayne, and ye are yet in youre synnes: they also that are fallē a slepe in Christ, are perished. Yf in this life onely we hope on Christ, then are we of all men the most miserable.

But now is Christ rysen from the deed, and is become \*\*ſ̄ first frutes of them that slepe. For by one man commeth death, and by one

¶ Ephe. 3. b.

¶ Act. 8. a. and 9. a.

\*\* Col. 1. b.



man the resurrection of the deed. For as they all dye in Adam, so shal they all be made alyue in Christ, but euery one in his order. The first is Christ, then they that belöge vnto Christ, whan he commeth. Then the ende, whā he shal delyuer vp the kyngdome vnto God the father, whan he shal put downe all rule, and all superiorite, & power. \* For he must raygne, tyll he haue put all his enemies vnder his fete. The last enemy that shal be destroyed, is death, for he hath put all thinges vnder his fete. But whā he sayeth, that all thinges are put vnder him, it is manifest that he is excepted, which put all thinges vnder him. Whan all thinges shalbe subdued vnto him, then shal the sonne himselfe also be subiecte vnto him, which put all thinges vnder him, that God maye be all in all.

Or els what do they which are baptised ouer ſy deed, yf the deed ryse not at all? Why are they then baptysed ouer the deed? And why stonde we in ioperdy euery houre? By oure reioysinge which I haue in Christ Iesus oure LORDE, I dye daylie. That I haue foughte with beestes at Ephesus after ſy maner of men, what helpeth it me, yf the deed ryse not agayne? † Let vs eate and drynke, for tomorrow we shal dye. Be not ye disceaued. Euell speakinges corruppe good maners. Awake righte vp, and synne not: for some haue not ſy knowlege of God. This I saye to youre shame.

But some man mighte saye: How shal the deed aryse? And with what maner off body shal they come? Thou foole, † ſy which thou sowest is not quickened, excepte it dye. And what sowest thou? thou sowest not ſy body that shalbe, but a bare corne, namely of wheate, or of some other. But God geueth it a body as he wil, and vnto euery one of ſy sedes his owne body.

All fleszhe is not one maner of fleszhe, but there is one maner fleszhe of men, another of beastes, another of fiszhes, another of byrdes. And there are heauenly bodies, and there are earthy bodies: but the heauenly haue one glory, and ſy earthy another. The Sonne hath one clearnes, the Moone hath another clearnesse, and the starres haue another clearnesse, for one starre excelleth another in clearnesse: Euen so the resurrection of the

deed. It is sowne in corrupcion, and shal ryse in vncorruption: It is sowne in dishonoure, & shal ryse in glory: It is sowne in weaknesse, and shal ryse in power: It is sowne a naturall body, & shal ryse a spirituall body.

Yf there be a naturall body, there is a spirituall body also. As it is wrytten: † The first man Adam was made in to a naturall life, and the last Adā in to a spirituall life. Howbeit the spirituall body is not the first, but ſy naturall, and then the spirituall. The first man is of the earth, earthy: ſy seconde mā is frō heauē, heauēly. As the earthy is, soch are they also that are earthy: and as ſy heauenly is, soch are they also ſy are heauenly. And as we haue borne the ymage of the earthy, so shal we beare the ymage of the heauenly also. This I saye brethern, that flesh & bloude can not inheret ſy kyngdome of God: nether shal corrupcion inheret vncorruption.

Beholde, I saye vnto you a mystery: † We shal not all slepe, but we shal all † be chaunged, and that sodenly and in the twinklynge of an eye, at the tyme of the last trompe. For the trompe shal blowe, and the deed shal ryse vncorruptible, and we shalbe chaunged. For this corruptible must put on vncorruption, and this mortall must put on immortalite. But whan this corruptible shal put on vncorruption, and this mortall shal put on immortalite, thē shal the worde be fulfilled that is wryttē: Death is swallowed vp in victory. \*\* Death, where is thy styng? Hell, where is thy victory? The styng of death is synne: The strength of synne is the lawe. But thanks be vnto God,† which hath geuē vs the victory thorow oure LORDE Iesus Christ. Therefore my deare brethrē, be ye stedfast, vnmoueable, & allwaye riche in the worke of the LORDE, for as moch as ye knowe, that youre labour is not in vayne in the LORDE.

### The xvi. Chapter.

CONCERNYNGE the †gadderynge that is made for the sayntes, as I haue ordeyned in the congregacions of Galacia, euen so do ye also. Vpon some Sabbath daye let euery one of you put aside by him selfe, and laye vp what so euer he thinketh mete, that

\* Paul. 109. a. Heb. 2. b. † Esa. 22. b. Sap. 2. a. † Ioh. 12. c. † Gen. 2. b. † 1 Tess. 4. c. † Phil. 3. c.

\*\* Ose. 13. c. Heb. 2. b. †† 1 Ioh. 5. a. †† Rom. 15. d. 2 Cor. 8. a. and 9. a.



the colleccion be not to gather whan I come. Whan I am come, whom so euer ye shal alowe by youre letters, thē wyl I sende to brynge youre liberalite vnto Ierusalem. Neuertheles yf it be mete that I go thither also, they shal go with me. \* But I wil come vnto you, whan I go thorow Macedonia: for thorow Macedonia wyl I take my iourney. With you peraduenture wil I abyde, or els wynter, that ye maye brynge me on my waye, whither so euer I go.

33 I wyl not se you now in my passage, for I hope to abyde a while with you, yf the LORDE shal suffre me. † But I wil tary at Ephesus vntyll whitsontyde. For a greate and frutefull dore is opened vnto me, and there are many aduersaries. Yf Timotheus come, se that he be without feare with you, for he worketh ſ̄ worke of the LORDE, as I do. Let no man therfore despyse him, but conuaye him forth in peace, that he maye come vnto me, for I loke for him with the brethren.

As for brother Apollo, be ye sure, that I greatly desyred him to come vnto you with the brethrē. And his mynde was not at all to come at this tyme, but he wyl come whā he hath oportunyte. Watch ye, stonde fast in

\* Act. 19. c. 2 Cor. 1. c.

the faith, quyte you like men, and be stronge: let all youre thinges be done in loue.

But brethren (ye knowe the house off † Stephana, that they are the first frutes in Achaia, and that they haue appoynted thē selues to mynister vnto the sayntes) I exhorte you to be obedient vnto soche, and to all that helpe and laboure. I am glad of the cōmyng of Stephana and Fortunatus, and Achaicus. For loke what was lackynge vnto me on youre parte, ſ̄ haue they suppleed: they haue refreszhed my sprete and youre. Knowe them therfore that are soch.

The congregacions of Asia salute you. Aquila and Priscilla salute you moch in the LORDE, and so doth the cōgregacion that is in their house. All the brethren salute you. § Salute ye one another with an holy kysse. The salutacion of me Paul with myne awne hande. Yf eny mā loue not the LORDE Iesus Christ, the same be Anathema Maharan Matha. The grace of the LORDE Iesus Christ be with you. My loue be with you all in Christ Iesu. Amen.

The first Epistle to the Corinthians sent out of Asia, by Stephana and Fortunatus, and Achaicus, and Timotheus.

† Act. 20. b.

‡ 1 Cor. 1. b.

§ Rom. 16. b.

# The seconde Epistle

## of the Apostle S. Paul, to the Corinthians.

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### The summe of this Epistle.

#### Chap. I.

The consolacion of God in trouble. The loue of Paul towarde the Corinthians, and his excuse that he came not vnto them.

#### Chap. II.

He sheweth the cause of his absence and exorteth thē to forgeue the man that was fallen and to receaue him agayne with loue.

#### Chap. III.

He prayseth the preachinge of the Gospell aboue the preachinge of the lawe.

#### Chap. IIII.

A true preacher is diligent, he corrupeth not the worde of God, he preacheth not himselfe, but seketh the honoure of Christ, yee though it be with the parell of his life.

#### Chap. V.

The rewarde for suffring trouble.

#### Chap. VI.

An exortacion to receaue the worde of God with thankfulness and amendmēt of life. The diligence of Paul in the gospell, and how he warneth them to eschue the company of the Heythen.

#### Chap. VII.

He exorteth thē to receaue the promises of God thankfully. The Corinthiās are commended for their obediēce and loue towarde Paul.

#### Chap. VIII. IX.

He putteth them in remembraunce to helpe the poore sayntes at Ierusalem acordinge as the Macedonians dyd.

#### Chap. X.

He toucheth the false apostles, and defendeth his auctorite and callynge.

#### Chap. XI.

Paul (vnder sufferaūce) cōmendeth himselfe, and defendeth his auctorite agaynst the false prophetes.

#### Chap. XII.

Paul is takē vp in to the thirde heauen, and heareth wordes not to be spoken off.

#### Chap. XIII.

He promiseth to come vnto them, and exhorteth them so to ordre them selues that he maye fynde them perfecte, and of one mynde.

# The seconde Epistle

## of the Apostle S. Paul, to the Corinthians.

### The first Chapter.

**A** PAUL an Apostle of Iesu Christ, by the will of God, and brother Timotheus. Vnto the congregacion of God which is at Corinthū, with all the sayntes which are i all Achaia. \* Grace be with you, and peace frō God oure father, and from the LORDE Iesus Christ.

Blessed be God the father of oure LORDE Iesus Christ, the father of mercy and ꝑ God of all comforte, which comforteth vs in all oure trouble: in so moch ꝑ we are able to comforte them that are in eny maner of trouble, with the same comforte wherwith we oure selues are comforted of God. For as the afflicciōs of Christ are plenteous in vs, euen so is oure cōsolacion plenteous by Christ. But whether we haue trouble or comforte, it is done for youre welth. Yf it be trouble, it is done for youre cōforte and health, which health sheweth hir power, in that ye suffre the same afflicciōs which we suffre. Yf it be comforte, it is done also for youre comforte and health. Therefore is oure hope fast for you, in as moch as we knowe, that, like as ye are partakers of the afflicciōs, so shal ye be partakers also of the consolacion.

**B** Brethren we wolde not haue you ignoraunt of oure trouble, † which happened vnto vs in Asia, for we were greued out off measure passynge strength, so that we euen dispared of life, and had concluded in oure selues ꝑ we must nedes dye. But this was done, because we shulde not put oure trust in oure selues, but in God, which rayseth vp the deed to life agayne: which delyuered vs from so

greate a death, and yet delyuereth daylie, On whom we trust, that he wil delyuer vs here after also, by the helpe of youre prayer for vs † that on oure behalfe many thanks maye be geuen by many personnes, for the gifte that is geuen vs.

For oure reioysinge is this, euen the testimony of oure conscience, that in synghenes ꝓ godly purenesse, not in fleshlye wysdome, but in the grace of God, we haue had oure conuersacion in the worlde, but most of all with you. For we wryte nothinge els vnto you, then that ye rede and also knowe. Yee ꝓ I trust that ye shal fynde vs vnto the ende, euen as ye haue founde vs partly.

For we are youre reioysinge, euē as ye also are oure ꝑ reioysinge in ꝑ daye of the LORDE Iesus. And in this confidence was I mynded the other tyme to come vnto you (that ye mighte haue yet another pleasure more) ꝓ † to passe by you in to Macedonia, ꝓ to come againe out of Macedonia vnto you ꝓ to be led forth to Iewrye warde of you.

Whan I thus wyse was mynded, dyd I vse lightnesse? Or are my thoughtes fleshly? Not so † but with me yee is yee, and nay is naye. O faitfull God, that oure worde vnto you hath not bene yee and naye. For Gods sonne Iesus Christ, which was preached amonge you by vs (namely, by me and Siluanus and Timotheus) was not yee and naye, but in him it was yee. For all the promyses of God are yee in him, ꝓ are Amē in him, to the prayse of God by vs. But it is God which stablysheth vs with you in Christ, and hath anoynted us, † and sealed us, and geuen the earnest of the sprete in oure hertes.

\* Gal. 1. a. Ephe. 1. a. 1 Pet. 1. a. † Act. 19. c.  
‡ 2 Cor. 4. c. § Phil. 2. b. 1 Tess. 2. c. ¶ 1 Co. 16. a.

‖ Mat. 5. d. Iaco. 5. c. b Ephe. 4. c.

## The ij. Chapter.

**A** BUT I call God to recorde vnto my soule, that to fanoure you<sup>a</sup> withall I came not agayne vnto Corinthum. Not that we are \* lordes ouer youre faith, but we are helpers of youre ioye, for ye stonde in faith. But I determynd this with my selfe, that I wolde not come agayne to you in heynes. For yf I make you sory, who is it that shal make me glad, but the same which is made sory by me? And the same haue I wrytten vnto you, lest whā I come, I shulde take heynes of them, of whom I oughte to reioyse: for so-much as I haue this confidence in you all, that my ioye is the ioye of you all. For in greate trouble and anguysh of hert wrote I vnto you with many teares: not y<sup>e</sup> ye shulde be sory, but that ye mighte perceaue the loue, which I haue most specially vnto you.

**B** But yf eny man haue caused sorowe, the same hath not made me sory, but partely, lest I shulde greue you all. It is sufficient, that † the same man is so rebuked of many, so that from hence forth ye oughte the more to forgeue him and to comforte him, lest he be swallowed vp in ouer moch heynes. Wherefore I exhorte you, that ye shewe loue vpō him. For therefore dyd I wryte vnto you also, that I mighte knowe the profe of you, whether ye were obediēt in all thinges. But loke vnto whō ye forgeue eny thinge, I forgeue hī also. For I also, yf I forgeue ought vnto eny mā, that forgeue I for youre sakes in the rowme of Christ, lest we shulde be preuented of Sathan. For his thoughtes are not vnknowne vnto vs.

**C** But whā I came to † Troada to preach y<sup>e</sup> Gospell of Christ (and a dore was opened vnto me in y<sup>e</sup> LORDE) I had no rest in my sprete, because I founde not Titus my brother: but I toke my leue of them, and wente awaye in to Macedonia. Yet thanks be vnto God, which allwaye geueth vs the victory in Christ,<sup>§</sup> and openeth y<sup>e</sup> sauoure of his knowlege by vs in euery place. For we are vnto God the good sauoure of Christ, both amonge thē y<sup>e</sup> are saved, & amonge them y<sup>e</sup> perishe.¶ To these, y<sup>e</sup> sauoure of death vnto death: but vnto y<sup>e</sup> other, the sauoure of life vnto life. And who is mete thereto? For we are not as many are,

which choppe & chaunge with the worde of God, but enē out of purenesse, and out of God, in y<sup>e</sup> sighte of God, so speake we in Christ.

## The iij. Chapter.

**B**EGYNNE we then agayne to prayse oure selues? Or nede we (as some other) of pistles of commédacion vnto you or letters of commédacion from you? Ye are oure epistle wrytten in oure hertes: which is vnderstonde and red of all mē, in that ye are knowne, how that ye are y<sup>e</sup> epistle of Christ, mynistrd by vs, and wryttē, not with ynke, but with the sprete of the luyngge God: ¶ not in tables of stone,\*\* but in fleshy tables of the hert. Soch trust haue we thorow Christ to God warde, not that we are sufficient of oure selues to thinke eny thinge, as of oure selues,†† but oure ablenesse commeth of God, which hath made vs able, to be †† mynisters of the new Testament: not of the letter, but of the sprete. For the letter kylleth, but the sprete geueth life.

But yf the mynistracion y<sup>e</sup> kylleth thorow the letter, and was figured in stones, was glorious,<sup>§§</sup> so that the childrē of Israel mighte not beholde the face of Moses, for y<sup>e</sup> clearnesse of his countenaūce, (which glory neuertheles is done awaye) how shal not y<sup>e</sup> mynistracion of y<sup>e</sup> sprete be moch more glorious? For yf the office that preacheth damnacon be glorious, moch more doth the office that preacheth righteousnes excede in glory. For y<sup>e</sup> other parte that was glorified is nothinge glorified in respecte of this excedeinge glory. For yf that which is done awaye, be glorious, moch more shal y<sup>e</sup> which remaineth, be glorious.

**C** Seynge then that we haue soch trust, we vse greate boldnesse, and do not as Moses,|| which put a vayle before his face, so that y<sup>e</sup> children of Israel mighte not se the ¶ endē of it, that is done awaye. But their myndes are blynded. \*\*\* For vnto this daye remaineth the same coueringe vntakē awaye in the olde Testament, whan they rede it, which in Christ is put awaye. But euen vnto this daye whan moyses is red, the vayle hangeth before their hertes: ††† Neuertheles whā they turne to the LORDE, the vayle shalbe taken awaye. ††† For the LORDE is a sprete: & where the

<sup>a</sup> Rom. 9. a.

\* 1 Pet. 5. a.

† 1 Cor. 5. b.

† Act. 16. b. § Col. 1. c. || Luc. 2. c. ¶ Exo. 34. c.

\*\* Iere. 31. e. †† Phil. 2. b. †† 1 Cor. 4. b. 2 Co. 6. a.

§§ Exo. 34. d.

|| Exo. 34. d.

¶ Rom. 10. a.

\*\*\* Mat. 13. b.

††† Rom. 11. c.

††† Ioh. 4. c.



sprete of the LORDE is, there is libertye. But now the glory of ꝑ LORDE appeareth in vs all with open face, and we are changed in to the same ymage, from one clearnes to another, euē as of the sprete of the LORDE.

The iij. Chapter.

**T**HEREFORE seynge we haue soch an office (euē as mercy is come vpon vs) we faynte not, but cast from vs the clokes of vnhonestye, and walke not in craftines: nether corruppe we the worde of God but open the trueth, and reporte oure selues to euery mans consequence in the sighte of God.

Yf oure Gospell be yet hyd, it is hyd in them that are lost: amonge whom the God of this worlde \*hath blynded ꝑ myndes of them which beleue not, that ꝑ lighte of the Gospell of the glory of Christ († which is the ymage of God) shulde not shyne vnto them. For we preach not oure selues, but Iesus Christ to be the LORDE, and oure selues yore seruantes for Iesus sake.

**B** For God † that cōmaunded the light to shyne out of darcknesse, ꝑ hath geuen a cleare shyne in oure hertes, ꝑ by vs ꝑ light of ꝑ knowlege of the glory of God mighte come forth, in the face of Iesus Christ.

But this treasure haue we in ¶ earthen vessels, that ꝑ power which excelleth might be of God, and not of vs. We are troubled on euery syde, yet are we not without shift. We are in pouertie, but not vterly without somewhat. We are persecuted, but we are not forsaken. We are oppressed, neuertheles we perish not. ¶ We allwayes beare aboute in oure body the dyenge of the LORDE Iesus ꝑ the life also of the LORDE Iesus might appeare in oure body. \*\*For we which lyue, are alwayes deliyuered vnto death for Iesus sake, that the life also of Iesus might appeare in oure mortall flesh.

**C** Therefore is death now mightie in vs, but life in you. But seynge that we haue the same sprete of faith (acordinge as it is wrytten: † I beleued, and therefore haue I spokē.) we also beleue, ¶ therefore we speake, for we knowe that he, which rayseed vp ꝑ LORDE Iesus, shal rayse vs vp also by ꝑ meanes of Iesus, and shal set vs with you. For all

things do I for youre sakes, † that the plētous grace by the thākesgeuyng of many, maye redounde to the prayse of God. Therefore are we not weery, but though oure outwarde man be corrupte, yet the inwarde is renewed daye by daye. §§ For oure trouble, which is but temporall and lighte, worketh an exceadinge and an eternall weighte of glorye vnto vs, which loke not on the thinges that are sene, but on them which are not sene. For ꝑ thinges which are sene, are temporall: but the thinges that are not sene, are eternall.

The v. Chapter.

**W**E knowe surely, ꝑ yf oure ¶ earthly house of this dwellynge were destroyed, we haue a buyldynge ordeyned of God, an house not made with handes, but euerlastynge in heauen. ¶¶ And in the same sighe we also after oure māson, which is from heauen: and longe to be clothed therwith, so yet, \*\*\*yf that we be founde clothed, and not naked. For as longe as we are in this tabernacle, we sighe and are grieved, for we had rather not be vnclothed, but to be clothed vpon, that mortalite might be swallowed vp of life. But he that hath ordeyned vs for this, is God, †† which hath geuen vs the earnest of the sprete. Therefore are we allwaye of good cheare, and knowe, that as longe as we dwell here in the body, we are not at home with the LORDE: for we walke in faith, and se him not. Neuertheles we are of good comforte, and had leuer to be absent from the body, ¶ to be at home with the LORDE.

**B** Wherefore, whether we be at home or frō home, we endeouore oure selues to please him. ††† For we must all appeare before the iudgment seate of Christ, ꝑ euery one maye receaue in his body, acordinge to ꝑ he hath done, whether it be good or bad. Seynge then that we knowe, how that the LORDE is to be feared, we fare fayre with men, but we are knowne well ynough vnto God: I trust also, that we are knowne in youre consciences. We praye not oure selues agayne vnto you, but geue you an occasion to reioyse of vs, ꝑ ye maye haue to reioyse agaynst them, which reioyse after the outwarde appearaunce, and

\* Ioh. 12. e. † Col. 1. b. Phil. 2. a. Heb. 1. a.  
† Gen. 1. a. § 2 Pet. 1. d. ¶ 2 Cor. 5. a.  
¶ Gal. 6. b. \*\* Rom. 8. c. †† Psal. 115. a.

†† 2 Cor. 1. b. §§ Psal. 29. a. Ro. 8. c. ¶¶ 2 Cor. 4. b.  
¶¶ Rom. 8. c. \*\*\* Apoc. 16. c. ††† Rom. 8. b.  
2 Cor. 1. c. ††† Mat. 25. c. Ro. 14. b.

not after the hert. For yf we do to moch, we do it vnto God: yf we kepe measure, we do it for youre sakes. For the loue of Christ constraeyneth vs, in as moch as we thus iudge, that yf one be deed for all, then are all deed. \*And therfore dyed he for all, that they which lyue, shulde not hence forth lyue vnto them selues, but vnto him, which dyed for them and rose agayne.

C Therfore hence forth knowe we noman after  $\hat{y}$  flesh: and though we haue knowne Christ also after the flesh, yet knowe we him now so nomore. Therfore yf eny man be in Christ, he is a new creature. Olde thinges are past awaye, † beholde, all are become new. Neuertheles all thinges are off God, which hath reconceyled vs vnto himselfe by Iesus Christ, and hath geuen vs the office to preach the attonement. † For God was in Christ, and  $\S$  reconceyled the worlde vnto himselfe, and counted not ther synnes vnto them, and amonge vs hath he set vp the worde of  $\hat{y}$  attonemēt. Now thē are we messaungers in the rowme of Christ, euen as though God exhorted by vs. We beseke you now therfore in Christes steade, that ye be at one with God: ¶ for he hath made him which knewe no synne, to be  $\hat{y}$  synne for vs,  $\hat{y}$  we by his meanes shulde be that righteousnes, which before God is allowed.

## The vi. Chapter.

A WE as helpers therfore exhorte you, that ye receaue not  $\hat{y}$  grace of God in vayne. For he sayeth: \*\* I haue herde the in the tyme accepted, and in the daye of saluacion haue I succoured the. Beholde, now is the accepted tyme, now is the daye of saluacion. Let vs geue no man occasion of euell, that oure office be not euell spoken of: but in all thinges let vs behaue oure selues as the †† ministers of God: in moch pacience, in troubles, in necessities, in anguysshes, in strypes, in presonmentes, in vprours, in labours, in watchinges, in fastynges, in purenesse, in knowlege, in longe sufferynge, in kyndnesse, in the holy goost, in loue vnfayned, in the worde of the trueth, in the power of God, by the armour of righteousnes on the rightehande and on the lefte, by honoure and

dishonoure, by euell reporte and good reporte: as disceauers, & yet true: as vnkowne, and yet knowne: †† as dyenge, and beholde, we lyue: as chastened, and not kylled: as sorowynge, and yet allwaye mery: as poore, & yet make many riche: as hauynge nothinge, & yet possessynge all thinges.

O ye Corinthians, oure mouth is open vnto you, oure hert is made large. Ye are in no straytnesse on oure behalfe: but where as ye are in straytnesse, that do ye of youre owne hertely meanyng. I speake to you, as to childre, that haue like rewarde with vs. Set youre selues therfore at large.

C ¶ Beare not a straunge yock with the vnbeleuers. For what fellowshipe hath righteousness with vnrighteousnes? What company hath lighte with darknesse? ¶ How agreeth Christ with Belial? Or what parte hath the beleuer with the infydele? How acordeth  $\hat{y}$  tēple of God with ymages? Ye are the temple of the luyynge God, as sayeth God: I wyl dwell in them, and walke in them, and wyl be their God, & they shalbe my people. Wherfore come out from amonge them, and separate youre selues ¶¶ (sayeth the LORDE) and touche no vnclene thinge, so wyl I receaue you, & be youre father, & ye shalbe my sonnes and daughters, sayeth  $\hat{y}$  Allmightie LORDE.

## The viij. Chapter.

A SEYNGE now that we haue soch promyses (dearly beloued) let vs clense oure selues from all fylthynges of the flesh and sprete, and growe vp to full holynes in  $\hat{y}$  feare of God. Vnderstode vs righte. We haue hurte no mā, we haue corrupte no man, we haue defrauded no man. I speake not this to cōdemne you, for I haue shewed you before, that ye are in oure hertes, to dye and to lyue with you. I am very bolde towarde you, I make moch boost of you, I am fylled with comforte, I am exceadyng ioyous in all oure tribulacion. \*\*\* For when we were come in to Macedonia, oure flesh had no rest, but we were troubled on euery syde: outward was fightinge, inward was feare. Neuertheles God that comforteth the abiecte,<sup>b</sup> comforted vs by the cōmyng of Titus.

\* 1 Tess. 5. b. † Apoc. 21. a. † Col. 2. b.  
 § Rom. 3. c. Col. 1. b. 1 Ioh. 4. b. ¶ Esa. 53. b.  
 ¶ Rom. 8. a. Heb. 9. c. \*\* Esa. 49. b. †† 1 Co. 4. a.

1 Cor. 3. a. †† Esa. 26. c. §§ Deut. 7. a.  
 ¶ Math. 8. d. \* Leui. 26. b. ¶¶ Esa. 52. b.  
 \*\*\* Act. 16. b. <sup>b</sup> 2 Cor. 1. a.

**B** Not onely by his commynge, but also by the cōsolacion wherwith he was cōforted of you, whan he tolde vs youre desyre, youre wepyng, youre seruēt mynde for me, so *ŷ* I now reioyce *ŷ* more. For where as I made you sory by the letter, it repenteth me not, though I dyd repēte. For I se, that the same epistle made you sory (though it were but for a ceason). But now I reioyce, not that ye were sory, but that ye were sory to repent-aunce. For ye sorowed godly, so that in nothinge ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacion, not to be repented of: \* but worldly sorowe causeth death. Beholde, where as ye haue had godly sorowe, what diligence hath it wrought in you? Yee a sufficient answer, displeasure, feare, desyre, a seruēt mynde, punyshment. For in all poyntes ye haue shewed youre selues, that ye are cleare in that matter.

**C** Wherefore though I wrote vnto you, yet is it not done for his cause that dyd hurte, nether for his cause that was hurte, but that youre diligence (which ye haue for vs in the sighte of God) mighte be manifest with you. Therefore are we comforted, because ye are comforted: but exceddingly the more ioyed we, for the ioye of Titus, because his sprete was refreshed of you all. I am therefore not now ashamed, though I boasted my selfe vnto him of you: but like as all is true that I haue spokē vnto you, euen so is oure boasting vnto Titus founde true also. And his inwarde affection is more abundaunt towardes you, whan he remembreth the obedience of you all, how ye receaued him with feare and trēblyng. I reioyse, that I maye be bolde ouer you in all thinges.

The viij. Chapter.

**A** **I** DO you to wit (brethren) the grace of God, which is geuē in the congregacions of Macedonia. For their reioysing was most abundaunt, whan they were tryed by moch trouble: & though they were exceddinge poore, yet haue they geuē exceddinge richely, and that in synghenesse. For to their power (I beare recorde) yee and beyonde their power, they were wyllinge of their awne acorde, and prayed vs with greate instaunce, that we wolde

receaue their benefite and fellowshipe of the † hādreachinge that is done for the sayntes: And not as we lokod for, but gaue ouer them selues first to the LORDE, and afterwarde vnto vs by *ŷ* wyl of God, so that we coulde not but desyre Titus, that like as he had begonne afore he wolde euen so accomplish the same beniuolence amonge you. Now as ye are riche in all poyntes, in faith and in worde, and in knowlege, and in all diligence, and in youre loue towardes vs, euen so se that ye be plenteous also in this beniuolēce. This I saye not as commaūdyng, but seynge, other are so diligent, I proue youre loue also, whether it be perfecte or no. For ye knowe the liberalite of oure LORDE Iesus Christ, which though he be riche, yet for youre sakes he became poore, *ŷ* ye thorow his pouerte mighte be made riche.

And my counsell herin I geue, for this is profitable for you, which haue begonne a yere ago, not onely to do, but also to wyll. But now perfourme the dede also, that like as there is a ready mynde to wil, there maye be a ready mynde also to perfourme the dede † of that which ye haue. *ŷ* For yf there be a wyllinge mynde, it is accepted accordinge to that a man hath, not accordinge to that he hath not. This is not done to the intent, that other shulde haue ease, and ye cōbraunce, but that it be a lyke. Let youre abundaunce sucke their lacke in this tyme off derth, that their abundaunce also hereafter maye supplee youre lacke, that there maye be equalite. As it is wrytten: "He *ŷ* gathered moch, had not the more: and he that gathered little, wanted nothinge. Thākes be vnto God, which put in the hert of Titus, the same diligence towardes you. For he accepted the request in dede, yee he was rather so well wyllinge, that of his awne acorde, he came vnto you.

**C** We haue sent with him that brother, whose prayse is in the Gospell thorow out all the congregacions. Not onely that, but he is chosen also of the congregacions, to be a felowe with vs in oure iourney, for this beniuolence that is mynistrd by vs vnto the prayse of the LORDE, and to sterc vp youre prompte mynde, and to bewarre, lest eny mā reporte euell of vs because of this plenteousnes, which is mynistrd by vs: † and therefore make

\* Eccl. 30. c. † Act. 11. c. Rom. 15. d. 1 Cor. 16. a.  
2 Cor. 9. a. † 1 Pet. 4. b. Pro. 3. b. † Luc. 21. a.

\* Exo. 16. d. † Rom. 12. c.

we prouision for honest things, not onely before the LORDE, but also before men.

We haue sent with them also a brother of oures, whom we haue oft proued diligēt in many things, but now moche more diligent. And this haue we done in greate hope towarde you, whether it be for Titus sake (which is my felowe and helper amonge you) or for oure brethrē (which are Apostles of the cōgregacions, & the prayse of Christ.) Shewe now the prove off youre loue and off oure boastinge of you, vnto these, and opely in the sighte of the cōgregacions.

The ix. Chapter.

**A** **O**F the \*handreachinge vnto ŷ sayntes, it is no nede for me to wryte vnto you: for I knowe youre redynesse of mynde, wherof I boast my selfe amonge them of Macedonia, and saye: Achaia was ready a yeaere agoo. And youre feruentnesse hath prouoked many. Neuertheles yet haue we sent these brethren, lest oure reioysinge ouer you shulde be in wayne in this behalfe, that ye mighte be ready, as I haue reported of you: lest whan they of Macedonia come with me, and fynde you vnprepared, we (I wyl not saye ye) shulde be ashamed in this presumption of boastinge.

**B** Wherefore I thoughte it necessary to exhorte the brethren, to come before hande vnto you, for to prepare this blessinge promysed afore, that it mighte be ready, so that it be a blessinge, and not a defraudyng. This I thinke: that †he which soweth litle, shal reape litle also: and he ŷ soweth plenteously, shal likewyse reape plenteously, euery one acordynge as he hath purposed in his hert, not grudgingly, or of compulsion. ‡For God loueth a chearfull geuer. God is able to make you riche in all grace, ŷ ye in all thinges hauynge sufficiēt to the vttemost, maye be riche to all maner of good workes. As it is wrytte: "He hath sparsed abrode & geuē to ŷ poore, his righteousnes remaineth for euer.

**C** He that geueth sede vnto the sower, shal mynistrer bred also for fode, and shal multiplie youre sede, and increase the frutes of youre righteousnes, that in all thinges ye maye be made riche vnto all singlenesse, which causeth thorow vs, thankesgeuyng vnto God. For the hādreachinge of this colleeccion not

onely suppleeth the nede off the sayntes, but also is abūdaunt herin, that for this laudable mynistracion many mighte geue thākes vnto God, and prayse God for youre obedient professyng of the Gospell of Christ, & for youre synglenesse in distributyng vnto thē, and to all men, and in their prayer for you, which longe after you, for the abūdaunt grace of God in you. Thankes be vnto God for his vnoutspeakeable gifte.

The x. Chapter.

**I** PAUL my selfe beseke you by the mekenesse and softnesse off Christ, which when I am present amonge you, am of small reputacion, but am bolde towarde you beyng absent. I beseke you that I nede not be bolde whan I am present, & to vse ŷ boldnesse wherwith I am supposed to be bolde, agaynst some, which repute vs as though we walked after ŷ flesh: for though we walke in the flesh, yet fighte we not after a fleshly maner. For the ŷwapens of oure warre are not fleshly, but mightie before God to cast downe strōge holdes, wherwith we ouerthrowe ymaginacions, & euery hye thinge ŷ exalteth it selfe agaynst the knowlege of God, and bryng in to captiuite all vnderstandinge to the obedience of Christ, & are ready to take vengeance on all disobedience, whan youre obediēce is fulfilled. Loke ye on thinges after ŷ vtter appearaūce?

**B** Yf eny man trust of himselfe ŷ he is Christes, let him thinke this also by himselfe, ŷ like as he is Christes, euē so are we Christes also. And though I shulde boast my selfe somewhat more of oure auctorite ¶ which ŷ LORDE hath geuē vs to edifye and not to destroye, it shulde not be to my shame. This I saye, lest I shulde seme, as though I wente aboute to make you afayed with letters. For the pistles (saye they) are sore and stronge, but his bodely presence is weake, and his speache rude. Let him ŷ is soche, thinke on this wyse, that as we are in worde by letters whā we are absente, soch are we also in dede whan we are present. For we darre not reken or compare oure selues, vnto some that prayse them selues: Neuertheles whyle they measure them selues by them selues, and holde onely of them selues, they vnderstonde nothinge.

\* Rom. 15. d. 1 Co. 16. a. 2 Cor. 8. a. † Pro. 11. c. Gal. 6. a. ‡ Exod. 25. a. and 35. a. Eccli. 35. a.

\* Psal. 111. b. § Ephe. 6. b. ¶ 2 Cor. 13. b.



**C** Howbeit we wil not boast oure selues aboue measure, but onely acordinge to the measure of the rule, wherwith God hath distributed vnto vs the measure to reach euen vnto you. For we stretch not oure selues to farre as though we had not reached vnto you. For euen vnto you haue we come with the Gospell of Christ, and boast not oure selues out of measure in other mens laboures: Yee and we hope when youre faith is increased in you, that we wil come farther (acordinge to oure measure) and preach the Gospell vnto them that dwell beyonde you, and not to reioyse in that, which is prepared with another mans measure.

The xi. Chapter.

**A** **L**ET him that reioyseth, reioyse in the **LORDE**: for he **ŷ** \*prayseth him selfe, is not allowed, but he whō **ŷ** **LORDE** prayseth. Wolde God ye coulde suffre me a litle in my foloshnes, yet do ye forbear me. For I am gelous ouer you with godly gelousy. For I haue married you vnto one mā, to brynge a chaste virgin vnto Christ. But I feare, lest † as **ŷ** serpēt begyled Eue with his sutteltie, eue so youre wyttes shulde be corrupte from the synglenesse that is in Christ. For yf he that commeth vnto you, preach another Iesus, whom we haue not preached, or yf ye receaue another sprete, **ŷ** ye haue not receaued, or another Gospell which ye haue not accepted, ye might right well haue bene cōtent. For I suppose that I am no lesse thē the hye Apostles are. And though I be rude in speakynge, yet am I not rude in knowlege. Howbeit amōge you I am knowne to the vttemost. Or dyd I synne therein because I submytted my selfe, that ye mighte be exalted?

**B** For I preached vnto you the Gospell of God † frely, and robbed other cōgregacions, and toke wages of thē, to preach vnto you. § And when I was present with you, and had nede, I was greuous to no man: ¶ for **ŷ** which was lackynge vnto me, the brethren which came fro Macedonia, supplied. And in all thinges I kepte my selfe so, **ŷ** I shulde not be greuous to you, & so wyl I kepe my selfe. As surely as the trueth of Christ is in me, this reioysing shal not be taken fro me in the regions

of Achaia. Wherefore? Because I shulde not loue you? God knoweth. Neuertheles what I do and wyl do, that do I to cut away occasion, from thē which seke occasion, that they mighte boast thē selues to be like vnto vs. For soch false Apostles & disceatfull workers fashion them selues like vnto the Apostles of Christ. And that is no maruell: for Sathan himselfe is chaunged in to **ŷ** fashion of an angell of light. Therefore is it no greate thinge, though his mynisters fashion them selues as though they were the preachers of righteousnes, ¶ whose ende shalbe acordinge to their dedes.

I saye agayne, lest eny man thynke that I **C** am folish: or els take me euen now as a fole, **ŷ** I maye boast my selfe a litle also. That I speake now, that speake I not after the **LORDE**, but as it were in folishnes, whye we are now come to boasting: Seynge that many boast them selues after **ŷ** flesh, I wil boast my selfe also. For ye suffre foles gladly, in so moch as ye youre selues are wyse. For ye suffre euen yf a man brynge you in to bondage, yf a man put you to dishonesty, yf a man take ought frō you, yf a man exalte him selfe ouer you, yf a man smyte you on the face. I speake concernynge rebuke, as though we were weake.

Wherin so euer now eny man darre be bolde (I speake folishly) therein darre I be bolde also. They are Hebrues, so am I. They are Israelites, euen so am I. They are the sede of Abraham, so am I. They are the mynisters of Christ (I speake as a fole) I am more: in laboures more abūdaunt, in strypes aboue measure, in presonmentes more plentifulously, in death oft. \*\* Of the Iewes receaued I fyue tymes fortye strypes, one lesse. †† Thyryse was I beaten with roddes. ‡ I was once stoned, § I suffred thyryse shypwracke: nyghte and daye haue I bene in the depe of the see: I haue oft iourneyed: I haue bene oft in paretls of waters, in paretls amonge murthurers, in paretls amonge the Iewes, in paretls amonge the Heythen, in paretls in cities, in paretls in the wylderners, in paretls vpon the See, in paretls amonge false brethrē, in labour & trauaile, in moch watchinges, in honger and thyrst, in moch fastinges in colde and nakednesse: Besyde those thynges which are out-

\* Esa. 65. c. Iere. 9. d. 1 Cor. 27. a.  
† Gen. 3. a. ‡ 1 Cor. 9. h. § Act. 20. c. ¶ Phil. 4. c.

¶ 2 Pet. 2. a. \*\* Deut. 25. a. †† Act. 16. d.  
‡ Act. 14. c. § Act. 27. c.

warde, namely my daylie combrance, my daylie care for all cōgregacions. \* Who is weake, and I be not weake? Who is offended, ⁊ I burne not? Yf I must nedes make my boast, I wil boast my selfe of myne infirmyte. God ꝑ father of oure LORDE Iesus Christ, which is blessed for euer, knoweth that I lye not. †At Damascōn the gouernoure of ꝑ people vnder kynge Aretas, kepte ꝑ cite of the Damascenes, ⁊ wolde haue taken me, and at a wyndowe was I let downe in a basket thorow the wall, ⁊ so escaped his handes.

## The xij. Chapter.

**I**T profiteth me nothinge (no doute) to boaste. Neuertheles I wil come to ꝑ visions and reuelacions off the LORDE. I knowe a man in Christ aboue fourtene yeares a goo (whether he was in ꝑ body, I can not tell: or whether he was out of the body, I can not tell, God knoweth.) the same was taken vp in to the thirde heauen: and I knowe the same man (whether he was in ꝑ body or out of the body, I can not tell, God knoweth) how that he was takē vp in to Paradise, and herde wordes not to be spoken, which no man can vtter. Here of will I boast, but of my selfe wil I make no boast, excepte it be of myne infirmities. And though I wolde boast my selfe, I dyd not foolishly, for I wolde saye the trueth. But I refrayne my selfe, lest eny mā shulde thinke of me aboue ꝑ he seyth in me, or heareth of me. †And lest I shulde exalte my selfe out of measure because of the hie reuelacions, there is a warnynge geuen vnto my flesh, euen ꝑ messaunger of Satan, to buffet me, that I shulde not exalte my selfe out off measure: for ꝑ which I besoughte the LORDE thryse, that it mighte departe fro me. And he sayde vnto me: My grace is sufficiēt for the. For my strength is made perfecte thorow weaknes. Very glad therefore wil I reioyse in my weaknes, that the strength of Christ maye dwell in me.

**33** Therefore am I contente in infirmities, in rebukes, in necessities, in persecucions, in anguysches for Christes sake: for whā I am weake, thē am I strōge. I am become a fole ī boasting my selfe: Ye haue cōpelled me. For I oughte to be cōmended of you, ꝑ in so

moch as I am in nothinge inferior to ꝑ hie Apostles. Though I be nothinge, yet are ꝑ tokens of an Apostle wrought amōge you, with all paciēce, with signes, ⁊ with wōders ⁊ with mightie dedes. For what is it, wherin ye are inferiours to the other congregacions? excepte it be ꝑ I haue not bene greuous vnto you. Forgeue me this wrōge. Beholde, I am ready the thirde tyme to come vnto you, and wyl not be chargeable vnto you. ¶ For I seke not yours, but you. For ꝑ childrē ought not to gather treasure for the elders, but the elders for the children. I wil very gladly bestowe, and wyl be bestowed for youre soules: though ꝑ more I loue you, the lesse am I loued agayne.

But let it be so that I greued you not, neuertheles for so moch as I was craftye, I toke you with gyle. Haue I defrauded you by eny of thē, whō I sent vnto you? I desyred Titus, ⁊ with him I sent a brother: dyd Titus defraude you? Haue we not walked in one sprete? Wēte we not in like fotesteppes? Agayne, thynke ye ꝑ we excuse oure selues? We speake in Christ in the sighte off God. But all this (dearly beloued) is done for youre edifyenge. For I feare, lest whan I come, I shal not fynde you soch as I wolde: and lest ye shal fynde me soch as ye wolde not: lest there be amonge you, debates, envyenges, wrathes, stryuynges, bacbytinges, whysperinges, swellinges, vprours: lest whan I come agayne, God bringe me lowe amōge you ⁊ lest I be constrayned to bewayle many of thē ꝑ haue synned before, ⁊ haue not repented ouer ꝑ vncleennesse and whordome, and wantonnes, which they haue cōmytted.

## The xij. Chapter.

**N**OW come I the thirde tyme vnto you. ¶ In the mouth of two or thre witnesses shal euery matter be stablized. I haue tolde you before, ⁊ tell you before as present ꝑ seconde tyme, ⁊ wryte it now beyng absent, vnto thē which in tyme passed haue synned, ⁊ to all other: ⁊ yf I come agayne, I wil not spare, seyng that ye seke experiece of him, \*\* which speaketh in me, euen Christ, which amonge you is not weake, but is mightie amōge you. And though he was crucified in weaknes, yet lyueth he in the power of God.

\* 1 Cor. 8. 12.

† Act. 9. d.

‡ Iob 1. b.

§ 1 Cor. 9. a.

¶ Act. 20. c. ¶ Deut. 19. c. Mat. 18. b. \*\* Mat. 10. c.

And though we are weake in him, yet lyue we with him in the power of God amonge you.

**B** \* Proue youre selues, whether ye are in the faith, examē youre selues. Or knowe ye not youre selues, ȳ Iesus Christ is in you? Excepte ye be cast awayes. But I trust ye knowe, ȳ we are not cast awayes. I desyre before God ȳ ye do no euell: not ȳ we shulde seme comendable, but ȳ ye shulde do ȳ which is good, & let vs be as cast awayes. For we maye do nothinge agaynst ȳ trueth, but for ȳ trueth. We are glad whan we are weake, & ye stronge: & the same also we wyshe for, namely youre perfectnesse. Therefore wryte I these thinges beyng absent, lest whā I am

\* 1 Cor. 11. d.

present, I shulde vse sharpnesse, accordinge to the power<sup>t</sup> which the LORDE hath geuē me to edifye, and not to destroye.

**C** Fynally brethren, reioyse, be perfecte, cōforte youre selues, be of one mynde, be peaceable, and the God of loue and peace shalbe with you. Salute one another with an holy kysse. All the sayntes salute you. The grace of oure LORDE Iesus Christ, & the loue of God, and the fellowshippe of ȳ holy goost be with you all. Amen.

The seconde Epistle to the Corinthians. Sent from Phillippus in Macedonia, by Titus and Lucas.

† 2 Co. 10. b.

## The Epistle of the Apostle S. Paul to the Galathians.

### The summe of this Epistle.

#### Chap. I.

Paul rebuketh them, because they were fallen away from the gospel, sheweth his awne cōuersion, magnifieth his office and apostelshippe, and declareth himself to be equall with the hye apostles.

#### Chap. II.

He withstondeth Peter in the face, and proueth, that the lawe and circumcision are not necessary to saluacion.

#### Chap. III.

He rebuketh the vnstedfastnesse of the Galathians, shewing the vnperfectnesse of the lawe, and declareth neuerthelesse that it was not geuen for naught.

#### Chap. IIII.

Paul sheweth that thorow Christ we be delyuered from the lawe, and rebuketh the vnthankfulnesse of the Galathians.

#### Chap. V.

He laboureth to drawe them awaye from circūcision, sheweth them the battayll betwixte the sprete and the flesh, and the frutes of them both.

#### Chap. VI.

He exorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circūcision.

# The Epistle of the Apostle S. Paul to the Galathians.

## The first Chapter.

**A** PAUL an Apostle (not of men, nor by mā, but by Iesus Christ & by God the father, which rayseed him vp frō ſ̄ deed) & all the brethrē which are with me. Vnto the cōgregaciōs in Galacia. \* Grace be with you, and peace frō God the father, and oure LORDE Iesus Christ, which gaue him selfe for oure synnes, that he mighte deliuer vs from this present euel worlde, accordinge to the wyll of God oure father, to whom be prayse for euer and euer. Amen.

I maruell ſ̄ ye are so soone turned (from him that called you in the grace of Christ) vnto another Gospell: which is nothinge els, but that there be some, which trouble you, and intende to peruerthe the Gospell of Christ.

**33** Neuertheles though we oure selues, or an angell from heauē preach vnto you eny other Gospell, thē ſ̄ which we haue preached vnto you, the same be acursed. As we haue sayde afore, so saye we now agayne: Yf eny mā preach vnto you eny other thinge, thē ſ̄ ye haue receaued, ſ̄ same be acursed. Preach I men now or God? Or go I aboute to please men? Yf I shulde yet please men, I were not the seruauit of Christ.

But I certifye you brethren, ſ̄ the Gospell which is preached of me, is not of men. For I nether receaued it ner lerned it of mā, but by the reuelacion of Iesus Christ. For ye haue herde of my conuersacion afore tyme in the Ieweshippe, how that beyōde measure I persecuted the cōgregacion of God, and spoyled it, and preuayled in the Ieweshippe aboute many of my companyons in my nacion,

& was a moch more feruent manteyner of the tradicions of the fathers.

**C** But whan it pleased God which separated me fro my mothers wombe, and called me by his grace, for to declare his sonne in me, that I shulde preach him thorow the Gospell amonge the Heythen, immediatly I commened not of the matter with flesh and bloude: nether came I to Ierusalem vnto them which were Apostles before me: but wente my wayes in to Arabia, and came agayne to Damascon. Then after thre yere I came to Ierusalē to se Peter, and abode with him fyfene dayes. As for the other Apostles, I sawe none of them, saue Iames the LORDES brother.

The things that I wryte vnto you, beholde, ſ̄ God knoweth, I lye not. After that wente I in to the coastes of Syria and Celicia: but of face I was vnknowne to ſ̄ Christen congregacions in Iewrye. Neuertheles they had herde onely, that: He that persecuted vs in tyme passed, preacheth now ſ̄ faith which some tyme he destroyed: and they praysed God in me.

## The ij. Chapter.

**T**HEN after fourtene yeaues, ¶ I wente vp **A** agayne to Ierusalē with Barnabas, and toke Titus with me also. But I wente vp by reuelacion, and commened with thē of ſ̄ Gospell, which I preach amonge the Heythē: but specially with thē which were in reputacion, lest I shulde runne or had runne in vayne. ¶ But Titus which was also with me, was not compelled to be circūcysed, though he was a Greke: and that because of certayne

\* 2 Cor. 1. a. Epho. 1. a. 1 Pet. 1. a. † Act. 15. a.  
‡ Act. 8. a. 9. a. § 2 Cor. 11. d.

¶ Act. 15. a.

¶ Act. 16. a. 1 Cor. 9. c.



incomers beyng false brethrē, which came in amōge other, to spye out oure libertye, which we haue in Christ Iesus, that they might bryng vs in to bondage: To whom we gaue no rowme, no not for the space of an houre, as concernynge to be broughte in to subieccion: ŷ the trueth of the Gospell mighte contynue with you.

As for thē that semed to be greate, what they were in tyme passed, it maketh no matter to me. \* For God loketh not on the outward appearance of men. Neuertheles they which semed greate, taught me nothinge: but contrary wyse, whan they sawe that the Gospell ouer the vncircumcision was cōmytted vnto me, as ŷ Gospell ouer ŷ circumcision was cōmytted vnto Peter. (For he ŷ was mightie with Peter to the Apostleshippe ouer the circumcision, the same was mightie with me also amōge the Heythen) they perceaued the grace that was geuen vnto me.

Iames and Cephas and Ihon, which semed to be pilers, gaue me and Barnabas ŷ righte handes, and agreed with vs, that we shulde preach amōge the Heythē, and they amōge the Iewes: onely that we shulde remēbre the poore, † which thinge also I was diligent to do.

But whā Peter was come to Antioche, I withstode him in ŷ face: for he was worthy to be blamed. For afore there came certayne from Iames, he ate with the Heythē. But whā they were come, he withdrew and separated himselfe, fearinge thē which were of the circumcision. And the other Iewes dyssembled with him likewise, in so moch ŷ Barnabas was brought in to their symulacion also. But whan I sawe that they walked not right after ŷ trueth of the Gospell, I sayde vnto Peter openly before all: Yf thou beyng a Iewe, lyuest after the maner of the Gentyles, and not as do the Iewes, why caustest thou the Gentyles then to lyue as do the Iewes?

† Though we be Iewes by nature, and not synners of the Gentyles, yet (in so moch as we knowe, that a man is not made righteous by the dedes off the lawe, but by the faith on Iesus Christ) we haue beleued also on Iesus Christ, ŷ we might be made righteous by the faith of Christ, and not by the dedes of the

lawe, because that by the dedes of the lawe no flesh shal be iustified.

Yf we then which seke to be made righteous by christ, shulde be yet founde synners oure selues, is not Christ then the mynister of synne? God forbyd. For yf I buylde agayne ŷ which I haue destroyed, then make I my selfe a trespasser. But I thorow the lawe am deed vnto the lawe, that I might lyue vnto God. I am crucified with Christ, yet do I lyue: neuerthelesse now not I, but Christ lyueth in me. For ŷ life which I now lyue in ŷ fleshe, I lyue in the faith of ŷ sonne of God ŷ which loued me, and gaue himselfe for me. I cast not awaye the grace of God. For yf righteousnes come by the lawe, then dyed Christ in vayne.

### The iij. Chapter.

**O** YE folishe Galathiās, who hath bewitched you, that ye shulde not beleue the trueth? To whō Iesus Christ was describēd before the eyes and amōge you crucified. This onely wolde I lerne of you: Receauē ye the sprete by the dedes of the lawe, or by the preachinge of the faith? Are ye so vnwyse? Ye beganne in the sprete, wolde ye ende now thē in the flesh? Haue ye suffred so moch in vayne? Yf it be els in vayne. He that geueth you the sprete, and doth soch greate actes amōge you, doth he it thorow the dedes of the lawe, or by ŷ preachinge of the faith? ¶ Euen as Abrahā beleued God, and it was counted vnto him for righteousness. Thus ye knowe, that they which are of faith, are Abrahams children.

The scripture sawe afore hāde, that God iustificieth the Heythen thorow faith. Therefore shewed it glad tydinges afore vnto Abraham, and sayde: † In the shal all the Heythen be blessed. So then they which be of faith, are blessed with faithfull Abraham. For as many as go aboute with the workes of the lawe, are vnder ŷ curse: For it is wryttē: \*\* Cursed be euery man, which cōtynueth not in all thinges that are wryttē in the boke of the lawe, to do them. That no man is iustified by the lawe in the sighte of God, it is euydēt: †† For ŷ iust shal lyue by his faith. The lawe is not of faith, †† but the mā that

\* Act. 10. d. Rom. 2. b. Ephe. 6. a. † Act. 11. c.  
2 Co. 9. a. † Phil. 3. a. Rom. 3. b. † Ephe. 5. a.  
|| Gen. 15. b. Rom. 4. a. Iaco. 2. c. † Gen. 12. a.

and 22. c. \*\* Deut. 27. c. †† Abac. 2. a. Rom. 1. b.  
‡† Leuit. 18. a.

doth ſame, ſhal lyue therin. But Chriſt hath deliyuered vs from ſ curſe of the lawe, whan he became a curſe for vs. (For it is wryttē: \* Cursed is euery man that hangeth on tre) ſ the blyſſynge of Abraham mighte come on the Gentyles in Chriſt Ieſu, and ſ we might ſo receaue ſ promyſed ſprete, thorow faith.

¶ Brethren, I wil ſpeake after the maner of men. Though it be but a māſ Teſtamēt, yet no man deſpyſeth it, or addeth eny thinge therto, † whan it is confirmed. To Abraham and his ſede were the promyſes made. He ſayeth not: In the ſedes, as in many, but in thy ſede, as in one, which is Chriſt. This Teſtament (I ſaye) which afore was confirmed to Chriſt warde, is not diſannulled (that the promes ſhulde be made of none affecte) by the lawe † which was geuen beyonde foure hundredth & thirtiē yeares thereafter. † For yf the enheritaunce be gotten by the lawe, then is it not geuen by promes. But God gaue it frely vnto Abraham by promes.

¶ Wherefore thē ſerueth the lawe? ¶ It was added becauſe of tranſgreſſion, tyll the ſede came, to the which the promes was made. ¶ And it was geuen of angels, by the hande of the \*\*mediatoure. A mediatour is not a mediatour of one onely, but God is one.

¶ Is the lawe then agaynſt the promyſes of God? God forbyd. Howbeit yf there had bene geuen a lawe which coulde haue geuē life, thē no doute righteouſnes ſhulde come of the lawe. † But ſ ſcripture hath ſhut vp all vnder ſynne, that ſ promes ſhulde come by the faith on Ieſus Chriſt, geuē vnto thē that beleue. Before faith came, we were kepte and ſhut vp vnder the lawe, vnto the faith which ſhulde afterwarde be declared. Thus ſ lawe was oure ſcolemaſter vnto Chriſt, that we might be made righteous by faith. But now that faith is come, we are nomore vnder the ſcolemaſter. † For ye all are the children of God by the faith in Chriſt Ieſu. §§ For as many of you as are baptysed, haue put on Chriſt. Here is nether Iewe ner Greke: here is nether bōde ner fre: here is nether man ner woman, for ye are all ¶ one in Chriſt Ieſu. Yf ye be Chriſtes, thē are ye Abraham's ſede and heyres acordynge to the promes.

## The iij. Chapter.

**B**UT I ſaye: As longe as the heyre is a childe, there is no difference betwene him and a ſeruaunt, though he be lord of all ſ goodes: but he is vnder tuters and gouerners, vntyll the tyme appoynted of the father. Euen ſo we alſo, whā we were children, were in bondage vnder the outwarde tradicions. But whan the tyme was fulfilled, God ſent his ſonne, borne of a womā, ¶ and put vnder the lawe, to redeme them which were vnder the lawe, that we mighte receaue ſ childſhippe. \*\*\* For ſo moch thē as ye are children, God hath ſent the ſprete of his ſonne in to oure hertes, which cryeth: Abba, deare father. Wherefore now, thou art not a ſeruaunt, but a ſonne. Yf thou be a ſonne, then art thou the heyre of God thorow Chriſt. Notwithſtandinge whan ye knewe not God, ye dyd ſeruyce vnto them, which by nature are no Goddes. But now ſeynge ye knowe God (yee rather are knowne off God) how is it †† that ye turne you backe agayne vnto the weake and beggerly tradicions, wher vnto ye deſyre agayne a freſh to be in bondage?

¶ Ye obſerue dayes and monethes, and tymes and yeares. I am in feare of you, leſt I haue beſtowed labour on you in vayne. Brethrē I beſeke you, be ye as I am, for I am as ye are. Ye haue not hurte me at all. For ye knowe how that in weaknes after ſ fleſh I preached ſ Gospell vnto you at the firſt: and my tentacion which I ſuffered after the fleſh, ye deſpyſed not, nether abhorred, but receaued me as an angell of God, yee euen as Chriſt Ieſus. How happy were ye then? For I beare you recorde, that yf it had bene poſſible, ye had plucked out youre awne eyes, and geuē them vnto me. Am I therefore become youre enemy, becauſe I tell you ſ trueth?

¶ They are gelouſ ouer you amysſe. Yee they wolde make you to fall backe, that ye might be ſeruēt to thē warde. It is good to be ſeruēt, ſo ſ it be allwaye in a good thinge, and not onely whan I am preſent with you. My litle children (of whom I trauayle in byrth agayne, vntyll Chriſt be fashioned in you) I wolde I were with you now, and

\* Deut. 21. d. † Heb. 9. c. † Iudith. 5. b.  
§ Act. 7. a. ¶ Rom. 4. c. 7. b. 8. a. ¶ Act. 7. e.  
\*\* Deut. 5. a. †† Rom. 8. b. †† Ioh. 1. a.

§§ Rom. 6. a. and 13. b. Col. 2. b. ¶ Ioh. 17. c.  
¶ Mat. 5. b. \*\*\* Rom. 8. b. ††† Col. 2. c.

coule chaũge my voyce, for I stöde i doute of you.

**C** Tell me ye that wylbe vnder the lawe, haue ye not herde the lawe? For it is wrytten, that Abraham had two sonnes \* the one by a bonde mayde, † the other by a fre woman. As for him that was of the böde mayde, he was borne after ‡ flesh: but he which was of the fre woman, was borne by promes. These wordes betoken somwhat. For these wemen are the two Testamentes: The one from the mount Sina, that gendreth vnto bondage, which is Agar. For Agar is called in Arabia § mount Sina, and reacheth vnto Ierusalem which now is, and is in bondage with hir children.

‡ But Ierusalem that is aboue, is the fre woman, which is the mother of vs all. For it is wryttē: § Reioyse thou baren, that bearest no childrē: breake forth and crye thou ¶ trauaylest not, for the desolate hath many mo childrē, then she which hath an huszbande. As for vs (brethren) we are the children of Isaac acordinge to the promes.

|| But like as at that tyme, he that was borne after the flesh, persecuted him ¶ was borne after the sprete, euen so is it now also. But what sayeth the scripture? \* Put awaye the bonde mayden and hir sonne: for the sonne of ¶ bondmayde shal not be heyre with ¶ sonne of the fre woman. So now brethren, we are not children of the bonde mayde, but of the fre woman.

### The v. Chapter.

**A** **S**TONDE fast therfore in the libertye wherwith Christ hath made vs fre, and be not wrapped agayne in the yocke off bondage. Beholde, I Paul saye vnto you: Yf ye be circumcysed, Christ profiteth you nothinge at all. I testifye agayne vnto euery man which is circumcysed, that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ, as many off you as wylbe made righteous by the lawe, and are fallen from grace. But we wayte in the sprete off hope, to be made righteous by faith.† For in Christ Iesu nether is circumcision eny thinge worth ner vncircumcision, but faith which \*\* by loue is mightie in operacion. Ye ranne

well, who was a let vnto you, that ye shulde not obeye the trueth? Soch counsell is not of him that hath called you.†† A litle leuen sowreth the whole lompe of dowe.

**B** I haue trust towarde you in § LORDE, that ye wylbe none otherwyse mynded. But he that troubleth you, shal beare his iudgment, what so euer he be. Brethren yf I yet preach circumcision, why do I suffre persecucion? then had the slaunder off the crosse ceased. Wolde God they were roted out frō amōge you, which trouble you. But brethrē, ye are called vnto libertie, onely let not youre libertie be an occasion vnto the flesh, but by loue serue one another. For all the lawe is fulfilled in one worde, namely in this:‡ loue thy neighbour as thy selfe. But yf ye byte and deuoure one another, take hede, that ye be not consumed one of another.

**C** I saye: Walke in the sprete, and so shal ye not fulfill the §§ lustes off the fleshe. For the flesh lusteth agaynst the sprete, and the sprete agaynst the flesh. These are contrary one to the other, so that ye can not do that which ye wolde: But and yf ye be led of the sprete, then are ye not vnder the lawe.|| The dedes of ¶ flesh are manifest, which are these: Aduoutrye, whordome, vnclēnes, wantānes, Idolatrye, witchcraft, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, envyeenge, murthur, dronkennes, glotony, and soch like: of the which I tell you before, as I haue tolde you in tyme past, ¶¶ that they which commytte soch, shal not inheret the kyngdome of God.\*\*\* But the frute of the sprete, is loue, ioye, peace, longe sufferinge, gēlenes, goodnesse, faithfulness, mekenesse, tēperauce,††† Agaynst soch is not ¶ lawe:‡‡ But they that are Christes, haue crucified their flesh, with the lustes and desyres.

### The vi. Chapter.

**A** **Y**F we lyue in the sprete, let vs walke also in the sprete. Let vs not be vayne glorious, prouokinge one another, and envyeenge another. Brethren, Yf eny mā be ouertaken of a faute, ye which are spirituall, enfourme him with a meke sprete: and conside thine owne selfe, that thou also be not tempted. §§§ Beare ye one anothers burthē,

\* Gen. 16. d. † Gen. 21. a. ‡ Apoc. 21. a.  
§ Esa. 54. a. || Gen. 27. g. ¶ Gen. 21. b.  
¶ Gal. 6. b. \*\* 1 Co. 13. a. †† 1 Cor. 5. a. ††† Leuit.

19. e. Ro. 13. b. §§ 1 Pet. 2. b. ||| 1 Tim. 5. c.  
¶¶ 1 Cor. 6. b. \*\*\* Ephe. 5. b. ††† 1 Tim. 1. b.  
††† Ro. 13. b. 1 Pet. 2. b. §§§ Job. 13. b.

and so shal ye fulfill the lawe of Christ. But yf eny man thinke himselfe to be somewhat (whan in dede he is nothinge) the same disceaueth himselfe. Let euery man proue his owne worke, and thē shal he haue reioysinge in his awne selfe, and not in another. For \* euery one shal beare his owne burthen.

† But let him that is taughte with the worde, mynister in all good thinges, vnto him that teacheth him. Be not disceaued, God wil not be mocked. ‡ For what soeuer a man soweth, that shal he reape. He that soweth vpon the flesh, shal of the flesh reape destruction: But he that soweth vpon ŷ sprete, shal of the sprete reape life euerlastinge. § Let vs not be weery of well doynge: for whā the tyme is come, we shal reape without ceassing. Whyle we haue tyme therfore, let vs do good vnto all men || but specially vnto thē which are of ŷ housholde of faith.

¶ Beholde, with how many wordes I haue wrytten vnto you with myne awne hande.

They that wil please in the flesh, constrayne you to be circumcysed, onely lest they shulde be persecuted with the crosse of Christ. For euē they them selues which are circumcysed, kepe not the lawe, but wolde haue you circumcysed, that they mighte reioyse in youre flesh. But God forbyd that I shulde reioyse, saue onely in the crosse of oure LORDE Iesus Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. ¶ For in Christ Iesu nether circūcision awayleth eny thinge, ner vncircumcision, but a new creature. \*\* And as many as walke acordynge to this rule, peace and mercy be vpon thē, and vpon Israel of God. From hence forth let no man put me to busynesse, †† for I beare in my body the markes of the LORDE Iesu. Brethren, the grace of oure LORDE Iesu Christ be with youre sprete Amen.

Vnto the Galathians, sent from Rome.

\* Ro. 14. b. † Rom. 15. d. 1 Cor. 9. b. ‡ Luc.  
16 d. § 2 Tess. 3. b. || 1 Tim. 5. a.

¶ Gal. 5. a. \*\* Psal. 124. a. †† 2 Cor. 4. b.



# The Epistle

## of the Apostle S. Paul to the Ephesians.

### The summe of this Epistle.

#### Chap. I.

The euerlastinge ordinaunce and eleccion of God in sauynge all men thorow Christ Iesus his sonne. We are ordered vnto good workes. The dominion of Christ.

#### Chap. II.

Paul sheweth them what maner of people they were before their conuersion, and what they are now in Christ.

#### Chap. III.

He sheweth the cause of his presonment, desyareth them not to faynte because of his trouble, and prayeth God to make the stedfast in his sprete.

#### Chap. IIII.

He exhorteth them vnto mekenes, longe sufferinge, vnto loue and peace, euery one to serue and edifie another with the gifte that God hath geue him, to bewarre of straunge doctrine, to

laye asyde the olde conuersacion of gredy lustes, and to walke in a new life.

#### Chap. V

He exhorteth them vnto loue, warneth them to bewarre of vncleannes, cuvetousnesse, foolish talkynge and false doctryne: to be circumspecte, to avoide dronkennesse, to reioyse and to be thankfull towarde God, to submytt the selues one to another, He teacheth how wemen shulde obeye their huszbodes, and how louyngly men ought to intreate their wyues.

#### Chap. VI.

How children shulde behaue them selues towarde their fathers and mothers: Likewyse fathers towarde their children: Seruauntes towarde their masters: Agayne, masters towarde their seruauntes. An exhortacion to the spirituall battayll, and what weapens christen men shulde fight withall.

# The Epistle

## of the Apostle S. Paul to the Ephesians.

### The first Chapter.

**P**AUL an Apostle of Iesus Christ by the will of God. To y sayntes which are at Ephesus, to the that beleue on Iesus Christ.

\* Grace be with you and peace from God oure father, and fro the LORDE Iesus Christ.

Blessed be God the father of oure LORDE Iesus Christ, which hath blessed vs with all maner of spirituall blessinge in heavenly thynges by Christ accordinge as he had chosen

vs by him, or euer the foundation of the worlde was layed, that we shulde be holy and without blame before him in loue, and ordeyned vs before, to receaue vs as children thorow Iesus Christ, accordinge to the pleasure of his will, vnto the prayse of the glory of his grace, wherby he hath made vs accepted in the Beloued, in whom we haue redempcion thorow his bloude (namely) the forgeuenes of synnes, accordinge to y riches of his grace, which he hath shed vpon vs abundantly in all wys-

\* 2 Cor. 1. a. Gal. 1. a. † Ioh. 15. b. 2 Tim. 1. b.

† Mat. 3. b. and 17. a.

dome and prudēce: and hath opened vnto vs the mystery of his wil accordinge to his pleasure, which he had purposed in himselfe, <sup>†</sup> it shulde be preached \*whā the tyme was full come, that all thinges shulde be gathered together by Christ, both the thinges which are in heauen, and also the thinges that are vpon earth, euen by him, by whom also we are come to the inheritance <sup>†</sup> that were therto predestinate before, accordinge to <sup>†</sup> purpose of him, which worketh all thinges after <sup>†</sup> counsell of his owne wyll, that we mighte be to the prayse of his glory, euen we that before beleued on Christ, on whō also ye beleued, after that ye herde the worde of trueth, namely <sup>†</sup> Gospell of youre saluacion: wherein when ye beleued, ye were <sup>†</sup> sealed with the holy sprete of promes, which is the earnest of oure inheritance to oure redempcion, that we mighte be his owne to the prayse off his glory.

¶ Wherefore I also, (in so much as I haue herde of the faith which ye haue in <sup>†</sup> LORDE Iesu, and of youre loue vnto all <sup>†</sup> sayntes) ceasse not to geue thanks for you, and make mencion of you in my prayers, that <sup>†</sup> God of oure LORDE Iesus Christ, the father of glory maye geue vnto you the sprete of wysdome, and open vnto you the knowlege of himselfe, and lighten the eyes of youre vnderstandinge, that ye maye knowe what is the hope of youre callinge, and what the riches of his glorious enheritaunce is vpon the sayntes, <sup>†</sup> what is the exceedinge greatnesse of his power towarde vs, which beleue accordinge to <sup>†</sup> workynge of his mightie power, which he wroughte in Christ, when he rayseed him vp frō the deed,<sup>§</sup> and set him on his righte hāde ī heauēly thinges, aboue all rule, power, and mighte, and dominaciō, and aboue all that maye be named, not onely in this worlde, but also in <sup>†</sup> worlde to come. ¶ And hath put all thinges vnder his fete, and hath made him aboue all thinges<sup>¶</sup> the heade of the cōgregacion, which is his body, and the fulnesse of him that fylleth all in all.

### The ij. Chapter.

¶ AND quickened you also, when ye were deed thorow trespasses and synnes, in the which in tyme past ye walked, accordinge

to the course off this worlde, and after the prynce that ruleth in the ayre namely, after <sup>†</sup> sprete, which now worketh in the children of vnbeleue,\*\* amonge whom we also had oure conuersacion in tyme past in the lustes of oure flesh, and dyd the wyll of the flesh and of the mynde, and were naturally the children of wrath, euen as well as other.

But God which is riche in mercy thorow his greate loue wherwith he loued vs euē whā we were deed in synnes, hath quickened vs in Christ (<sup>††</sup> for by grace are ye sauēd) and hath rayseed vs vp with him, and set vs with him in heauēly thinges thorow Christ Iesu, <sup>†</sup> in tymes to come he mighte shewe the exceedinge riches of his grace, in kyndnesse to vs warde in Christ Iesu. For by grace are ye sauēd thorow faith, and that not of youre selues, For it is <sup>†</sup> gifte of God, not of workes, lest eny mā shulde boast him selfe. For we are his workmanship, created in Christ Iesu <sup>††</sup> vnto good workes, to <sup>†</sup> which God ordeyned vs before, that we shulde walke in them.

Wherefore remēbre, that ye (which afore tyme were Gentyles after the flesh, and were called vncircumcision, of thē that are called <sup>§§</sup> circumcision after the flesh, which circumcision is made with the hande) that ye at the same tyme were without Christ, and reputed aleauntes from the comen welth of Israel, and were straungers from the Testamentes of promes, therefore had ye no hope, and were without God in this worlde. But now ye that be in Christ Iesu, and afore tyme were farre of, are now made nye by the bloude of Christ.

For he is oure <sup>¶¶</sup> peace, which of both hath made one, and hath broken downe the wall, that was a stoppe between vs, and hath also thorow his flesh put awaye the cause off hatred (namely the lawe of the commaundemētes contayned in the lawe wrytten) that of twayne he mighte create one new man in him selfe, and make peace, and to reconcyle both vnto God in one body thorow the crosse, and so he slewe <sup>†</sup> hatred thorow his owne selfe, and came <sup>¶¶</sup> and preached peace in the Gospell, vnto you which were afarre of, and to thē that were nye. For thorow him we both haue intrance in one sprete vnto the father.

\* Gal. 4. a.    † Rom. 8. d.    † 2 Cor. 1. c. and 5. a.  
<sup>§</sup> Psal. 109. a.    ¶ Psal. 8. b.    ¶ Ephē. 4. b. and 5. c.  
 Col. 1. c.    \*\* Col. 3. a.    †† Esa. 25. b.    Act. 15. b.

†† Tit. 2. b.    §§ Phil. 3. a.    Col. 2. b.    ¶¶ Esa. 9. b.  
 Col. 1. b.    ¶¶ Esa. 57. c.

Now therfore ye are nomore gastes and straungers, but citesins with the sayntes, & of the housholde of God, buylded vpon \* ‡ foundation of ‡ Apostles and prophetes † where Iesus Christ is ‡ heade corner stone in whom euery buyldinge coupled together, groweth to an holy temple in the LORDE, in whom ye also are buylded together, to be an habitacion of God in the sprete.

The iiij. Chapter.

**A** FOR this cause I Paul am † a presoner of Iesus Christ for you Heythen, acordinge as ye haue herde of ‡ office of the grace of God which is geuen me to you warde. For by ‡ reuelacion was this mystery shewed vnto me, as I wrote aboue in fewe wordes: wherby whan ye rede it, ye maye perceaue myne vnderstandyng in ‡ mystery of Christ, which (mystery) in tymes past was not opened vnto the childre of mē as it is now declared to his holy Apostles and prophetes by the sprete: namely, that the Heythen shulde be inheritors also, and of the same body, and partakers of his promes in Christ by the Gospell, wherof I am made a mynister acordinge to the gifte of the grace of God, which is geuē me acordinge to the workyng of his power.

**B** Vnto me ‡ the leest of all sayntes is this grace geuen, that I shulde preach amonge the Heythe ‡ vnsearcheable riches of Christ, and to make all men se, what is the fellowship of the ‡ mystery, which frō the begynnynge of the worlde hath bene hyd in God, which made all thynges thorow Iesus Christ: to the intent that now vnto the rulers and powers in heauē mighte be knowne by the congregacion the manifolde wysdome off God, acordinge to ‡ eternall purpose, which he hath shewed in Christ Iesu oure LORDE by whom we haue boldnesse and inтраunce in all confidēce thorow faith on him. Wherfore I desyre that ye faynte not because of my tribulacions, ‡ I \*\* suffre for you, which is youre prayse.

**C** For this cause I bowe my knees vnto the father of oure LORDE Iesus Christ, which is the true father, ouer all that is called father in heauen and in earth, that he graunte you (acordinge to ‡ riches of his glory) to be strengthened with power by his sprete in ‡

inwarde mā, that Christ maye dwell in youre hertes by faith, that ye beyng rote and grounded in loue, maye be able to cōprehende with all sayntes, what is the bredth, and the length, and the deepth, and the heyth: and to knowe the loue of Christ, which loue yet passeth all knowlege: that ye maye be fylled with all maner of fulnesse of God.

Vnto him that is able to do exceedinge abundantly, aboue all that we axe or vnderstande (acordinge to ‡ power that worketh in vs) be prayse in the congregacion, which is in Christ Iesu, at all tymes for euer and euer, Amen.

The iiij. Chapter.

**I** THERFORE which am presoner in the LORDE, exhorte you, that ye walke as it becōmeth youre callinge wherin ye are called, with all humblesnes off mynde and mekenes, and longe sufferinge, forbearinge one another in loue, and be diligent to kepe the vnite of the sprete thorow the bonde of peace. One body and one sprete, euē as ye are called in one hope of youre callinge. One LORDE, one faith, one baptyme, one God and father of vs all, which is aboue all, and thorow all, and in you all.

† Vnto euery one of vs is geuen grace, acordinge to the measure off the gifte off Christ. Therfore sayeth he: † He is gone vp an hye, and hath led away captiuyte captiue, and hath geuē giftes vnto men. That he wente vp, what is it, but that he first came downe in to ‡ lowest partes of ‡ earth? §§ He that came downe, is euen the same which is gone vp aboue all heauens, to fulfill all. || And ‡ same hath set some to be Apostles, some to be prophetes, some to be Euangelists, some to be shepherdes & teachers, wherby the sayntes mighte be coupled together thorow comen seruyce to the edificatione of ‡ body of Christ, tyll we all come vnto one maner of faith and knowlege of the sonne of God, and become a perfecte man in to the measure of the perfecte age of Christ ¶ that we be nomore children, \*\*\*waueringe & caried aboute with euery wynde of doctryne thorow the wickednes of men and craftynes, wherby they laye awayte for vs to disceauē vs.

\* 1 Cor. 3. b. † 1 Pet. 2. a. ‡ Act. 21. d.  
§ Gal. 1. b. || 1 Cor. 15. a. ¶ Col. 2. c. \*\* Col. 1. c.  
†† Ro. 12. a. ‡ 1 Cor. 12. a. ††† Psal. 67. c.

§§ Ioh. 3. b. ||| 1 Cor. 12. c. ¶¶ 1 Cor. 14.  
\*\*\* Col. 2. a.

**B** But let vs folowe the trueth in loue, and in all thinges growe in him, \* which is the heade, euen Christ, in whom all the body is coupled together, and one membre hangeth by another throw out all ſoyntes. † Wherby one mynistrcth vnto another (acordinge to the operacion as euery membre hath his meares) and maketh, that ſ body groweth to the edifiſhinge of it ſelfe in loue.

This I ſaye therefore, and teſtifye in the **LORDE**, that ye walke nomore as ſ other Heythen walke in the vanite of their mynde, blynded in their vnderſtondinge, beyng ſtraungers frō the life which is in God thorow the ignorance that is in them, becauſe of the blyndnes of their hert: which beyng paſt repentance, haue geue them ſelues ouer vnto wantonnes, to worke all maner of vnclennes euen with gredynesse.

**C** But ye haue not ſo learned Christ, yf ſo be that ye haue herde of him, ⁊ are taught in him, euen as the trueth is in Ieſu. So then as concernynge the conuerſacion in tyme paſt † laye from you that olde man which marreth himſelfe thorow diſceauable luſtes: but be ye renued in the ſprete of youre mynde, and put on that new man, which is ſhaped after God, in true righteouſnes and holyenes. § Wherefore put away lyenge, and ſpeake euery man the trueth vnto his neyghboure, for as moch as we are membres one of another. || Be angrie, but ſynne not. Let not ſ Sonne go downe vpo youre wrath: nether geue place to the bachtyer. He that hath ſtollen, let him ſteale nomore: ¶ but let him labour rather, and do ſome good with his hondes, that he maye haue to geue vnto him that nedeth.

Let no filthy communicacion proceade out of youre mouth, °but that which is good to edifye withall, whā nede is, that it be gracious to heare. And greue not the holy ſprete of God, wherwith ye are \*\* ſealed vnto ſ daye of redemption. Let all bytternes, and fearſnes, and wrath, and roaringe, ⁊ curſed ſpeakynge be farre frō you with all maliciousnes. But be ye curteous one to another, mercifull, † and forgeue one another, eue as God hath forgeuen you in Christ.

\* Ephē. 1. c. and 5. c. † Ro. 12. a. 1 Cor. 12. b.  
 † Rom. 6. a. Col. 3. a. § Zach. 8. c. 1 Pet. 2. a.  
 || Psal. 4. a. ¶ 2 Tess. 3. a. ° Mat. 12. d. Ephē. 5. a.  
 \*\* 2 Cor. 1. c. † Mat. 6. b. † Mat. 5. e. Ioh. 13. b.  
 §§ Gal. 1. a. || Ecclī. 23. c. ¶¶ 1 Cor. 6. b.

## The v. Chapter.

**B**E ye the † followers therfore of God as deare children, and walke in loue, euen as Christ loued vs, and §§ gaue him ſelfe for vs an offerynge and ſacrifice of a ſwete ſauoure vnto God. As for whordome and all vnclennes, or couetouſnes, let it not be named amōge you, as it becommeth ſayntes: || nether fylthines, ner foliſh talkynge, ner ieastyng (which are not comly) but rather geuyng of thakes. ¶¶ For be ſure, that no whore monger, or vnclane perſon, or couetous perſon (which is a worſhipper off ymages) hath inheritance in the kyngdome of Christ and of God. \*\*\* (Let no man diſceau you with vayne wordes) for becauſe of theſe commeth the wrath of God vpon the children of vnbeleue. Be not ye therfore companions with them. For ſometyme ye were darkneſſe, ††† but now are ye lighte in the **LORDE**.

Waſke as the children of lighte. †† (For the frute of the ſprete is all maner of goodnes, and righteouſnes and trueth:) and proue what is pleaſynge vnto the **LORDE**, and haue no fellſhippe with ſ vnfrutefull workes of darknes, but rather rebuke the. For it is ſhame euen to name thoſe thinges, which are done of them in ſecrete. But all thinges are maniſt, whan they are rebuked of the lighte. For what ſo euer is maniſt, that ſame is lighte. Therfore ſayeth he: §§§ Awake thou that ſlepeſt, and ſtonde vp frō the deed, and Christ ſhal geue the lighte.

|||| Take hede therfore how ye walke circumspectly, not as the vnwyſe, but as ſ wyſe, and redeme the tyme, for it is a miſerable tyme. Wherefore be not ye vnwyſe, but vnderſtonde what the wil of the **LORDE** is, ¶¶¶ and be not dronken with wyne, wherin is exceſſe: but be full of the ſprete, \*\*\*\* and talke amōge youre ſelues of Psalmes and ymnēs, and ſpiritual ſonges, ſyngynge and makynge melody vnto the **LORDE** in youre hertes †††† geuyng thanks alwayes for all thinges vnto God the father, in the name of oure **LORDE** Ieſus Christ, ſubmyttinge youreſelues one to another in the feare of God.

° Let the wemen ſubmytte them ſelues vnto

Col. 3. a. \*\*\* Col. 2. a. ††† 1 Tess. 5. a.  
 ††† Gal. 5. c. §§§ Eſa. 60. a. Rom. 13. b. |||| Col.  
 4. a. ¶¶¶ Ecclī. 31. c. \*\*\*\* Col. 3. b. †††† 1 Tess.  
 5. c. ° Col. 3. c. 1 Pet. 3. a.



their huszbandes, as vnto the LORDE.  
 \* For the huszbande is the wyues heade, euē as Christ also is the heade of the congregacion, and he is the Sauoure of his body. Therefore as the congregacion is in subieccion to Christ, likewise let the wyues be in subieccion to their huszbandes in all thinges.

Ye huszbandes loue youre wyues, euen as Christ loued the congregacion, † and gaue himselfe for it, to sanctifie it, ‡ and clensed it in the fountayne of water by the worde, to make it vnto himselfe a glorious congregacion, hauynge no spot ner wrynkle, ner eny soch thinge, but that it shulde be holy and without blame.

So oughte men also to loue their wyues, euen as their awne bodies. He that loueth his wife, loueth him selfe. For no mā euer yet hated his awne fleszhe, but norisheth and cherissheth it, euen as the LORDE doth also the congregacion. For we are membres of his body, of his flesh and of his bones. § For this cause shal a man leaue father and mother, and cleue vnto his wife, and they two shal be one flesh: This is a greate secreete: but I speake of Christ and the congregacion. Neuertheles do ye so, that euery one of you loue his wife euen as himselfe: but let the wife feare hir huszbande.

### The vi. Chapter.

**Y**E children, obey youre elders in the LORDE, for that is righte. Honour thy father and thy mother (¶ That is the first commaundement, that hath eny promes) that thou mayest prospere, and lye longe vpon earth. And ye fathers, prouoke not your children vnto wrath, but brynge the vp in the nourture and informacion of the LORDE.

\*\* Ye seruantes, obey youre bodely masters, with feare and trembylynge, in synglenes of youre hert, euen as vnto Christ, not with seruyce onely in the eye sighte, as men pleasers: but as the seruantes off Christ, doynge the wyll off God from the hert with good wyll. Thynke that ye serue the LORDE and not mē: and be sure, that what good soeuer a man doth, he shal receaue it agayne of the LORDE, whether he be bonde or fre.

And ye masters, do euen the same vnto the, puttynge away threatenynge, and knowe that euen youre master also is in heauen, †† nether is there eny respecte of personnes with him.

Fynally my brethren, be stronge in the LORDE, and in the power of his mighte: put on the armour of God, that ye maye stonde stedfast agaynst the craftie assautes off the deuell. For we wrestle not agaynst flesh and bloude, but agaynst rule, agaynst power namely, agaynst the rulers of the worlde, of the darknesse of this worlde, agaynst y sprete of wickednes vnder the heauen. For this cause take ye the armour of God, y ye maye be able to resiste in the euell daye, and stonde perfecte in all thinges.

‡ Stonde therefore, and youre loynes gyrd aboute with the truth, hauynge on the brest plate of righteounes, and shod vpō youre fete with the gospell of peace, that ye maye be prepared: Aboue all thinges take holde of the shyld of faith, wherwith ye maye quenche all the fyrie dartes of the wicked. And take the helmet of saluacion, ⁊ the swerde of the sprete, which is the worde of God.

§ And praye allwayes with all maner of prayer and supplication in the sprete, and watch there vnto with all instaunce and supplicacion for all sayntes and for me, ¶ that the worde maye be geuen me, that I maye open my mouth boldly, to vtter the secretes of the Gospell, wherof I am a messaunger in bondes, that I maye speake therein frely, ¶ as it becommeth me to speake.

But that ye maye also knowe, what case I am in, and what I do, Tichicus my deare brother and faithfull mynister in the LORDE, shal shewe you all: whom I haue sent vnto you for the same cause, that ye mighte knowe what case I stonde in, and that he mighte comforte youre hertes.

Peace be vnto the brethrē, and loue with faith, from God the father, ⁊ from the LORDE Iesu Christ. Grace be with all them that loue oure LORDE Iesus Christ vnfaynedly. Amen.

Sent from Rome vnto the Ephesians, by Tichicus.

\* 1 Co. 11. a. † Ephe. 5. a. Gal. 2. c. ‡ Tit. 3. a.  
 1 Pet. 3. c. § Gen. 2. d. Mat. 19. a. Marc. 10. a.  
 ¶ Col. 3. c. ¶ Exo. 20. b. \*\* Col. 3. c. Tit. 2. b.  
 1 Pet. 2. c. ¶ Eccli. 33. d. Col. 3. c. †† Act. 10. d.

Rom. 2. b. Col. 3. c. 1 Pet. 5. b. †† Deut. 23. b.  
 Psal. 131. a. Esa. 11. a. 2 Cor. 10. a. Sup. 5. c.  
 §§ Luc. 18. a. 1 Tess. 5. c. ¶ Col. 4. a. 2 Tess. 3. a.  
 c Act. 4. c.

# The Epistle

## of the Apostle S. Paul to the Philippians.

### The summe of this epistle.

#### Chap. I.

He exhorteth them to increase in loue, in knowlege and experience of godly thinges: maketh mention of his presonment at Rome, is glad to heare Christ preached, is cōtent ether to dye or lyue, and prayeth them to lede a godly conuersacion, to be of one mynde, and to feare no persecucion.

#### Chap. II.

He exhorteth them to vnite and brotherly loue, and to bewarre of strife and vayne glory:

And for a sure ensample he layeth Christ before them.

#### Chap. III.

He warneth thē to beware of false teachers, whom he calleth dogges and enemies of Christ, and reproveth māns owne rightcousnesse.

#### Chap. IIII.

He saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them because of the prouysion, that they made for him beyng in preson.

#### The first Chapter.

**A** PAUL and Timotheus the seruantes of Iesu Christ. Vnto all the sayntes in Iesu Christ, which are at Philippos, with the Bischoppes and \* mynisters.

Grace be with you and peace from God oure father, and from the **LORDE** Iesus Christ.

† I thanke my God, as oft as I remēbre you (which I allwayes do in all my prayers for you all, and praye with gladnesse) because of youre fellowship which ye haue in the Gospell from the first daye vnto now, and am surely certified of this, ‡ he which hath begonne that good † worke in you, shal go forth with it vntyll § daye of Iesus Christ: as it becommeth me to iudge of you all, because I haue you in my hert, as those that are partakers with me of grace in my bondes, in defendinge and stablyshinge of the Gospell.

**B** For God is my § recorder, how I lōge after you all euen frō the very hert rote in Iesus Christ. ¶ And for the same I praye, † youre

loue maye increase more & more in all maner of knowlege and in all experience, † ye maye proue what is best, that ye maye be pure, & soch as hurte no mans conscience, vnto the daye of Christ: fylled with the frutes of righteousnes, which come by Iesus Christ vnto the glorie and prayse of God.

I wolde ye vnderstode brethren, that my busynes is happened vnto the greater furtheraunce of the Gospell, so that my bondes in Christ are manifest thorow out all † iudgmēt hall, and in all other places: In so moch that many brethren in the **LORDE**, are boldened thorow my bōdes, and darre more largely speake the worde without feare. Some (no doute) preach Christ of enuye and stryfe, but some of good wil. The one parte preacheth Christ off stryfe and not purely, supposynge to adde more aduersite vnto my bondes. The other parte of loue, for they knowe that I lye here for the defence of the Gospell.

What then? So that Christ be preached **C** all maner of wayes (whether it be done by occasion or of true meaninge) I reioyce therin, and wil reioyce. For I knowe that the same

\* Act. 6. a. † Col. 1. a. 1 Tess. 1. a. ‡ Ioh. 6. d.

§ 1 Tess. 2. a. ¶ Ephe. 1. c. Col. 1. a. 2 Tess. 1. b.

shal chaunce to my saluacion, \* thorow youre prayer and mynistrynge of the sprete of Iesu Christ, as I loke for and hope, that in nothinge I shalbe ashamed: but y with all cōfidence (as allwayes in tymes past, euē so now) Christ shalbe magnified in my body whether it be thorow life or thorow death. For Christ is to me life, & death is to me auantage. But in as much as to lyue in y flesh is frutefull to me for the worke, I wote not what I shal chose, for both these thinges lye harde vpon me. † I desyre to be loused, & to be with Christ, which thinge were moch better (for me) but to abyde in the flesh is more nedefull for you.

**D** And this am I sure of, that I shal abyde, and contynue with you all, for the furtheraunce and ioye of youre faith, that ye maye abundantly reioyce in Christ Iesu thorow me, by my cōmyng to you agayne. Onely let youre conuersacion be ‡ as it becommeth the Gospell of Christ, that whether I come & se you, or els be absent, I maye yet heare of you that ye cōtinue in one sprete and one soule, labouryng (as we do) to mayntayne the faith of the Gospell, and in nothinge fearinge youre aduersaries, which is to them a token off perdition, but vnto you of saluacion, and that of God. For vnto you it is geuen, not onely that ye shulde beleue on Christ, but also suffre for his sake, and to haue euen the same fighte, which ye haue sene in me, and now heare of me.

### The ij. Chapter.

**A** **Y**F there be amonge you eny consolacion in Christ, yf there be eny comforte of loue, yf there be eny fellowshipe off the sprete, yf there be eny compassion and mercy, fulfill my ioye, that ye drawe one waye, hauyng one loue, beyng of one accorde, and of one mynde: that there be nothinge done thorow stryfe and vayne glory, but that thorow mekenesse of mynde euery man esteeme another better then himselfe: and let euery mā loke not for his awne profet, but for the profet of other.

Let the same mynde be in you, that was in Christ Iesu: which beyng in the shappe of God, thought it not robbery to be equall

with God, but made him selfe of no reputacion, and toke vpon him the shappe of a seruauant, § became like another man, and was founde in his apparell as a man: he humbled himselfe, and became obedient vnto the death, euen vnto the death of the crosse.

¶ Therefore hath God also exalted him, and geuen him a name, which is aboue all names, ¶ that in the name of Iesus euery kne shulde bowe, both of thinges in heauen, of thinges vpō earth, and of thinges vnder the earth, and that all tungen shulde confesse, that Iesus Christ is the LORDE vnto the prayse of God the father.

Wherefore my dearly beloued, as ye haue allwayes obeyed (not onely in my presence, but now also moch more in my absence) euen so worke out youre awne saluacion with feare and tremblyng. \*\* For it is God which worketh in you both the wyll and the deed, euen of his owne good wyll. Do all thinges without murmurynges and disputynges, that ye maye be faultles and pure, and the childrē of God †† without rebuke, in the myddes of y croked and peruerse nacion, ‡‡ amonge whom se that ye shyne as lightes in the worlde, holdinge fast the worde of life, vnto my reioysyng in the daye of Christ, that I haue not runne in vayne, nether laboured in vayne. §§ Yee and though I be offred vp vpō the offeryng & sacrifice of youre faith, I am glad, and reioyce with you all: be ye glad also, and reioyce ye with me.

I trust in the LORDE Iesus, to sende Timotheus shortly vnto you, that I also maye be of good comforte, whan I knowe what case ye stonde in. For I haue no man that is so like mynded to me, which with so pure affeccō careth for you: for all other seke their awne, not that which is Iesus Christes. But ye knowe the profe of him: for as a childe vnto the father, so hath he mynistered vnto me in the Gospell. Him I hope to sende, as soone as I knowe how it wyll go with me. But I trust in the LORDE, that I also my selfe shal come shortly.

Neuertheles I thoughte it necessary to sende vnto you the brother Ephraditus, which is my companyon in labour and felowe soudyer, and youre Apostell, and my mynister at

\* 2 Cor. 1. b. † 2 Cor. 5. a. ‡ Ephe. 4. a. Col. 1. a. 1 Tess. 4. a. § Heb. 5. a. || Mat. 28. e. Heb. 2. b. ¶ Esa. 45. c. Dan. 7. c. Ro. 14. b. \*\* Deu. 8. d.

Ezec. 36. e. 2 Cor. 3. a. Heb. 13. d. †† 1 Pet. 2. b. ‡‡ Matb. 5. b. §§ Col. 1. c.

my nede, for so moch as he longed after you all, and was full of heuynes, because ye had herde that he was sicke. And no doute he was sicke, and that nye vnto death: but God had mercy on him, and not on him onely, but on me also, lest I shulde haue had sorowe vpon sorowe.

I haue sent him therefore the more haistely, that ye mighte se him, and reioyce agayne, and that I also mighte haue the lesse sorowe. Receaue him therefore in the LORDE with all gladnes,\* and make moch of soche: for because of the worke of Christ, he wente so farre, that he came nye vnto death, and regarded not his life, to fulfyll that seruyce which was lackynge on youre parte towarde me.

### The iij. Chapter.

**M**OROUER my brethren, reioyce in the LORDE. Where as I wryte euer one thinge vnto you, it greueth me not, and maketh you the surer. Bewarre off dogges, bewarre of euell workers, bewarre off discension: †for we are the circumcision, euen we that serue God in the sprete, and reioyce in Christ Iesu, and haue no confidence in the flesh, though I haue wherof I mighte reioyce in y flesh. Yf eny other mā thinke that he hath wherof he mighte reioyce in the flesh, moch more I, which was circūcysed on the eight daye, one of the people of Israel, of the trybe off Ben Iamin, an hebrue of the Hebrues: as concernynge the lawe †a Pharise: as concernynge seruientnes §I persecuted the cōgregacion: and as touchinge the righteousnes which is in the lawe, I was vnrebukable.

¶ But the thinges that were vantage vnto me, haue I counted losse for Christes sake. Yee I thinke all thinges but losse, for that excellent ¶ knowleges sake of Christ Iesu my LORDE: for whom I haue counted all thinge losse, and do iudge them but donge, that I mighte wyne Christ, † be founde in him, not hauynge myne awne righteousnes which commeth of the lawe, but by the faith of Christ (namely) the righteousnes which commeth of God in faith, to knowe him and the vertue of his resurreccion, and the fellowshippe of his passion, \*\*that I maye be con-

formable vnto his death, yf by eny meanes I mighte attayne to the resurreccion from the deed. Not that I haue attayned vnto it all ready, or that I am already perfecte: but I folowe, yf I maye comprehend that, wherin I am comprehended off Christ Iesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thinge I saye: I forget that which is behynde, and stretch my selfe vnto that which is before, † preace vnto y marck apoynted, to optayne the rewarde of the hie callynge of God in Christ Iesu.

Let vs therefore (as many as be perfecte) **C** be thus wyse mynded: and yf ye be otherwyse mynded, I praye God open euen this vnto you. Neuertheles in that wher vnto we are come, let vs procede by one rule, that we maye be of one accorde. †† Brethren, be ye y followers of me, and loke on thē which walke euē so as ye haue vs for an ensample. For many walke (off whom I haue tolde you often, but now I tell you wepyng) euē enemies of the crosse of Christ, whose ende is damnacion, †† whose God is the bely, † whose glory shalbe to their shame, which are earthly mynded. §§ But oure conuersacion is in heauen, from whence we loke for the Sauoure Iesu Christ y LORDE, ¶ which shal chaūge oure vyle body, y it maye be like fashioned vnto his glorious body, acordinge to y workynge wherby he is able to subdue all thinges vnto himselfe.

### The iiii. Chapter.

**W**HERFORE my brethrē dearly beloued **A** † longed for, my ioye † my crowne contynue so in the LORDE ye beloued. I praye Euodias, † beseke Syntiches, that they be of one mynde in the LORDE. Yee and I beseke the my faithfull yock felowe, helpe the wemen, which haue laboured with me in the Gospell, with Clement † with my other helpers, ¶¶ whose names are in the boke of life. Reioyce in the LORDE allwaye, † agayne I saye, Reioyse. Let youre softnes be knowne vnto all men. The LORDE is euen at honde. Be not carefull, but in all thinges let youre petitions in prayer and supplicacion, with geuynge of thanks be knowne before God. And y \*\*\*peace of God, which

\* Rom. 15. d. Mat. 10. a. 1 Tess. 5. c. † Rom. 2. c. Col. 2. b. † Act. 23. a. § Act. 9. a. Gal. 1. b. ¶ Mat. 13. f. ¶ Ioh. 17. a. Col. 2. a. \*\* Rom. 6. a.

†† 1 Cor. 4. c. and 10. d. †† Ro. 16. b. §§ Col. 3. a. ¶¶ 1 Cor. 15. f. ¶¶ Luc. 10. b. Apo. 17. b. \*\*\* Ioh. 14. c. Rom. 5. a.



passeth all vnderstōdinge, kepe youre hertes and myndes in Christ Iesu.

**B** Furthermore brethren, what soeuer things are true, what soeuer things are honest, what soeuer things are iust, what so euer things are pure, what soeuer things pertaine to loue, what soeuer things are of honest reporte: yf there be eny vertuous thinge, yf there be eny laudable thinge, haue those same in youre mynde, which ye haue both lerned and receaued, and herde and sene in me: those thinges do, and the God of peace shal be with you. I reioyce greatly in y<sup>e</sup> **LORDE**, that now at the last ye are reuyned agayne to care for me, as ye cared for me afore, but ye lacked oportunitie. I speake not this because of necessite: for I haue lerned in what soeuer estate I am, \*therwith to be contēte. I can be lowe, and I cā be hye. Euery where and in all thinges I am mete, both to be full, and to be hongrie: to haue plentye, and to suffice nede. I can do all thinges thorow Christ, which strēgtheth me. Notwithstondinge ye haue done well, that ye bare parte with me in my tribulation.

\* 1 Tim. 6. b.

**C** But ye of Philippos knowe, that in the begynnynge of the Gospell whan I departed fro Macedonia, no congregacion bare parte with me concernynge geuynge and receauynge, but ye onely. For vnto Tessalonica ye sent once and afterwarde agayne vnto my necessite. Not that I seke giftes, but I seke the frute, that it be abūdaunt in youre rekenynge. For I haue all, and haue plentye. I was euen fylled whā I receaued of Epaphroditus, that which came from you, an odoure of swetenes, †a sacrifice accepted & pleasaunt vnto God. My God fulfill all youre nede, acordinge to his riches in glory i<sup>n</sup> Christ Iesu.

Vnto God and oure father be prayse for euer and euer Amen.

Salute all y<sup>e</sup> sayntes in Christ Iesu. The brethrē that are with me, salute you. All the sayntes salute you, but specially they that are of the Emperours house. The grace of oure **LORDE** Iesu Christ be with you all, Amen.

Wrytten from Rome by Epaphroditus.

† Rom. 12. a. Heb. 13. c

## The Epistle of the Apostle S. Paul to the Colossians.

### The summe of this Epistle.

#### Chap. I.

He geueth thanks vnto God for their faith, loue, and hope: prayeth for their increase and sheweth how we are the kyngdome of God, optayned by Christ, which is the heade of the congregacion.

#### Chap. II.

What greate care Paul toke for all congregacions. He exhorteth them to be stedfast in Christ, to beware of false teachers and worldly wysdome, and descrybeth the false prophetes.

#### Chap. III.

He putteth them in remembraunce of the spirituall resurrecciō, to laye asyde all maner of corrupte luyynge, to be frutefull in all godlynesse and vertue, and sheweth all degrees their dutye.

#### Chap. IIII.

He exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowlege of Christ, and so saluteth them.

## The first Chapter

**A** PAUL an Apostle of Iesu Christ by the will of God, and brother Timotheus.

To y<sup>e</sup> sayntes which are at Colossa and brethren that beleue in Christ.

Grace be with you and peace from God oure father & frō the LORDE Iesus Christ.

\*We geue thanks vnto God and the father of oure LORDE Iesus Christ, prayenge allwayes for you (sence we herde of youre faith in Christ Iesu, and of youre loue to all sayntes) for y<sup>e</sup> hopes sake which is layed vp in stoare for you in heauen: of the which ye haue herde before by the worde of trueth in the Gospell, which is come vnto you, euē as it is in to all the worlde: and is frutefull, as it is in you, sence y<sup>e</sup> daye y<sup>e</sup> herde and knewe the grace of God in y<sup>e</sup> trueth, as ye learned of † Epaphras oure deare felowe seruauant, which is a faithfull mynister of Christ for you, which also declared vnto vs youre loue in the sprete.

‡ For this cause we also, sence the daye y<sup>e</sup> we herde of it, ceasse not to praye for you, & desyre that ye mighte be fullylled with the knowlege of his will, in all wysdome and spirituall vnderstandinge, that ye mighte walke worthy off the LORDE, to please him in all thinges, § and to be frutefull in all good workes, and growe in the knowlege of God: ¶ to be strengthened with all power acordinge to the mighte of his glory, to all pacience and long-sufferynge with ioyfulness, and geue thanks vnto the father, which hath made vs mete for the enheritaunce of sayntes in lighte.

**B** Which hath deluyered vs frō the power of darknesse, & translated vs in to the kyngdome of his deare sonne (¶ in whom we haue redempcion thorow his bloude, namely, the forgeuenes of synnes.) ¶ Which is the ymage of the inuisyble God, first begottē before all creatures. ¶ For by him were all thinges created, that are in heauen and earth, thinges vysible and thinges inuisible, whether they be maiesties or lordshippes, ether rules or powers: All thinges are created by him and in him, and he is before all thinges, and in him all thinges haue their beyng.

† And he is the heade of the body, namely, of the cōgregacion: ‡ he is the begynnynge

and first begotten from the deed, that in all thinges he mighte haue the preemynence. For it pleased the father, that in him shulde dwell all § fulnesse, and that by him all thinges shulde be ¶ reconciled vnto himselfe, whether they be thinges vpon earth or in heauen, that thorow the bloude on his crosse he mighte make peace euen thorow his owne selfe. And you (which were in tymes past straungers and enemies, because youre myndes were set in euell workes) hath he now reconcyled in the body of his flesh thorow death, ¶ to make you holy, and vnblameable & with out faute in his awne sighte, yf ye contynue grounded and stablished in the faith, and be not moued awaye from y<sup>e</sup> hope of the Gospell, wherof ye haue herde: which is preached amonge all creatures y<sup>e</sup> are vnder heauen, wherof I Paul am made a mynister.

¶ Now ioye I in my sufferynges, which I suffre for you, and fulfill that which is beynde of the passions of Christ in my flesh, for his bodies sake, which is the congregacion, ¶ wherof I am made a mynister, acordinge to y<sup>e</sup> Godly office of preaching, which is geuen vnto me amonge you, that I shulde richely preach the worde of God, namely, that ¶ mystery which hath bene hyd sence the worlde beganne, and sence the begynnynge of tymes: but now is ¶ opened vnto his sayntes, to whom God wolde make knowne the glorious riches of this mistery amōge y<sup>e</sup> Heythen: which (riches) is Christ in you, euē he that is the hope of glory, whō we preach, and warne all men, and teach all men in all wysdome, to make euery man perfecte in Christ Iesu: Wherin I also laboure, and stryue acordinge to the workynge of him which worketh mightely in me

## The ij. Chapter.

**I** WOLDE ye knewe what fightinge I haue ¶ for youre sakes, and for them of Laodicea, and for as many as haue not sene my personne in the flesh, that their hertes mighte be comforted and knytt together in loue, to all riches of full vnderstōdinge, § which is in the knowlege of the mystery of God the father and of Christ, ¶ in whom are hyd all the treasures of wysdome and knowlege.

\* Phil. 1. a. 1 Tess. 1. a. † Col. 4. b. ‡ Ephe. 1. c. Phil. 1. b. 2 Tess. 1. b. § Ioh. 15. b. ¶ Ephe. 1. a. ¶ 2 Cor. 4. a. Heb. 1. a. \*\* Psal. 32. a. Heb. 1. a. †† Ephe. 1. c. and 4. b. †† I Cor. 15. c. Apoc. 1. a.

§§ Col. 2. b. ¶ Rom. 3. c. 2 Cor. 5. c. ¶ ¶ 2 Co. 1. a. Ephe. 3. b. Phil. 2. b. \*\*\* 1 Cor. 4. a. ††† Ephe. 3. b. ††† Math. 11. e. §§§ Ioh. 17. a. ¶¶¶ 1 Cor. 1. c.

\* This I saye, lest eny man shulde begyle you with entysinge wordes. † For though I be absent in the flesh, yet am I present with you in the sprete: ioyenge, and beholdinge youre order and the stedfastnes of youre faith in Christ. ‡ As ye haue therefore receaued Christ Iesu the LORDE, euen so walke in him, and be roted & buylded in him, and be stedfast in faith, as ye haue learned: & be plenteous in the same in geuyng thanks.

§ Bewarre lest eny mā spoyle you thorow philosophy and disceatfull vanite after the tradicions of men, and after the ordinaices of the worlde, and not after Christ. ¶ For in him dwelleth all the fulnes of the Godheade bodely, and ye are complete in him, which is the heade of all rule and power: in whom also ye are circumcysed with † circumcision without handes, by puttynge of the synfull body of the flesh: (namely) with the circumcysion of Christ, \*\* in that ye are buried with him thorow baptyme: in whom ye are also rysen agayne thorow faith, that is wrought by the operacion of God, which rayseed him vp from the deed.

† And with him he quykened you, whan ye were deed in synnes, and in the vncircumcision of youre flesh, and hath forgeuen vs all synnes, and put out the handwrytynge that was agaynst vs (cōtayned in the lawe wrytten) and that hath he taken out of the waye, and fastened it to the crosse: ‡ And hath spoyled rule and power, and hath made a shewe of them openly, and triumphed ouer them in his awne persone.

¶ Let no man therefore trouble youre consciences aboute meate or drynke, or for a pece of an holy daye, as the holy daye of † newe Mone, or of the Sabbath dayes, §§ which are the shadowe of the thinges that were for to come: but the body selfe is in Christ. Let no man make you shote at a wronge mark, which after his owne chosynge walketh in humblenes and spiritualtye of angels, thinges which he neuer sawe, and is wayne, and puft vp in his owne fleshly mynde: and holdeth not himselfe to the heade, wherof the whole body by ioyntes and couples receaueth nourishment, and is knyt together, and so groweth to the greatnes that cometh of God.

\* Ephes. 5. a. † 1 Cor. 5. a. ‡ Gal. 3. d.  
§ Ro. 16. h. ¶ 2 Cor. 5. c. ¶ Rom. 2. c.  
Phil. 3. a. \*\* Rom. 6. a. †† Rom. 5. a. Ephes. 2. a.  
Col. 1. b. †† Gen. 3. c. Luc. 11. c. Ioh. 12. d.

\* Wherefore yf ye be deed with Christ from the ordinaunces of the worlde, why are ye holden thē with soch tradicions, as though ye lyued after the worlde? As whan they saye: Touch not this, taist not that, handle not that. All these thinges do hurte vnto men, because of the abuse of them, which abuse cometh onely of the commaundementes and doctrynes of men: ¶ which thinges haue a shyn of wysdome thorow chosen spiritualtie and humblenes, and in that they spare not the body, and do the flesh no worshipec vnto his nede.

### The iij. Chapter.

YF ye be rysen now with Christ, seke ¶ those thinges then which are aboue where Christ is, syttinge on the righte hande of God. Set youre mynde on the thinges which are aboue, not on † thinges that are vpon earth. For ye are deed, † and youre life is hyd with Christ in God. \*\*\* But whan Christ oure life shal shewe himselfe, thē shal ye also appeare with him in glory.

†† Mortifye therfore youre mēbres which are vpon earth, whordome, vnclennes, vn-naturall lust, euell concupiscēce, and couetousnes, which is a worshippyng of Idols: †† for which thinges sakes the wrath of God cometh vpon the children of vnbeleue: §§ in the which thinges ye walked some tyme, whan ye lyued in them.

¶ But now put all awaye frō you: wrath, fearenesse, maliciousnes, cursed speakynge, fylthie wordes out of youre mouth. Lye not one to another. ¶ Put of † olde mā with his workes, and put on † newe, which is renued in knowlege after † ymage of him that made him: \*\*\*\* where there is no Greke, Jewe, circumcision, vncircumcision, Barbarous, Sithian, bōde, fre: but Christ is all and in all.

Now therfore as the electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenesse, longe sufferynge, forbearinge one another, and forgeyunge one another, yf eny man haue a quarell agaynst another. Like as Christ hath forgeuen you, euen so do ye also. But aboute all thinges put on loue, which is the bonde of perfectnesse. And the peace of God rule in youre

§§ Heb. 8. a. 8. b. 10. a. \* Gal. 4. a. ¶ 1 Tim. 4. b.  
¶ 1 Pet. 1. a. \*\*\* Phil. 3. c. 1 Ioh. 3. a. †† Ephes. 5. a.  
†† Gen. 6. 19. 1 Cor. 10. a. §§ Ephes. 2. a. ¶ Rom.  
6. a. Ephes. 4. c. ¶ ¶ Rom. 13. b. \*\*\*\* Gal. 6. b.

hertes, to the which (peace) ye are called also in one body: and se  $\text{y}$  ye be thanfull.

Let  $\text{y}$  worde of Christ dwell in you plentifully in all wyszdomē. \*Teach and exhorte youre awne selues with psalmes and ymnes, and spirituall songes which haue fauoure with them, synginge in youre hertes to the LORDE. † And what soeuer ye do in worde or worke, do all in the name of the LORDE Iesu, † and geue thanks vnto God the father by him.

¶ Ye wyues, submytte youre selues vnto youre huszbandes, as it is comly in the LORDE.

Ye huszbandes, loue youre wyues, and be not bytter vnto them.

¶ Ye children, obeye youre elders in all thinges, for that is well pleasyng vnto the LORDE.

Ye fathers, rate not youre children, lest they be of a desperate mynde.

¶ Ye seruantes, be obedient vnto youre bodely masters in all thinges, not with eye seruyce as men pleasers, but in synghenes of hert, fearinge God. What so euer ye do, do it hertely, euen as vnto the LORDE and not vnto men. And be sure, that of the LORDE ye shal receaue the rewarde of  $\text{y}$  enheritaunce: For ye serue the LORDE Christ. But he that doth wronge, shal receaue for the wronge that he hath done, \*\*for there is no respecte of persons (with God.)

†† Ye masters, do vnto youre seruantes that which is iust and equall, and knowe,  $\text{y}$  ye also haue a master in heauen.

### The iiii. Chapter.

CONTINUE in prayer, and watch in the same with thankesgeuyngē,<sup>a</sup> and praye also together for vs, that God open vnto vs the dore of the worde, to speake the mystery of Christ, (wherefore I am also in bōdes) that

I maye vtter  $\text{y}$  same, as it becommeth me to speake. †† Walke wysely towarde them that are without, and redeme  $\text{y}$  tyme. Let youre speech be allwaye fauorable, seasoned with  $\text{y}$  salt, that ye maye knowe how to answere euery man.

Tichicus the deare brother and faithfull mynister & felowe seruauit in  $\text{y}$  LORDE, shal tell you what case I am in. Whom I haue sent vnto you for the same purpose, that he mighte knowe how ye do, & that he mighte comforte youre hertes, with one ¶ Onesimus a faithfull and beloued brother, which is one of you: they shal shewe you of all thinges, which are adoyng here. ¶¶ Aristarchus my preson felowe saluteth you, and \*\*\* Marcus Barnabasses sisters sonne, touchinge whom ye receaued commaundementes: Yf he come vnto you, receaue him, and Iesus, which is called Iustus, which are of the circumcision. These onely are my helpers in the kyngdome of God, which were to my consolacion.

††† Epaphras a seruauit of Christ, which is one of you, saluteth you, & allwaye laboureth feruently for you in prayers,  $\text{y}$  ye maye stonde perfecte and full, in all that is the wil of God. I beare him recorde, that he hath a feruent mynde for you, and for thē at Laodicea, and at Hierapolis. Deare Lucas the Phisician saluteth you, and so doth †† Demas. Salute the brethre, which are at Laodicea, and salute Nymphas, and the cōgregacion which is in his house. And whan the epistle is red of you, cause it to be red also in the cōgregaciō at Laodicea, & that ye likewyse reade the epistle of Laodicea. And saye to Archippus: Take hede to the office which thou hast receaued in the LORDE, that thou fulfill it. My salutacion with the hande of me Paul. Remembre my bōdes.  $\text{y}$  Grace be with you, Amen.

Sent from Rome by Tichicus and Onesimus.

\* Ephe. 5. b. † 1 Cor. 10. d. † Ephe. 5. b.  
§ Ephe. 5. c. 1 Pet. 3. a. ¶ Ephe. 6. a. ¶ Ephe. 6. a.  
Tit. 2. b. 1 Pet. 2. c. \*\* Act. 10. d. Rom. 2. b.  
†† Ephe. 6. a. <sup>a</sup> Ephe. 6. c. 2 Tess. 3. a. †† Eccli.

27. a. Ephe. 5. b.  $\text{y}$  Mat. 5. b. Marc. 9. e. ¶ Philem.  
1. b. ¶ Act. 27. a. \*\*\* 2 Tim. 4. b. ††† Col. 1. a.  
††† 2 Tim. 4. a.  $\text{y}$  2 Tess. 3. b.



# The first Epistle of the Apostle S. Paul to the Tesselonians.

## The summe of this Epistle.

### Chap. I.

He thanketh God for them, that they are so stedfast in faith and good workes, and receaue the gospell with soch earnest.

### Chap. II.

He putteth them in mynde of the godly conuersacion that he led amonge them when he preached the gospell vnto them, thanketh God that they receaue his worde so frutefully, and excuseth his absence.

### Chap. III.

He sheweth how greatly he was reioysed, whā Timothy tolde him of their faith and loue.

### Chap. IIII.

He exhorteth them to stedfastnesse, to kepe them selues from synne and vnclenly cōuersacion, to loue one another: rebuketh ydilnesse, and speaketh of the resurreccion.

### Chap. V.

He enfourmeth them of the daye of dome and cōmyng of the LORDE, exhorteth them to watch, and to regarde soch as preach Gods worde amonge them.

### The first Chapter.

**P**AUL and Siluanus and Timotheus.  
Vnto the cōgregacion of the Tesselonyans, in God the father and in the LORDE Iesus Christ.

Grace be with you, and peace from God oure father and from the LORDE Iesus Christ.

\*We geue thanks vnto God allwaye for you all, makinge mēcion of you in oure prayers without ceassyng, and call to remembraunce youre worke in the faith, and youre laboure in loue, & youre pacience in hope, \*which is oure LORDE Iesus Christ before God oure father: Because we knowe (brethren, beloued of God) how that ye are electe: †for oure Gospell hath not bene with you in worde onely, but both in power and in the holy goost, and in moch certayntie, as ye knowe after what maner we were amonge you for youre sakes.

\* Phil. 1. a. Col. 1. a.    \* 1 Tim. 1. a.    † 1 Cor. 2. a.

And ye became the folowers of vs and of the LORDE: and receaued the worde in moch affliction with ioye of the holy goost: so that ye were an example to all that beleued in Macedonia and Achaia. For frō you was the worde of the LORDE noysed out, not onely in Macedonia & Achaia, but ī all quarters also is youre faith ī God spred abroad so that it nedeth not vs to speake eny thinge at all. For they them selues shewe of you, what maner of entryng in we had vnto you, and how ye are turned vnto God from ymages, for to serue the lyuynge and true God, and to loke for his sonne †from heauē: whom he raysed vp from the deed, euen Iesus, which hath deluyred vs frō the wrath to come.

### The ij. Chapter.

**F**OR ye youre selues (brethren) knowe of oure intraūce vnto you, how that it was not in vayne, but as we had suffred afore, & ¶ were shamefully intreated at Philippos (as

and 4. c.    † Act. 1. b.    § Ioh. 3. c.    ¶ Act. 16. c.

ye knowe) we were bolde in oure God, \*to speake vnto you ſ̄ Gospel of God with moch stryuyng. For oure exhortacion was not to brynge you to erreure ner yet to vnclennes, nether was it with gyle: but as we are alowed of God, that the Gospell shulde be commytted vnto vs to preache, euen so we speake, †not as though we wolde please me, but God, which tryeth oure hertes.

For we haue not gone aboute with flateringe wordes (as ye knowe) ner wayted for oure owne profit (‡ God is recorde) nether soughte we prayse of men, nether of you ner of eny other, whan we mighte haue bene chargeable vnto you as the Apostles off Christ, but we were tender amonge you.

33 Like as a norsse cherisheth hir children, euen so had we hartely affeccion towardes you, and wolde with good wyl haue dealte vnto you, not onely the Gospell of God, but oure lyues also, because ye were deare vnto vs.

Ye remembre brethren oure laboure and trauayle. § For daye and nighte wroughte we (because we wolde not be chargeable vnto eny of you) and preached the Gospell of God amonge you. Ye are witnesses, and so is God, how holyly and iustly and vnblameable we behaued oure selues amonge you that beleue: as ye knowe, how that as a father his children, euen so exhorted we and comforted and besoughte euery one of you, that ye wolde walke worthely before God, which hath called you vnto his kyngdome ¶ glory.

For this cause thanke we God without ceassyng, because that whā ye receaued of vs the worde of the preachinge of God, ye receaued it not as ſ̄ worde of men, but (euē as it is of a trueth) the worde of God, which worketh in you that beleue.

¶ For ye brethren are become the folowers off ¶ the congregacions off God which in Iewry are in Christ Iesu, so that ye haue suffred euen like thinges of youre kynsmen, as they haue suffred of the Iewes. Which as they put the LORDE Iesus to death, and their awne prophetes, euen so haue they persecuted vs also, and please not God, and are cōtrary to all men, \*\*forbyddinge vs to speake vnto the Heythen that they mighte be sauēd, to fulfill their synnes allwaye: for the wrath is come vpon them allready vnto ſ̄ vttemost.

But we (brethren) for as moch as we haue bene kepte from you for a season, as concerninge the bodely presence, but not in the hert, we haue haisted the more with greate desyre to se you personally. Therefore wolde we haue come vnto you, (I Paul) two tymes, ††but Sathan withstode vs. For who is oure hope, or ioie, or crowne of ††reioysinge? are not ye it in ſ̄ sighte of oure LORDE Iesus Christ at his commyng? Yes ye are oure prayse and ioie.

### The iij. Chapter.

WHERFORE sence we coulde no longer a  
forbeare, we thoughte it good to remayne at §§ Athens alone, ¶ sent Timotheus oure brother and mynister of God, and oure helper in ſ̄ gospell of Christ, to stablysh you and to comforte you in youre faith, that noman shulde be moued in these troubles: (for ye youre selues knowe, that we are euen appoynted there vnto. And whan we were with you, we tolde you before, that we shulde suffre tribulacion, euen as it is come to passe, ¶ as ye knowe.) For this cause seyng I coulde no longer forbeare, I sent, that I mighte haue knowledge of youre faith, lest happily the tempter had tempted you, and lest oure laboure had bene in vayne.

But now that Timotheus is come frō you b3  
vnto vs, and hath shewed vs of youre faith and loue, ¶ how that ye haue allwaye good remembraunce of vs, desyringe to se vs as we also longe to se you: therefore brethren we haue consolacion in you in all oure trouble and necessite thorow youre faith. For now are we alyue, yf ye stonde stedfast in ſ̄ LORDE. For what thanks can we recompēce to God agayne for you, because of this ioie that we haue concerninge you before oure God? We praye exceedingly daye and nighte, that we mighte se you presently, and fulfill that which is lackyng in youre faith.

God himselfe oure father ¶ oure LORDE Iesus Christ gyde oure iourney vnto you. But the LORDE increace you, ¶ make you flowe ouer in loue one towarde another, and towarde all men (euen as we do towarde you) that youre hertes maye be stable and vnblameable in holynes before God oure father, at the

\* Act. 17. a. † Gal. 1. b. ‡ Phil. 1. b. § Act. 20. e. 2 Tess. 3. a. || Heb. 10. d. ¶ Mat. 23. d.

\*\* Act. 17. a. b. †† Dan. 10. b. ‡‡ Phil. 2. b. §§ Act. 17. c.

commynge of oure LORDE Iesus Christ with all his sayntes.

The iiii. Chapter.

**F**URTHERMORE we beseke you brethren and exhorte you in the LORDE Iesus, that ye increace more and more, euen as ye haue receaued of vs how ye oughte to walke and to please God. For ye knowe what commaundementes we gaue you by oure LORDE Iesus Christ. For this is the \* will of God, euen youre sanctifienge, that ye shulde absteyne from whordome, † ‡ every one of you shulde knowe how to kepe his vessell in holynes and honoure, † not in the lust of concupiscence, † as the Heythen which knowe not God. And that no man go to farre, ner defraude his brother in bargayninge. For the LORDE is the auenger of all soch thinges, as we haue sayde † testified vnto you afore tyme. For God hath not called vs to vnclemensse, but vnto holynes. § He therefore that despyseth, despyseth not man, but God, ¶ which hath geuen his holy sprete in to you.

**B**ut as touchinge brotherly loue, ye nede not that I wryte vnto you, ¶ for ye youre selues are taught of God to loue one another: yee and that thinge ye do vnto all the brethrē, which are thorow out all Macedonia. But we beseke you brethren that ye increace yet more and more, and that ye study to be quyet, and to medle with youre awne busynesse, \*\* and to worke with youre awne hādes, as we commaunded you, that ye maye walke honestly towarde thē that are without, and that nothinge be lackynge vnto you.

We wolde not brethren that ye shulde be ignoraunt concernynge them which are fallen a slepe, that ye sorowe not as other do which haue no hope. For yf we beleue that Iesus dyed and rose agayne, euen so thē also which slepe by Iesus, shal God brynge with him. For this we saye vnto you in the worde of the LORDE, † that we which lyue and are remainynge in the cōmyng of the LORDE, shal not come yer they which slepe. † For the LORDE himselfe shal come downe frō heauen with a shout and voyce of † Archangell and with the trompe of God, and the deed in Christ shal aryse first: then shal we

which lyue and remayne, be caught vp with them also in the cloudes, to mete the LORDE in the ayre, and so shal we euer be with the LORDE. Wherefore comforte youre selues one another with these wordes.

The v. Chapter.

**B**UT of † tymes and seasons (brethrē) it is no nede to wryte vnto you. For ye youre selues knowe perfectly, that † the daye of the LORDE shal come euen as a thefe in the nighte. For whan they shal saye: Tush, It is peace, there is no daunger, ¶ then shall soden destruccion come vpō thē, euen as the payne of a woman traauyng with childe, and they shal not escape. But ye brethren are not in darknes, that that daye shulde come on you as a thefe. Ye are alltogether children of lighte, and children of the daye. We are not of the night, nether of darknesse.

¶ Therefore let vs not slepe as do other, but let vs watch, and be sober. For they that slepe, slepe in the nighte: and they that be drunken, are drunken in the nighte. But let vs which are of the daye, be sober, armed with the brestplate of faith and loue, and with † helmet of hope to saluacion.

For God hath not appoynted vs vnto wrath, but to optayne saluacion by † meanes of oure LORDE Iesu Christ, which dyed for vs: that whether we wake or slepe, we shulde lyue together with him. Wherefore comforte youre selues together, and edifye one another, euen as ye do.

We beseke you brethren, \*\*\* that ye knowe them which laboure amonge you, and haue the ouersight of you in the LORDE, and geue you exhortacion, that ye haue thē the more in loue for their workes sake, and be at peace with them. We desyre you brethrē, warne them that are vnruely, cōforte the feble mynded, forbear the weake, be pacient towarde all men. † Se that none recompence euell for euell vnto eny man: but euer folowe that which is good, both amōge youre selues and to all men.

Reioyse alwaye, praye continually, † in all thinges be thankfull: for this is the wyll of God in Christ Iesu towarde you. §§ Quēch not † sprete: indespise not prophecies:

\* Rom. 12. a. Eph. 5. b. † Tob. 6. d. 1 Cor. 7. a.  
‡ Rom. 1. c. § Luc. 10. b. ¶ 1 Cor. 3. b. and 6. c.  
¶ Ioh. 6. e. \*\* Act. 20. e. 2 Tess. 3. b. †† 1 Cor.  
15. f. †† Mat. 24. c. Ioh. 5. c. Act. 1. b. 2 Tess. 2. a.

§§ Mat. 24. d. 2 Pet. 3. b. Apoc. 3. a. ¶ Iere. 15. b.  
¶¶ Rom. 13. b. \*\*\* Gal. 6. a. 1 Tim. 5. c. ††† Mat.  
5. e. ††† Eph. 5. b. §§§ 1 Co. 14. d.

proue all thiges, & kepe y which is good. Abstayne frō all suspicious thinges. The very God of peace sanctifye you thorow out. And I praye God, that youre whole sprete, soule & body be kepte blameles vnto y cōmyng of oure LORDE Iesus Christ. \* Faithfull is he which hath called you, which wil also do it. Brethren, praye for vs. Grete

all the brethrē with an holy kysse. I charge you by y LORDE, that this epistle be red vnto all y holy brethren. † The grace of oure LORDE Iesus Christ be with you, Amen.

The first Epistle to the Tesselonians,  
sent from Athens.

\* 1 Cor. 1. a. and 10. b.

† 2 Tess. 3. b.

## The seconde Epistle of the Apostle S. Paul to the Tesselonians.

### The summe of this epistle.

#### Chap. I.

He thanketh God for their faith and loue, and prayeth for the increase of the same.

#### Chap. II.

He sheweth them that the daye of the LORDE shal not come, till the departinge frō the faith come first: and therefore he exhorteth them not

to be disceaued, but to stonde stedfast in the thinges that he hath taught them.

#### Chap. III.

He desyreth them to praye for him that the gospell maye prospere, and geueth thē warnynge to reprove the ydle, and yf they wil not labour with their handes, that they shal not eate.

#### The first Chapter.

**P**AUL and Siluanus and Timotheus. To the congregacion of y Tesseloniās in God oure fater and in the LORDE Iesus Christ.

Grace be with you, and peace from God oure fater, and from the LORDE Iesus Christ.

We are bounde to thanke God allwayes for you brethren, as it is mete: because that youre faith groweth exceedingly, and the loue of euery one of you increaseth towarde another amōge youre selues, so that we oure

\* Mat. 24. c. and 25. c.

† 2 Pet. 3. a.

selues make oure boast of you (in the congregacions of God) of youre paciēce and faith in all youre persecucions and troubles that ye suffre, which is a token of the righteous iudgment of God, that ye are counted worthy of the kyngdome of God, for the which ye also suffre.

For it is a righteous thinge with God, to recōpence tribulacion vnto thē y trouble you: but vnto you which are troubled, rest with vs, \* whā the LORDE Iesus shal shewe himselfe from heauen, with the angels of his power, and with flammynge fyre, to geue vengeaūce vnto them that knowe not God, † and to them

† Rom. 2. a.



that obeye not the Gospell of oure LORDE Iesus Christ. \* Which shalbe punyshed with euerlastinge damnacion, + from y<sup>e</sup> presence of the LORDE, and from the glory of his power, whan he shal come to be glorified in his sayntes, and to become maruelous in all them that beleue: because ye haue beleued oure testimony vnto you of the same daye. Wherefore we praye allwayes for you, that oure God make you worthy of y<sup>e</sup> callinge, and fulfill all delectacion of goodnes, and the worke of faith in power, that y<sup>e</sup> name of oure LORDE Iesus Christ maye be prayseed in you, and ye in him, accordinge to the grace of oure God, and of the LORDE Iesus Christ.

### The ij. Chapter.

**A** WE beseke you brethren by the comynge of oure LORDE Iesus Christ, and in that we shal assemble vnto him, that ye be not sodenly moued frō youre mynde, and be not troubled, nether by spretc, nether by wordes, ner yet by letter, which shulde seme to be sent from vs, as though y<sup>e</sup> daye of Christ were at hande. Let noman disceaue you by eny meanes. For the LORDE commaeth not, excepte the † departynge come first, and that that Man of synne be opened, euen the sonne of perdition, which is an aduersary, and is exalted aboue all y<sup>e</sup> is called God or Gods sernyce, so that he sytteth as God in the § temple of God, ¶ and boasteth himselfe to be God

Remembre ye not, that whan I was yet with you, I tolde you these thinges? And now ye knowe what withholdeth it, enē that it mighte be vttered at his tyme. (¶ For the mystery of the iniquyte worketh allready, tyll he which now onely letteth, be takē out of the waye.) And then shal that wicked be vttered, \*\* whom the LORDE shal cōsume with y<sup>e</sup> sprete of his mouth, ¶ shal destroye with the appearance of his comynge: euen him, whose comynge is after the workynge of Sathan † with all lyenge power, and signes and wonders, and with all deceauablenes of vnrighteousnes amonge them that perishe, because they receaued not the loue of y<sup>e</sup> trueth, that they might haue bene saued. †† Therefore shal God sende them strōge delu-

sion, that they shulde beleue lyes, y<sup>e</sup> all they might be dāned, which beleued not the trueth, but had pleasure in vnrighteousnes.

But we are bounde to geue thanks allwaye vnto God for you, brethren beloued of the LORDE, because that God hath from the begynnynge chosen you to saluacion in the sanctifyinge of the sprete and in beleuynge of the trueth, whervnto he hath called you by oure Gospell, to optayne the glory of oure LORDE Iesus Christ.

Therefore brethren stonde fast, and kepe the ordinaunces which ye haue lerned, whether it were by oure preachinge or by epistle. But oure LORDE Iesus Christ himselfe, and God oure father, which hath loued vs and geuen vs euerlastinge consolacion, and a good hope thorow grace, comforte youre hertes, and stablysh you in all doctryne ¶ good doynge.

### The iij. Chapter.

**F**URTHERMORE brethren §§ praye for vs, that the worde of God maye haue fre passage and be glorified as it is with you, and that we maye be deluyered from vnreasonable and euell mē. ¶¶ For faith is not euery mā. But the LORDE is faithfull, which shal stablyshe you and kepe you from euell. We haue confidence in the LORDE to you warde, that ye both do and wyll do that which we cōmaunde you. The LORDE gyde youre hertes vnto the loue of God and pacience of Christ.

¶¶ But we requyre you brethren, in the name of oure LORDE Iesus Christ, that ye withdrawe youre selues from euery brother that walketh inordinatly, and not after the institution which he receaued of vs. For ye your selues knowe, how ye oughte to folowe vs: for we behaued not oure selues inordinatly amonge you, nether toke we bred of eny man for naughte \*\*\* but wrought with labour and traually night and daye, lest we shulde be chargeable to eny of you. Not but that we had auctorite, but to geue oure selues for an ensample vnto you to folowe vs. And whan we were with you, this we warned you of, that yf there were eny which wolde not worke, y<sup>e</sup> same shulde not eate. For we heare saye, that there are some which walke amonge you

\* Sap. 5. † Esa. 2. b. ‡ Dan. 9. e. 1 Tim. 4. a.  
§ 1 Cor. 3. b. ¶ Dan. 11. e. ¶¶ 1 Ioh. 2. c.  
\*\* 1 Ioh. 15. d. Esa. 11. a. Dan. 8. d. †† Deut. 13. a.

Mat. 24. b. †† Zach. 5. a. Rom. 1. d. §§ Mat. 9. d.  
Ephe. 6. c. Col. 4. a. ¶¶ Ioh. 6. c. ¶¶¶ 1 Cor. 5. b.  
\*\*\* Act. 18. a. and 20. e. 2 Cor. 8. c.

inordinatly, and worke not at all, but are busy bodies. \* But them that are soche, we commaunde and exhorte by oure LORDE Iesus Christ, that they worke with quyetnes, and eate their awne bred.

Neuertheles brethren, † be not ye weery of well doynge. † But yf eny man obey not oure sayenges, sende vs worde of him by a letter, and haue nothinge to do with him, y he maye be ashamed. Yet counte him

1 Tess. 4. b.

† Gal. 6. a.

not as an enemye, but warne him as a brother.

The very LORDE of peace geue you peace allwayes by all meanes. The LORDE be with you all. The salutacion of mie Paul with myne awne hande: This is the token in all epistles, So I wryte, The grace of oure LORDE Iesus Christ be with you all. Amen.

Sent from Athens.

‡ 2 Ioh. 1. b.

## The first Epistle of the Apostle S. Paul to Timothy.

### The summe of this epistle.

#### Chap. I.

He exhortheth Timothy to wayte vpō his office: namely, to se that nothige be taughte but Gods worde, &c. He sheweth also wherfore the lawe is good, and telleth these swete and glad tidinges, that Christ Iesus came in to the worlde to saue synners, example of himselfe.

#### Chap. II.

He exhortheth to praye for all men. He will not haue wemen to be ouer costly arayed, ner to teach in the congregacion, but to be in sylence, and obeye their huszbandes.

#### Chap. III.

What maner of man a byszhoppe or prest ought to be, and what condicions his wife and chil-

dren shulde haue. The properties also requyred in a deacon or mynister, and in his wife.

#### Chap. IIII.

He prophecieth of the latter dayes, and exhortheth Timothy to the diligēt readynge of the holy scripture.

#### Chap. V.

He teacheth him how he shal behaue himselfe in rebukynge all degrees. An ordre concernynge wyddowes.

#### Chap. VI.

The dutye of seruauantes towarde their masters. Agaynst soch as are not satisfied with the worde of God, Agaynst cuvetousnes, A good lesson for riche men.

#### The first Chapter.

¶ **P**AUL an Apostle of Iesus Christ acordinge to the \* commaundement of God oure Sauoure, and of the LORDE Iesus Christ, † which is oure hope.

\* Act. 9. b.

† 1 Tess. 1. a.

Vnto Timothy my naturall sonne in the faith.

Grace, mercy, and peace from God oure father, and oure LORDE Iesus Christ.

As I besoughte y to abyde still at Ephesus († whan I departed in to Macedonia) euē so

‡ Act. 19. 20.

do, that thou commaunde some, that they teach none other wyse, \* nether geue hede to fables and genealogies, which are endlesse, and brede doutes more then godly edifyenge, which is by faith.† For ‡ chefe summe of the commaundement is loue of a pure hert, and of a good cōscience, and of faith vnfayned. From the which some haue erred, ⁊ haue turned vnto vayne iangelynge, wyllinge to be doctours of the scripture, and vnderstonde not what they speake, nether wher of they affirme.

§ But we knowe that the lawe is good, yf a man vse it lafully, vnderstōdinge this, ¶ that the lawe is not geuen vnto the righteous, but to the vnrighteous ⁊ dishobedient, to the vngodly ⁊ to synners, to the vnholly ⁊ vncleane, to murthurers of fathers and murthurers of mothers, to manslayers, to whore-mongers, ¶ to thē that defyle them selues with mankynde, to menstealers, to lyars, to periured, ⁊ so forth yf there be eny other thinge ¶ is cōtrary to ¶ wholesome doctryne, accordinge to ¶ Gospell of ¶ glory of the blessed God, which (Gospell) is cōmytted vnto me.

And I thanke Christ Iesus oure LORDE, which hath made me strōge, for he counted me faithfull, ⁊ put me in office, whā before I was a blasphemr, ¶ ⁊ a persecuter, ⁊ a tyrant: but I optayned mercy, because I dyd it ignorauntly in vnbeleue. Neuertheles the grace of oure LORDE was more abūdaunt thorow ¶ faith ⁊ loue which is in Christ Iesu.

¶ For this is a true sayenge, and by all meanes worthy to be receaued, \*\* that Christ Iesus came in to ¶ worlde to saue synners, of whom I am chefe. Notwithstandyng for this cause optayned I mercy, that Iesus Christ mighte princypally shewe in me all longe pacience, to the ensample of them which shulde beleue in him vnto eternall life. So then vnto God kyng euerlastinge, immortal and †† invisible, and wyse onely, be honoure and prayse for euer and euer Amen.

This commaundement commytte I vnto the (my sonne Timotheus) accordinge to ¶ prophecies which in tyme past were prophced of the, that thou in them shuldest fighte a good fighte, hauynge faith ⁊ good conscience,

which some haue put awaye frō them, and as concernynge faith haue made shypwrake: of whose nombre is † Hymeneos and §§ Alexander, ¶ whom I haue delyuered vnto Sathan, that they might be taught, nomore to blasphemie.

### The ij. Chapter.

**I** EXHORTE therfore, ¶ aboue all thinges, prayers, supplicacions, intercessions and geuyng of thākes be had for all men ¶¶ for kynges, and for all that are in auctorite, that we maye lyue a quyet ⁊ peaceable life in all godlynes and honestie. For that is good and accepted in ¶ sighte of God oure Sauoure, which wil haue all men sauēd, and to come vnto the knowlege of ¶ trueth. For there is one God, and \*\*\* one mediatour betwene God and men, (namely) the man Christ Iesus, which gaue him selfe a raunsome for all men, that at his tyme it shulde be preached, where-vnto ††† I am ordeyned a preacher ⁊ an Apostle (I tell ¶ trueth in Christ and lye not) a teacher of the Heythē in faith and in the trueth.

I wil therfore that men praye †† in all places, listinge vp pure hādes without wrath or dowtyng. §§ Likewise also the women, that they araye them selues in comly apparell with shamfastnes and discrete behaueoure, not with broyded heer, or golde, or perles, or costly araye: but with such as it becommeth wemē that professe godlynes thorow good workes. ¶¶¶ Let the woman lerne in sylēce with all subieccion. I suffre not a womā to teach ¶¶¶ ner to haue auctorite ouer the man, but for to be in sylence. For Adam was first formed, and thē Eue: Adam also was not disceaued, but the woman was disceaued, and hath brought in the trasgression. Notwithstandyng thorow bearyng of children she shalbe sauēd, yf she contynue in faith and in loue ⁊ in the sanctifyenge with discrecion.

### The iij. Chapter.

**T**HIS is a true sayēge: Yf a ma covet ¶ office of a Bisshoppe, he desyreth a good worke. But a Bisshoppe must be blamelesse, \*\*\*\* the husbāde of one wife, sober,

\* 2 Tim. 2. c. Tit. 3. b. † Rom. 13. b. Gal. 6. a. † Rom. 7. b. § Gal. 5. c. ¶ Rom. 1. d. ¶ Act. 9. a. Gal. 1. b. \*\* Mat. 9. b. Iob. 3. c. †† Col. 1. b. †† 2 Tim. 2. b. §§ 2 Tim. 4. b. ¶¶ 1 Cor. 5. a.

¶¶ Iere. 29. b. Baruc. 1. c. \*\*\* Heb. 9. c. ††† Rom. 1. a. 2 Tim. 1. b. ††† Ioh. 4. c. §§ Tit. 2. a. 1 Pet. 3. a. ¶¶¶ 1 Co. 14. e. ¶¶¶ Gen. 3. c. Ephe. 5. c. \*\*\*\* Leui. 21. b. Eze. 44. d. Tit. 1. b.

discrete, manerly, harberous, \* apte to teach: Not geuen to moch wyne, no fighter, not geuen to filthy lucre: but gentle, abhorrynge stryfe, abhorrynge couetousnes: ¶ one that ruleth his awne house honestly, hauynge obedient children with all honestye. (But yf a man can not rule his owne house, how shal he care for the congregacion of God?) He maye not be a yōge scolar, lest he be puſt vp, and fall in to the iudgment of ꝑ euell ſpeaker. He muſt alſo haue a good reporte of them which are without, lest he fall in to the rebuke and ſnare of the euell ſpeaker.

**B** Likewyſe muſt the † myniſters be honeſt, not double tonged, not geuen to moch wyne, nether vnto fylthie lucre, but hauynge the myſtery of faith in pure conſcience. And let them firſt be proued, and then let them myniſter, yf they be blameleſſe.

Euen ſo muſt their wyues be honeſt, not euell ſpeakers, but ſober and faithfull in all thinges. Let the myniſters be, euery one the huſbāde of one wyfe, and ſuch as rule their children well, and their owne houſholdes. ‡ For they that myniſter well, get them ſelues a good degree and greate libertye in the faith which is in Chriſt Ieſu.

Theſe thinges wryte I vnto the, truſtinge ſhortly to come vnto the: but yf I tary lōge, that then thou mayeſt yet haue knowlege, how thou oughteſt to behaue thy ſelfe in Gods houſe, which is the congregacion of the lyuynge God, the piler and grounde of trueth: and without naye, greate is that myſtery of godlynnes. § God was ſhewed in the fleſh: was iuſtified in the ſprete: ¶ was ſene of angels: was preached vnto the Heythen: was beleued on in the worlde: ¶ was receaued vp in glory.

### The iiij. Chapter.

**A** THE ſprete ſpeaketh euydently, \*\* that in ꝑ latter tymes ſome ſhal† departe from the faith, and ſhal geue hede vnto ſpretes of erreure, and deueliſh doctrynes, of them which ſpeake falſe thorow ypcryſie, and haue their cōſcience marked with an whote yron, forbyddynge to mary, and cōmaundynge to abyſtayne frō the meates, which God hath created to be receaued with geuynge thanks of them

which beleue and knowe the trueth. ‡ For euery creature off God is good, and nothinge to be refuſed, ꝑ is receaued with thankes-geuynge: for it is ſanctified by the worde of God and prayer. Yf thou ſhalt put the brethren in remembrance of theſe thinges, thou ſhalt be a good myniſter of Ieſu Chriſt, § which haſt bene noriſhed vp in the wordes of faith and of good doctryne, which thou haſt folowed hitherto.

¶ As for vngooſtly and olde wyueſh fables, caſt them awaye, but exercyſe thy ſelfe vnto godlynnes. For bodely exercyſe profytech litle, but godlynnes is profytable vnto all thinges, as a thinge which hath promyſes of the life that is now, and of the life for to come. This is a ſure ſayenge, ¶ of all partes worthy to be receaued. For therfore we labour and ſuffre rebuke, becauſe we hope in the lyuynge God, which is the Sauoure of all men, but ſpecially of thoſe that beleue. Soch thinges commaunde thou and teach. ¶¶ Let no man deſpyſe thy youth,\*\*\* but be thou vnto them that beleue, an enſample, in worde, in cōuerſacion, in loue, in ꝑ ſprete, in faith, in pureneſſe.

Geue attendaunce to readyng, to exhortacion, to doctryne, vntyll I come. Be not necligent in the giſte that is geuen the thorow prophcey,††† with layēge on of the handes of the Elders. Theſe thinges exercyſe, and geue thy ſelfe vnto them, that thine increaſe maye be maniſeſt vnto euery man. Take hede vnto thy ſelfe, and to learnynge, cōtynue in theſe thinges. For yf thou ſo do, thou ſhalt ſaue thy ſelfe, and them that heare the.

### The v. Chapter.

**R**EBUKE not an Elder, but exhorte him **A** as a father: and the yōger men as brethren: the elder wemen as mothers: the yonger as ſiſters with all purenes. Honour wedowes, which are true wedowes. Yf eny wedowe haue children or neues, let them lerne firſt to rule their awne houſes godly, and to recompence their elders. For ꝑ is good ¶ acceptable before God. ‡ But ſhe that is a right wedowe, ¶ deſolate, putteth hir truſt in God, ¶ cōtynueth in prayer and ſupplicacion nighte and daye. But ſhe that lyueth in

\* 2 Tim. 2. c. † Act. 6. a. ‡ Mat. 13. b. 25. b. c. c.  
§ Ioh. 1. b. ¶ Luc. 2. b. Ephe. 3. b. ¶ Phil. 2. a.  
\*\* 2 Tim. 3. a. 2 Pet. 3. a. Iudic. 1. c. †† 2 Tess. 2. a.  
†† Gen. 1. d. Eccli. 39. f. Act. 10. b. §§ 2 Tim. 3. b.

¶¶ 1 Tim. 1. a. 2 Tim. 2. b. ¶¶ Tit. 2. b. \*\*\* Tit. 2. a. 1 Pet. 5. a. ††† Act. 6. a. and 8. b. ‡‡‡ Luc. 2. f. 1 Cor. 7. d.



pleasures, is deed, euen yet a lyue. And these thinges commaunde, that they maye be without blame. \* But yf there be eny man that prouydeth not for his awne, and specially for them of his houszholde, the same hath denyed the faith, and † is worse then an infydele.

**B** Let no wedowe be chosen vnder thre score yeare olde, and soch one as was y wife of one man, and well reported of in good workes, yf she haue brought vp children well, yf she haue bene †harberous, yf she haue wasshed the sayntes fete, yf she haue mynistrd vnto the which were in aduersite, yf she were continually geuen to all maner of good workes. But y younger wedowes refuse. For whan they haue begonne to waxe wanton agaynst Christ, then wil they mary, hauynge their damnacion, because they haue brokē y first faith. Besydes this they are ydell, and lerne to runne aboute frō house to house. § Not onely are they ydell, but also tryflinge & busybodies, speakynge thinges which are not comly.

¶ I wil therfore that the yonger wemen mary, beare children, gyde the house, to geue y aduersary no occasion to speake euell. For some are turned back allready after Sathā. Yf eny man or woman that beleueth haue wedowes, let them make prouysion for thē, and let not the congregacion be charged: that they which are righte wedowes, maye haue ynough.

**C** The Elders that rule well, are worthy of double honoure, most specially they which laboure in the worde & in teachynge. For y scripture sayeth: ¶ Thou shalt not mosell the mouth of y oxe y treadeth out y corne. And: \*\* The labourer is worthy of his rewarde.

†† Agaynst an Elder receaue none accusation, but vnder two or thre witnesses. Thē that synne, rebuke in the presence of all, that other also maye feare.

I testifye before God and the LORDE Iesus Christ, and y electe angels, that thou obserue these thinges without haistie iudgment, and do nothinge parcially. Laye hondes sodenly on no mā, nether be partaker of other mēs synnes. Kepe thy selfe pure. ‡ Drynke no lenger water, but vse a litle wyne for thy stomackes sake, and because thou art oft

tymes sicke. Some mēs synnes are opē, so that they maye be iudged afore hande: but some mens (synnes) shal be manifest hereafter. Likewyse also good workes are manifest afore hāde: and they that are other wyse can not be hyd.

### The vi. Chapter.

**L**ET as many seruantes as are vnder the yocke, counte their masters worthy of all honoure, that the name of God and his doctrine be not euell spoken of. Se that they which haue beleuynge masters, despyse them not because they are brethrē, but rather do seruyce, for so much as they are beleuynge, and beloued, and partakers of the benefite.

These thinges teach and exhorte. Yf eny mā teach otherwyse, and agreeth not vnto the wholsome wordes of oure LORDE Iesus Christ, and to the doctryne of godlynes, he is pult vp, and knoweth nothinge, but waysteth his brayne aboute questions and stryuynges of wordes: §§ wherof sprynge envye, stryfe, raylings, euell surmysinges, vayne disputaciōs of soch men as haue corrupte myndes, ¶ and are robbed of the trueth, which thynte that godlynes is lucre: From soch separate thy selfe. Howbeit it is greate auantage, who so is godly, ¶ and holdeth him content with that he hath. \*\*\* For we broughte nothinge in to the worlde, therfore is it a playne case y we can cary nothinge out. †† Whan we haue fode and rayment, let vs therwith be content. ††† For they that wylbe riche, fall in to the tēptacion and snare, and in to many foliszhe & noysome lustes, which drowne men in destruccion and damnacion. For Couetousnes is the rothe of all euell, which whyle some lusted after, they erred from the faith, and tangled them selues with many sorowes.

§§§ But thou man of God, flye soche thinges: folowe righteousnes, godlynes, faith, loue, patience, mekenes: fighte a good fighte of faith: laye honde on eternall life, where vnto thou art called, and hast professed a good profession before many witnesses.

I geue the charge before God, ¶ which quyckeneth all thinges, & before Iesu Christ, which vnder Pontius Pilate witnessed a good witnessynge, that thou kepe the commaunde-

\* Gal. 6. b. † 1 Pet. 2. d. ‡ 1 Pet. 4. b. § Tit. 2. a.  
 ¶ 1 Cor. 7. a. ¶ Deut. 25. a. ¶ 1 Cor. 9. b. \*\* Mat. 10. a.  
 †† Deut. 19. c. †† Eccli. 31. d. §§ Tit. 3. b.

¶¶ 2 Teas. 2. b. ¶¶ Pro. 15. b. Heb. 13. a.  
 \*\*\* Iob 1. c. ††† Eccli. 29. d. ††† Pro. 23. a.  
 Mat. 13. c. §§§ 2 Tim. 2. c. ¶¶¶ 1 Reg. 2. b. Act. 17. e.

ment, without spot, vnreprouable, vntyll the appearynge of oure LORDE Iesus Christ, which appearynge (at his tyme) he shal shewe that is blessed, and mightie onely, \* the kynge of all kynges, and LORDE of all lordes: which onely hath immortalite, and dwelleth in a lighte, that no man can attayne: † whom no man hath sene, nether can se. Vnto whom be honoure and empyre euerlastinge, Amen.

Charge thē which are riche in this worlde, that they be not proude, ner trust in the vncertayne riches, but in the lyuyng God (which geueth vs abundauntly all thinges to enioye them:) That they do good: that they

be rich in good workes: that they geue and distribute with a good wyll: ‡ gatherynge vp treasure for them selues, a good foundacion, agaynst y tyme to come, that they maye laye honde on eternall life.

O Timothy, kepe that which is committed vnto the, and avoyde vngostly vayne wordes, and opposicions of science falsly so called, which whyle some professed, they haue erred as concernynge the faith. Grace be with the, Amen.

Wrytten from Laodicea, which is the chefest cite of Phrigia Pacaciana.

\* Apo. 17. c. and 19. c.

† Ioh. 1. b. 1 Ioh. 4. b.

‡ Mat. 6. c.

## The seconde Epistle of the Apostle S. Paul to Timothy.

### The summe of this epistle.

#### Chap. I.

Paul exhortheth Timothy to stedfastnesse and pacience in persecucion, and to continue in the doctryne that he had taught him. A commendacion of Onesiphorus.

#### Chap. II.

Like as in the first chapter, so here he exhortheth him to be constant in trouble, to suffre manly, and to byde fast in the wholsome doctrine of oure LORDE Iesus Christ.

#### Chap. III.

He prophecieth of the paelous tymes, setteth out ypocrites in their colours, telleth vs what they be within, for all their fayre faces outwardly. Persecucion for the gospell.

#### Chap. IIII.

He exhortheth Timothy to be seruēt in the worde, and to suffre aduersite: maketh mension of his awne death, and byddeth Timothy come vnto him.

#### The first Chapter.

**P**AUL an Apostle of Iesus Christ, by the wyll of God, to preach the promes of y life which is in Christ Iesu.

To my deare sonne Timotheus.

Grace, mercy, and peace from God the father and from Christ Iesu oure LORDE.

I thanke God, \* whome I serue fro my fore elders in a pure conscience, that without

\* Act. 22. a. Phil. 3. a.

ceassyng I make mencion of the in my prayers night and daye: and longe to se the (whan I remembre thy teares) so that I am fylled with ioye, whan I call to remembraunce the vnfayned faith that is in the, which dwelt first in thy graundenother Lois, and in thy mother Eunice: And am assured, that it dwelleth in  $\text{f}$  also. Wherefore I warne the, that thou stere vp  $\text{f}$  gifte of God which is in the by puttyng on of my haudes. \*For God hath not geuen vs the sprete of feare, but of power, and of loue, and of right vnderstandyng.

**B** † Be not thou aszhamed therfore of  $\text{f}$  testimony of oure LORDE, nether of me, † which am his presoner: but suffre thou aduersite also with the Gospell, accordinge to the power of God  $\text{f}$  which hath saned vs, and called vs with an holy callynge: not accordinge to oure dedes, but accordinge to his owne purpose and grace, which was geuen vs in Christ Iesu before the tyme of the worlde, but is now declared openly by the appearyng of oure Sauoure Iesu Christ. ¶ Which hath taken awaye  $\text{f}$  power of death, and hath brought life and immortalite vnto lighte, thorow the Gospell: ¶ whervnto I am appoynted a preacher and an Apostell, and a teacher of the Heythen: for the which cause I also suffre these thinges, neuertheles I am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to kepe that which I haue commytted vnto his kepyng agaynst that daye.

**C** \*\* Holde the after  $\text{f}$  ensample of the wholesome wordes, which thou heardest of me, concernyng faith and loue in Christ Iesu. This hye charge kepe thou thorow the holy goost, which dwelleth in vs. This thou knowest, that all they which are in Asia, be turned fro me, of which sorte are Phigelus and Hermogenes. The LORDE geue mercy vnto the house of † Onesiphorus: for he oft refreszhd me, and was not aszhamed of my cheyne: but whan he was at Rome † he sought me out very diligently, and founde me. The LORDE graunte vnto him, that he maye fynde mercy with the LORDE in that daye. And how moch he mynistred vnto me at Ephesus, thou knowest very well.

\* Rom. 8. b. † Ro. 1. b. † Ephe. 3. a.  $\text{f}$  Tit. 3. a. ¶ 1 Cor. 15. f. Heb. 1. c. ¶ Ro. 1. a. 1 Tim. 2. a. \*\* 2 Tim. 3. b. † 2 Tim. 4. c. † Mat. 25. c.  $\text{f}$  Tit. 1. b. ¶ 1 Cor. 9. b. ¶ 1 Tim.

## The ij. Chapter.

**T**HOU therfore my sonne, be stronge **A** thorow the grace which is in Christ Iesu. And what thinges thou hast herde of me by many witnesses,  $\text{f}$  the same commytte thou vnto faithfull men, which are apte to teach other. Thou therfore suffre affliction as a good soudyer off Iesu Christ. No mā that warreth, tangleth him selfe with worldly busynesses,  $\text{f}$  that because he wolde please him, which hath chosen him to be a soudyer. And though a man stryue for a mastrye, yet is he not crowned, excepte he stryue lafully. ¶ The huszbandman that laboureth, must first enioye the frutes. Consydre what I saye. The LORDE shal geue the vnderstandyng in all thinges.

Remembre that Iesus Christ, beyng  $\text{f}$  of the sede of Dauid, rose agayne fro the deed, acordyng to my Gospell, where in I suffre as an euell doer euen vnto bandes: but the worde of God is not bounde. \*\*\* Therfore suffre I all for the electes sakes, that they also mighte optayne the saluacion in Christ Iesu with eternal glory.

**B** This is a true sayenge: †† Yf we be deed with him, we shal lyue with him also: †† Yf we be pacient, we shal also raigne with him:  $\text{f}$  Yf we denye him, he also shal denye vs: ¶ Yf we beleue not, yet abyedeth he faithfull, he can not denye himselfe. Of these thinges put thou them in remembraunce, and testifye before the LORDE, that they stryue not aboute wordes, which is to no profit, but to peruerthe the hearers.

Study to shewe thy selfe vnto God a laudable workman, that nedeth not to be ashamed, deuydng the worde of trueth iustly. ¶¶ As for vngostly and vayne talkynges, eschue them: for they helpe moch to vngodlynes, and their worde fretteth as doth a canker: Of whose nombre is \*\*\* Hymeneus  $\text{f}$  Philetus, which as concernyng the trueth haue erred, sayenge, that the resurreccion is past already, and haue destroyed the faith of dyuerse personnes.

**C** But  $\text{f}$  sure grounde of God stondest fast, and hath this seale: ††† The LORDE knoweth them that are his, and let euery mā that

1. a. \*\*\* Act. 20. c. Ephe. 3. a. Col. 1. c. ††† Rom. 6. b. ††† Rom. 8. b.  $\text{f}$  Luc. 12. a. ¶ Nu. 25. c. Rom. 3. a. ¶¶ 1 Tim. 1. a. 4. a. 6. a. \*\*\*\* 1 Tim. 1. c. ††† Iob. 10. b.

calleth vpon the name of Christ, departe from iniquyte. Notwithstandynge \*in a greate house are not onely vessels of golde and of syluer, but also of wod and of earth: some for honoure, and some to dishonoure. But yf a man pource himselfe from soch felowes, he shalbe a vessel sanctified vnto honoure, mete for the LORDE, and prepared vnto all good workes. †Fle thou the lustes of youth, but folowe righteousness, faith, loue, peace, with all them that call vpon the LORDE with pure hert. ‡As for folish questions and soch as teach not, put them frō the: for thou knowest that they do but gēder stryfe. The seruauant of the LORDE ought not to stryue, but to be gentle vnto euery man: \*apte to teach, one that can forbear the euell, one y can §with mekenesse enfourme them y resist: yf God at eny tyme wyl geue them repentance for to knowe the trueth, and to turne agayne from the snare of the deuell, which are holden in preson of him at his will.

## The iij. Chapter.

**B**UT this shalt thou knowe,<sup>b</sup> that in the last dayes shal come parelous tymes. For there shalbe mē which shal holde of thē selues, couetous, boasters, proude, cursed speakers, dyshobedient to their elders, vnthankfull, vngostly, vnkynde, truce breakers, false accusers, ryatours, fearce, despyers of them which are good, traytours, heady, hye mynded, gredy vpon voluptuousnes more then the louers of God, hauynge a shyne off godly lyuynge, but denyenge the power therof. And soch avoyde. ¶Of this sorte are they which rūne frō house to house, & brynge in to bondage wemē ladē with synne: which (wemen) are led with dyuerse lustes, euer lernynge, and are neuer able to come vnto the knowlege of the trueth.

¶ But like as Iannes and Iābres withstode Moses, euen so do these also resist the trueth: mē they are of corrupte myndes, and lewde as cōcernynge y faith: but they shal preuayle no longer. For their folishnes shal be manifested vnto all men, as theirs was.

But thou hast sene the experience of my doctryne, my faszhion of lyuynge, my purpose, my faith, my longsufferynge, my loue, my

patience, my persecutions, my afflictions, which happened vnto me \*\*at Antioche, at Iconium, at Lystra, which persecutions I suffred patiently, and from thē all the LORDE delyuered me. †Yee and all they that wil lyue godly in Christ Iesu, must suffre persecucion. But the euell men and disceauers shal waxe worse and worse, disceaunye and beyng disceaue.

‡But contynue thou in the thinges that thou hast lerned, which also were comytted vnto the, seynge thou knowest of whō thou hast learned them, And for so moch as thou hast knowne holy scripture of a childe, the same is able to make y wyse vnto saluacion thorow the faith in Christ Iesu. §§For all scripture geuē by inspiration of God, is profitable to teach, to improue, to amende, and to instructe in righteousness, that a man off God maye be perfecte, and prepared vnto all good workes.

## The iij. Chapter.

**I**TESTIFYE therefore before God & before the LORDE Iesu Christ, which shal come to iudge the lyuynge and the deed, at his appearynge in his kyngdome: Preach thou the worde, be feruent, be it in season or out of season: Improue, rebuke, exhorte with all longe sufferynge and doctryne. For the tyme wil come, when they shal not suffre wholsome doctryne, but after their awne lustes shal they (whose eares ytche) get them an heape of teachers, and shal turne their eares from the trueth, and shalbe geuen vnto fables. But watch thou in all thinges, suffre aduersite, do the worke of a preacher of the Gospell, fulfill thine office vnto the vttemost.

¶ For I am now ready to be offered, and the tyme of my departynge is at honde. I haue foughte a good fighte: I haue fulfilled the course: I haue kepte the faith. From hence forth there is layed vp for me ¶¶a crowne of righteousness, vch the LORDE the righteous iudge shal geue me in y daye: Howbeit not vnto me onely, but vnto all them that loue his cōmyng. Make spede to come vnto me atonce.

For \*\*\*Demas hath lefte me, and loueth this present worlde, and is departed vnto

\* Rom. 9. c. † 1 Tim. 6. c. ‡ 1 Tim. 1. a. 4. a. 6. a. 2 Tim. 2. b. Tit. 3. b. \* 1 Tim. 3. a. § Gal. 6. a. <sup>b</sup> 1 Tim. 4. a. 2 Pet. 3. a. Iud. 1. c. ¶ Tit. 1. c. ¶ Exod. 7. b. \*\* Act. 13. a. and 14. a.

2 Cor. 1. b. †† Eccl. 2. a. Psal. 33. c. †† 2 Tim. 1. c. §§ 2 Pet. 1. d. ¶¶ 2 Pet. 1. c. ¶¶¶ 1 Co. 9. d. 1 Pet. 5. a. \*\*\* Col. 4. b. Phil. 1. c.



Tessalonica, Crescens in to Galacia, Titus vnto Dalmacia, Onely Lucas is with me. Take \* Marke, & brynge him with the: for he is profitable vnto me to the mynistracion. Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus brynge with the whan thou comdest: and the bookes, but specially the parchemēt. † Alexāder the coppersmyth dyd me moch euell, the LORDE rewarde him acordinge to his dedes, of whom be thou ware also. For he withstode oure wordes sore.

Ⓒ In my first answeyngē no man assisted me, but all forsoke me. I praye God that it be not layed to their charges. Notwithstandyngē the LORDE stode by me, & strēghthed me, that by me the preachinge shulde be fulfilled to the vttemost, and that all the

\* Col. 1. a. † 1 Tim. 1. c. ‡ Act. 18. a. Ro. 16. a.

Heythē shulde heare. And I was delyuered out of the mouth of the lyon. And the LORDE shal delyuer me from all euell doynge, and shal kepe me vnto his heauenly kyngdome. To whom be prayse for euer and euer, Amen.

Salute Prisca and † Aquila, and ‡ houszholde of Onesiphorus. § Erastus abode at Corinthum. But ¶ Trophimus left 1 sicke at Miletū. Make spede to come before wynter. Eubolus, and Pudens, and Linus, and Claudia, and all the brethren salute the. The LORDE Iesus Christ be with thy sprete. Grace be with you, Amen.

The seconde epistle vnto Timothy, wrytten from Rome, whā Paul was presented the seconde tyme before the Emperoure Nero.

§ Ro. 16. c. ¶ Act. 21. d.

## The Epistle of the Apostle S. Paul vnto Titus

### The summe of this epistle.

#### Chap. I.

Paul exhortheth Titus to ordene prestes or bisshoppes in euery cite, declareth what maner of men they ought to be that are chosen to that office, and chargeth Titus to rebuke such as withsonde the gospel

#### Chap. II.

He telleth him how he shal teach all degrees to behaue them selues.

#### Chap. III.

Of obedience to such as be in auctorite. He warneth Titus to beware of foolish and vnprofitable questions.

#### The first Chapter.

Ⓐ PAUL the seruauant of God, and an Apostle off Iesus Christ, \*to preach the faith off Gods electe, and the knowlege of ‡ trueth,

\* 2 Tim. 1. b.

which ledeth vnto godlynes, vpon the hope of eternall life: which God † that can not lye hath promysed before the tymes of the worlde: but at his tyme hath opened his worde thorow preaching, which is commytted vnto me

† Rom. 3. a.

acordinge to the commaundemēt of God oure Sauoure.

\* Vnto Titus my naturall sonne after  $\text{f}$  comen faith.

Grace, mercy, and peace from God the father, and frō the † LORDE Iesu Christ oure Sauoure.

**B** For this cause left I the in Creta, that thou shuldest perfourme that which was lackynge, and shuldest ordeyne Elders in euery cite, as I appoynted  $\text{f}$ . Yf eny be blamelesse, the huszbande of one wife, hauynge faithfull children, which are not slaundred of ryote, nether are dishobedient. † For a Bisshoppe must be blamelesse, as the  $\text{f}$  stewarde of God: not wylfull, not angrie,  $\text{||}$  not geuen vnto moch wyne, no fyghter, not gredye of filthye lucre: but harbarous, one that loueth goodnes, sober mynded, righteous, holy, temperate, and soch one as cleueth vnto the true worde of doctryne: that he maye be able to exhort with wholsome lernynge,  $\text{a}$  to improue them that saye agaynst it.

**C** ¶ For there are many dishobedient, and talkers of vanite, and disceauers of myndes: namely they of the circūcision, whose mouthes must be stopped: \*\* which peruerte whole houses, teachinge thinges which they oughte not, because of filthye lucre. One of them selues euen their awne prophet, sayde: †† The Cretayns are alwayes lyars, euell bestes, and slowe belies. This witness is true. Wherefore rebuke them sharply,  $\text{f}$  they maye be sounde in the faith, and not to take hede vnto Iewes fables and commaundementes of men, which turne them awaye from the trueth. †† Vnto  $\text{f}$  cleane are all thinges cleane:  $\text{§§}$  but to the vnclene  $\text{a}$  vnbeleuers, there is nothinge cleane, but both their mynde  $\text{a}$  conscience is defyled. They saye that they knowe God, but with the dedes they denye him: for so moch as they are abhominable and dishobedient, and vnmete to all good workes.

### The ij. Chapter.

**A** **B**UT speake thou that which becommeth wholsome learnynge. That  $\text{f}$  elder men be sober, honest, discrete, sounde in the faith, in loue, in pacience. And the elder women likewise that they shewe them selues as it

\* 2 Cor. 8. c. † Ephe. 1. c. Phil. 1. a. †† 1 Tim. 3. a. § Leui. 10. c. || Ephe. 5. b. ¶ Act. 15. a. \*\* 2 Tim. 3. a. †† Epimenides. †† Mat. 12. a. and 23. c. §§ Ro. 14. c. ||| Gen. 3. c. ¶¶ 1 Tim. 4. b. 1 Pet. 5. a.

becommeth holynes, that they be no false accusers, not geuen to moch wyne, that they teach honest thinges, that they enfourme the yonge women to be sober mynded, to loue their huszbandes, to loue their childrē, to be discrete, chaste, huszwyfly, good, ||| obedient vnto their awne huszbandes, that the worde of God be not euell spoken of. Exhorte the yonge men likewise, that they be sober mynded. Aboue all thinges shewe thy selfe ¶¶ an ensample off good workes, with vncorrupte doctryne, with honestye, with the wholsome worde which can not be rebuked: \*\*\* that he which withstōdeth maye be ashamed, hauynge nothinge in you that he maye dispraise.

†† Exhorte the seruantes, to be obedient vnto their masters, to please in all thinges, not answeringe agayne, nether to be pykers, but to shewe all good faithfulness, that in all thinges they maye do worshippe vnto the doctryne off God oure Sauoure. For the grace off God that bryngeth Saluacion vnto all men, hath appeared, and teacheth vs, that we shulde denye vngodlynnes, and †† wordly lustes: and that we shulde lye discretly, righteously, and godly in this worlde, lokinge for that blessed hope and appearynge of the glory of  $\text{f}$  greate God and of oure Sauoure Iesu Christ: §§ which gaue him selfe for vs, to redeme vs frō all vnrighteousnes, and to poure vs to be a peculiar people vnto himselfe, to be feruently geuen |||| vnto good workes. These thinges speake and exhorte, and rebuke with all earnest. ¶¶¶ Se that no man despyse thee.

### The iij. Chapter.

**W**ARNE them \*\*\*\* that they submytte them selues vnto Prynces and to the hyer auctorite, to obey the officers, to be ready vnto all good workes, that they speake euell of no man, that they be no stryers, but soft, shewynge all mekenes vnto all men. For we oure selues also were in tymes past, vnwyse, dishobedient, in erreure, seruyng lustes and dyuerse maners of voluptuousnes, luyynge in maliciousnes and envye, full of hate, hatynge one another.

But after that  $\text{f}$  kyndnesse and loue of God oure Sauoure to man warde appeared, not

\*\*\* 1 Pet. 2. b. and 3. b. ††† Ephe. 6. a. Col. 3. c. 1 Pet. 2. c. ††† 1 Ioh. 2. c. §§§ Rom. 8. a. Gal. 3. b. |||| Ephe. 2. b. ¶¶¶ 1 Tim. 4. b. \*\*\*\* Rom. 13. a. 1 Pet. 2. b.

for ſ̄ dedes of righteousnes which we wroughte, but after his mercy he sauēd vs by the \* fountayne of the new byrth, and renuyng of the holy goost, which he shed on vs abundantly, thorow Iesus Christ oure Sauoure: ſ̄ we beyng made righteous † by his grace, shulde be heyres of eternall life acordynge to hope. This is a true sayēge.

¶ Of these thinges wolde I that thou shuldest speake earnestly, that they which are become beleuers in God, might be diligent to excell in good workes: for these thinges are good and profitable vnto mē. ‡ As for folysh questions, and genealogies, and braulynge and struynges aboute ſ̄ lawe, auoyde thē, for they are vnprofitable and wayne. § A mā that is geuen vnto heresy, after ſ̄ first and

\* Ioh. 3. a. † Act. 15. b. Ephe. 2. a. ‡ 1 Tim. 1. a. and 6. a. 2 Tim. 2. c.

seconde monicion, auoyde, and knowe, that he that is soch, is peruerted, & synneth euen damned by his awne iudgment.

Whan I shal sende Artemas or Tichicus vnto ſ̄, make spede to come to me vnto Nicopolis, for I haue determyned there to wynter. Brynge Zenas ſ̄ Scribe and Apollos on their iourney diligently, that nothinge be lackynge vnto them. And let oures also learne to excell in good workes, as farre forth as nede requyreh, that they be not vnfrutefull.

All they that are with me, salute the. Grete them that loue vs in the faith. Grace be with you all, Amen.

Wrytten from Nicopolis in Macedonia.

Mat. 18. b. 2 Tess. 3. a. Ro. 16. b.

## The Epistle of the Apostle S. Paul vnto Philemon.

### The summe of this Epistle.

He reioyseth to heare of the faith and loue of Philemon, whom he desyreh to forgeue his seruāūt Onesimus, and louyngly to receaue him agayne.

¶ PAUL the presoner of Iesu Christ, and brother Timotheus.

Vnto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe soudyer, and to the congregacion in thy house.

Grace be with you, and peace from God oure father and from the LORDE Iesus Christ.

I thanke my God, makyng mencion all wayes of the in my prayers (for so moch as I heare of thy loue and faith which thou hast on the LORDE Iesu, and towarde all sayntes) that oure comen faith maye be frutefull in the, thorow knowlege of all ſ̄ good that ye haue in Christ Iesu. Greate ioye and consolacion haue I in thy loue. For by the (brother) the sayntes are hertely refrezhed.

Wherefore though I haue great boldnes in Christ to commaunde the that which becometh the, yet for loues sake I rather beseke ſ̄, though I be as I am, euē Paul aged, and now a presoner also of Iesu Christ. I beseke the for my sonne \* Onesimus (whom I haue

\* Col. 4. a.

begotten in my bondes) which in tyme past was to the vnprofitable, but now profitable both to the and me. Whom I haue sent agayne: but receaue thou him (that is) euen myne awne hert. For I wolde haue kepte him styll with me, that in thy steade he might haue mynistred vnto me in þ̄ bondes of þ̄ Gospell: Neuertheles without thy mynde wolde I do nothinge, that þ̄ good which thou dost, shulde not be of compulsion, but wyllyngly.

**C** Happly he therefore departed for a season, that thou shuldest receaue him for euer: not now as a seruaunt, but aboue a seruaunt, euen a brother beloued, specially to me, but how moch more vnto þ̄, both in þ̄ flesh and in the LORDE? Yf thou holde me for thy companyon, receaue him then euen as my selfe.

But yf he haue hurte the, or oweth the oughte, that laye to my charge. I Paul haue wrytten it with myne awne hande, I wil recompence it: so that I do not saye vnto þ̄, how that thou owest vnto me euen thine owne selfe. Euen so brother, let me enioye the in the LORDE: refresh thou my hert in the LORDE.

Trustinge in thine obediēce, I haue wrytten vnto the, for I knowe that thou wilt do more then I saye. Morouer prepare me lodginge, for I hope that thorow youre prayers I shalbe geuen vnto you. There saluteth the, Epaphras my felowe presoner in Christ Iesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure LORDE Iesu Christ be with youre sprete, Amen.

Sent from Rome by Onesimus a seruaunt.

## The first Epistle of the Apostle S. Peter.

### The summe of this Epistle.

#### Chap. I.

He sheweth that thorow the abundaunt mercy of God we are begotten agayne to a lyuely hope: and how faith must be tried: how the saluacion in Christ is no newes, but a thinge prophced of olde. He exhorteth them to a godly conuersacion, for so moch as they are now borne a new by the worde of God.

#### Chap. II.

He exhorteth men to laye asyde all vyce, sheweth that Christ is the foundation wher vpon they be buylt, prayeth them to absteyne frō fleshly lustes, and to obeye worldly rulers. How seruauntes shulde behaue them selues towarde their masters. He exhorteth to suffre after the ensample of Christ.

#### Chap. III.

How wyues ought to ordre them selues towarde their huszbandes and in their apparell. The

dutye of mē towarde their wyues. He exorteth all men to vnite and loue, and patiently to suffre trouble. Of true baptyme.

#### Chap. IIII.

He exhorteth men to ceasse from synne, to spende no more tyme in vyce, to be sober and apte to prayer, to loue ech other, to be pacient in trouble, and to bewarre that no man suffre as an euell doer, but as a Cristen man, and not to be ashamed.

#### Chap. V.

A speciall exhortacion for all bisshoppes or prestes to fede the flocke of Christ, and what their dutie is, and what reward they shal haue yf they be diligēt. He exhorteth yonge personnes to submytt thē selues to the elder, euery one to loue another, to be sober, & to watch, that they maye resist the enemye.



# The first Epistle of the Apostle S. Peter.

## The first Chapter.

**P**ETER an Apostle of Iesu Christ, to thē that dwell here and there as straungers thorow out Pontus, Galacia, Capadocia, Asia and Bitinia, electe accordinge to the foreknowledge of God the father thorow sanctificatione of the sprete, vnto obedience and \*sprenklynge of the bloude of Iesus Christ.

Grace and peace be multiplied with you.

† Blessed be God and the father of oure **LORDE** Iesus Christ, which accordinge to his greate mercy hath begotten vs agayne vnto a lyuely hope ‡ by the resurrection of Iesus Christ from the deed, to an vncorruptible and vndefyled inheritaunce, which neuer shal fade awaye, but is reserved in heauen for you that are kepte by the power of God thorow faith to saluacion, which is prepared all ready to be shewed in the last tyme: in the which ye shal reioyce, though now for a litle season (yff nede requyre) ye are in heynes thorow manyfolde temptacions: that youre faith once tryed (beynge moch more precious then the corruptible golde that is tryed thorow the fyre) might be founde vnto laude, glory and honoure at the appearynge of Iesus Christ: whom ye haue not sene, and yet loue him: § in whom now ye beleue, though ye se him not. Euen so shal ye reioyce also with vnoutspeakable and glorious ioye, receauynge the ende of youre faith, euen the saluacion of youre soules.

Of which saluacion the prophetes haue enuyred and searched, which prophecied off the grace that shulde come vpon you: searchinge whan or at what tyme the sprete off Christ that was in them, shulde signifye, which (sprete) testified before the passions that shulde come vnto Christ, and the glory that shulde folowe after. Vnto the which (prophetes) it was declared, that not vnto them selues, but

vnto vs they shulde mynister the thinges which are now shewed vnto you, by them which thorow § holy goost sent downe from heauen, haue preached vnto you the thinges || which the angels delyte to beholde.

Wherefore gyrded op the ¶ loynes off youre mynde, be sober, and trust perfectly on the grace that is brought vnto you, by the declaringe of Iesus Christ, as obedient childrē, not faszhionynge youre selues to youre olde lustes of ignoraunce: but as he which hath called you is holy, euē so be ye holy also in all youre conuersacion: for it is wryttē: \*\* Be ye holy, for I am holy.

And yf so be that ye call on the father, which without respecte of personnes iudgeth †† accordynge to euery mans worke, se § ye passe § tyme of youre pilgremage in feare: ‡ and knowe, that ye were not redemed with corruptible syluer and golde, from youre vayne conuersacion (which ye receaued by the tradiciōs of the fathers)§§ but with the precious bloude of Christ, as of an innocēt and vndefyled lambe, which was ordeyned before the worlde was made, but is declared in these last tymes |||| for youre sakes, which thorow him beleue on God, that raysed him vp from the deed, ¶ and hath geuē him the glory, that ye might haue faith ¶ hope in God: Euen ye which haue purified youre soules \*\*\* in obeyenge the trueth thorow the sprete, to loue brotherly without faynynge, ¶ feruently one to loue another with a pure hert, as they that are borne a new, not of corruptible sede, but of vncorruptible, euē by the lyuynge worde of God, which endureth for euer. ††† For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, ¶ the floure falleth awaye, but the worde of the **LORDE** endureth for euer. This is the worde, that is preached amonge you.

\* Heb. 9. b. and 10. c. † 2 Cor. 1. a. Ephe. 1. a.  
† 1 Co. 15. c. § Ioh. 20. d. || Luc. 2. b. ¶ Luc. 12. d.  
\*\* Leuit. 11. g. and 19. a. †† Mat. 25. c. †† 1 Cor. 6. c.

and 7. c. §§ Heb. 9. b. 1 Iob. 1. b. Apo. 1. a.  
||| Esa. 9. b. Luc. 2. b. ¶ Phil. 2. a. \*\*\* Act. 15. b.  
††† Esa. 40. a. Eccli. 14. b. Iaco. 1. b.

## The ij. Chapter.

**W**HERFORE laye asyde all maliciousnes and all gyle, and ypocrisie, and envye, and all bacbytinge, ⁊ \*as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therin, yf so be that ye haue † tasted how friendly the **LORDE** is. Vnto whom ye are come, † as to the lyuynge stone, which is disallowed of men, but chosen of God and precious. And ye also as lyuynge stones are made a spirituall house, and an holy presthode, to offere vp § spirituall sacrifices, acceptable vnto God by Iesus Christ. Wherefore it is conteyned in the scripture: || Beholde, I put in Sion an heade corner stone, electe ⁊ precious, and he that beleueth on him, shal not be cofounded. Vnto you therefore which beleue, he is precious: but vnto them that beleue not, is § same stone which the ¶ buylders refused, made the heade stone in the corner,\*\* and a stone to stamble at, and a rock to be offended at, namely in the which stamble at § worde, and beleue not that wheron they were set.

**B** † But ye are that chosen generacion, that kyngly presthode, that holy nacion, that peculiar people, § ye shulde shewe the vertues of him, which hath called you out of darkness in to his maruelous light: † Euen you which in tyme past were not a people, but now are the people of God: which were not vnder mercy, but now haue optayned mercy.

Dearly beloued, I beseke you as straungers and pilgrims, § absteine fro the fleshly lustes, which fighte agaynst the soule, and lede an honest conuersacion amonge the Heythen, || that they which bacbyte you as euell doers, maye se youre good workes, and prayse God in the daye of visitacion.

“Submytte youre selues vnto all maner ordinance of men for the **LORDES** sake: whether it be vnto the kynge as vnto § chefe heade, or vnto rulers, as vnto them that are sent of him, for the punishment of euell doers, but for the prayse of the that do well. For so is the will of God, that ye with well doyng shulde put to sylence the ignorance of folish men: as fre, and not as hauynge the libertye

for a cloke of wickednes, but euē as the seruantes of God. Honoure all men. Loue brotherly fellowshipe. Feare God. ¶¶ Honoure the kynge.

\*\*\* Ye seruantes, obey youre masters with all feare: not onely yf they be good and courteous, but also though they be frowarde. For that is grace, yf a man for conscience towards God endure grefe, and suffre wronge. For what prayse is it, yf whā ye be buffeted for youre fautes, ye take it paciently? †† But yf whan ye do well, ye suffre wronge, and take it paciently, that is grace with God. For here vnto are ye called, for so moch as Christ also suffered for vs, leauynge vs an †† ensample, that ye shulde folowe his foteystepes, which dyd no synne, nether was there gyle founde in his mouth: §§ which whan he was reuyled, reuyled not agayne: whā he suffred, he threatened not: but commytted the cause vnto him, that iudgeth righteously: |||| which his owne selfe bare oure synnes in his body vpon the tre, that we shulde be delyuered from synne, ⁊ shulde lyue vnto righteousnes: by whose strypes ye were healed. ¶¶ For ye were as shepe goynge astraye, but now are ye turned vnto the shepherde and Bischoppe of youre soules.

## The iij. Chapter.

**L**IKEWISE \*\*\*\* let the wyues be in subieccion to their huszbandes, that euen they which beleue not the worde, maye without the worde be wonne by § cōuersacion of the wyues, whan they beholde youre pure conuersacion in feare. Whose apparell ††† shal not be outwarde with broyded heer, ⁊ hanginge on of golde, or in puttyng on of gorgious araye, but let § inwarde mā of § hert be vncorrupte with a meke ⁊ a quyet sprete, which before God is moch set by. For after this maner in the olde tyme, dyd § holy wemē which trusted in God, tyer the selues, ⁊ were obedient vnto their huszbādes: Euen as Sara obeyed Abraham, ††† and called him lorde: whose daughters ye are, as lōge as ye do well, not beyng afrayed for eny trouble.

Likewyse ye men, dwell with them acordynge vnto knowlege, geuynge honoure vnto

\* Ephe. 4. a. Col. 3. a. Heb. 12. a. † Psal. 33. a.  
† Ephe. 2. c. § Rom. 12. a. || Esa. 28. c. Mat. 21. e.  
Act. 4. a. ¶ Psal. 117. c. \*\* Esa. 8. c. †† Exo. 19. a.  
†† Ose. 2. c. Rom. 9. c. §§ Rom. 13. b. Gal. 5. c.  
|| Mat. 5. b. 1 Pet. 3. b. ° Rom. 13. a. Tit. 3. a.

¶¶ Mat. 22. c. \*\*\* Ephe. 6. a. Col. 3. c. Tit. 2. b.  
†† Mat. 5. a. 1 Pet. 3. c. ††† Ioh. 13. b. Phil. 2. a.  
§§ Mat. 27. c. Ioh. 8. c. |||| Esa. 53. b. 1 Ioh. 3. a.  
¶¶ Esa. 53. b. Ezec. 34. c. Luc. 15. a. \*\*\*\* 1 Cor. 11. a.  
Ephe. 5. c. Col. 3. c. †††† 1 Tim. 2. b. †††† Gen. 18. b.

the wife,\* as to the weaker vessel: ⁊ as vnto thē ŷ are heyres with you of the grace of life, that youre prayers be not let.

**B** But in conclusion be ye all of one mynde, one suffre with another, loue as brethren, be pittefull, be curteous. † Recōpence not euell for euell, nether rebuke for rebuke: but cōtrary wyse, blesse: and knowe that ye are called therto, euen ŷ ye shulde be heyres of ŷ † blessinge. For ŷ who so listeth to lyue, and wolde fayne se good dayes, Let him re-frayne his tonge from euell, and his lippes ŷ they speake no gyle. Let him eschue euell, ⁊ do good: Let him seke peace and ensue it. For ŷ eyes of the LORDE are ouer the righteous, ⁊ his eares are open vnto their prayers. But ŷ face of the LORDE beholdeth thē ŷ do euell. And who is it that can harme you, yf ye folowe that which is good? Notwithstandinge ‖ blessed are ye, yf ye suffre for righteousnes sake. ¶ Feare not ye their threatnyng, nether be troubled, but sanctifye the LORDE God in youre hertes. \*\* Be ready allwayes to geue an answer to euery mā, that axeth you a reason of the hope that is in you, and that with mekenes ⁊ feare, hauynge a good conscience, † that they which bacbyte you as euell doers, maye be ashamed, that they haue falsely accused youre good cōuersacion in Christ.

**C** † For it is better (yf the wyll of God be so) that ye suffre for well doynge, thē for euell doynge. For as moch as Christ hath once suffred for oure synnes, ŷ iust for the vniust, for to brynge vs to God: ⁊ was slayne after the flesh, but quykened after the sprete.

In the which sprete he also wente, and preached vnto ŷ spretes that were in preson, which in tyme past beleued not, whan God once a bode and suffred paciētly in the tyme of Noe, whyle the Arke was a preparynge: §§ Wherin fewe (that is to saye eight soules) were saued by water. Which signifieth ‖ baptyme ŷ now saueth vs: not ŷ puttinge awaye of the fylth of the flesh, but in ŷ a good cōsciēce cōsenteth vnto God by ŷ resurrection of Iesus Christ, which is on the righte hande of God, and is gone in to heaue, angels, power and mighte subdued vnto him.

\* 1 Tess. 4. a. † Pro. 20. c. Mat. 5. e. Rom. 12. c.  
† Gen. 12. a. Mat. 25. c. § Psal. 33. b. ‖ Mat. 5. a.  
† Esa. 8. c. Mat. 10. d. \*\* Psal. 118. f. Act. 4. a.  
† 1 Pet. 2. b. Tit. 2. a. †† 1 Pet. 2. c. Mat. 5. a.

## The iij. Chapter.

**F**OR as moch then as Christ hath suffred **A** for vs in ŷ flesh, arme youre selues likewise with the same mynde. ¶ For he which suffreth in the flesh, ceaseth frō synne, ŷ hēce forth (as moch tyme as yet remayneth in ŷ flesh) he shulde not lyue after the lustes of mē, but after the wil of God. For it is ynough, ŷ we haue spent ŷ tyme past of the life, after the will of ŷ Heythen, whā we walked in wantannesse, lustes, dronkēnes, glotony, ryotous drynkyng, ⁊ i abhominable Idolatrie. And it semeth to thē a straunge thinge, ŷ ye runne not also with them vnto the same excesse of ryote, ⁊ speake euell of you. (Which shal geue acōptes vnto hī ŷ is ready to iudge ŷ quykke ⁊ ŷ deed.) For vnto this purpose also was ŷ Gospell preached vnto the deed, ŷ they shulde be iudged like other mē i ŷ flesh, but shulde lyue vnto God in ŷ sprete. The ende of all thinges is at hāde.

**B** \*\*\* Be ye therefore sober ⁊ watch vnto prayers: but aboue all thinges haue feruent loue amonge you one to another. †† For loue couereth the multitude of synnes. Be ye herberous one to another without grudging, ⁊ mynister one to another, euery one with the gifte ŷ he hath receaued, as good stewardestes of the manifelde grace of God. †† Yf eny mā speake, let hī speake it as ŷ wordes of God. §§ Yf eny man haue an office, let him execute it as out of the power ŷ God mynistreth vnto hī, ŷ God maye be prayseed in all thinges thorow Iesus Christ, To whō be honoure and domynion for euer and euer Amen.

**C** Derely beloued, maruell not at this ‖ heate (which is come amōge you to trye you) as though some straūge thinge happened vnto you: but reioyce, in as moch as ye are partakers of Christes passiōs, ŷ whā his glory appeareth, ye maye be mery ⁊ glad. ¶ Yf ye be reuyled for ŷ name of Christ, blessed are ye, for ŷ sprete (which is ŷ sprete of glory ⁊ of God) resteth vpon you. On their parte he is euell spoken of, but on youre parte he is prayseed.

\*\*\*\* But se that none of you suffre as a murthurer, or as a thefe, or as an euell doer, or as a busy body in other mens matters. Yf

§§ Gen. 7. c. ‖ Rom. 6. a. ¶ ¶ Rom. 9. a.  
\*\*\* Mat. 24. d. †† Pro. 10. b. ††† Iere. 23. b.  
§§§ Ro. 12. b. ‖ Luc. 12. f. 1 Cor. 3. b. 1 Pet. 1. b.  
¶ ¶ ¶ Mat. 5. a. \*\*\*\* 1 Pet. 2. c. and 3. c.

eny man suffre as a Christen man, let him not be ashamed, but let him prayse God on this behalfe. \*For ſ y tyme is come, that iudgmēt must begynne at the house of God. Yf it first begynne at vs, what shal the ende be of thē which beleue not the Gospell of God? † And yf ſ righteous scacely be sauēd, where shal ſ vngodly & synner appeare? Wherefore let them that suffer adyng to the will off God, commytte their soules vnto him with well doynge, as to the faithfull creator.

## The b. Chapter.

**T**HE Elders which are amonge you I exhorte, which am also an Elder, † and a witnes off the afflictions in Christ, and partaker of the glory that shal be opened. § Fede Christes flocke which is amonge you, and take the ouersight of thē, not as though ye were cōpelled therto, but wyllyngly: not for the desyre of filthye lucre, but of a good mynde: not as though ye were lordes ouer the parishēs, ¶ but that ye be an ensample to the flocke: & whan the chefe shepherde shal appeare, ye shal receaue the vucorruptible crowne of glory.

Likewyse ye yōger submytte youre selues vnto the elder. Submytte youre selues euery

\* Iere. 25. d. and 40. b. Ezec. 8. b. † Pro. 11. d.  
‡ Act. 5. c. § Act. 20. d. ¶ Tit. 2. a. ¶ Pro. 11. a.

man one to another, and knyt youre selues together in lowlynes of mynde. ¶ For God resisteth the proude, but geueth grace to the humble. Submytte youre selues therfore vnder the mightie hande of God, that he maye exalte you whan the tyme is come. \*\* Cast all youre care on him, for he careth for you.

Be sober and watch, †† for youre aduersary ſ deuell, walketh aboute as a roaringe lyon, sekyng whom he maye deuoure, †† whom resiste stedfast in the faith, and knowe, that youre brethren in the worlde haue euen the same afflictions.

But ſ God of all grace, which hath called you to his euerlastinge glory in Christ Iesu, shal his owne selfe make you perfecte, which suffre §§ a litle season: euē he shal settle, strength, and stablish you. To him be prayse and domynion for euer and euer, Amen.

By Siluanus youre faithfull brother (as I suppose) haue I wryttē vnto you breuely, exhorteinge and testifyenge, how that this is the true grace of God wherin ye stōde. The companions of youre eleccion that are at Babilon, salute you, and Marcus my sonne. Grete ye one another with the kysse of loue. Peace be with you all which are in Christ Iesus, Amen.

Iaco. 4. a. \*\* Mat. 6. c. Luc. 12. c. †† Iob 1. b.  
‡† Iaco. 4. a. §§ Rom. 8. c. 1 Pet. 1. a. Heb. 10. d.

## The seconde Epistle of the Apostle S. Peter.

## The summe of this epistle.

## Chap. I.

For so much as the power of God hath geuen them all thinges pertayninge vnto life, he exhorte thē to flye the corrupcion of worldly lust, to make their callinge sure with good workes and frutes of faith. He maketh mention of his owne death, declaringe the LORDE Iesus to be the true sonne of God, as he himself hath sene vpon the mount.

## Chap. II.

He prophecieth of false teachers, and sheweth their punyshment.

## Chap. III.

He exhorte men to bewarre of soch as wolde make thē beleue, that the daye of the LORDE were slacke in commynge: prayeth them to lede a godly life, and to loke verely for the commynge of the LORDE, whose lōge tarienge is saluacion, and because he wolde haue no man lost, but wolde receaue all mē to repentaunce.



## The first Chapter.

**S**YMON Peter a seruaũt and an Apostle of Iesus Christ.\*

Vnto thē which haue optayned like faith with vs in the righteousnes that cometh of oure God, and Sauioure Iesus Christ.

\* Grace and peace be multiplied with you throw the knowlege of God and of Iesus Christ oure LORDE.

**F**or so moch as his godly power hath geuen vs all thinges (that pertayne vnto life and godlynnes) throw the knowlege of him that hath called vs by his owne glorie and power, wherby the excellent and most greate promyses are geuē vnto vs: namely, that ye by the same shulde be partakers of the godly nature, yf ye flye the corrupte lust of the worlde: Geue ye all youre diligence therefore here vnto, and in youre faith mynister vertue: in vertue, knowlege: in knowlege, temperance: in temperance, pacience: in pacience, godlynnes: in godlynnes, brotherly loue: in brotherly loue, generall loue. For yf these thinges be plenteous in you, they will not let you be ydle nor vnfrutefull in y knowlege of oure LORDE Iesus Christ. But he that lacketh these thinges, is blynde, & gropeth for the waye with the hāde, and hath forgotten, that he was clesned from his olde synnes.

Wherfore (brethrē) geue the more diligence to make youre callinge and eleccion sure: for yf ye do soch thinges, ye shal not fall, and by this meanes shal there be plenteously mynistered vnto you an entrynge in vnto y euerlastinge kyngdome of oure LORDE and Sauioure Iesus Christ.

**T**herefore wil I not be negligēt to put you allwayes in remembraunce of soch thinges: though ye knowe them youre selues, and be stablished in the present trueth. Notwithstandinge I thinke it mete, as lōge as I am in this † tabernacle, to stere you vp by puttinge you in remembraunce. For I am sure, that I must shortly put of my tabernacle, euen as oure LORDE Iesus Christ hath shewed vnto me. Yet wyl I do my diligēce, that allwaye after my departyng ye maye haue wherewith to kepe these thinges in remembraunce.

\* 1 Pet. 1. a.    \* Ioh. 1. a.    Col. 2. b.    † 2 Cor. 5. a.  
† Ioh. 1. b.    † Ioh. 1. a.    § Mat. 17. a.    Marc. 9. a.  
Luc. 9. d.    † 2 Cor. 4. b.    ¶ Dan. 9. b.    Zach. 7. b.

For we folowed not deceaueable fables, whan we declared vnto you the power and comynge of oure LORDE Iesus Christ: † but with oure eyes we sawe his maiestie, whan he receaued of God the father honoure & prayse, by a voyce that came vnto him from the excellent glory, after this maner: § This is my deare sonne, in whom I haue delyte. And this voyce herde we broughte downe frō heauen, whan we were with him on the holy mount.

We haue also a sure worde of prophecie, and ye do well that ye take hede therunto, as vnto a lighte || that shyneth in a darke place vntyll the daye dawne, and the daye starre aryse in youre hertes. And this shal ye knowe first, that no prophecie in the scripture is done of eny priuate interpretacion. ¶ For the prophecie was neuer broughte by the wyll of man, but the holy men of God spake, as they were moued of y holy goost.

## The ij. Chapter.

**B**UT there were false prophetes also amonge the people, \*\* euen as there shalbe false teachers amonge you likewise, which preuely shal bryng in damnable sectes, euen denyenge the LORDE that hath boughte them, and shal bryng vpon them selues swift damnacion: and †† many shal folowe their damnable wayes, by whō the waye of the trueth shal be euell spokē of: and thorow cuvetousnes shal they with fayned wordes make marchaundise of you, vpō whō the iudgment is not negligēt in tarienge of olde, and their damnacion slepeth not.

‡‡ For yf God spared not the angels that synned, but cast them downe with the cheynes of darknes in to hell, and delyuered thē ouer to be kepte vnto iudgment: §§ Nether spared the olde worlde, but sauēd Noe the preacher of righteousnes himselfe beyng y eight, and brought the floude vpō the worlde of the vngodly: ||| And turned the cities of Sodom and Gomor in to ashes, ouerthruw them, damned them, and made on them an ensample, vnto those that after shulde lye vngodly: And delyuered iust Loth which was vexed with the vngodly conuersacion of y wicked. For in so moch as he was righteous

2 Tim. 3. b.    \*\* Mat. 24. a.    Act. 20. d.    1 Tim. 4. a.  
†† Mat. 7. b.    ‡‡ Ioh. 4. b.    Apoc. 20. a.    §§ Gen. 7. a.  
||| Gen. 19. c.

and dwelt amonge them, so that he must nedes se it and heare it, his righteous soule was greued from to daye to daye with their vnlauffull dedes. \* The LORDE knoweth how to deliyuer the godly out of tentacion, and how to reserue the viiust vnto the daye of iudgment for to be punyshed: but specially them that walke after the flesh in y lust of vncleennes, and despyse the rulers: beyng presumptuous, stubborn, and feare not to speake euell of the y are in auctorite † whā the angels yet which are greater both in power and might, beare not that blasphemous iudgment agaynst them of the LORDE. ‡ But these are as y brute beestes, which naturally are broughte forth to be takē and destroyed: § speakeyng euell of y they knowe not, and shal perishe in their owne destruction, and so receaue y rewarde of vnrighteousnes.

They counte it pleasure to lyue deliciously for a season: Spottes are they and fylthynes: lyuyng at pleasure and in disceauable wayes: feastyng with that which is yowres, hauyng eyes full of adoutrye, and cā not cease from synne, entyng vnto vntable soules: hauyng an hert exercysed with couetousnes: they are cursed children, and haue forsaken the righte waye, and are gone astraye: folowinge the waye of || Balaam the sonne of Bosor, which loued the rewarde of vnrighteousnes: but was rebuked of his iniquyte. The tame and domme beast spake with mā's voyce, and forbad the foolishnes of y prophet.

These are welles without water, and ¶ cloudes caried aboute of a tēpest: to whō y myst of darknesse is reserued for euer. For they speake y proude wordes of vanite, vnto y vttemost, and entye thorow wantannes vnto y luste of the flesh, euen them that were cleane escaped, and now walke in erreure: and promise them libertye, where as they them selues are seruantes off corrupcion. \*\* For off whom so euer a man is ouercome, vnto the same is he in bondage. †† For yf they (after they haue escaped from the fylthynes of the worlde, thorow the knowledge of y LORDE and Sauoure Iesus Christ) are yet tangled agayne therin and ouercome, ‡‡

then is the latter ende worse vnto them then the begynnyng. For it had bene better for them, not to haue knowne the waye of righteousness, then after they haue knowne it, §§ to turne from the holy commaundement, that was genen vnto them. It is happened vnto them acordyng vnto the true prouerbe: ||| y dogg is turned to his vomite agayne: and y sowe that was waszhed, vnto hir walowyng in the myre.

### The iij. Chapter.

THIS is the seconde Epistle that I now wryte vnto you (ye dearly beloued) wherin I stere vp and warne youre pure mynde, that ye maye remembre the wordes, which were tolde before of the holy prophetes: and also the commaundement of vs, that be the Apostles of the LORDE and Sauoure.

This first vnderstonde, ¶¶ that in the last dayes there shal come mockers, which wyll walke after their awne lustes, and saye: \*\*\* Where is the promes of his commynge? For sence the fathers fell on slepe, euery thinge contynueth as it was from the begynnyng of y creature. This they knowe not (and that wylfully) how that the heauens were afore tyme also, and the earth out of the water, ¶ was in the water by the worde of God, ††† yet was the worlde at that tyme destroyed by the same with the floude. But the heauens which are yet, and y earth, are kepte in stoare by his worde, to be reserued ‡‡ vnto fyre agaynst the daye of iudgment and damnacion of vngodly men.

Dearly beloued, be not ignoraunt of this one thinge, §§§ how that one daye is with the LORDE as a thousande yere: and a thousande yere as one daye. The LORDE is not slacke to fulfill his promes (as some mē counte slacknesse) but is |||| paciēt to vs warde, ¶¶¶ and wyl not that any mā shulde be lost, but that euery man shulde amende himselfe. Neuertheles \*\*\*\* the daye of the LORDE shal come euen as a thefe in the night: in the which (daye) the heauens shal perishe with a greate noyse, and the Elementes shal melte with heate, and the earth and y workes that are therin, shal burne.

\* 1 Cor. 10. b. † Iudā 1. b. ‡ Iere. 12. a.  
§ Iudā 1. b. || Num. 22. 23. 24. ¶ Iudā 1. c.  
\*\* Ioh. 8. c. Rom. 6. b. †† Luc. 9. f. ‡‡ Mat. 12. c.  
Heb. 6. a. §§ Act. 5. a. ||| Pro. 26. b. Eccli. 34. d.  
¶¶ 1 Tim. 4. a. 2 Tim. 3. a. Iudā 1. c.

\*\*\* Eze. 12. d. ††† Gen. 7. d. ‡‡‡ 2 Tess. 1. b.  
§§§ Psal. 89. a. Eze. 12. d. 1 Pet. 4. a. |||| Rom. 2. a.  
¶¶¶ Eze. 18. d. \*\*\*\* Mat. 24. d. 1 Tess. 5. a.  
Apoc. 3. a.

Yf all these things shal perishe, what maner persons then ought ye to be in holy cōuersacion and godlynes, lokinge for and hastyng vnto the comynge of the LORDE? In the which the heauens shal perishe with fyre, and the elementes shal melt with heate. Neuerthelcs \* we loke for a new heauen and a new earth (acordynge to his promes) wherin dwelleth righteousnes.

¶ Wherefore dearly beloued, seynge that ye loke for soch thinges, be diligent, ȳ ye maye be founde before him in peace without spot and vndefyled: and counte the longsufferynge of oure LORDE youre saluacion, Euen as

\* Esa. 65. c. Apo. 21. a.

oure dearly beloued brother Paul (acordinge to the wyszdome geuē vnto him) wrote vnto you: yee speakinge therof almost in all Epistles, wherin are many thinges harde to be vnderstoude, which they that are vnlearned and vnstable, peruerter, as they do the other scriptures also, to their awne dānacion.

Ye therefore beloued, seynge ye knowe it before hande, bewarre, lest ye also be plucte awaye thorow the erreure of ȳ wicked, and fall from youre owne stedfastnes. But growe in grace, and in the knowlege of oure LORDE and Sauoure Iesus Christ. To him be prayse now and for euer, Amen.

## The first Epistle of the Apostle and Euangelist S. Ihon.

### The summe of this epistle.

#### Chap. I.

True wytnesse of the euerlastinge worde of God.  
The bloude of Christ is the purgacion from synne. No man is without synne.

#### Chap. II.

Christ is oure aduocate. Of true loue, and how it is tryed.

#### Chap. III.

The synguler loue of God to warde vs: and how we agayne oughte to loue one another.

#### Chap. IIII.

Difference of spretes, and how the sprete of God maye be knowne from the sprete of erreure. Of the loue of God and of oure neighbours.

#### Chap. V.

To loue God, is to kepe his commaundemētes. Faith ouercommeth the worlde. Euerlastinge life is in the sonne of God. Of the synne vnto death.

#### The first Chapter.

¶ THAT which was from ȳ begynnyng, which we haue herde, which \* we haue sene with oure eyes, which we haue loked vpon, † and oure handes haue handled of the worde of life: and the life hath appeared, and we haue sene, and beare wytnes, and shewe vnto you ȳ life that is euerlastinge, † which

was with the father, and hath apared vnto vs. That which we haue sene † herde, declare we vnto you, that ye also maye haue fellowshipe with vs, and that oure fellowshipe maye be with the father and with his sonne Iesus Christ. And this wryte we vnto you, † that youre ioye maye be full.

And this is the tydinges which we haue herde of him, † declare vnto you, that God

\* Ioh. 1. b. † Pet. 1. c. † Ioh. 20. d.

† Ioh. 17. a. † Ioh. 17. b.

is lighte, and in him is no darknes at all. Yf we saye that we haue fellowshipe with him, and yet walke in darknes, we lye, and do not the trueth. But yf we walke in lighte, euen as he is in lighte, then haue we fellowshipe together, \* and the bloude of Iesus Christ his sonne clenseth vs from all synne.

† Yf we saye that we haue no synne, we disceauoure oure selues, and the trueth is not in vs. ‡ But yf we knowlege oure synnes, he is faithfull and iust to forgeue vs oure synnes, ¶ to clense vs from all vnrighteousnes. Yf we saye, we haue not synned, we make him a liar, and his worde is not in vs.

### The ij. Chapter.

**M**Y litle children, these thinges wryte I vnto you, that ye shulde not synne: and yf eny man synne, we haue an ¶ aduocate with the father, euen Iesus Christ which is righteous: ¶ and he it is that optayneth grace for oure synnes: not for oure synnes onely, but also for the synnes of all the worlde. And hereby are we sure that we knowe him, yf we kepe his cōmaundemētes. ¶ He that sayeth: I knowe him, and kepeth not his cōmaundemētes, is a liar, and the trueth is not in him, But who so kepeth his worde, in him is the loue of God perfecte in dede. \*\* Hereby knowe we, that we are in him. He ¶ sayeth he abyedeth in him, oughte to walke euen as he walked.

Brethren, I wryte no new commaundement vnto you, but that olde commaundement, which ye haue herde from the begynnyng. The olde cōmaundement is the worde, which ye haue herde from the begynnyng. Agayne, †† a new cōmaundemēt wryte I vnto you, a thinge that is true in him ¶ also in you: for the darknesse is past, and the true lighte now shyneth.

**¶** He that sayeth he is in lighte, and hateth his brother, is yet in darknesse. He ¶ loueth his brother, abyedeth in the lighte, and there is none occasion of euell in him. But he ¶ hateth his brother, is in darknes, and walketh in darknes, and can not tell whither he goeth, for ¶ darknes hath blynded his eyes.

Babes, I wryte vnto you, † that youre synnes are forgeuen you for his names sake. I wryte vnto you fathers, how that ye haue

knowne him which is from ¶ begynnyng. I wryte vnto you yonge mē, how that ye haue ouercome the wicked. I wryte vnto you litle children, how that ye haue knowne the father. I haue wrytten vnto you fathers, how that ye haue knowne him, which is frō the begynnyng. I haue wrytten vnto you yonge men, how that ye are stronge, and the worde of God abyedeth in you, and ye haue ouercome that wicked.

Se that ye loue not the worlde, nether ¶ things that are in the worlde. Yf eny man loue the worlde, the loue of the father is not in him: for all that is in the worlde (namely the lust of the flesh, and the lust of the eyes, and the pryde of life) is not of the father, but of the worlde. And the §§ worlde passeth awaye and the lust therof. But he that fulfylleth the wyll of God, abyedeth for euer.

Litle children, it is the last houre, and (as ye haue herde that ¶ Antechrist shal come) euen now are there many become Antechristes already: wherby we knowe, that it is ¶ last houre. They wente out ¶ frō vs, but they were not of vs: for yf they had bene of vs, they wolde no doute haue contynued with vs. But \*\*\* that they maye be knowne, how that they are not all of vs.

But ye haue the ††† anyoyntinge of him ¶ is holy, ¶ ye knowe all thiges. I haue not wryttē vnto you, as though ye knewe not ¶ trueth but ye knowe it, ¶ are sure, ¶ no lye cōmeth of ¶ trueth. Who is a liar, but he ¶ denyeth ¶ Iesus is Christ? The same is ¶ Antichrist, ¶ denyeth the father ¶ sonne. Whosoever denyeth the sonne, the same hath not the father. Loke what ye haue herde now from ¶ begynnyng, let the same abyde in you. Yf ¶ which he herde from the begynnyng shal remayne in you, then shal ye also abyde in ¶ sonne and in the father. And this is the promys ¶ he hath promysed vs, euē eternal life.

This haue I wryttē vnto you cōcerninge thē that disceane you. ††† And the anyoyntinge which ye haue receaued of him, dwelleth in you: ¶ ye nede not ¶ eny mā teach you, but as the anyoyntinge teacheth you all thiges, euen so is it true, ¶ is no lye. And as it hath taughte you, euē so abide ye therin. And now babes, abyde in hī, ¶ whā he shal

\* Heb. 9. b. 1 Pet. 1. c. Apoc. 1. a. † Pro. 29. b. ‡ Iob 13. b. Pro. 28. b. Deut. 7. c. Psa. 31. a. § Ileb. 7. d. ¶ Rom. 3. c. ¶ Iob. 4. c. \*\* Iob. 13. d. †† Iob. 13. d. †† Luc. 24. d. Act. 4. a. §§ 1 Cor. 7. d.

¶¶ Mat. 24. a. Iob. 5. d. ¶¶ Iob. 13. c. Act. 20. d. \*\*\* 1 Co. 11. b. ††† Heb. 11. b. ††† Esa. 54. c. Iob. 6. e. 14. c. 16. b.



appeare, we maye be bolde, & not be made ashamed of him at his commynge. Yf ye knowe y he is righteous, knowe also that he which doth righteousnes, is borne of him.

### The iij. Chapter.

**B**EHOULDE what loue the father hath shewed on vs, y we shulde be called the childre of God. Therefore y worlde knoweth you not, because it knoweth not him. Dearly beloued, we are now y \* childre of God, and yet hath it not appeared what we shalbe. † But we knowe y when he shal appeare, we shal be like him: for we shal se him as he is. And euery man y hath this hope in him, pourgeth him selfe, euen as he is pure. Who so euer comytteth synne, comytteth vnrighteousnes also, and synne is vnrighteousnes. ‡ And ye knowe that he appeared to take awaye oure synnes: and in him is no synne. Who so euer abyedeth in him, synneth not: who soeuer synneth, hath not sene him nether knowne him.

**B**Babes, let noman disceaue you. He that doeth righteousness, is righteous, euen as he is righteous. He that comytteth synne, is of the deuell: § for the deuell synneth sence y begynnynge. For this purpose appeared the sonne of God, to lowse the workes of the deuell. || Who so euer is borne of God, synneth not: for his ¶ sede remaineth in him, & he ca not synne, because he is borne of God. \*\* By this are the children of God knowne & the children of the deuell. Who so euer doeth not righteousness, is not of God, nether he that loueth not his brother.

For this is the tydings which ye haue herde from the begynnynge, that ye shulde loue one another, †† not as Cain, which was of the wicked, and slewe his brother. And wherfore slewe he him? euen because his awne workes were euell, and his brothers righteous. ‡‡ Maruayle not (my brethren) though the worlde hate you. We knowe y we are trslated from death vnto life, because we loue the brethren. He that loueth not his brother, abyedeth in death. §§ Who soeuer hateth his brother, is a manslayer. ¶¶ And ye knowe that a manslayer hath not eternall life abyding in him.

**C**Hereby haue we perceaused loue, that he

gaue his life for vs, and therfore ought we also to geue oure lyues for the brethrē. But he y hath this worlde good, & seyth his brother haue nede, and shutteth vp his hert frō him, how dwelleth the loue of God in him? My litle children, ||| let vs not loue with worde nether with tounge, but with y dede, and with the trueth. Hereby knowe we, that we are of the verite, and can quyetue oure hertes before him. But yf oure hert condemne vs, God is greater thē oure hert, and knoweth all thinges. Dearly beloued, yf oure hert condemne vs not, then haue we a fre boldnes to God warde. ¶¶ And what so euer we axe, we shal receaue it: because we kepe his cōmaundemētes, and do those thinges, which are pleasaunt in his sighte.

And this is his cōmaundement, that we beleue on y name of his sonne Iesus Christ, and loue one another, \*\*\* as he gaue cōmaundement. And he that kepeth his cōmaundementes, dwelleth in him, and he in him. And hereby knowe we that he abyedeth in vs, euen by the sprete which he hath geuen vs.

### The iij. Chapter.

**D**EARLY beloued, beleue not ye euery sprete, ††† but proue the spretes, whether they be of God. For many false prophetes are gone out in to the worlde. Hereby shal ye knowe the sprete of God: Euery sprete which confesseth, that Iesus Christ is come in the flesh, is of God: And euery sprete which confesseth not that Iesus Christ is come in the flesh, is not off God. And this is that sprete of Antechrist, off whom ye haue herde, how that he shal come, and euen now allready is he in the worlde. Litle children, ye are off God, and haue overcome them: for greater is he that is in you, then he that is in the worlde. They are off the worlde, therefore speake they off the worlde, and the worlde herkeneth vnto them. We are of God, †††† and he that knoweth God, herkeneth vnto vs: he that is not of God, heareth vs not. Hereby knowe we the sprete of trueth, and y sprete of erreure.

Dearly beloued, let vs loue one another, for loue commeth of God. And euery one y loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for

\* Luc. 20. d. † Ro. 8. c. 1 Cor. 15. f. Col. 3. a.  
Phil. 3. d. ‡ Esa. 53. d. § 1 Tim. 1. c. || Tit. 2. b.  
¶ 1 Pet. 2. c. § 1 Ioh. 5. c. ¶¶ 1 Pet. 1. d.  
\*\*\* Ioh. 13. d. †† Gen. 4. b. ††† Ioh. 15. b.

§§ Mat. 5. c. ||| Iaco. 2. b. ¶ Ioh. 16. c. 1 Ioh. 5. b.  
Iaco. 4. a. \*\*\* Ioh. 13. d. ††† 3 Reg. 13. d. Mat. 7. b.  
††† Ioh. 8. d.

God is loue. \* By this appeared the loue of God to vs warde, because that God sent his onely begotten sonne in to this worlde, that we mighte lyue thorow him. Herein is loue, not that we loued God, but that he loued vs, † and sent his sonne to make aghremēt for oure synnes.

Dearly beloued, yf God so loued vs, we oughte also to loue one another. ‡ No man hath sene God at eny tyme. Yf we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath geuen vs of his sprete. And we haue sene, & testifie that the father sent the sonne to be the Sauoure of the worlde. § Whosoever now confesseth ¶ Iesus is the sonne of God in him dwell-eth God, and he in God: and we haue knowne and beleued the loue that God hath to vs.

¶ God is loue, and he that dwelleth in loue dwelleth in God, and God in him. Here in is the loue perfecte with vs, that we shulde haue a fre boldnesse in the daye of iudgment: for as he is, euē so are we in this worlde. Feare is not in loue, but perfecte loue casteth out feare: for feare hath paynefulnes. He that feareth, is not perfecte in loue.

Let vs loue him, for he loued vs first. ¶ Yf eny man saye: I loue God, & yet hateth his brother, he is a lyar. For he that loueth not his brother whom he seyth, how can he loue God, whom he seyth not? And this comaundement haue we of him, ¶ that he which loueth God, shulde loue his brother also.

### The b. Chapter.

¶ WHO so euer beleueth that Iesus is Christ,\*\* is borne of God. And who soeuer loueth him that begat, loueth him also which was begotten of him. By this we knowe that we loue Gods children, whan we loue God, and kepe his commaundementes. For this is the loue of God, that we kepe his commaundementes, †† and his commaund-mentes are not greuous. For all that is borne of God, ouer commeth the worlde: and this is the victory that ouercommeth the worlde, euē oure faith. Who is it ¶ ouercommeth the worlde, but he which beleueth that Iesus is the sonne of God?

\* Ioh. 3. c. Rom. 5. a. † 2 Cor. 5. c. Col. 1. b.  
‡ Exo. 33. d. Deut. 4. b. Ioh. 1. b. 1 Tim. 6. c. § Ioh.  
6. f. ¶ Ioh. 2. a. ¶ Leuit. 10. e. Ioh. 13. d.  
\*\* Mat. 16. c. Ioh. 1. a. †† Mat. 11. e. †† Mat. 3. h.

This is he that cometh with water and bloude, euen Iesus Christ: not with water onely, but with water and bloude.† And it is the sprete that beareth wytnes: for the sprete is the trueth. (For there are thre which beare recorde in heauen: the father, the worde, and the holy goost, & these thre are one.) And there are thre which beare recorde in earth: the sprete, water and bloude, and these thre are one.

Yf we receaue the witnesse of men, the witnesse of God is greater: for this is the wytnesse of God, which he testified of his sonne. §§ He that beleueth on ¶ sonne of God, hath the wytnes in him selfe. He that beleueth not God, hath made him a lyar. And this is that recorde, euen ¶ God hath geuē vs euerlastinge life. ¶ And this life is in his sonne. He that hath the sonne of God, hath life: He that hath not the sonne of God, hath not life.

These thinges haue I wryttē vnto you, which beleue on the name of the sonne of God, that ye maye knowe, how that ye haue eternall life, and that ye maye beleue on ¶ name of the sonne of God. And this is the fre boldnesse which we haue towarde him, that yf we axe eny thinge acordinge to his wyll, he heareth vs. And yf we knowe that he heareth vs what so euer we axe, then are we sure that we haue ¶ petitions, which we haue desyred of him.

Yf eny man se his brother synne a synne not vnto death, let him axe, and he shal geue him life, for the ¶ synne not vnto death. There is a ¶ synne vnto death, for the which saye I not that a man shulde praye. All vnrighteousnes is synne, and there is synne not vnto death.

We knowe, that whosoever is borne off God, synneth not: but he that is begottē of God, kepeth himselfe, & ¶ wicked toucheth him not. We knowe that we are of God, & the worlde is set alltogether on wickednes. But we knowe, that the sonne of God is come, \*\*\* and hath geuen vs a mynde, to knowe him which is true: and we are in him ¶ is true, in his sonne Iesu Christ. This is the true God, and euerlastinge life. Babes kepe youre selues from ymagines. Amen.

and 17. a. Ioh. 1. d. and 12. d. §§ Ioh. 3. e. Rom. 8. b. Gal. 4. a. ¶ Ioh. 1. a. ¶ Iere. 7. b. Mat. 12. c. Ioh. 8. b. \*\*\* Luc. 24. d.

## The seconde Epistle of S. Ihon.

The summe of this epistle.

He wryteth vnto a certayne lady, reioyseth that her children walke in the trueth, exhorteth thē vnto loue, warneth them to beware of soch disceauers as denye that Iesus Christ came in the flesh, prayeth them to contynue in the doctryne of Christ, and to haue nothinge to do with them that bringe not this lernynge.

**T**HE Elder. To y<sup>e</sup> electe lady and hir childrē whom I loue in the trueth: & not I onely, but all they also that haue knowne the trueth, for the truthe sake which dwelleth in vs, and shalbe with vs for euer.

Grace, mercy, and peace be with you frō the LORDE Iesus Christ y<sup>e</sup> sonne of the father in the trueth and in loue.

I am greatly reioysed, that I haue founde amonge thy children, them that walke in y<sup>e</sup> trueth, as we haue receaued a commaundement of the father. And now lady I beseke the (not as though I wrote a new commaundement vnto the, but the same which we haue had from the begynnyng) that we loue one

\* 1 Ioh. 2. c. and 4. a.

another. And this is the loue, that we walke after his commaundementes.

This is the commaundement (as ye haue herde frō the begynnyng) that we shulde walke therein. \* For many disceauers are come in to the worlde, which confesse not y<sup>e</sup> Iesus Christ is come in the flesh: this is a disceauer and an Antechrist. Take hede to youre selues, that we lose not that which we haue wrought, but that we maye receaue a full rewarde. Who so euer transgresseth, and abydeyth not in the doctryne of Christ, hath not God: he that abydeyth in y<sup>e</sup> doctryne of Christ, hath both the father and the sonne.

† Yf eny man come vnto you, and brynge not this doctryne, receaue him not in to the house, nether salute him: for he that saluteth him, is partaker of his euell dedes. I had many thinges to wryte vnto you: neuertheles I wolde not wryte with papyre and ynke, but I trust to come vnto you, and to speake with you mouth mouth, that oure ioye maye be full. The children of thy electe sister salute the. Amen.

† 2 Tess. 3. b.

## The thirde Epistle of S. Ihon.

The summe of this epistle.

He is glad of Gaius, that he walketh in the trueth: exhorteth him to be lounge vnto the poore christen in their persecucion, sheweth the vnkynde dealyng of Diotrefes, and the good reporte of Demetrius.

**T**HE Elder. To the beloued Gaius, whom I loue in the trueth. My beloued, I wysse in all thinges, that thou prospere and fare well euen as thy soule prospereth. I reioysed greatly, whan the brethren came, and testified of the trueth that is in y<sup>e</sup>, how thou walkest in the trueth. I haue no

greater ioye, thē to heare that my childrē walke in the trueth.

My beloued, \* thou doest faithfully what so euer thou doest to the brethren and to straungers, which haue borne witness of thy loue before the congregacion: and thou hast done well that thou dydest brynge them forwarde on their iourney, worthely before God. For because of his names sake they wente forth, and toke nothinge of the Heythen. We therfore oughte to receaue soch, that we mighte be helpers vnto the trueth.

I wrote to the congregacion, but Diotri- 33

\* Heb. 13. a.

phes, which loueth to haue the preemynence amonge them, receaued vs not. Wherefore, yf I come, I wil declare his dedes which he doeth, ieastringe vpō vs with malicious wordes: nether is he therewith cōtent. Not onely he himselfe receaueth not the brethrē, but also he forbyddeth them that wolde, and thrusteth them out of the congregacion.

My beloued, folowe not *y* which is euell, but that which is good. He that doeth well,

is of God: but he that doeth euell, seyth not God. Demetrius hath good reporte of all men, and of the trueth: yee and we oure selues also beare recorde, and ye knowe that oure recorde is true. I had many thinges to wryte, but I wolde not with ynke, and pen wryte vnto the. But I trust shortly to se the and so wyl we speake together mouth to mouth. Peace be with the. The louers salute the. Grete the louers by name.

## The Epistle of the Apostle S. Paul to the Hebrues.

### The summe of this epistle.

#### Chap. I.

How God dealt louingly with the of the olde tyme in sendynge them his prophetes, but moch more mercy hath he shewed vs in that he sent vs his owne sonne. Of the most excellent glory of Iesus Christ, which in all thinges is like to his father.

#### Chap. II.

He exhorteth vs to be obedient vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmite and lowe degre of Christ: *¶* why? it was necessary that for oure sakes he shulde take soch an humble state vpon him, that he might be like vnto his brethren.

#### Chap. III.

He requyreth vs to be obedient vnto the worde of Christ, which is more worthy then Moses. The punyshment of soch as wyll nedes harden their hertes.

#### Chap. IIII.

The Sabbath or rest of the Christen. Punyshment of vnbeleuers. The nature of the worde of God.

#### Chap. V.

Christ is oure hye prest, the seate of grace, and more excellent then the hye prestes of the olde lawe.

#### Chap. VI.

He goeth forth with the thige that he beganne in the latter ende of the fyfft chapter, and exhorteth them not to faynt, but to be stedfast and patient: for so moch as God is sure in his promes.

#### Chap. VII.

He cōpareth the presthode of Christ vnto Melchisedech, but to be farre more excellent.

#### Chap. VIII.

The office of Christ is more worthy then the prestes office of the olde lawe, which was vnperfecte, and therfore abrogate.

#### Chap. IX.

The profit and worthynesse of the olde Testament, and how farre the new excelleth it.

#### Chap. X.

The olde lawe had no power to clēse away synne, but Christ dyd it with offerynge vp his body once for all. An exhortacion to receaue this goodnesse of God thākfūly with pacience and stedfast faith.

#### Chap. XI.

What faith is, and a commēdacacion of the same. The stedfast beleue of the fathers in olde tyme.

#### Chap. XII.

An exhortacion to be patient and stedfast in trouble and aduersite, vpon hope of euerlastinge rewarde. A commēdacacion of the new Testament aboue the olde.

#### Chap. XIII.

He exhorteth vs vnto loue, to hospitalite, to thinke vpon soch as be in aduersite, to maneyne wedlocke, to auoyde cuvetousnesse, to make moch of the that preach Gods worde, to beware of straunge lernynge, to be content to suffre rebuke with Christ, to be thankfull vnto God, and obedient vnto oure heades.



## The first Chapter.

**G**OD in tyme past dyuersly & many wayes, spake vnto y<sup>e</sup> fathers by prophetes, but in these last dayes he hath spoken vnto vs by his sonne, \* whom he hath made heyre of all thinges, by whom also he made the worlde. † Which (sonne) beyng the brightnes of his glory, & the very ymage of his substance, bearing vp all thinges with the worde of his power, ‡ hath in his owne personne poured oure synnes, and is set on the righte hande of the maiestie on hye: beyng eue as moch more excellēt thē y<sup>e</sup> angels, as he hath optayned a more excellēt s<sup>e</sup> name then they.

**B** For vnto which of the angels sayde he at eny tyme: ¶ Thou art my sonne, this daye haue I begotten the? And agayne: ¶ I will be his father, & he shalbe my sonne: And agayne, whā he bryngeth in the fyrst begottē sonne in to the worlde, he sayeth: \*\* And all the angels of God shal worshipec him. † And of the angels he sayeth: He maketh his angels spretes, ‡ his mynisters flāmes of fyre. But vnto y<sup>e</sup> sonne he sayeth: †† God, thy seate endureth for euer & euer: the cepter of thy kyngdome is a right cepter. Thou hast loued righteousnes, & hated iniquyte: wherfore God (which is thy God) hath anoynted the with the oyle of gladnesse aboue thy felowes. †† And thou LORDE in y<sup>e</sup> begynnynge hast layed the foundation of the earth, and y<sup>e</sup> heauē is the workes of thy handes, §§ they shal perishe, but thou shalt endure: they all shal waxe olde as doth a garnēt, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art y<sup>e</sup> same, and thy yeares shal not fayle. Vnto which of the angels sayde he at eny tyme: ¶ Syt thou on my righte hāde, tyll I make thyne enemies thy fote stole? Are they not all mynistrynge spretes, sent to mynister for their sakes, which shalbe heyres of saluacion?

## The ij. Chapter.

**W**HERFORE we ought to geue the more hede vnto the thinges which we haue herde, lest we periszhe. For yf the worde which was spokē by angels, was stedfast, and euery trāsgression and dishobediēce

receaued a iust recompence of rewarde, how shal we escape, yf we despyse so greate a saluacion: which ¶ after that it beganne to be preached by the LORDE himselfe, \*\*\* was confirmed vpon vs, by them that herde it, God bearyng witness thereto, with tokens, wonders and dyuerse powers, and giftes of the holy goost according to his awne wyll.

**B** For vnto the angels hath he not subdued the worlde to come, wherof we speake. But one in a certayne place witnesseth & sayeth: ††† What is man, that thou art myndefull of him? or the sonne of man, that thou vysitest him? After thou haddest for a litle season made him lower thē y<sup>e</sup> angels, thou crownedst him with honour and glory, and hast set him aboute the workes of thy handes. Thou hast put all thinges in subieccion vnder his fete. †† In that he subdued all thinges vnto him, he lefte nothinge that is not put vnder him. Neuertheles now se we not all thinges yet subdued vnto him. But him, which for a litle season was made lesse then the angels, we se that it is Iesus: which is §§§ crowned with honour and glory for the sufferynge of death, that he by the grace of God, shulde taist of death for all men. For it became him, for whom are all thinges, and by whō are all thinges (after y<sup>e</sup> he had broughte many children vnto glory) that he shulde make the LORDE of their saluacion perfecte thorow sufferynge, for so moch as they all come of one, both he that sanctifieth, & they which are sanctified.

**C** For the which causes sake, he is not ashamed to call them brethren, sayenge: ¶¶¶ I will declare thy name vnto my brethren, and in the myddes of the cōgregacion wil I prayse the. And agayne: ¶¶¶ I wyl put my trust in him. And agayne: \*\*\*\* beholde, here am I and my children, which God hath geuen me.

For as moch then as the children haue flesh and bloude, †††† he also himselfe likewise toke parte with them, †††† y<sup>e</sup> he thorow death, mighte take awaye y<sup>e</sup> power of him, which had lordshippe ouer death, that is to saye, y<sup>e</sup> deuell: † that he mighte deluyr thē which thorow feare of death were all their life tyme in dānger of bōdage. For he in no place taketh on him the angels, but y<sup>e</sup> seade of

\* Mat. 28. c. † Sap. 7. d. ‡ Epho. 1. a. § Luc. 2. c. Phil. 2. a. ¶ Psal. 2. a. ¶ 2 Reg. 7. c. \*\* Psal. 96. a. † Psal. 103. a. †† Psal. 44. b. †† Psal. 101. d. §§ 2 Pet. 3. b. ¶¶ Psal. 109. a.

¶¶ Marc. 1. b. \*\*\* Marc. 16. c. ††† Psal. 8. b. ††† 1 Cor. 15. c. §§§ Phil. 2. a. ¶¶¶ Psal. 21. c. ¶¶¶ Psal. 17. a. Esa. 12. a. \*\*\*\* Esa. 8. d. †††† Phil. 2. a. †††† Ose. 13. c. 1 Cor. 15. f. 2 Tim. 1. b.

Abraham taketh he on him. Wherefore in all things it became him to be made \* like vnto his brethren, that he mighte be mercifull and a faithfull hie prest in thinges concernynge God, to make agrement for the synnes of ⁊ people. † For in that he himselfe suffred and was tempted, he is able to sucker them that are tempted.

## The iij. Chapter.

WHEREFORE holy brethren, ye that are partakers of the heauily callynge, consyder the Embasseatour and hie prest of oure profession, Christ Iesus, which is faithfull to him that ordeyned him, euen as was † Moses in all his house. But this man is worthy of greater honoure then moyses, in as moch as he which prepareth the house, hath greater honoure in it, then the house it selfe. For every house is prepared of some mā: § but he that ordeyned all thinges, is God. And Moses verely was faithfull in all his house as a mynister, || to beare witnes of those thinges which were to be spoken afterwarde: But Christ as a sonne hath rule ouer his house, ¶ whose house are we, yf we holde fast the confidence and reioysinge of that \*\* hope vnto the ende.

Wherefore, as ⁊ holy goost sayeth: †† Todaye yf ye shal heare his voyce, harden not youre hertes, ‡ as in the prouokynke in the daye of temptacion in the wyldernes, where youre fathers tempted me, proued me, and sawe my workes fortye yeares longe. Wherefore I was greued with that generacion, and sayde: They erre euer in their hertes. But they knewe not my wayes, so that I sware in my wrath, that they shulde not enter in to my rest.

Take hede brethren, that there be not in eny of you an euell hert of vnbeleue, to departe from the luyngge God: but exhorte youre selues daylie, whyle it is called to daye, lest eny of you waxe harde harted thorow ⁊ disceatfulnes of synne. For we are become partakers of Christ, yf we kepe sure vnto ⁊ ende the begynnynge of the substāce, solong as it is sayde: Todaye, yf ye shal heare his voyce, hardē not youre hertes, as in the prouocaciō. For some when they herde, prouoked. Howbeit not all they ⁊ came out of

Egipte by Moses. But with whom was he displeased fortye yeares longe? Was he not displeased with them ⁊ synned, whose carcases were ouerthrowne in ⁊ wyldernes? §§ To whom sware he, ⁊ they shulde not enter in to his rest, but vnto thē ⁊ beleued not? And we ⁊ they coulede not enter in because of vnbeleue.

## The iiii. Chapter.

LET vs feare therefore, lest eny of vs forsakyng the promes of entrynge in to his rest, shulde seme to come behinde: for it is declared vnto vs as well as vnto thē. But the worde of preaching helped not thē, whā they that herde it, beleued it not. (For we which haue beleued, enter in to his rest) acordynge as he sayde: Euen as I haue sworne in my wrath, They shal not enter in to my rest. And that (spake he) verely lōge after that the workes fro the begynnynge of the worlde were made: For he spake in a certayne place of the seuēth daye, on this wyse: ||| And God rested on the seuenth daye from all his workes. And in this place agayne: ¶¶ They shal not come in to my rest.

Seynge it foloweth thē, that some must enter there in to: and they, to whom it was first preached, entred not therin for vnbeleues sake, therefore appoynteth he a daye agayne after so longe tyme, and sayeth: Todaye (as it is rehearsed by David) Todaye yf ye shal heare his voyce, then harden not youre hertes. For yf Iosua had geuen them rest, thē wolde he not afterwarde haue spoken, of another daye. Therefore remayneth there yet a rest vnto the people of God. For he that is entred in to his rest, ceaseth from his workes, \*\*\* as God doth from his.

Let vs make haist therefore to enter in to that rest, lest eny man fall after the same ensample of vnbeleue. For ⁊ worde of God is quicke, and mightie in operacion, and sharper thē eny two edged swerde, and ††† entreth thorow, euen to the deuydinge of the soule ⁊ the sprete, and of ⁊ ioyntes ⁊ the mary, and is a iudger of the thoughtes ⁊ intētes of the hert, nether is there eny creature invisible in ⁊ sighte of him. But all thinges are naked ⁊ bare vnto ⁊ eyes of hī of whō we speake.

\* Phil. 2. a. † Heb. 5. a. ‡ Num. 12. a. § Gen. 1. a. || Deut. 18. c. ¶ 1 Cor. 3. b. \*\* Rom. 5. a. †† Psal. 94. b. ††† Exo. 17. a. §§ Num. 14. c.

||| Gen. 2. a.

¶¶ Psal. 94. b.

††† Ecclesi. 12. c.

\*\*\* Gen. 2. a.

## The b. Chapter.

**A** SEYNGE then that we haue a greate hye prest, euē Iesus ꝑ sonne of God, which is entred in to heauen, let vs holde oure profession. For we haue not an hye prest which cā not haue cōpassion on oure infirmities, but was in all poyntes tēpted, like as we are, but \* without synne. Let vs therefore go boldly vnto the †scate of grace that we maye receaue mercy, and fynde grace to helpe in the tyme of nede.

**B** For euery hye prest that is taken frō amōge men, is ordeyned for men in thinges pertayninge to God, ‡ to offer giftes and sacrifices for synne: which can haue cōpassion on the ignoraunt, and on them that are out of the waye, for so moch as he himselfe also is compassed aboute with infirmyte. Therefore is he bounde to offer for synnes, as well for him selfe as for ꝑ people. And nomā taketh ꝑ honoure vnto himselfe, but he that is called of God, § as was Aaron.

**C** Euen so Christ glorified not himselfe to be made hye prest, but he ꝑ sayde vnto him: ¶ Thou art my sonne, this daye haue I begotten the. As he sayeth also in another place: ¶ Thou art a prest for euer after ꝑ order of Melchisedech. \*\* And in ꝑ dayes of his fleshe, he offered vp prayers ¶ supplications, with strōge cryenge ¶ teares vnto him ꝑ was able to saue him frō death: ¶ was herde also, because he had God in honoure. †† And though he was Gods sonne, yet lerned he obedience, by those thinges which he suffred. And he beyng made perfecte, became the cause of euerlastinge saluaciō, vnto all thē ꝑ obeye him, and is called of God an hye prest after the order of Melchisedech. Wherof we haue many thinges to saye, which are harde to be vttered, because ye are dull of hearynge. ††† For where as concernyng the tyme ye ought to be teachers, yet haue ye nede agayne, ꝑ we teach you the first preceptes of the worde of God: and are become such as haue nede of mylke, and not stronge meate. For euery one that is fed yet with mylke, is vnexperte in the worde of righteousness, for he is but a babe. But stronge meate belongeth vnto them ꝑ are perfecte, which

thorow custome haue their wyttes exercysed to iudge both good and euell.

## The bi. Chapter

**W**HERFORE let vs leaue the doctryne pertaynyng to the begynnynge of a Christen life, and let vs go vnto perfeccion: and now nomore laye ꝑ foundation of repētaunce from deed workes, and of faith toward God, of baptyme, of doctryne, of layenge on of hādes, of resurreccion of the deed, ¶ of eternall iudgment. And so wil we do §§ yf God permyte. ¶¶ For it is not possible, that they which were once lighted, and haue taisted of the heauēly gyfte, and are become partakers of the holy goost, ¶ ¶¶ haue taisted of ꝑ good worde of God, and of the power of the worlde to come, yf they fall awaye (and concernynge them selues crucifye the sonne of God afreszhe, and make a mocke off him) that they shulde be renued agayne vnto repentaunce.

**B** For the earth, that drynketh in the rayne, which commeth oft vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessinge of God: But ꝑ ground which beareth thornes and thistles, is nothinge worth, and nye vnto cursynge: whose ende is to be brent. Neuertheles (ye dearly beloued) we trust to se better of you, and ꝑ saluaciō is nyer, though we thus speake. \*\*\* For God is not vnrighteous, that he shulde forget youre worke and laboure of loue, which ye shewed in his name, whan ye mynistrd vnto the sayntes, and yet mynister. Yee and we desyre, that euery one of you shewe the same diligence, to the stablyshinge of hope euen vnto the ende, that ye faynte not, but folowe them which thorow faith and paciēce inheret the promyses. For whan God made promes to Abraham, because he had none greater to sweare by, ††† he sweare by himselfe, and sayde: Surely I wil blesse the and multiplye ꝑ in dede. And so he abode paciētly, and optayned the promes.

**C** As for men, they sweare by him that is greater then them selues: ††† and the ooth is the ende of all stryfe to confirme the thinge amōge them. But God, wyllinge very abun-

\* Esa. 53. b. Rom. 8. a. 2 Cor. 5. c. † Ro. 3. c.  
† Leuit. 9. b. § Exo. 28. a. ¶ Psal. 2. a. ¶ Psal.  
109. a. \*\* Luc. 23. c. Ioh. 17. a. †† Phil. 2. a.

†† 1 Cor. 3. a. §§ Act. 18. c. Iaco. 4. b. ¶¶ Heb.  
10. c. ¶¶ 2 Pet. 2. a. \*\*\* Mat. 25. d. ††† Gen.  
22. c. ††† Exo. 22. b.

dauntly to shewe vnto the heyres of promes the stablenes of his counsell, added an oath  $\gamma$  by two immutable things (in the which it is vnpossible  $\gamma$  God shulde lye) we mighte haue a stronge consolacion: euen we, which are fled to holde fast the hope that is set before vs, which (hope) we haue as a sure and stedfast anker of oure soule. Which (hope) also entreth in, in to those things that are within  $\gamma$  vayle, whither the forerunner is for vs entred in, euē Iesus, which is made an hie prest for euer after  $\gamma$  order of Melchisedech.

The viij. Chapter.

**T**HIS Melchisedech \*kyng of Salem (which beyng prest of the most hie God, met Abraham as he returned agayne from the slaughter of the kynges, & blessed him, vnto whom Abraham also gaue tithes of all the goodes) first is by interpretacion kyng of righteousnes: after that is he kyng of Salem also (that is to saye, kyng of peace) without father, without mother, without kynne, and hath nether begynnyng of dayes, ner ende of life: but is likened vnto the sonne of God, and continueth a prest for euer.

But cōsider how greate a man this was, to whom the Patriarke Abraham gaue tithes of the spoyles. † And verely the children of Leui, when they receaue the presthode, haue a commaundement acordinge to the lawe, to take the tithes of the people, that is to saye, of their brethrē, though they also came out of the loynes of Abraham.

**B**ut he whose kynred is not counted amōge them, receaueth tithes of Abraham and blessed him that had the promes. Now is it so without all naysayenge, that the lesse receaueth blessinge of  $\gamma$  better. And here men that dye, receaue tithes. But there he receaueth tithes, of whom it is witnessed that he lyueth. And to saye the trueth, Leui himselfe also which receaueth tithes, payed tithes in Abraham: for he was yet in the loynes of his father Abraham, whan Melchisedech met him.

Yf now therfore perfection came by the presthode of the Leuites (for vnder the same (presthode) the people receaued the lawe) what neded it then furthummore, that another prest shulde ryse after the order of Melchisedech, and not after the order of Aaron?

‡ For yf the presthode be trāslated, the of necessite must the lawe be translated also. For he of whom these things are spoken is of another trybe, of the which neuer man serued at the altare.

For it is euidēt, § that oure LORDE ¶ spronge of the trybe of Iuda, to the which trybe Moses spake nothinge cōcernyng presthode, And it is yet a more euidēt thinge, yf after the symilitude of Melchisedech there aryse another prest, which is not made after  $\gamma$  lawe of the carnall commaundement, but after the power of the endlesse life (\* For he testifieth: Thou art a prest for euer after the order of Melchisedech) then the commaundement that wente before, is disanulled, because of his weaknesse, and vnprofitablenes. For the lawe made nothinge perfecte, but was an introduccion of a better hope, by  $\gamma$  which hope we drawe nye vnto God. And for this cause is it a better hope,  $\gamma$  it was not promysed without an oath. Those prestes were made without an oath, but this prest with an oath, by him that sayde vnto him: The LORDE sware, and wyl not repente: Thou art a prest for euer after the order of Melchisedech. Thus is Iesus become a stabliszher of so moch a better Testamēte.

And amonge them many were made prestes, because they were not suffred to endure by the reason of death. But this man, because that he endureth euer, hath an euerlasting presthode. Wherefore he is able also euer to saue them, that come vnto God by him: & lyueth euer, || to make intercession for vs.

For it became vs to haue soch an hie prest as is holy, innocent, vndefyled, separate from synners, and made hyer then heauen: which nedeth not daylie (§ as yonder hie prestes) to offere vp sacrifice first for his awne synnes, and then for the peoples synnes. For that dyd he once for all, whan he offered vp him selfe. \*\* For the lawe maketh men prestes which haue infirmitie: but the worde of the oath, that came sence the lawe, maketh the sonne prest, which is perfecte for euermore.

The viij. Chapter.

**O**F the things which we haue spoken, ¶ this is the pyth: †† We haue soch an hie prest, that is set on  $\gamma$  righte hande of the

\* Gen. 14. a. † Num. 18. d. ‡ Mala. 2. b.  
§ Mat. 1. a. ¶ Psal. 109. a. || 1 Iob. 2. a. 1 Tim. 2. a.

¶ Leui. 9. b. \*\* Heb. 5. b. †† Heb. 3. a. 6. c. 9. b.



seate of maiestie in heauē: and is a mynister of holy thinges, and of the true Tabernacle, which God pitched, ⁊ not man. For euery hye prest is ordened to offre giftes and sacrifices: Wherefore it is of necessite, y this man haue somewhat also to offer. For he were not a prest, yf he were vpon earth, where are prestes y acordynge to the lawe offer giftes (which prestes serue vnto the ensample and shadowe of heauēly thinges, euen as the answer of God was geuen vnto Moses, whan he was aboute to fynish the Tabernacle: \*Take hede (sayde he) that thou make all thinges accordinge to the patrone shewed the in the mount.) But now hath he optayned a more excellent office, in as moch as he is the mediatur of a better Testament, which was made for better promyses. For yf that first (Testament) had bene fautes, then shulde no place haue bene soughte for the secōde. For in rebukynge thē he sayeth: †Beholde, the dayes wyl come (sayeth the LORDE) that I wyl fynish vpō the house of Israel, and vpon the house off Iuda, a new Testament: not as the Testament which I made with their fathers, in that daye whan I toke them by the handes, to lede them out of the londe of Egipte: †for they contynued not in my Testament, and I regarded them not, sayeth the LORDE.

For this is the Testament, that I wil make with the house of Israell after those dayes, sayeth the LORDE. I wyl geue my lawes in their mynde, and in their hertes wyl I wryte them: §And I wil be their God, and they shal be my people: and they shal not teach euery mā his neyghboure, and euery man his brother, sayenge: knowe y LORDE, for they shal knowe me from the leest to the most of them: for I wil be mercifull ouer their vnrighteousnes: And on their synnes ⁊ on their iniquities wyl I not thynke eny more. In that he sayeth: A new, he weereth out y olde. Now y which is worne out and waxed olde, is ready to vanish awaye.

#### The ix. Chapter.

THAT first Tabernacle verely had ordinances, and seruynges off God and outwarde holynes. ¶For there was made a

\* Exo. 25. † Iere. 31. c. † Act. 7. c. § Zach. 8. b. Apoc. 21. b. ¶ Exod. 25. a. ¶ Leui. 24. b. \*\* Exod. 25. b. †† Exod. 16. f. †† Num. 17. a. §§ Exo. 30. b. Leui. 16. g. Luc. 1. a. ||| Iob. 10. a.

foretabernacle, wherin was y candilsticke, and the table, and the † shewe bred: and this is called y Holy. But beynde the seconde vayle was the Tabernacle which is called Holiest of all, which had the golden censor, and the \*\* Arke of the Testament ouerlaid rounde aboute with golde, wherin was the † golden pot with Manna, and Aarons rodd † that florished, and the tables of the Testament: Aboute therin were the Cherubins off glory ouersadowynge the Mercyseate: Of which thinges it is not now to speake particularly.

When these thinges were thus ordeyned, the prestes wente allwayes in to the first Tabernacle, and excuted y seruyce of God. §§ But in to the seconde wente the hye prest alone once in the yeaere, not without bloude, which he offred for himselfe and for the ignorance of the people. Wherwith the holy goost this signifyeth, that the ||| waye of holynes was not yet opened, whyle as yet the first Tabernacle was stoundynge. Which was a symilitude for the tyme then present, in the which were offred giftes and sacrifices, and coulde not make perfecte (as partaynyng to the conscience) him, that dyd the Gods seruyce onely with meates and drynkes, and dyuerse washinges, and iustifienges of the flesh, which were ordeyned vnto the tyme of reformation.

But Christ beynge an hye prest of good thinges to come, came by a greater and a more perfecte ¶ Tabernacle, not made with haudes, that is to saye, not of this maner buyldynge: nether by the bloude of goates or calues: \*\*\* but by his owne bloude entred he once for all in to the holy place, and hath founde eternall redempcion. For yff the bloude off oxen and off goates, ††† and the aszhes off the cowe whan it is sprenkled, haloweth the vnclane as touchynge the purification of the flesh, How moch more shal the bloude of Christ (which thorow the eternall sprete offred him selfe without spot vnto God) poure oure conscience from deed workes, ††† for to serue the lyuynge God? And for this cause is he y §§§ mediatur of the new Testament, that thorow death which chaunced for the redempcion of those trāsgressions (that

and 14. a. ¶¶ Esa. 33. c. 2 Cor. 5. a. \*\*\* 1 Iob. 1. b. 1 Pet. 1. c. Apoc. 1. a. ††† Num. 19. b. †† Rom. 6. a. 1 Pet. 4. a. §§§ 1 Tim. 2. a.

were vnder the first Testament) they which were called mighte receaue the promes of eternall inheritance. For where soeuer is a Testament, there must also be the death of him that maketh the testament.

\* For a Testamēt taketh auctorite whan men are deed: for it is of no value, as longe as he that made it is aloue. For the which cause that first Testamēt also was not ordeyned without bloude. For whan all the commaundementes (acordinge to the lawe) were red of Moses vnto all the people, he toke y<sup>e</sup> bloude of calves and of goates, with water and purple wolle and ysope, and sprenkled the booke and all the people, sayenge: This is the bloude of the Testament, which God hath appoynted vnto you. And the Tabernakle and all the vessels of the Gods seruyce sprenkled he with bloude likewise. And almost all thinges are poured with bloude after the lawe: and without sheddynge of bloude is no remysion. It is necessary then, that the symilitude of heauenly thinges be purified with soche: but y<sup>e</sup> heauenly thinges them selues are purified with better sacrifices, then are those.

For Christ is not entred in to the holy places y<sup>e</sup> are made with handes (which are but symilitudes of true thinges) but in to the very heauen, for to appeare now before the face of God for vs: Not to offer himselfe oft<sup>r</sup> as the hye prest entreth in to the holy place euery yeare with straunge bloude: for the must he often haue suffred sence the worlde beganne. But now in the ende of the worlde hath he appeared once, to put synne to flight, by the offerynge vp of himselfe. And as it is appoynted vnto mē y<sup>e</sup> they shal once dye, and then cometh the iudgmēt: † Euē so Christ was once offred, to take awaye the synnes of many. And vnto them that loke for him, shal he appeare agayne without synne vnto saluacion.

#### The x. Chapter.

**F**OR the lawe y<sup>e</sup> which hath but the shadowe off good thinges to come, and not the thinges in their awne fashion, can neuer by the sacrifices which they offer yeare by yeare continually, make the commers there vnto perfecte: Els shulde they haue ceased to haue bene offred, because that the offerers once poured, shulde haue had nomore con-

science of synnes. Neuertheles in those sacrifices there is made but a remembraunce of synnes euery yeare. ¶ For it is vnpossible y<sup>e</sup> the bloude of oxen and of goates shulde take awaye synnes. Wherefore whan he cometh in to the worlde, he sayeth: † Sacrifice & offerynge thou woldest not haue, but a body hast thou ordeyned me. Burntofferynges and synneofferynges hast thou not allowed. Then sayde I: Lo, I come. In the begynnyng of the booke it is wrytten of me, that I shulde do thy wyll O God. Aboue whā he had sayde: Sacrifice and offerynge, and burnt sacrifices & synneofferynges thou woldest not haue, nether hast allowed (which yet are offered after y<sup>e</sup> lawe). Thē sayde he: Lo, I come to do thy wil O God: there taketh he awaye the first, to stablysche the latter: In the which wyll we are sanctified by the offerynge vp of the body of Iesus Christ once for all.

And euery prest is ready daylie mynistringe, and oftymes offereth one maner of offerynges, which can neuer take awaye synnes. But this man whan he had offred for synnes, one sacrifice which is of value for euer, sat him downe on the righte hande of God, and from hence forth tarieth, \*\* tyll his foes be made his fote stole. For with one offerynge hath he made perfecte for euer, the that are sanctified. And the holy goost also beareth vs recorde of this, euen whan he sayde before: † This is the Testament, that I wyl make vnto them after those dayes, sayeth y<sup>e</sup> LORDE: I wyl geue my lawes in their hertes, and in their myndes wyl I wryte them, and their synnes and iniquities wyl I remēbre nomore. And where remysion of these thinges is, there is nomore offerynge for synne.

Seynge now brethrē, that we haue a † fre sure intrance in to that Holy place, by the bloude of Iesu (which he hath prepared vnto vs for a new and luyngge waye, thorow the vayle, that is to saye, by his flesh) and seyng also that we haue an hye prest ouer the house of God, let vs drawe nye with a true hert in a full fayth, sprenkled in oure hertes from an euell conscience, and washed in oure bodies with pure water: and let vs kepe the profession of oure hope without wauerynge (for he is faithfull that hath promysed) and let vs conside one another to y<sup>e</sup> prouokinge of loue

\* Gal. 3. c. † Leui. 16. g. ‡ Rom. 5. a. 1 Pet. 3. c. § Col. 2. c. || Leuit. 19. e. ¶ Psal. 39. b.

Esa. 50. b. \*\* Psal. 109. a. †† Iere. 31. c. ‡‡ Ioh. 10. a. and 14. Rom. 5. Heb. 9. b.

and of good workes: and let vs not forsake the fellowship that we haue amōge oure selues, as the manner of some is: but let vs exhorte one another, and that so moch the more, because ye se that the daye draweth nye.

\* For yf we synne wylfully after that we haue receaued the knowlege of the trueth, there remaineth vnto vs nomore sacrifice for synnes, but a fearfull lokinge for iudgement, and violent fyre, which shal deuoure y aduersaries. † He y despyseth Moses lawe, dyeth without mercy vnder two or thre witnesses: Of how moch sorer punyishment (suppose ye) shal he be counted worthy, which treadeth vnder fote the sonne of God, and coueteth the bloude of y Testamēt (wherby he is sanctified) an vnwholy thinge, & doth dishonoure to the sprete of grace? For we knowe him that hath sayde: † Vengeance is myne, I wil recompence, sayeth the LORDE. And agayne: § The LORDE shal iudge his people. It is a fearfull thinge to fall in to the handes of the lyuynge God.

But call ye to remēbraunce y dayes y are past, i y which after ye had receaued lighte, ye endured a greate fighte oſ aduersities: partly whyle all mē wōdred & gased at you for the shame and tribulacion that was done vnto you: and partly whyle ye became cōpanyons of them which so passed their tyme. For ye haue suffred with my bōdes, and toke a worth y spoylinge of youre goodes, and that with gladnes, knowynge in youre selues, how that ye haue in heauen a better & an enduringe substaunce. Cast not awaye therefore youre confidence, which hath so greate a rewarde. ¶ For ye haue nede of pacience, that after ye haue done the wil of God, ye mighte receaue the promes. ¶ For yet ouer a litle whyle, and then he that shal come, wyl come, and wyl not tary. \*\* But the iust shal lyue by his faith: And yf he withdrawe himselfe awaye, my soule shal haue no pleasure in him. As for vs, we are not of those which withdrawe them selues to damnacion: but of them that beleue to the wynnyng of the soule.

### The xi. Chapter.

FAITH is a sure confidence of thinges which are hoped for, and a certaynte of

thinges which are not sene. By it y Elders were well reported of. Thorow faith we vnderstonde, that the worlde and all the thinges which are sene, were made of naughte by the worde of God.

† By faith offered Abell vnto God a more plenteous sacrifice: by the which he optayned wytnesse, that he was righteous: God testifyenge of his giftes, by the which also he beynged deed, yet speaketh.

‡ By faith was Enoch takē awaye, that he shulde not se death: and was not founde, because God had taken him awaye. For afore he was taken awaye, he had recorde that he pleased God. But without faith it is vnpossible to please God. For he that commeth vnto God, must beleue that God is, & y he is a rewarder of them that seke him.

§ By faith Noe honoured God, after y he was warned of thinges which were not sene, & prepared the Arke, to y sauynge of his household: thorow the which Arke he condemned the worlde, and became heyre of the righteousness, which commeth by faith.

¶ By faith Abraham (whā he was called) obeyed, to go out in to the place, which he shulde afterwarde receaue to inheritance: and he wente out, not knowynge whither he shulde go.

By faith was he a straunger in the lōde of promes as in a straunge countre, & dwelt in tabernacles: and so dyd Isaac & Iacob, heyres with him of the same promes: for he looked for a cite which hath a foundation, whose buylder and maker is God.

By faith Sara also receaued strength to be with childe, and was delyuered of a childe whan she was past age, because she iudged him to be faithfull which had promysed. And therefore spronge there of one (ye euen off one which was as good as deed concernynge the body) so many in multitude ¶ as the starrs off the skye, and as the sonde off the See shore, which is innumerable.

All these dyed accordinge to faith, and receaued not the promyses, but sawe thē as farre off, and beleued them, and saluted them: ¶ and cōfessed, that they were straungers & pilgrims vpō earth. For they that saye soch thinges, declare, that they seke a naturall

\* Num. 15. e. Heb. 6. a. † Deut. 17. b. 19. c. ‡ Deu. 32. e. Rom. 12. c. § Deu. 32. e. ¶ Heb. 12. a. ¶ Abac. 2. a. \*\* Gal. 3. b. †† Gene. 4. a. ‡‡ Gene. 5. c.

Sap. 4. b. Eccl. 44. b. 49. c. § Gen. 6. d. Eccl. 44. b. ¶ Gen. 12. 13. ¶ Gen. 21. a. ¶ Gen. 15. a. ¶ Gen. 47. b.



countre. And doutles yf they had bene mynde full off that countre from whence they came out, they had leysure to haue returned agayne. But now they desyre a better, that is to saye, a heauely. \* Wherefore God is not ashamed of the, euē to be called their God: for he hath prepared a cite for them.

By faith Abraham offered vp Isaac, whā he was tempted, and gaue ouer his onely begotten sonne, in whom he had receaued the promyses, of whom it was sayde: In Isaac shal thy sede be called: For he considered, y God was able to rayse vp agayne from the dead. Therefore receaued he him for an ensample.

By faith Isaac blessed Jacob and Esau, concernynge thinges to come.

By faith Jacob, whan he was a dyenge, blessed both the sonnes off Ioseph, & bowed himselfe towarde the toppe of his cepter.

By faith Ioseph whan he dyed, remembred y departynge of the childrē of Israel, & gaue cōmaundemēt concernynge his bones.

By faith Moses whā he was borne, was hyd thre monethes of his Elders, because they sawe that he was a proper childe, nether feared they the kynges cōmaundemēt.

By faith Moses whan he was greates, refused to be called the sonne of Pharaos daughter: and chose rather to suffre aduersite with the people of God, then to enioye y pleasures of synne for a season: and esteemed the rebuke of Christ greater riches, then the treasure of Egipte: for he had respecte vnto the rewarde.

By faith he forsoke Egipte, and feared not the fiercenes of the kyng: for he endured, euē as though he had sene him which is inuisible.

By faith he helde Easter, and the effusion of bloude, lest he which slewe the firstborne, shulde touche them.

By faith they passed thorow the reed See as by drye londe: which whā the Egipcians assayed to do, they were drowned.

By faith the wallies of Iericho fell, whā they were compased aboute seven dayes.

By faith the harlot Raab perished not with the vnbeleuers, whā she had receaued the spyes to lodginge peaceably

And what shal I more saye? y tyme wolde

be to shorte for me to tell of y Gedeon, off y Barac, and off y Samson, & off y Iephthae, & and off Daid, and y Samuel, and off the prophetes, which thorow faith subdued kyngdomes, wroughte righteousnes, optayned y promyses, stopped y mouthes off lyos y quenched the violēce of fyre, escaped y edge of the swerde, of weake were made stronge, became valeaunt in batayll, turned to flighte the armyes of the aleauntes, \*\*the wemen receaued their deed agayne from resurrection. But other were racked, and accepted no delyuerance, that they mighte optayne the resurrection that better is.

Other taisted of mockinges and scourginges, of bondes also and prisonment: ††were stoned, were hewen a sunder, were tempted, were slayne with the swerde, ††wente aboute in shepe skynnes and goates skynnes, in nede, in tribulacion, in vexacion, which (men) the worlde was not worthy of: they wandred aboute in wyldernesses, vpon mountaynes, in dennes and caues of the earth. And these all thorow faith optayned good reporte, and receaued not y promes: because God had prouyd a better thinge for vs, that they without vs shulde not be made perfecte.

### The xij. Chapter.

WHEREFORE seyng we haue so greates a multitude of witnesses aboute vs §§let vs also laye awaye all y presseth downe, and the synne that hangeth on, and let vs runne with pacience vnto the batayll that is set before vs, lokinge vnto Iesus y auctoure and fyniszher of faith: ¶¶which whan the ioye was layed before him, abode the crosse, and despysed the shame, and is set downe on y righte hāde of y trone of God. Cōsidre him therefore that endured soch speakinge agaynst hī of synners, lest ye be weery and faynte in youre myndes: for ye haue not yet resisted vnto bloude, stryuinge agaynst synne, and haue forgotten the consolacion, which speaketh vnto you as vnto children: ¶¶ My sonne, despyse not the chastenyng off the LORDE, nether faynte whan thou art rebuked of him: \*\*\*for whō the LORDE loueth, him he chasteneth, yee and he scourgeth euery sonne that he receaueth.

\* Exo. 3. c. Mat. 22. d.    a Gen. 22. a. Eccli. 44. c.  
 b Exod. 2. a.    c Exod. 2. b.    d Exod. 12. f.    † Exod. 12. b.  
 e Exod. 14. e.    † Iudi. 7. 4. 14. 11.    § 1 Reg. 17.  
 || 1 Reg. 12.    ¶ Dan. 3.    \*\* 3 Reg. 17. c. 4 Reg. 4. d.

†† 3 Re. 21.    †† 4 Re. 1. b.    Mat. 3. a.    §§ Ephe. 4. c.  
 Col. 3. a. 1 Pet. 2. a.    ¶¶ Phil. 2. a.    ¶¶ Pro. 3. b.  
 \*\*\* Apoc. 3. d.



**B** Yf ye endure chastenyng, God offereth himselfe vnto you as vnto sonnes. What sonne is that, whom the father chasteneth not? Yf ye be not vnder correccion (wherof all are partakers) then are ye bastards and not sonnes. Morouer seyenge we haue had fathers off oure flesh which corrected vs, & we gaue them reuerence, shulde we not then moch rather be in subieccion vnto y<sup>e</sup> father of spirituall giftes, y<sup>e</sup> we mighte lyue? And they verely for a few dayes nurtred vs after their awne pleasure: but he lerneth vs vnto y<sup>e</sup> which is profitable, that we mighte receaue of his holynes. No maner chastisyng for the present tyme semeth to be ioyous, but greuous: neuertheles afterwarde it bringeth the quyet frute of righteousness, vnto them which are exercysed therby. \*Lifte vp therefore the handes which were let downe, and the weake knees, and se that ye haue straight steppes vnto youre fete, lest eny haltinge turne you out of the waye, yee let it rather be healed.

**C** Folowe after peace with all men, and holynes, without the which no man shal se the LORDE, and loke well, that no man destitute of the grace of God, lest there spryng vp eny bytter rote, and cause disquietnes, and therby many be defyled: that there be no whoremonger, or vncleane person, as Esau, \*which for one meate sake solde his byrth righte. For ye knowe. how that afterwarde whan he wolde haue inhereted the blessinge, he was put by: for the soūde no place of repētaunce, though he desyred (y<sup>e</sup> blessinge) with teares. For ye are not come to y<sup>e</sup> mouēt that can be touched & burneth with fyre, nether yet to myst and darknes, and tempest of wedder, nether to the sounde of the trompe, and y<sup>e</sup> voyce of wordes: which they that herde, wyszhd awaye, that the worde shulde not be spoken to them, for they were not able to abyde that which was spoken. ¶ And yf a beest had touched the mountayne, it must haue bene stōed, or thrust thorow with a darte. And so terrible was the sighte which appeared, that Moses sayde: I feare and quake. But ye are come to the mount Sion, and to the cite of the luyng God, to the celestiaall †Ierusalem, and to the multitude of many thousande angels, and vnto the

congregation of the first borne, which are wrytten in heauen, and to God the iudge of all, and to the spretes of iust and perfecte men, and to Iesus the mediature of the new Testament, and to the sprenklyng off bloude, that speaketh better then the bloude of \*\*Abel.

Se that ye despyse not him that speaketh vnto you: for yf they escaped not which refused him that spake on earth, moch more shal we not escape, yf we turne awaye from him that speaketh from heauē: whose voyce shoke the earth at that tyme. But now promyseth he, & sayeth: ††Yet once more wyl I shake, not the earth onely, but also heauen. No doute that same that he sayeth yet once more, signifieth the remouyng awaye of those thinges which are shaken, as off thinges which are made: that y<sup>e</sup> thinges which are not shakē, maye remayne. Wherefore, seyng we receaue the vnmoueable kyngdome, we haue grace, ††wherby we maye serue God, & please him, with reuerence and godly feare. §§For oure God is a consumyng fyre

### The xiiij. Chapter.

**L**ET brotherly loue cōtinue. ¶¶Be not forgetfull to lodge straungers: for therby haue dyuerse receaued angels in to their houses vnuawares. Remembre them that are in bondes, euē as though ye were bounde with them: and be myndefull off them which are in aduersite, as ye which are also in the bodye. Let wedlocke be had in pryce in all poyntes, & let y<sup>e</sup> chamber be vndefyled. For whorekeepers and aduouterers God wil iudge. Let youre conuersacion be without couetousnes, ¶¶and be content with that ye haue allready, for he hath sayde: \*\*\*I wyl not fayle the nether forsake the, so that we maye boldly saye: †††The LORDE is my helper, and I wyl not feare what man maye do vnto me. Remembre thē which haue the ouersight of you, which haue declared vnto you the worde of God. The ende of whose cōuersacion se that ye loke vpon, and folowe their faith.

Iesus Christ yesterdaye and †††Todaye, & †††the same cōtinueth for euer. Be not caried aboute with dyuerse and straunge lernynges: for it is a good thinge that the herte be

\* Esa. 35. a. † Gen. 25. d. † Gen. 27. f.  
 § Gen. 19. c. ¶ Exo. 19. b. ¶ Apo. 21. b. \*\* Gen.  
 4. b. †† Agg. 2. b. †† 1 Pet. 2. a. §§ Deut. 4. d.

¶¶ Gen. 18. a. and 19. a. Ro. 12. b. 1 Pet. 4. b. ¶¶ Eccli.  
 29. d. \*\*\* Deut. 31. b. Iosue 1. a. ††† Psal. 55. a.  
 and 117. a. ††† Heb. 1. b.

stablyszhed with grace, and not with meates, which haue not profited them, that haue had their pastyme in them. We haue an altare, wherof they haue no power to eate, which serue in the Tabernacle. For the bodies of those beestes, \* whose bloude is broughte in to the holy place by y<sup>e</sup> hye prest to pouрге synne, are brent without the tētes. Therefore Iesus also, to sanctifye y<sup>e</sup> people by his awne bloude, †suffred without y<sup>e</sup> gate. Let vs go forth therefore out of the tentes, and suffre rebuke with him: ‡ for here haue we no contynuyng cite, but we seke one to come.

¶ Let vs therefore by him offre allwayes vnto God the sacrifice of prayse: that is to saye, the frute of those lippes which confesse his name. To do good and to distribute forget not, || for with soch sacrifices God is pleased. Obey them that haue the ouersight off you, and submytte youre selues vnto them: for they watch for youre soules, euen as they that must geue accōptes therfore, that they maye do it with ioye, and not with grefe: for that is an vnprofitable thinge for

\* Exo. 29. b. Num. 19. a. Leuit. 4. c. † Ioh. 19. b.  
‡ Phil. 3. c. § Psal. 91. a. || Phil. 4. c.

you. Praye for vs. We haue confidence, because we haue a good cōscience in all thinges, and desyre to lyue honestly. But I desyre you y<sup>e</sup> more abundantly, that ye so do, y<sup>e</sup> I maye be restored vnto you the more quickly.

The God of peace (that broughte agayne frō the deed oure LORDE Iesus the † greateshepherde of the shepe thorow the bloude of the euerlasting Testament) make you perfecte in all good workes, to do his wyll, workyng in you that which is pleasaunt in his sighte thorow Iesus Christ, to whom be prayse for euer and euer Amen. I beseke you brethren, suffre the worde of exhortacion, for I haue wrytten vnto you in few wordes. Knowe oure brother Timotheus, whom we haue sent from vs, with whom (yf he come shortly) I wil se you. Salute the that haue the ouersight of you and all y<sup>e</sup> sayntes. The brethren of Italy salute you. Grace be with you all, Amen.

Sent from Italy by Timotheus.

¶ Eze. 34. b. Ioh. 10. a. 1 Pet. 5. a.

## The Epistle of S. James.

### The summe of this epistle.

#### Chap. I.

He exhortheth to reioyse in trouble, to be feruent in prayer with stedfast beleue, to loke for all good thinges from aboue, to forsake all vyce: and thankfully to receaue the worde of God, not onely hearynge it and speakyng of it, but to do thereafter in dede. True religion or deuocion what it is.

#### Chap. II.

He forbyddeth to haue eny respecte of personnes, but to regarde the poore as wel as the ryche, to be louyng and mercifull, and not to boast of faith where no dedes are: for it is but a deed faith, where no good workes folowe not.

#### Chap. III.

What good and euell commeth thorow the

tonge. The dutye of such as be lerned. The difference betwixte the wysdome of the gospell and the wysdome of the worlde.

#### Chap. IIII.

Warre and fightyng commeth of voluptuousnesse. The frendshipe of the worlde is enemyte before God. An exhortacion to flye slaunder and the vanite of this life.

#### Chap. V.

He threateneth the wicked rych mē, exhortheth vnto pacience, to beware of swearyng, one to knowlege his fautes to another, one to praye for another, and one to laboure to bryng another to the trueth.

## The first Chapter.

**A** **J**AMES the seruauant of God and of the **LORDE** Iesus Christ, sendeth gretinge to the xij. trybes which are \*scattered here ⁊ there. My brethren, counte it exceedynge ioye whē ye fall in to diuers temptacions, for as moche as ye knowe, how ⁊ the ⁊ tryinge of youre faith bringeth pacience: and let pacience haue her perfect worke, ⁊ ye maye be perfecte and sounde, lakinge nothinge.

† Yf eny of you laeke wysdome, let him axe of God, which geueth to all men indifferentlye, and casteth no man in the teth: and it shal be geuē him. But let him axe in faith and wauer not. For he that douteth, is lyke the wawes of ⁊ See, tost of the wynde, and caried with violence. Nether let ⁊ man thinke that he shal receaue eny thinge of ⁊ **LORDE**. A wauerynge mynded mā ys vnstable in all his waies.

**B** Let the brother of lowe degre reioyce, in ⁊ he is exalted: and the rich, in ⁊ he is made lowe. For euē as the floure of ⁊ grasse shal he vanyshe awaye. The Sonne ryseth with heat and the grasse wydereth, ⁊ his floure falleth awaye, and the beautie of the fassion of it perissheth: euen so shal the ryche man perishe with his abundaunce.

Happy is the man that endureth in tēptacion, for when he is tryed, he shal receaue the crowne of life, which the **LORDE** hath promised to them that loue him.

Let no man saye when he is tempted, ⁊ he is tempted of God. For God tēpteth not vnto euell, nether tēpteth he eny man. But euery mā is tēpted, drawne awaye, ⁊ entysed of his awne cōcupiscēce. Thē whē lust hath conceaued, she bringeth forth synne, ⁊ synne when it is fynished, bringeth forth deeth.

Erre not my deare brethrē. § Euery good gifte, ⁊ euery parfait gift, is from aboue, and cōmeth downe from ⁊ father of light, with whom is no variableness, nether is he chaunged vnto darcknes. || Of his awne will begat he vs with the worde of life, that we shulde be the fyrst frutes of his creatures.

¶ Wherefore deare brethren, let euery man be swifte to heare, slowe to speake, and slowe to wrath. For the wrath of mā worketh not that which is righteous before God.

**C** Wherefore laye aparte all fylthines, all superfluite of maliciounes, ⁊ receaue with

meknes ⁊ worde ⁊ is grafted in you, which is able to saue youre soules. \*\* And se that ye be doers of ⁊ worde ⁊ not hearers only, deceaunge youre awne selues. †† For yf eny heare the worde, and do it not, he is like vnto a mā that beholdeth his bodily face in a glasse. For assone as he hath lokod on himselfe, he goeth his waye, and forgetteth immediatly what his fasshion was. ‡ But who so loketh in ⁊ perfect lawe of libertie, and continueth therin (yf he be not a forgetfull hearer, but a doar of the worke) the same shalbe happie in his dede.

Yf eny man amonge you seme deuoute, ⁊ refrayne not his tōge: but deceaue his awne herte, this mannes deuocion is in vayne. Pure deuocion and vndefiled before God the father, is this: to visit the frendlesse and widdowes in their aduersite, and to kepe him selfe vnspotted of the § worlde.

## The ij. Chapter.

**B**RETHREN, haue not the faith of oure **A** **LORDE** Iesus Christ ⁊ **LORDE** of glory in ||| respecte of persons. Yf ther come in to youre cōpany a mā with a goldē ryng and in goodly aparell, ⁊ ther come in also a poore man in vyle raymēt, ⁊ ye haue a respecte to him ⁊ weareth the gaye clothinge ⁊ saye vnto hi: Sit thou here i a good place, ⁊ saye vnto ⁊ poore, stonde thou there or sit here vnder my fote stole: are ye not parciall in youre selues, and haue iudged after euyll thoughtes?

Harken my deare beloued brethrē. ¶ Hath not God chosen the poore of this worlde, which are ryche in faith, and heyres of the kyngdom which he promysed to thē that loue him? But ye haue despised the poore. Are not the ryche they which oppresse you: ⁊ they which drawe you before iudges? Do not they speake euell of that good name after which ye be named.

**B** Yf ye fulfill the royall lawe acordinge to the scripture which saith: ¶ Thou shalt loue thyne neighbour as thy selfe, ye do well. But yf ye regarde one person more then another, ye cōmit synne, and are rebuked of the lawe as trāsgressours. \*\*\* Whosoeuer shal kepe the whole lawe, and yet fayle in one poynt, he is gyltie in all. For he that sayde: Thou shalt not commit adulterie, sayed also: thou shalt not kyll. Though thou do none adul-

\* Act. 8. a. † Ro. 5. a. ‡ 1 Pet. 1. b. Zach. 13. b. †† Pro. 2. a. ‡‡ 1ob 5. b. § Pro. 2. a. || 1oh. 1. a. 3. d. ¶ Pro. 17. d. Eccl. 5. b. \*\* Rom. 2. b.

†† Luc. 6. e. ‡‡ Mat. 5. b. § § 1 Ioh. 2. c. ||| Leu. 19. b. ¶¶ Mat. 5. a. ¶ Leuit. 19. e. \*\*\* Ezech. 18. b.

terie, yet yf thou kill, thou art a transgressor of the lawe. So speake ye, and so do as they that shalbe iudged by the lawe of libertie. \*For ther shalbe iudgement merciles to him that sheweth no mercy, & mercy reioiseth against iudgment.

† What a wayleth it my brethrē, though a man saye he hath faith, when he hath no dedes? Can faith saue him? † If a brother or a sister be naked or destitute of daily fode, & one of you saye vnto them: Departe in peace, God sende you warmnes and fode: not withstōdinge ye geue them not tho thinges which are nedfull to the body: what helpeth it them? Euen so faith, yf it haue no dedes, is deed in it selfe.

C Ye & a man might saye: Thou hast faith, and I haue dedes: Shewe me thy faith by thy dedes: and I wil shewe the my faith by my dedes. Beleuest thou yf ther is one God? Thou doest well. § The deuils also beleue and tremble.

Wilt thou vnderstōde o thou vayne man that faith with out dedes is deed: Was not Abraham oure father iustified thorow workes when he offered Isaac his sonne vpon the aulter? Thou seist how yf faith wrought with his dedes, and through yf dedes was the faith made perfect: & the scripture was fulfilled which saith: ¶ Abraham beleued God and it was reputed vnto him for rightewesnes: and he was called yf frende of God. Ye se then how that of dedes a man is iustified, and not of faith only. ¶ Likewise also was not Raab the harlot iustified thorow workes, when she receaued the messengers, and sent them out another waye? For as the body, with oute the sprete is deed, euen so faith with out dedes is deed.

### The iij. Chapter

A MY brethrē, be not euery man a \*\*master, remēbrynge how that we shall receaue the more damnacion: for in many thinges we synne all. \*Yf a man synne not in worde, the same is a perfecte man, & able to tame all the body. Beholde, we put bittes into the horses mouthes yf they shulde obeye vs, and we turne aboute all the body. Beholde also yf shyppes, which though they be so gret, and are dryuen of feare windes, yet are they turned about with a very smale helme, wither

soeuer the violence of the gouerner wyll. Euen so the tōge is a lyttell member, and bosteth great thinges.

Beholde how gret a thinge a lyttell fyre B kyndleth, and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure membres, that it defileth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes, and of serpentis, and thinges of the see, are meked and tamed of the nature of mā. But the tōge can no man tame. Yt is an vruely euell full of deedly poyson. Therwith blesse we God the father, and therwith curse we men which †† are made after the similitude of God. Out of one mouth procedeth blessinge and cursyng. My brethrē these thinges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree, my Brethren, beare oliue beries: ether a vyne beare fygges? So can no fountayne geue bothe salt water and freshe also. If eny man be wyse and endued with learnynge amonge you, let him shewe the C workes of his good cōuersacion in meknes that is coupled with wiszdome.

But yf ye haue bitter enuyenge and stryfe in youre hertes, reioyce not: nether be lyars agaynst the trueth. This wiszdome descendeth not from aboue: but is erthy, and naturall, and dyuelishe. For where enuyenge and stryfe is, there is vnstabilenes and all māner of euell workes. But the wiszdome that is frō aboue, is fyrst pure, thē peasable, gentle, and easy to be entreated, full of mercy and good frutes, without iudgyng, and without simulation: yee, and the frute of rightewesnes is sownen in peace, of thē that mayntene peace.

### The iij. Chapter.

A FROM whence commeth warre and fightynge amonge you: come they not here hence? euen of youre voluptuousnes that rayne in youre mēbres? Ye lust, and haue not. Ye envie and haue indignacion, and can not obtayne. Ye fight & warre, and haue not, because ye axe not. Ye axe & receaue not because ye axe amysse: euē to cōsume it vpō youre voluptuousnes. Ye adnouterars, & wemē that breke matrimonie: knowe ye not †† how that the frenshepe of yf worlde is ennimite

\* Mat. 18. d. † Mat. 7. c. † 1 Ioh. 3. c. § Mat. 8. d.  
Marc. 1. c. ¶ Gen. 15. b. Rom. 4. b. ¶ Gal. 3. a.

\*\* Mat. 23. a. \* Eccli. 14. a. 19. c. 25. b. †† Gen. 1. d.  
‡† 1 Ioh. 2. c. Gal. 3. b.



to godwarde? Whosoeuer wilbe a frende of the worlde, is made y<sup>e</sup> enemie of god. Ether do ye thinke y<sup>e</sup> the scripture sayth in vayne. The \*sprete y<sup>e</sup> dwelleth in you, lusteth euen contrary to enuie: but geueth more grace.

Submit your selues to God, and † resist the deuell, & he wil flye frō you. Drawe nye to God & he wil drawe nye to you. Clense youre hondes ye synners, and poure youre hertes ye wauerynge mynded. Suffre afflictions: sorowe ye and wepe. Let youre laughter be turned to mornyng, and youre ioye to heynynes. † Cast downe youre selues before the LORDE, and he shal lift you vp. Backbyte not one another, brethren. He that backbyteth his brother, and he y<sup>e</sup> iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an obseruer of the lawe: but a iudge. There is one lawe geuer, which is able to saue and to destroye. † What art thou that iudget another man?

§ Go to now ye that saye: to daye & to morow let vs go into soche a citie and continue there a yeaere, and bye and sell, and wyne: & yet cā not tell what shal happē to morowe. For what thinge is youre life? It is euen a vapoure that apereth for a lytell tyme, and thē vanysheth awaye: For that ye ought to say: † yf the LORDE wil, and yf we liue, let vs do this or that. But now ye reioyce in youre bostinges. All soche reioysynge is euell. Therefore † to him that knoweth how to do good, and doth it not, to him it is synne.

#### The b. Chapter.

¶ GOO to now ye riche men. Wepe, and howle on youre wretchednes<sup>a</sup> that shal come vpon you. Your riches is corrupte, youre garmetes are motheaten. Your golde & youre siluer are cancred, & the rust of them shalbe a witnes vnto you, & shal eate youre fleszhe, as it were fyre. Ye haue heaped treasure toggeder in youre last dayes: \*\* Beholde, the hyre of the labourers which haue reped downe youre felde (which hyer is of you kept backe by fraude) cryeth: and the cryes of thē which haue reped, are entred in to the eares of the LORDE Sabaoth. Ye haue liued in pleasure<sup>c</sup> on the earth and in wantannes. Ye haue noryszhed youre hertes,

as in a daye of slaughter. Ye haue cōdemped and haue killed the iust, and he hath not resisted you.

Be pacient therefore brethren, vnto the cōmyng of the LORDE. Beholde, the huszbade man wayteth for the precious frute of y<sup>e</sup> earth, and hath longe pacience there vpon, vntill he receaue the erly and the latter rayne. Be ye also pacient therefore, and settle youre hertes, for the commyng of the LORDE draweth nye. Grodge not one agaynst another brethren, lest ye be damned. Beholde, the iudge stondesth before the dore. Take (my brethren) the prophetes for an ensample of sufferynge aduersitie, and of longe pacience, which spake in the name of the LORDE. Beholde we counte them happy which endure. Ye haue hearde † of y<sup>e</sup> paciēce of Iob, and haue known what ende the LORDE made. For the LORDE is very pitifull and mercifull.

But aboue all thinges my brethrē, swear not, nether by heauē, nether by earth, nether by eny other othe. Let youre ye be ye, and youre naye naye: lest ye faule in to ypocricy. Yf eny of you be euell vexed, let hi praye. Yf eny of you be mery, let him singe Psalmes. Yf eny be diseased amonge you, let him call for the elders of the congregacion, & let thē praye ouer him, and anoynte him with oyle in the name of the LORDE: and y<sup>e</sup> prayer of faith shal saue the sicke, and the LORDE shal rayse him vp: and yf he haue cōmitted synnes, they shalbe forgeuen him.

Knowlege youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a righteous man auayleth moche, yf it be seruēt. † Helias was a mā mortall euen as we are, and he prayed in his prayer, that it might not rayne: & it rayned not on the earth by the space of thre yeaeres and sixe monethes. § And he prayed agayne, and y<sup>e</sup> heauē gaue rayne, & y<sup>e</sup> earth brought forth her frute.

Brethren, yf eny of you erre frō the trueth and another conuert him, let y<sup>e</sup> same knowe that he which conuerted the synner from goynge astraye out off his waye, shal saue a soule frō death, and shal hyde the multitude of synnes.

The ende of the epistle of S. James.

\* Gal. 5. c. † 1 Pet. 5. b. † 1 Pet. 5. a. † Ro. 14. a. § Eze. 18. a. Luc. 12. b. || Act. 28. a. Heb. 6. a. ¶ Luc. 12. e. † 1 Tim. 6. b. \*\* Leui. 19. c.

Deut. 24. c. Tob. 4. c. † Luc. 16. c. †† Iob 1. c. 2. b. † Mat. 5. d. ††† Reg. 17. ††† 3 Reg. 18.

# The Epistle of S. Jude.

The summe of this epistle.

He rebuketh such as beyng blynded with their owne lustes, resist the trueth, & that we maye knowe them the better, he sayeth they be such as synne beastly agaynst nature, and despise rulers &c. He exhorteth vs to edifie one another, to praye in the holy goost, to continue in loue, to loke for the cōmyng of the LORDE, and one to helpe another out of the fyre.

**I**UDAS the seruauit of Iesus Christ, the brother off Iames. To thē which are called, and sanctified in God the father, and preserued in Iesu Christ. Mercy vnto you, and peace and loue be multiplied.

Beloued, when I gaue all diligence to wryte vnto you of the commen saluacion: it was nedefull for me to wryte vnto you, to exhorte you, that ye shulde continually laboure in the faith which was once geuē vnto the sayntes. \* For there are certayne craftely crept in, of which it was wrytten afore tyme vnto soche iudgement. They are vngodly, and turne the grace of oure God vnto wantānes, and denye God the onely LORDE, and oure LORDE Iesus Christ.

My minde is therfore to put you in remēbraunce, for as moche as ye once knowe this, how that ŷ LORDE (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beleued not.<sup>a</sup> † The angels also which kept not their first estate: but lefte their awne habitacion, he hath reserued in euerlastinge chaynes vnder darcknes vnto the iudgement of the greate daye: euen as † Sodom and Gomor, and the cities aboute them (which in lyke maner defiled them selues with fornicacion and folowed straunge fleszhe) are set forth for an ensample, and suffre the vengeance of eternall fyre. Lykewyse these dremers defyle the fleszhe, despyse rulers, and speake euell of them that are in auctorite.

‡ Yet Michael the archangell when he stroue agaynst the deuell, & disputed aboute the body of Moses, durst not geue raylinge sentence, but sayde: the LORDE rebuke the. ¶ But these speake euell off those thinges which they knowe not: and what thinges they knowe naturally, as beastes which are

without reason, in tho thinges they corrupte them selues. <sup>a</sup> Wo be vnto thē, for they haue folowed the waye of Cain, and are vtterly geuē to the erreure of Balaam for lukers sake, and peryszhe in the treason of Core.

These are spottes which of youre kindnes feast togedder, without feare, fedyng the selues. <sup>c</sup> Cloudes they are withouten water, caried about of wyndes, and trees without frute at gadringe tyme, twyse deed and plucked vp by the rotes. They are the ragynge waues of the see, fominge out their awne shame. They are wandryng starres, to whō is reserued the myst of darcknes for euer.

† Enoch the seuenth from Adam prophedied before of suche, saienge: Beholde, the LORDE shal come with thousandes of sayntes, to geue iudgemēt agaynst all men, and to rebuke all that are vngodly amonge thē, of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst him.

These are murmurers, complainers, walkynge after their awne lustes, whose mouthes speake proude thynges. They haue mē in greate reuerence because of avauntage. But ye beloued, remēber the wordes which were spoken before of the Apostles of oure LORDE Iesus Christ, how that they tolde you ŷ their shulde be begylers in the last tyme,<sup>d</sup> which shulde walke after their awne vngodly lustes. These are makers off sectes fleshlie, hauynge no sprete.

But ye derlye beloued, edifye youre selues in youre most holy faith, prayenge in the holy goost, and kepe youre selues in the loue of God, lokinge for the mercy of oure LORDE Iesus Christ, vnto eternall life. And haue cōpassion on some, separatinge thē: and other saue with feare, pullinge them out of the fyre, and hate the fylthy vesture of the fleshe.

Vnto him that is able to kepe you, that ye faule not, and to present you faultlesse before ŷ presence of his glory with ioye, ŷ is to save, to God oure saueoure which only is wyse, be glory, maestie, dominion, & power, now and for euer. Amen.

\* 2 Pet. 2. a.    <sup>a</sup> Nu. 14. d.    † Iob 4. b.    Apo. 20. a.    ‡ Gen. 19. c.    § Zach. 3. a.    ¶ 2 Pe. 2. c.    <sup>b</sup> Gen. 4. a.

Nu. 24. a.    Num. 16.    <sup>c</sup> 2 Pet. 2. d.    † Apoc. 1. a.    Esa. 3. c.    <sup>d</sup> 1 Tim. 4. a.    2 Tim. 3. a.    2 Pet. 3. a.

# The Apocalips

## or reuelacion of S. Ihon.

### The summe of the Reuelacion.

#### Chap. I.

Happie are they that heare the worde of God and kepe it. He wryteth to the seuen congregacions in Asia, seyth seuen candilstickes, and in the myddest of them, one like vnto the sonne of man.

#### Chap. II.

He exhortheth foure congregacions to amende, and sheweth the rewarde of him that ouercommeth.

#### Chap. III.

He instructeth and enfourmeth the angels of thre cōgregacions, declaringe also the rewarde of him that ouercommeth.

#### Chap. IIII.

He seyth the heauen open, and the seate and one syttinge vpon it, and xxiiij. seates aboute it with xxiiij. elders syttinge vpon thē, and foure beastes praysinge God daye and night.

#### Chap. V.

He seyth the lābe openynge the boke, and therefore the foure beastes, the xxiiij. elders and the angels prayse the lambe and do him worshipec

#### Chap. VI.

The lambe openeth the vi. seales, & many thinges folowe the openynge therof.

#### Chap. VII.

He seyth the seruantes of God sealed in their foreheades out of all nations and people : which though they suffre trouble, yet the lambe fedeth thē, ledeth them to the fountaynes of lyuynge water, and God shal wype awaye all teares from their eyes.

#### Chap. VIII.

The seuenth seale is opened, there is sylence in heauen: the foure angels blowe their trompettes, and greate plagues folowe vpon the earth.

#### Chap. IX.

The fifth and sixte angell blowe their trompettes : the starre falleth from heauen : the locustes come out of the smoke : The first wo is past : the foure angels that were bounde are loused, and the thirde parte of mē is kylled.

#### Chap. X.

The angell hath the boke open, he sweareth there shalbe nomore tyme : he geueth the boke vnto Ihon, which eateth it vp.

#### Chap. XI.

The temple is measured, The seconde wo is past.

#### Chap. XII.

The seuenth angel bloweth his trôpet : There apeareth in heauen a woman clothed with the Sonne : Michael fighteth with the dragon, which persecuteth the woman.

#### Chap. XIII.

A beest ryseth out of the see with seuen heades and ten hornes. Another beest commeth out of the earth with two hornes.

#### Chap. XIII.

The lābe stondesth vpon the mount Sion, and the vndefyled congregacion with him : The angell exhortheth to the feare of God and telleth of the fall of Babilon.

#### Chap. XV.

He seyth seuen angels, haunynge seuen vyalles full of wrath.

## Chap. XVI.

The angels poure out their vyalles.

## Chap. XVII.

He descrybeth the woman syttinge vpon the beast with ten hornes.

## Chap. XVIII.

The louers of the worlde are sory for the fall off Babilon, but they that be off God, haue cause to reioyse for hir destruction

## Chap. XIX.

Prayse and thanks are geuē vnto God for iudginge the whore, and for auenginge the bloude of his seruauētes. The angel wyl not be worshipped. The foules and byrdes are called to the slaughter.

## Chap. XX.

The dragon is boide for a thousande yeares. The deed arise, and receaue iudgment.

## Chap. XXI.

In this chapter is descrybed the new and spirituall Ierusalem.

## Chap. XXII.

The ryuer of the water of life, the frutefulness and light of the cite of God. The LORDE geueth euer his seruauētes warnynge of thinges for to come: The angel wyl not be worshipped. To the worde of God maye nothinge be added ner mynished there from.

## The first Chapter.

**T**HE reuelacion of Iesus Christ, which God gaue vnto him, for to shewe vnto his seruauētes thiges which muste shortly come to passe. And he sent and shewed by his angel vnto his seruauent Ihon \*which bare recorde of the worde of God, and of the testimony of Iesu Christe, and of all thinges that he sawe. †Happy is he ‡ that readeth, and they that heare the wordes of the prophesy and kepe thoo thinges which are wrytten therein. For the tyme is at honde.

Ihon to the seuen cōgregacions in Asia. Grace be with you & peace, frō him which is and which was, and which is to come, & frō the seuen spretes which are present before his throne, and from Iesus Christ which is a faithfull witnes, and first begotten of the deed: & LORDE ouer † kings of the earth. Vnto him that loued vs and wesched vs frō synnes in his awne ‡ bloud, and made vs kinges & Prestes vnto God his father, be glory, and dominion for euer more. Amen. Beholde, he cometh with cloudes, and all eyes shall se him: § they also which peersed him. And all kinredes of the earth shal wayle. Euen so. Amen. I am Alpha and Omega, the begynninge and the endinge, ¶ sayeth † LORDE almighty, which is and which was and which is to come.

I Ihon youre brother and cōpanyon in tribulacion, and in the kyngdome and paciēce which is in Iesu Christe, was in the yle of Pathmos for the worde of God, and for † witnessynge of Iesu Christe. I was in the sprete on a sondaye, and herde behynde me, a gret voyce, as it had bene of a trompe, sayenge: I am Alpha and Omega, the fyrst and † laste. That thou seist, write in a boke, and sende it vnto the cōgregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pargamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And whē I was turned: I sawe seuē goldē candelstyckes, and in the myddes of the candelstyckes, one like vnto the sonne of man clothed with a lynnin garmēt downe to the ground, and gyrd aboute the brest with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, & as snowe: † and his eyes were as a flamme of fyre: and his fete like vnto brasse, as though they brēt in a fornace: and his voyce as the sounde of many waters. And he had in his right honde seuē starres. \*\* And out of his mouth went a sharpe two edged swerde. And his † face shone euen as the sonne in his strength.

And when I sawe him, I fell at his fete, euen as deed. And he layde his right honde vpon me, sayenge vnto me: feare not. I am

\* Ioh. 19. d. and 21. d. † Apo. 22. a. ‡ Col. 1. b.  
1 Cor. 15. c. Heb. 9. b. § 1 Pet. 1. c. ¶ Ioh. 1. b.  
§ Zach. 12. c. Ioh. 19. d. ¶ Esa. 44. b. Apo. 22. c.

° Dan. 7. b. 10. a. ¶ Apo. 2. c. 19. c. \*\* Apo. 19. c.  
†† Mat. 17. a.



the fyrst, and the laste, and am alyue, and was deed. And beholde, I am alyue for euer more \* and haue the kayes of hell ⁊ of deth. Wryte therfore the thinges which thou hast sene, and the thinges which are, and ⁊ thinges which shalbe fulfilled here after: ⁊ the mistery of the seuen starres which thou sawest in my right honde, and the seuen golden candelstickes. The seuen starres are the angels of the seue⁹ congregacions: And the seuen candelstyckes which thou sawest, are the seuen congregacions.

The ij. Chapter.

**V**NTO the angell of the congregacion of Ephesus wryte: These thinges sayth he that holdeth the seuen starres in his right honde, and walketh in the myddes of the seuen goldē candelstickes: I knowe thy workes, and thy labour, and thy pacience, ⁊ howe thou cannest not forbearē them which are euell: and examinest them which saye they are Apostles, and are not: ⁊ hast founde thē lyars and hast suffred. And hast paciēce: and for my names sake hast laboured and hast not faynted. Neuerthelesse I haue somewhat agaynst the, for thou hast lefte thy fyrst loue. Remember therfore frō whence thou art fallen, and repent, and do the fyrst workes. † Or elles I wyl come vnto the shortly, and wil remoue thy cādelstycke out of his place, excepte thou repent. But this thou hast because thou hatest ⁊ dedes of the † Nicolaitans, which dedes I also hate. Let him ⁊ hath eares, heare, what ⁊ sprete saith vnto the congregacions. To him that ouercommeth, will I ⁊ geue to eate of the tree of life, which is in the myddes of ⁊ paradise of God.

**B** And vnto the angell of the congregacion of Smyrna wryte: These thinges saith he that is fyrst, and the last, which was deed, and is alīue: I knowe thy workes and tribulacion and pouerte, but thou art ryche: And I knowe the blasphemy of them which call them selues Iewes and are not: but are the cōgregacion of Sathan. Feare none of tho thinges which thou shalt soffre. Beholde, ⁊ deuell shal cast of you in to preson, to tempte you, and ye shal haue tribulacion x. dayes. Be faithfull vnto the deeth, and I wil geue ⁊ a crowne of life. Let him that hath eares, heare, what

the sprete saith to the congregacions: He that ouer cōmeth, shal not be hurte of the seconde deeth.

And to the angell of the congregacion in Pergamos wryte: This sayth he which ⁊ hath the sharpe swerde with two edges: I knowe thy workes, and where thou dwellest, euen where Sathans seat is, and thou kepest my name, ⁊ hast not denyed my faith. And in my dayes Antipas was a faithfull wīnes of myne, which was slayne amonge you, where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there, thē that mayntayne the doctryne of \*\* Balaam, which taught in Balak, to put occasion of syn before the children of Israell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. Euen so hast thou them that mayntayne ⁊ doctryne of the Nicolaytans, which thinge I hate. But be cōuerted, or elles I wil come vnto the shortly, and wil fight agaynste thē with the swerde of my mouth. Let him ⁊ hath eares, heare, what the sprete saith vnto the cōgregacions: To him that ouercommeth, wil I geue to eate māna that is hyd, and wil geue him a whyte stone, ⁊ in the stone a newe name wryttē, which no man knoweth, sauinge he that receaueth it.

And vnto the angell of the cōgregacion of Theaira write: This saith the sonne of God, “which hath his eyes lyke vnto a flame of fyre, whose fete are like brasse: I knowe thy workes and thy loue, seruice, and faith and thy pacience, and thy dedes, which are mo at the last then at the fyrste. Not withstandinge I haue a fewe thinges agaynst the, that thou sufferest that woman †† Iesabell (which called her selfe a prophetisse) to teache and to deceaue my seruantes, to make them committ fornicacion, and to eate meates offered vp vnto ydoles. And I gaue her space to repēt of her fornicacion, and she repented not. Beholde, I wil cast her into a bed, and them that commit fornicacion with her, in to gret aduersite, excepte they turne from their dedes. And I wil kyll her childrē with deeth. And all the cōgregaciōs shal knowe, ⁊ I am he which searcheth the reynes and hertes. And I wil geue vnto euery one of you acordynge vnto youre workes.

Vnto you I saye, and vnto other of thē of

\* Esa. 22. d. Iob 12. b. Apoc. 3. b. † Luc. 13. a.  
† Act. 6. a. § Gen. 2. b. ¶ Esa. 41. a. ¶ Heb. 4. c.

\*\* Num. 25. a. and 31. c. “ Apo. 1. c. 19. c. †† 3 Re.  
16. d. 4 Re. 9. e.

Thiatiyra, as many as haue not this lernynge and which haue not knowen the depnes of Sathan (as they saye) I wil put vpō you none other burthen, but ŷ which ye haue already. Holde fast tyll I come, and whosoouer ouer-cōmeth and kepeth my workes vnto ŷ ende, to him wil I geue power ouer nacions, and he shal rule them with a rodde of yron: and as the vessels of a pottier, shal he breake them to sheuers. Euē as I receaued of my father, so wil I geue him ŷ mornynge starre. Let him ŷ hath eares, heare, what the sprete sayth to the cōgregacions.

### The iij. Chapter.

**A**ND wryte vnto the angell of the congregacion off Sardis: this sayth he that hath the seven spretes of God, ⁊ the seven starres. I knowe thy workes, thou hast a name that thou lyuest, and thou art deed. Be awake, and strength the thinges which remaine, that are redy to dye. For I haue not founde thy workes perfecte before God. Remember therfore how thou hast receaued and hearde, and holde fast, and repent. Yf thou shalt not watche, \* I wil come on the as a thefe, and thou shalt not knowe what houre I wil come vpon ŷ. Thou hast a fewe names in Sardis, which haue not defyled their garments: and they shal walke with me in whyte, for they are worthy. He that ouercommeth, shalbe clothed in whyte araye, and I wil not put out his name out of the boke of life, \* and I wil cōfesse his name before my father, and before his angels. Let him ŷ hath eares, heare, what the sprete sayth vnto the congregacions.

**B** And wryte vnto ŷ angell of the cōgregaciō of Philadelpha: this sayth he ŷ is holy and true, which hath the keye of Dauid: which † openyth and noman shutteth, and shutteth and no man openeth. I knowe thy workes. Beholde, I haue set before the an open doore, and no man can shut it, for thou hast a lyttell strength and hast not denyed my name. Beholde, I shal geue some of the congregacion of Sathan, which call them selues lewes and are not, but do lye: Beholde: I wil make them, that they shal come ⁊ worshippe before thy fete: and shal knowe that I haue loued the.

\* Psal. 2. b. Apoc. 19. c.    † Mat. 24. d. 1 Tess. 5. a.  
2 Pet. 3. b.    \* Luc. 12. a.    † Esa. 22. d. Iob 12. b.

Because thou hast kept the wordes of my patience, therfore wil I kepe the from the houre of temptacion, which will come vpon all the worlde, to tempte them that dwell vpō the earth. Beholde, I come shortly. Holde that which thou hast, that no mā take awaye thy crowne. Him that ouer commeth, wil I C make a pyllar in the temple of my God, and he shal goo no more out.

And I wil wryte vpon him, the name of my God, and the name of ŷ cite of my God, newe Ierusalem, which cōmeth downe out of heauen from my God, and I wil wryte vpō him my newe name. Let him that hath eares, heare, what the sprete saith vnto the congregacions.

And vnto the angell of the cōgregacion, which is in Laodicia wryte: This sayth Amen the faithfull and true witnes, the begynnynge of ŷ creatures of God. I knowe thy workes, ŷ thou art nether colde nor hot: I wolde thou were colde or hote. So then because thou art bitwene bothe, and nether colde ner hote I wyll spew the out off my mouth: because thou saist thou art riche and incresyd with goodes and hast nede of nothinge, and knowest not how thou art wretched ⁊ miserable, poore, blynde, and nakyd. I counsell the to bye of D me golde tryed in the fyre, that thou mayste be riche: and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere: anynt thine eyes with eye salue, ŷ thou mayste se.

† As many as I loue, I rebuke ⁊ chasten. Be feruent therfore and repent. Beholde, I stonde at the doore ⁊ knocke. Yf eny man heare my voyce and open the dore, I wil come in vnto him and will suppe with him, ⁊ he with me. To him that ouer cōmth, will I graūte † to sytt with me on my seate, euē as I ouer cam and haue syttē with my father on his seate. Let him that hath eares, heare, what the sprete sayth vnto the cōgregaciōs.

### The iiii. Chapter.

**A**FTER this I lokyd, and beholde, a dore **A** was open in beauē, and the fyrste voyce which I harde, was as it were of a trompet talkinge with me, which sayde: come vp hydder, and I wil shewe the thinges which must be fulfilled her after. And immediatly

Apo. 1. d.    † Pro. 1. b.    Heb. 4. a.    † Luc. 22. b.

I was in the sprete: ⁊ beholde, a seate was set in heauen, and one sat on the seate. And he that sat, was to loke vpon like vnto a iasper stone, and a sardyne stone: And there was a rayne bowe aboute the seate, in syght like to a smaragde. \* And aboute the seate were xxiiij. seates. And vpon the seates xxiiij. elders syttinge clothed in whyte rayment, and had on their heades crownes of golde.

33 And out of ʒ seate proceded lightnynges, and thundrynges, ⁊ voyces, and there wer seuen lāpes of fyre, burninge before the seate, which are the seuen spretes of God. And before the seate there was a see of glasse like vnto crystall, and in the mydes off the seate, and rounde aboute the seate, were foure beastes full of eyes before and behynde. And the first beest was like a lion, the seconde beest like a calfe, and the thyrde beest had a face as a man and the fourth beest was like a flyenge egle. And the foure beestes had eche one off them vj. wynges aboute him, and they were full of eyes with in. And they had no rest daye nether night, sayenge: † holy, holy, holy, is the LORDE God almyghty, which was, and is, and is to come.

And when those beestes gaue glory and honour and thanks to him that sat on the seate, which lyueth for euer and euer: ʒ xxiiij. elders fell downe before him that sat on the trone, and worshipped him ʒ lyueth for euer, and cast their crounes before ʒ trone, sayenge: thou art worthy LORDE to receaue glory, and honour, and power, for thou hast created all thinges, and for thy willes sake they are, and were created.

#### The v. Chapter.

34 **A**ND I sawe in the righte hōde of him, ⁊ that sat in the trone, a boke wrytten with in ⁊ on the backside, sealed with seuē seales. And I sawe a strōge angell preachinge with a loude voyce: Who is worthy to open the boke, and to loose the seales therof? And no mā in heauē ner in earth, nether vnder ʒ earth, was able to opē ʒ boke, nether to lōke thereon. And I wepte moch, because no man was founde worthy to open and to rede the boke, nether to lōke thereon.

And one of the elders sayde vnto me: wepe not: § Beholde, the lyon which is off

the trybe of Iuda, ʒ rote of Dauid, hath obtayned to opē the boke, and to lowse the seuē seales therof. And I behelde, ⁊ lo, in the myddes of the seate, and of ʒ foure beastes, and in the myddes of ʒ elders, stode a lambe as though he had bene kylled, which had seuen hornes and seuē eyes, which are the seuē spretes of God, sent in to all the worlde. And he came and toke the boke out of the right hōde of him that sat vpon the seate.

35 And when he had taken the boke, the foure beestes and the xxiiij. elders fell downe before the lambe, hauinge harpes and golden vialles full of odoures (which are ʒ prayers of the sayntes) and they songe a newe songe saynge: thou art worthy to take the boke ⁊ to opē the seales therof: for thou wast kylled, and hast redemed vs by thy bloud, out of all kynredes, and tōges, and people, and nacions, ⁊ hast made vs vnto oure God, kynges and prestes, and we shal raygne on ʒ earth.

¶ And I behelde, and I herd the voyce of many angilles aboute the trone, and aboute the beestes and ʒ elders, and I herde thousandes sayenge with a loude voyce: Worthy is the lambe that was killed, to receaue power, and riches ⁊ wisdom, and strength, and honour and glory, and blessinge. And all creatures, which are in heauē, ⁊ on the earth, ⁊ vnder the earth, ⁊ in the see, ⁊ all ʒ are in thē, herd I sayenge: blessinge, honour, glory, ⁊ power, be vnto him, ʒ sytteth vpō the seate, and vnto the lābe for euermore. And the foure beestes saide: Amē. And ʒ xxiiij. elders fell vpon their faces, and worshipped him that lyueth for euermore.

#### The vi. Chapter.

36 **A**ND I sawe when the lābe opened one of the seales, ⁊ I herde one of the foure beestes saye, as it wer the noyse off thonder: come and se. And I sawe, and behelde \*\* there was a whyte horsse, and he ʒ sat on him had a bowe, and a crowne was geuen vnto him, and he went forth conqueringe and for to ouercome. And whē he opened the seconde seale, I herde the seconde beeste saye: come and se. And there went out another horsse that was reed, ⁊ power was geuen to him that sat there on, to take peace

\* Dan. 7. b. Apo. 20. b.  
§ Esa. 49. b. Esa. 31. b.

† Esa. 6. a. † Mat. 7. b.  
‖ Heb. 9. b. 1 Pet. 1. c.

1 Ioh. 1. b. Apo. 1. a.

¶ Dan. 7. b.  
and 6. a.

\*\* Zach. 1. b.



from the earth, and that they shulde kyll one another. And there was geue vnto him a gret swerde.

And when he opened the thyrd seale, I herde the thyrd beeste saye: come & se. And I behelde, and lo, a blacke horse: and he that sate on him, had a payre of balances in his honde. And I herde a voyce in the myddes of the foure beastes saye: a measure of whete for a peny, and thre measures of barley for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourth seale, I herde the voyce of the fourth beeste saye: come and se. And I looked, and behelde a pale horse, and his name that sat on him was deeth, and hell folowed after him, & power was geue vnto them ouer the fourth parte of the earth, to kyll with swerde, and with hunger, and with deeth, of the vermen of the earth.

And when he opened the fyfte seale, I sawe vnder the aultre, the soules of them that were kyllid for the worde of God, and for testimony which they had, and they cryed with a lowde voyce sayenge: How longe tariest thou \*LORDE holy and true, to iudge & to auenge oure bloude on them that dwell on the earth? And longe whyte garments were geuen vnto euery one of them. † And it was sayde vnto them, that they shulde reste for a lyttle season, vntyll the number of their felowes, and brethre, and of them that shulde be killed as they were, were fulfilled.

And I behelde when he opened the sixte seale, and loo, there was a grett earthquake, and y sonne was as blacke as sacke cloth made of heare. And the mone waxed euē as bloude: and the starres of heauen fell vnto the earth, euen as a fygge tree castith from her her fygges, when she is shaken off a mighty wynde. And heauen vanyszhed awaye, as a scroll when it is rolled togedder. And all mountayns and yles, were moued out of their places. ‡ And the kynges of y earth, and the grete men, and the riche men, and the chefe captaynes, and the myghte men, and euery free man, hyd them selues in denes, and in rockes of y hylles, and sayde to the hylles, and rockes: fall on vs, and hyde vs from the presence of him that sytteth on the seate, and from the wrath of the lambe, for the grete daye of his wrath is come. And who can endure it?

\* 4 Esd. 15. b. Dan. 12. b. † Esa. 26. c. ‡ Esa. 2. c.

### The vij. Chapter.

AND after that sawe I foure angels holdinge y foure wyndes of y earth, y y wyndes shulde not blowe on y earth, nether on y see, nether on eny tree. And I sawe another angel ascende fro the rysinge of the sonne: which had the seale of y lyuinge God and he cryed with a loude voyce to the foure angelles (to whom power was geuen to hurt the earth and the see) sayenge: y Hurt not the earth nether the see, nether the trees, till we haue sealed the seruantes of oure God in their forheddes.

And I herde the nombre of them which were sealed, and there were sealed an c. and xliij. M. of all the trybes of the children of Israell. Of y trybe of Iuda were sealed xij. M. Of the trybe of Ruben were sealed xij. M. Of the trybe of Gad were sealed xij. M. Of the trybe of Asser were sealed xij. M. Of the trybe of Neptalym were sealed xij. M. Of y trybe of Manasses were sealed xij. M. Of the trybe of Symeon were sealed xij. M. Of the trybe of Leui were sealed xij. M. Of the trybe of Isacar were sealed xij. M. Of the trybe of Zabulon were sealed xij. M. Of the trybe of Ioseph were sealed xij. M. Of the trybe of Benjamin were sealed xij. thousande.

¶ After this I behelde, and lo, a gret multitude (which no man coulde nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garnētes, and palmes in their hondes, and cryed with a loude voyce, sayenge: saluacion be ascribed to him y sytteth vpon the seate of oure God, and vnto the lambe. And all the angels stode in the compase of the seate, and of the elders and of the foure beastes, and fell before y seat on their faces, and worshipped God, sayenge, Amen: Blessynge and glory, wiszdome and thanks and honour, and power and might, be vnto oure God for euermore Amen.

And one of the elders answered, sayenge vnto me: what are these which are arayed in longe whyte garnētes, and whence can they? And I sayde vnto him: LORDE thou wotest. And he sayde vnto me: these are they which cam out of gret tribulacion and made their garments white, and made thē whyte in the

\* Apo. 9. b. § Apo. 9. a. ¶ 4 Esd. 2. f.



bloude of the lambe: therefore are they in the presence of the seate of God, and serue him daye and night in his temple, and he that sytteth in the seate, wyll dwell amonge them. They shal hunger \*no more, nether thyrst, nether shal the sonne lyght on them, nether eny heate: For the lake which is in the myddes of the seate, shal fede them, and shal leade them vnto fountaynes of luyunge water, † and God shal wype awaye all teares from their eyes.

## The viij. Chaptr.

**A**ND when he had opened the senenth seale, there was silēce in heauen aboute the space of halfe an houre. And I sawe seuē angels stondinge before God, and to them were geuen seven trompettes. And another angell cam and stode before the aultre, hauyng a golden senser, and moch of odoures was geuen vnto him, that he shulde offre of the prayers of all sayntes vpon the golden aultre, which was before the seate. <sup>a</sup> And the smoke of the odoures which came of the prayers of all sayntes, ascended vppe before God out of the angelles honde. And the angell toke the senser, and fylled it with fyre of the aultre, and caste it into the earth, and voyces were made, and thōdrynges and lightuynge, and earthquake.

**B** And the seven angels which had the seven trompettes, prepared them selues to blowe. The first angel blew, and there was made hayle and fyre, which were myngled with bloud, and they were cast in to the earth: and the thyrd parte of trees was burnt, and all grene grasse was brent. And the seconde angell blew: and as it were a greате mountayne burnyng with fyre was cast in to the see, and the thyrd parte of the see turned to bloud, and the thyrd parte of the creatures which had life, dyed, and the thyrd part of shippes were destroyed.

**C** And the thyrd angell blew, and there fell a greате starre from heauen, burnyng as it were a lampe, and it fell in to the thyrd parte of the ryuers, and in to fountaynes of waters, and the name of the starre is called Wormwod. And the thyrd parte of the waters was turned to Wormwod. And many men dyed of the waters, because they were made bytter. And the fourth angel blew, and

the thyrd parte of y Sonne was smytten, and y thyrd parte of the mone, and the thyrd parte of starres: so that the thyrd parte of them was darked. And the daye was smyttē, that the thyrd parte of it shulde not shyne, and lyke wyse the nyght. And I behelde, and herde an angel flyenge thorowe the myddes of heauē, and sayēge with a lowde voyce: Wo, wo, wo to the inhabitants of the earth, because of the voyces to come of the trompe of the thre angels which were yet to blowe.

## The ix. Chaptr.

**A**ND the fyfte angell blew, and I sawe a starre fall from heauē vnto y earth. And to him was genē the kaye of the bottomlesse pytt. And he opened the bottomlesse pytt, and there arose the smoke of a greате forname. And the sunne and y ayer were darkned by the reason of the smoke of the pytt. And there came out of the smoke locustes vpon the earth: and vnto thē was geuen power as the scorpions of the earth haue power. And it was sayde vnto them, that they shulde not hurt the grasse of the earth: nether eny grene thinge: nether eny tre: but onely those men which haue not the seale in their forehedges, and to them was cōmaunded, that they shulde not kyll thē, but that they shulde be vexed fyue monethes, and their payne was as the payne that cōmeth of a scorpion, when he hath stonge a man. And in those dayes shal mē seke deeth, and shal not fynde it: and shal desyre to dye, and death shal flye from them.

And the similitude of the locustes was lyke vnto horses prepared vnto battayll, and on their heades were as it were crownes, lyke vnto golde: and their faces were as it had bene the faces of men. And they had here as the heere of women. And their tethe were as the tethe of lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as y sounde of charettes whē many horssees runne together to battayle. And they had tayles lyke vnto scorpions, and there were stynges in their tayles. And their power was to hurt mē fyue monethes. And they had a kinge ouer them, which is the angel of the bottomlesse pyt, whose name in the hebrew tonge, is Abaddon:

\* Esa. 49. c. † Esa. 25. b. Apoc. 21. a. <sup>a</sup> Psa. 140. c.<sup>b</sup> Zach. 9. b. <sup>c</sup> Apoc. 7. a. <sup>d</sup> Osee 10. b. Apoc. 6. c.

but in the greke tonge, Apollion. One wo is past, and beholde two wo es come yet after this.

**C** And the sixte angel blewe, and I herde a voyce from the foure corners of the golden aultre which is before God, sayenge to the sixte angel, which had the trompe: Lowse the foure angels, which are bounde in the greate ryuer Eufrates. And fy foure angels were lowsed, which were prepared for an houre, for a daye, for a moneth, and for a yeaere, for to slee the thyrd parte of men. And the nombre of horsmen of warre, were twenty tymes x M. And I herde fy nombre of them. And thus I sawe the horses in a vision, and them that sat on the bauynge fyry habbergions of a yalowe and brymstony coloure, and the heades of fy horses werre as the heades of Lyons. And out of their mouthes went forth fyre, and smoke, and brymstone. And of these thre was the thirde parte of men kylled: that is tosaye, of fyre, smoke, and brymstone: which proceded out of the mouthes of the: For their power was in their mouthes and in their tayles: for their tayles were like vnto serpētes, and had heades, and with the they dyd hurt: And the remnaunt of the mē which were not kylled by these plagēs, repētēd not of the dedes of their hondes, fy they shulde not worshippe deuels, and ymagēs of golde, and syluer, and brasse, ⁊ stone, and of wod, which nether can se, nether heare, nether go. Also they repented not of their murthur, and of their witchcraft, nether of their whordome, nether of their theftē.

#### The i. Chapter.

**A**ND I sawe another mightye angell come doune frō heauen, clothed with a cloude, and the rayne bowe vpon his heed. And his face as it were fy Sonne, and his fete as it were pyllars of fyre: and he had in his honde a lytell boke opyn: and he put his right fote vpon fy see, and his lifte fote on fy earth. And cryed with a lowde voyce, as when a lyon roreth. And when he had cryed, seue thondres spake their voyces. And when the seue thōdres had spokē their voyces, I was aboute to wryte. And I herde a voyce from heauen sayenge vnto me: seale vp those wrytes which the seuen thondres spake, and wryte them not.

<sup>a</sup> And the angel which I sawe stonde vpō

the see, and vpon the earth, lifte vpe his honde to heauen, and swore by him that liueth for euernore, which created heauen, and the thinges that there in are, and fy see, and the thinges which are therein: that there shalbe nomore tyme: but in the dayes of the voyce of the seueñ angel, when he shal begynne to blowe, the mistery of God shalbe fynishzed, as he preached by his seruantes the prophetes.

And the voyce which I herde from heauē, **B** spake vnto me agayne, and sayde: go and take the lytle boke which is open in the honde of the angel, which stondest vpō the see, and vpon the earth. And I went vnto the angel, and sayde vnto him: geue me the lytle boke. And he sayde vnto me: \*Take it, and eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouth as swete as hony. And I toke the lytle boke out of his honde, and ate it vp, and it was in my mouth as swete as hony, and as sone as I had eaten it, my belly was bytter. And he sayde vnto me: thou muste prophesy agayne vnto the people, and to the Heythen, and tonges, and to many kynges.

#### The xi. Chapter.

**A**ND there was geuen me a rede lyke **A** vnto a rodd, and it was sayde vnto me: Ryse and mete the tēple of God, and the aultre, and them that worshippe therein: and the quyre which is within the temple, cast out, and mete it not: for it is geuen vnto the Gentyles, and fy holy cite shal they treade vnderfote xliij. monethes. And I wil geue power vnto my two wytnesses, and they shal prophesy M. ij. c. and lx. dayes clothed in sacke cloth. <sup>a</sup> These are two olyue trees, and two candelstyckes, stondinge before the God of the earth.

And yf eny man wil hurt them, fyre shal procede out of their mouthes, and consume their enemies. And yf eny mā wil hurt the, this wyse muste he be kyllēd. These haue power to shut heauen, that it rayne not in the dayes of their prophesyinge: and haue power ouer waters, to turne them to bloud, and to smyte the earth with all maner plagēs, as often as they will.

And when they haue fynishzed their testimony, the beest that cam out of the bottom-

<sup>a</sup> Dan. 12. b. \* 4 Esd. 14. e. <sup>b</sup> Eze. 40. 41. 42. 43.

<sup>c</sup> Zach. 4. a.

lesse pytt, shal °make warre agaynst thē, and shal ouer come them, and kyl thē. And their bodies shal lye in the stretes of the greate cite, which spiritually is called zodom and Egypte, where oure LORDE is crucified. And some of the people and kynredes, and tonges, ⁊ of the naciōs, shal se their bodies, thre dayes, and an halfe, and shal not suffre their bodies to be put in graues. And they that dwell vpō the earth, shal reioyce ouer them and be glad, and shal send giftes one to another: for these two prophetes vexed them that dwelt on the earth.

\* And after thre dayes and an halfe the sprete of life from God, entred in to them. And they stode vp vpon their fete: ⁊ †greate feare came vpon them which sawe them. And they herde a greate voyce from heauē, sayenge vnto them: Come vp hidder. And they ascended vp in to heauē in a cloude, and their enemyes sawe thē. And the same houre was there a greate earthquake, ⁊ the tenth parte of the cite fell, and in the earthquake were slayne names of men seuē M. and the remnaunt were feared, and gaue glory to God of heauen. The seconde wo is past, and beholde, the thyrd wo wyl come anone.

#### The xij. Chapter.

AND the seuenth angel blewē, and ther were made greate voyces in heauen, saye: the kyngdoms of this worlde are oure LORDES and his Christes, and he shal reigne for euermore. And the foure and twenty Elders, which sat before God on their seatts, fell vpon their faces, and worshipped God sayenge: we geue the thankes LORDE God allmyghte: which art and wast, and art to come, for thou hast receaued thy greate night, and hast raygned. And the Heythen were angry, ⁊ thy wrath is come, and the tyme of the deed that they shulde be iudged, and that thou shuldest geue rewarde vnto thy seruaites the prophettes and saynctes, and to thē that feare thy name, small ⁊ greate: and shuldest destroye them which destroye the earth. And the temple of God was opened in heauen, and there was sene in his temple the arke of his testament: and there folowed lightnynges, and voyces, and thondrynges and earth quake, and a greate hayle.

And there appeared a greate token in heauen. A woman clothed with the Sonne, and the mone vnder her fete, and vpon her heed a crowne of twolue starres. And she was with childe, and cryed trauaillinge in byrth, and payned redy to be deluyered. And there appeared another token in heauen, and beholde a greate reed dragon, hauinge seuē heades, and ten hornes and seuē crownes vpō his heades: and his tayle drue the thyrde parte of the starres, and cast them to the earth.

And the dragon stode before the womā, which was ready to be deluyered: for to deuoure ner childe as sone as it were borne. And she brought forth a man childe, which shulde rule all naciōs with a rod of yron. And her sonne was taken vp vnto God, and to his seate. † And the woman fled in to wyldernes, where she had a place prepared off God, that they shulde fede her there a M. ij. C. and lx. dayes.

And there was a greate batayll in heauē. Michael and his angels foughte with the dragon, and the dragon fought and his angels, and preuayled not, nether was their place founde eny more in heauen. And the greate dragon that olde serpent (called the deuell and Sathanas) was cast out. Which disceaued all the worlde. † And he was cast in to the earth, and his angelles were cast out with him also.

And I harde a lowde voyce, which sayde in heauen: Now is saluacion, and strength and the kyngdome become oure Gods, and ꝑ power his Christes: For he is cast downe, which accused them before God daye and night. And they ouercame him by the bloude of the lambe, and by the worde of their testimony, and they loued not their lyues vnto the deeth. Therefore reioyce ye heauens, and ye that dwell in them. Wo to the inhabitors of the earth, and of the see: for the deuell is come downe vnto you, which hath greate wrath, because he knoweth, that he hath but a short tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geuē two wynges of a greate egle ⁊ that she might flye in to the wyldernes, in to her place, where she is noryszhed

\* Dan. 7. d. Apoc. 13. b.

\* Dan. 12. b.

† Dan. 11. f.

‡ Apo. 12. d. Dan. 11. f.

⁊ Esa. 14. b.

Luc. 10. b.

§ Apoc. 12. c.

for a tyme, two tymes, and halffe a tyme,<sup>a</sup> from the presence of the serpēt. And the dragon cast out of his mouth water after the womā, as it had bene a ryuer, that he might cause her to be caught of ſy floud. And the earth holpe the woman, and the earth opened her mouth, and swallowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the womā: and went and made warre with the remnaunt of hyr sede, which kepe the cōmaundementes of God, and haue the testimony of Iesus Christ. And I stode on the see sonde.

The riiij. Chapter.

**A**ND I sawe a beest rise out of the see, hauinge seven heades, and x. hornes, and vpon his hornes x. crownes, and vpō his heed, the names of blasphemie. <sup>b</sup>And the beest which I sawe was lyke a catt of the mountayne, and his fete were as the fete of a bear, <sup>c</sup>and his mouth as the mouthe of a lyon. And ſy dragō gaue him his power and his seate, and greate auctorite: and I sawe one of his heades as it were wounded to death, and his dedly wounde was healed. And all the worlde wōdred at the beest, and they worshipped the dragon which gaue power vnto the beest, and they worshipped the beest, sayenge: who is like vnto the beest? who is able to warre with him?

And there was geuen vnto him a mouth to speake greate thinges ⁊ blasphemies, and power was geuen vnto him, to do xliij. monethes. And he opened his mouth vnto blasphemy agaynst God, to blaspheme his name, and his tabernacle and them that dwell in heauen. <sup>d</sup>And it was geuen vnto him to make warre with the sayntes, and to ouercome them. And power was geuen him ouer all kynred, tonge, and nacion: <sup>e</sup>and all that dwell vpon the earth worship him: whose names are not wrytten in the boke of life of the lambe, which was kylled from the beginnyng of the worlde. Yf eny man haue an eare, let him heare. He that leadeth in to captiuite, shal go in to captiuite: <sup>f</sup>He that killeth with a swerde, must be killed with ſy swerde. <sup>g</sup>Heare is the pacience, and the faith of the sayntes.

And I behelde another beest comynge vp out of the earth, and he had two hornes

like a lambe, and he spake as dyd the dragō. And he dyd all that the first beest coule do in his presence, and he caused the earth, and them which dwell therin, to worshippe the fyrst beest, whose deedly wōde was healed. <sup>h</sup>And he dyd greate wonders, so that he made fyre come downe from heauē in the sight of men. And deceaued them that dwelt on the earth by ſy meanes of those signes which he had power to do in the sight of the beest, sayenge to them that dwelt on the earth: that they shulde make an ymage vnto the beest, which had the wounde of a swerde and dyd liue.

And he had power to geue a sprete vnto the ymage of the beest, and that the ymage of the beest shulde speake, and shulde cause, that as many as wolde not worshippe the ymage of the beest, shulde be kylled. And he made all bothe smale and greate, ryche and poore, fre and bond, to receaue a marke in their right hondes, or in their forheades. And that no man might by or sell, saue he ſy had ſy marke, or the name of the beest, ether the nombre of his name. Here is wiszdome. Let him that hath wyt, count the nombre of the beest. For it is the nombre of a man, and his nombre is sixe hundred, thre score and sixe.

The riiij. Chapter.

**A**ND I loked, and lo, a lambe stode on the moūt Syon, and with him, C. and xliij. thousande hauynge his fathers name wrytten in their forheades. And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a greate thondre. And the voyce that I herde, was as the harpers that playe vpon their harpers. And they songe as it were a newe songe, before the seate, ⁊ before ſy foure beestes, and the elders, and no man coule learne ſy songe, but the hondred and xliij. M. which were redemed from the earth. These are they, which were not defyled with women, for they are virgyns. These folowe the lambe whither soeuer he goeth. <sup>i</sup>These were redemed from men, beyng the fyrst frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are with outē spot before the trone of God.

<sup>a</sup> Dan. 7. b. <sup>b</sup> Apo. 17. c. <sup>c</sup> Dan. 7. a. <sup>d</sup> Apoc. 11. b. <sup>e</sup> Dan. 11. f. <sup>f</sup> Gen. 9. a. Mat. 26. e.

<sup>g</sup> Apo. 14. c. <sup>h</sup> 1 Cor. 6. c. Apo. 5. b.



**B** And I sawe an angell flye in the myddes of heauen hauinge an euerlastinge Gospell, to preache vnto them that syt and dwell on the earth, and to all nacions, kinreddes, and tōges and people, sayēge with a lowde voyce: Feare God, and geue honour to him, for the houre of his iudgement is come: and worshippe him \*that made heauen and earth, and the see, and the fountaynes off water. And there folowed another angell, sayenge: "She is fallen, she is fallen: enē Babilon that greate cite, for she made all nacions drynke off the wyne off hyr whordome.

**C** And the thyrd angel folowed thē, sayenge with a loude voyce: Yf eny man worshippe the beest and his ymage, and receaue his marke in his forhed, or on his honde, the same shall drynke of the wyne of the wrath of God, which is powred in the cuppe of his wrath. And he shalbe punyszhed in fyre and brymstone, before the holy Angels, and before the lambe.

<sup>a</sup> And the smoke of their torment ascendeth vp euermore. And they haue no rest daye ner nyght, which worshippe the beest and his ymage, and whosoever receaueth the prynt of his name. †Here is the pacience of sayntes. Heare are they that kepe the commaundementes and the faith off Iesu.

**D** And I herde a voyce from heauen, sayenge vnto me: wryte: Blessed are ſ̄ deed, which here after dye in the LORDE. Yee the sprete sayeth, that they rest from their laboures, for their workes folowe them. And I loked and beholde, a whyte cloude, and vpō ſ̄ cloude one syttyng like vnto the sonne of man, hauinge on his heed a golden crowne, and in his hōde a sharpe syckle. And another angell came out of the temple, cryenge with a loude voyce to him\* that sat on the cloude: †Thruste in thy syckle and reepe: for the tyme is come to reepe, for the corne of the earth is ripe. And he that sat on ſ̄ cloude thrust in his syckle on the earth, and the earth was reeped.

**E** And another angell came out of the temple, which is in heauen, hauinge also a sharpe syckle. And another angel came out from the aultre, which had power ouer fyre, and cryed with a loude crye vnto hym that had the sharpe syckle, and sayde: Thruste in thy

sharpe syckle, and gather the clusters of ſ̄ earth, for hir grapes are ripe. And the angell thrust in his syckle on the erthe, and cut downe the grapes of the vynyarde of the earth, and cast them in to the greate wynefat of ſ̄ wrath of God: † the wynefat was trodden without the cite, and bloude came out of the fat, euen vnto the horsse brydles by the space of a thousande and sixe hundreth furlonges.

### The xv. Chapter.

**A**ND I sawe another signe in heuen grett **A** † mervellous, vii. angells hauinge the seven laste plagies, for in thē is fulfilled the wrath of god. And I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassye see, hauinge ſ̄ harpes of God: and they songe the songe of Moses the seruaunt of God, and the songe of the lambe, saynge: Greate and maruellous are thy workes LORDE God almyghty, iust and true are thy wayes, thou kynge of sayntes. § Who shal not feare the O LORDE and glorifye thy name? For thou only art holy, for all gētiles shall come and worshippe before the, for thy iudgmentes are made manifest.

And after that, I loked, and beholde, the temple of the Tabernacle of testimony was open in heauen, and the seven angelles came out of the temple, which had the seven plagies, clothed in pure and bryght lynnē, and hauynge their brestes gyrded with golden gerdelles. And one of the foure beestes gaue vnto the seven angelles seven golden vialles, full of the wrath of God which liueth for euermore. || And the temple was full of smoke for the glory off God, and for his power, and no man was able to entre in to the temple, tyll the seven plagies of the seuē angels were fulfilled.

### The xvi. Chapter.

**A**ND I herde a greate voyce out of the **A** temple, sayenge to the seven angels: go youre wayes, poure out youre vialles of wrath vpon the earth. And the fyrst went, and poured out his viall vpon the earth, and there fell a noysom † a sore botch vpon the men which had the marke of the beest, and

\* Psal. 145. a. c.

\* Esa. 21. b. Hie. 51. b. Apo. 18. a.

<sup>a</sup> Apo. 9. a. 19. a.

† Apo. 13. b.

‡ Ioe 3. b. Mat. 13. c.

§ Iere. 10. a.

|| Eze. 44. a.

vpō them that worshipped his ymage. And the seconde angel shed out his viall vpō the see, and it turned as it were in to the bloud of a deed man: and euery lyuinge thinge dyed in the see, And the thyrde angel shed out his vyall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an angel saye: **LORDE** which art and wast, thou art righteous and holy, because thou hast geuē soche iudgmentes, for they shed the bloude of sayntes, and prophetes, and therefore hast thou geuen them bloude to drynke: for they are worthy. And I herde another angell out of the aulter, saye: euen so **LORDE** God almighty, true and righteous are thy iudgmentes.

**B** And the fourth angell poured out his viall on the Sonne, and power was geuen vnto him to vexe men with heate of fyre. And the men raged in gret heate, and spake euell of the name of God, which had power ouer those plagues, and they repented not, to geue him glory. And the fyfte angell poured out his vyall vpon the seate of the beest, and his kyngdome waxed derke, and they gnawe their tonges for sorowe, and blasphemed the God of heauē for sorowe, and payne of their sores, and repented not of their dedes.

**C** And the sixte angell poured out his vyall vpon the gret ryuer Euphrates, and the water dried vp, that the waye of the kynges of the Easte shulde be prepared. And I sawe thre vncleane spretes like frogges come out of the mouth of the dragon, and out off the mouth off the beest, and out off the mouth of the false prophet. For they are the spretes of deuels workynge myracles, to go out vnto the kynges of the earth and of the whole worlde, to gaddre them to the battayle of that gret daye of God almighty. \* Beholde, I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he be founde naked, and men se his filthynges. And he gaddered them toggeder in to a place, called in the hebrue tonge, Armagedon.

**D** And the seuenth angell poured out his viall in to the ayre. And there came a greate voyce out of heauen from the seate, sayenge: It is done. And there folowed voyces, thondrynges, and lightnynges, and there was a gret earthquake, such as was not sence mē were vpon the earth, so myghty an earth-

quake and so greate. And the greate cite was deuyded in to thre parties. And the cities of nacions fell. And greate Babilon came in remembraunce before God, to geue vnto hyr the cuppe of wyne of the fearcenes of his wrath. And euery yle fled awaye, and the mountaynes were not founde. And there fell a greate hayle, as it had bene talentes, out of heauē vpon the men, and the men blasphemed God, because of the plage of the hayle, for it was greate, and the plage of it sore.

### The xviij. Chapter.

**A**ND there cam one of the seuē angels, **A** which had the seven vialles, and talked with me, sayenge vnto me: Come, I wil shewe the the iudgment of the greate whore, that sytteth vpon many waters, with whom the kynges of the earth haue commytted whordome, and the inhabiters of the earth are dronken with the wyne of her fornicacion. And he caryed me awaye into the wildernes in fy sprete. And I sawe a woman syt vpon a rose colored beest, full of names of blasphemie, which had seuē heades & ten hornes. And fy woman was arrayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cupp of golde in her honde, full of abhominacions, and fylthines of her wordome. And in her forhed was a name wryttē, a mistery: greate Babilon the mother of whordome, and abominaciōs of the earth. And I sawe the wyfe dronkē with the bloude of sayntes, and with the bloud of the witnessnes of Iesu. And when I sawe her, I wondred with greate mervayle.

And the angell sayde vnto me: wherfore meruayllest thou? I wyl shewe the the mistery of the woman, and of the beest that beerith her, which hath seven heades, and ten hornes. The beest that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shal go in to perdition, and they that dwell on the earth shal wondre (whose names are not wrytten in the boke of life from the begynnyng of the worlde) when they beholde the beest that was, and is not. And here is a mynde, that hath wiszdome.

**C** The seven heades are seven mountanes, on which the woman sytteth: they are also seven kynges. Fyue are fallen, and one is, and the other is not yet come. When he commeth, he muste continue a space. And the beest

\* Mat. 24. d. Luc. 12. c. 1 Tess. 5. a. 2 Pet. 3. b.

that was, and is not, is euē the eyght, and is of the seuen, and shal go in to destruccion. \* And þ̄ ten hornes which thou sawest, are ten kynges, which haue not yet receaued the kyngdome, but shal receaue power as kynges at one houre with þ̄ beest. These haue one mynde, and shal geue their power and strēgth vnto þ̄ beeste. These shal fyght with the lambe, and the lībe shal ouercome them: For he is † LORDE of all lordes, and kinge of all kynges: and they that are on his syde, are called, and chosen and faithfull.

And he saide vnto me: The † waters which thou sawest, where þ̄ whore sytteth, are people, and folke, and nacions, and tonges. And the ten hornes, which thou sawest vpon the beest, are they that shal hate the whore, and shal make her desolate, and naked, and shall eate hir fleshe, and burne her with fyre. For God hath put in their hertes, to fulfill his wyll, and to do with one consent, for to geue hir kyngdome vnto the beest, vntill the wordes of God be fulfilled. And the womā which thou sawest, is that greate cite, which raigeth ouer the kynges of the earth.

#### The xliij. Chapter.

AND after that I sawe another angel come downe frō heauē, hauinge greate power, and þ̄ earth was lyghtned with his brightnes. And he cryed mightely with a stronge voyce, sayenge: She is fallen, she is fallen, euen greate Babilon, and is become the habitacion of deuels, and þ̄ holde of all fowle sprete, and a cage of all vnclane and hatefull byrdes: for all naciōs haue dronken of the wyne of the wrath of her whordome. And the kynges of the earth haue committed fornicacion with her, and her marchauntes are wexed ryche of the abundaunce of her pleasures.

And I herde another voyce from heauen saye: Come away from her my people, that ye be not partakers of her synnes, lest ye receaue of her plages. For her synnes are gone vp to heauen, and the LORDE hath remembered her wyckednes. Rewarde her euen as she rewarded you, and geue her dubble acordinge to her workes. And poure in dubble to her in the same cuppe, which she fylled vnto you. And as moche as she

glorified her selfe and lyued wantanly, so moche poure ye in for her of punyszhmēt, and sorowe, for she sayeth in her herte: ¶ I syt beynge a quene, and am no wyddowe, and shall se no sorowe. Therfore shal her plages come at one daye, death, and sorowe, and hunger, and she shalbe brēt with fyre: for stronge is the LORDE God which shal iudge her.

And the kynges of the earth shal bewepe her and wayle ouer her, which haue committed fornicacion and lyued wantanly with her, when they shal se the smoke of her burnynge, and shal stonde a farre of for feare of her punyszhment, sayenge: Alas, Alas, that greate cite Babylon, that mighty cite: For at one houre is thy iudgment come. And the marchauntes off the earth shall wepe and wayle in them selues, because no man will bye their ware eny more, the ware of golde, and syluer, and of precious stones, off pearle, & sylke, and purple, and skarlet, & all Thynen wod, and all manner vessels of yuery, and all manner vessels of most precious wod, and of brasse, and of yron, & synomom and odours, and oyntmentes, and frankynsence, and wyne, and oyle, and fyne floure, and wheate, and catell, and shepe, and horses, and charrettes, and bodies and soules of men.

And the apples that thy soule lusted after, are departed from the. And all thynges which were deyntie, and had in pryce, are departed from the, and thou shalt fynde them no more. The marchauntes of these thynges which were wexed ryche by her, shall stonde as farre of for feare of the punyszhment of her, wepyng and waylinge, and sayenge: alas alas, that greate cite, that was clothed in sylke, and purple, and scarlet, and decked with golde, and precious stone, and pearles: for at one houre so greate ryches is come to naught.

And euery shippe gouerner, and all they that occupie shippes, and shippmen which worke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnynge, and sayde: what cite is like vnto this greate cite? And they cast dust on their heades, and cryed wepyng, and waylinge, and sayde: Alas, Alas the greate cite, wherin were made ryche all that had shippes in the see, by the reason of her wares: for at one houre is she made desolate.

\* Dan. 7. b. Apoc. 13. a. † 1 Tim. 6. Apoc. 19. ‡ Esa. 8. b. § Esa. 21. b. Iere. 51. b. Apoc. 14. b.

¶ Gen. 19. c. ¶ Esa. 47. a. Dan. 8. d. 2 Tess. 1. b. a Iere. 51. b.



Reioyce ouer her thou heauē, and ye holy Apostles, and prophetes: for God hath geuen youre iudgmēt on her. And a mighty angell toke vp a greate stone lyke a mylstone, and cast it in to the see, sayenge: with suche violēce shal that greate cite Babylon be cast, and shalbe founde nomore. And the voyce of harpers, and musiciens, and of pypers, and trompetters, shalbe herde no more in the: and no craftes man (of what soeuer craft he be) shalbe founde eny more in the: and the sounde of a myll shalbe herde no more in the: \* and the voyce of the brydegrome and of the bryde, shalbe herde nomore in the for thy marchauntes were prynces of the earth. And with thyne inchaūntment were deceaued all nacions: in her was founde the bloude of the prophetes, and of the sayntes, and of all that were slayne vpō the earth.

The xix. Chapter.

AND after that, I herde the voyce of moch people in heauen, sayenge: Alleluia. Saluacion and glory and honour, and power be ascribed to the LORDE oure God, for true and righteous are his iudgmentes, because he hath iudged the greate whore (which did corrupt y earth with her fornicacion) and hath auenged the bloud of his seruantes of her hond. And agayne they sayde: Alleluia. \* And smoke rose vp for euermore. And y xxiiij: elders, ⁊ the foure beestes fell downe, and worshipped God that sat on the seate, sayenge: Amen: Alleluia. And a voice came out of the seate, sayenge: prayse oure LORDE God all ye that are his seruantes, ⁊ ye that feare him both small and greate.

And I herde the voyce of moch people, euē as y voyce of many waters, ⁊ as y voyce of stronge thondrynges, sayenge: Alleluia, for God omnipotent raigneth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the lābe is come, and his wife made her selfe ready. And to her was graunted, that she shulde be arayed with pure and goodly sylke. (As for the sylke, it is the rightwesnes of sayntes.) And he sayde vnto me: † Blessed are they which are called vnto the Lambes supper. And he sayde vnto me:

these are the true sayenges of God. And I fell at his fete, to worshippinge him. And he sayde vnto me: ‡ Se thou do it not. For I am thy fellowe seruant, and one of thy brethren, and of them that haue the testimony of Iesus. Worshippinge God. For the testimony of Iesus is y sprete of prophesie. And I sawe heauē open, ⁊ beholde, a whyte horse and he y sat vpon him, was called faithfull and true, ⁊ in rightwesnes dyd iudge and make battayle. His eyes y were as a flame of fyre, and on his heade were many crownes: ⁊ he had a name written, that noman knewe but him selfe. ¶ And he was clothed with a vesture dipt in bloude, and his name is called, y worde of God. And y warriers which were in heauen, folowed him vpon whyte horsse, clothed with whyte and pure sylke and ¶ out of his mouthe wente a sharppe swerde, that with it he shulde smyte the Heithen: \*\* And he shall rule them with a rodde of yron, and he trode the wynefatte of the fearcenesse and wrath of all-mighty God. And hath on his vesture and on his thyghe a name written: †† Kyng of all kinges, and LORDE of all lordes.

And I sawe an angell stonde in the Sonne, and he cryed with a lowde voyce, sayenge to all the fowles that flye by the myddes vnder the heauen: Come and gaddre youre selues togedder vnto the supper of the gret God, that ye maye eate the †† fleszhe of kynges, and of hye captaynes, and the fleszhe of mighty men, and the fleszhe of horsse, and of the that syt on them, and the fleszhe of all free men and bond men, both of small and greate. And I sawe the beeste and the kynges of y earth, and their warriers gaddred togedder, to make battayle agaynste him that sat vpon the horsse, and agaynst his souldiers.

And the beeste was taken, and with him that false prophet that wrought myracles before him, with which he disceaued them that receaued th. beestes marke, and them that worszhipped his ymage. §§ These both were cast in to a ponde of fyre burnyng with brynstone: and the remnaunte were slayne with the ¶ swerde of him that sat vpon the horsse, which swerde proceded out of his mouth, and all the foules were filled with their fleszhe.

\* Iere. 16. 25.    a Apo. 9. c. 14. c.    † Luc. 14. a.  
† Act. 10. c. 14. c.    Apo. 22. c.    § Apo. 1. c. 2. c.    ¶ Esa.  
63. a.    ¶ Apoc. 1. c.    \*\* Psal. 2. b.    †† Dan. 12. a.

1 Tim. 6.    Apo. 17. c.    †† Ezec. 39. d.    §§ Dan. 7. b.  
Apo. 20. c.    Mat. 25. d.    ¶¶ Heb. 4. c.



## The xi. Chapter.

**A**ND I sawe an angell come downe from heauen, hauinge the keye of the bottomlesse pyt, and a gret chayne in his honde. \*And he toke the dragon that olde serpent (which is the deuell and Satanas) and he bounde him a thousand yeares: and cast him in to the bottomlesse pyt, and he bounde him, and set a seale on him, that he shuld disceaue the people nomoare, tyll the thousand yeares were fulfilled. And after that muste he be loused for a littell season.

†And I sawe seates, and they sat vpon them, and the iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnes of Iesu, and for the worde of God: which had not worshipped the beest, nether his ymage, nether had taken his marke vpon their foreheades, or on their hondes: and they lyued, and raygned with Christ a thousand yeare: but the other of the deed men lyued not agayne, vntill the thousand yeare were fynished. This is that fyrst resurreccion. Blessed and holy is he that hath parte in the fyrst resurreccion. On soch hath the seconde deeth no power, but they shalbe the prestes of God and of Christ, and shall raygne with him a thousande yeare.

And when the thousand yeares are expyred, Sathan shalbe loused out of his preson, and shal go out to deceaue the people which are in the foure quarters of the earth. †Gog and Magog, to gadder them togedder to batayle, whose nombre is as the soude off the see: and they went vp on the playne of the earth, and compased the tentes of the sayntes aboute, and the beloued cite. And fyre cam doune from God out of heauen, and deuoured them: § and the deuell that disceaue them, was cast in to a lake of fyre and brymstone, where the beest and the false prophet were, and shalbe tormented daye and night for euermore.

And I sawe a gret whyte seate, and him that sat on it, from whose face fled awaye both the earth and heauen, and their place was nomore founde. ¶ And I sawe the deed, both gret and small stonde before God: And the bokes were opened, and another boke was opened, which is (the boke) of life, and the

deed were iudged of tho thinges which were wrytten in the bokes accordinge to their dedes: and the see gaue vp her deed, which were in her, and deeth and hell delyuered vp the deed, which were in them: and they were iudged euery man accordynge to his dedes. And deth and hell were cast in to the lake of fyre. This is that second deeth. And whosoever was not founde wrytten in the boke off life, was cast in to the lake of fyre.

## The xii. Chapter.

**A**ND I sawe a newe heauen and a newe earth. For the fyrst heauen, and the fyrst earth were vanished awaye, and there was nomore See. And I Ihon sawe that holy cite newe Ierusalem come downe from God out of heauen, prepared as a bryde garnished for hyr huszband. And I herde a greате voyce from the seate, sayenge: beholde, the tabernacle of God \*\* is with men, and he wil dwell with them. And they shalbe his people, and God himselfe shalbe with the, and shalbe their God.† And God shal wipe awaye all teares from their eyes. And there shalbe nomore deeth, nether sorowe, nether shal there be eny more payne, for § olde thinges are gone. And he that sat vpon the seate, sayde: ‡ Beholde, I make all thinges newe. And he sayde vnto me: wryte for these wordes are faithfull and true.

And he sayde vnto me: it is done. § I am Alpha and Omega, the begynnynge, and the ende. I wil geue to him that is a thyrst of the well of the water of life fre. He that ouercommeth, shal inheret all thinges ¶ I wil be his God, and he shalbe my sonne. But the fearefull and vnbeleuynge, and the abhominable, and murthurers, and whormongers, and sorcerers, and ydolaters, and all lyars, shal haue their parte in the lake, that burneth with fyre and brymstone, which is the seconde death.

And there came vnto me one of the seven angels, which had the seven vials full of the seven last plagies: and talked with me, sayenge: come hydder, I wil shewe the the bryde, § lābes wyfe. And he caryed me awaye in § sprete to a greate and an hye mountayne, and he shewed me the greate cite, holy Ierusalē descendinge out of heauen from

\* Job 4. b. 2 Pet. 2. b. † Dan. 7. b. Apoc. 4. a.  
† Ezec. 5. a. and 39. § Dan. 7. a. Apo. 19. b. Mat. 25. d.  
¶ Dan. 12. a. ¶ Esa. 45. \*\* Eze. 43. a. †† Esa.

23. b. Apo. 7. c. †† 2 Cor. 5. c. § Esa. 44. b.  
Apo. 1. b. 22. c. ¶ Zach. 8. b. Heb. 8. c.

God, hauynge the brightnes of God. And her shynynge was lyke vnto a stone most precious, euen a Iaspar cleare as cristall: ⁊ had greate and hye walles, and had twolue gates, and at ƿ gates twolue angels: and names wrytten, which are the twolue trybes of Israel: on the est parte three gates, and on the north syde thre gates, and towarde the south thre gates, and from the west thre gates: and the wall of the cite had twolue foundaciōs, and in them the names of the lambes twolue Apostles.

C \* And he that talked with me, had a golden rede to measure the cite with all, and the gates therof, and the wall therof. And the cite was bylt foure square, and the length was as large as the bredth of it, and he measured the cite with the rede twolue M. furlonges: and the length and the bredth, and ƿ heyth of it, were equal. And he measured the wall therof, an exliiij. cubittes, after ƿ measure of a man, which the angel had. And the buyldinge of the wall of it was of Iaspar. And the cite was of pure golde, like vnto cleare glasse: and ƿ foundaciōs of the walles and of ƿ cite were garnyszed with all maner of precious stones. The fyrst foundacion was a Iasper, the seconde a Saphyre, ƿ thyrde a Calcedony, the fourth a Smaragde: the fyft a Sardonix: the sixt a Sardes: the seuenth a Crysolite, the eyght berall: the nynt a Topas: the tenth a Crysoptasos: the eleuēth a Iacynete: the twelfte an Amatist.

D And the twolue gates were twolue pearles, and euery gate was of one pearle, and ƿ strete of the cite was pure golde, as a thorow-shynynge glasse. And I sawe no temple therin. For the LORDE God almighty and the lambe is the temple of it, and the cite hath no nede of the Sonne, nether of the mone to lighten it. For the bryghtnes of God doth light it: and the lambe is the lyght of it. And ƿ people which are saued, shal walke in the light of it: and the kynges of the earth shal brynge their glory vnto it. † And the gates of it shal not be shut by daye. For there shalbe no nyght there. And there shal entre in to it none vnclane thinge: nether what soeuer worketh abhominacion: or maketh lyes: but they which are wrytten in the lambes boke of life.

\* Zach. 2. a. † Esa. 60. b. \* Eze. 47. a. Zac. 14. b.  
† Esa. 60. d. § Apoc. 1. a. || Apoc. 19.

## The xxiij. Chapter.

A ND he shewed me a pure ryuer of water A of life cleare as cristall: † proceedinge out of the seate of God and of ƿ lambe in the myddes of the strete of it, and of ether syde of the ryuer was there wod of life: which bare twolue māner of frutes: and gaue frute euery moneth: and the leaues of the wodd serued to heale the people with all.

And there shalbe no more curse, but the seate of God and ƿ lābe shalbe in it: and his seruantes shal serue him: And shal se his face, and his name shalbe in their for heades. ‡ And there shalbe no night there, and they nede no candle, nether light of the Sonne: for the LORDE God geueth thē light, and they shal reygne for euermore.

And he sayde vnto me: these sayenges are faithfull, and true. And the LORDE God of the holy prophetes sent his angell to shewe vnto his seruantes, the thinges which muste shortly be fulfilled. Beholde, I come shortly. § Happy is he ƿ kepeth ƿ sayēge of ƿ prophesy of this boke. I am Ihon, which sawe these thinges and herde them. And whē I had herde and sene thē, I fell downe to worshippe before the fete of the angell which shewed me these thinges. And he saide vnto me: ‖ se thou do it not, for I am thy felowe seruauant and the felowe seruaūt of thy brethern the prophetes, and of them, which kepe the sayenges of this boke. Worshippe God.

And he sayde vnto me: seale not the sayenges of the prophesy of this boke. For the tyme is at hōde. ¶ He that doeth euell, let him do euell styll: and he which is filthy, let him be filthy styll: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. And beholde, I come shortly, and my rewarde with me, to geue euery mā acordinge as his dedes shalbe.

\*\* I am Alpha and Omega, ƿ beginnyng and the ende: the first ⁊ the last. Blessed are they that do his commaundementes, that their power maye be in the tree of life, and maye entre in thorow the gates in to the cite. †† For without are dogges and inchanters and whormongers, and murtherers, and ydolaters, and whosener loueth or maketh lesinges.

I Iesus haue sent myne angell, to testifie

¶ Zach. 11. b. \*\* Apoc. 1. b. †† 1 Cor. 6. b. Gal. 5. c. Ephe. 5. a.

vnto you these thinges in the cōgregacions. I am the rote and the generacion of Dauid, and the bright mornyng starre. And the sprete and the bryde saye: Come. And let him that heareth, saye also: Come.\* And let him that is a thyrst, come. And let who-soeuer wyll, take of the water of life fre.

I testifye vnto euery man that heareth the wordes of prophesy of this boke † yf eny man shal adde vnto these thinges, God shal adde

vnto him the plagis that are wrytten in this boke. And yf eny man shal mynyshe of the wordes of the boke of this prophesy, God shal take awaye his parte out of the boke of life, and out of the holy citie, and frō tho thinges, which are wrytten in this boke. He which testifyeth these thinges, sayth: Yee I come quykly, Amen. Euen so: come LORDE Iesu. The grace of oure LORDE Iesu Christ be with you all. Amen

\* Esa. 55. u. Ioh. 7. d.

u.c.

† Deut. 4. c.

### The ende of the new testament.

A faute escaped in pryntinge the new Testament.

In the sixte chapter of S. Mathew, D.  
Seke ye first the kyngdome of heauen: &c.

*Reade.*

Seke ye first the kyngdome of God, &c.

*Printed*

Printed in the yere of oure LORDE M. D. XXXV.  
and finished the fourth daie of October.









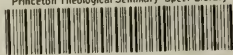
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